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ABSTRACT

THE DEVELOPMENT AND IMPLEMENTATION OF INTENSIVE
TRAINING FOR PLANTING AND/OR TRANSITIONING TO
CELL CHURCH MODELS WITHIN THE SEVENTH-
DAY ADVENTIST CHURCH

by

Donald C. James

Adviser: Russell Burrill

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE DEVELOPMENT AND IMPLEMENTATION OF INTENSIVE
TRAINING FOR PLANTING AND/OR TRANSITIONING TO CELL
CHURCH MODELS WITHIN THE SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Donald C. James

Name and degree of faculty adviser: Russell Burrill, D.Min.

Date completed: July 2005

Problem

The priesthood of all believers is a theme I have heard sounded within the Seventh-day Adventist Church for many years, yet there are still many who are not really engaged in ministry who are on our church books. In our churches there seems to be a lack of close connections with one another in mutual support and in ministry to others. Equipping for every member is also lacking, an equipping that develops disciples and moves them into the paradigm of disciple-makers. As a church, we have good results with winning and baptizing individuals, but it seems there has been a lack of building community, equipping, and sending out those who have been baptized.

Method

Many cell churches around the world have experienced outstanding results with building community and equipping through a structure of “doing” church that involves every member in a cell (holistic small group). The method used to complete this project was to look at Scriptures, biblical history, small group literature, and existing cell churches to discover how they apply the concepts of community and equipping. The next step was to develop training manuals in order to teach others the importance of a total ministry for all believers, then take such training material into the seminary classroom and also into the field.

Results

The results of developing training intensives and taking them into the classroom and the field have proven: (1) there is a desire to do more than what has been done in the past to develop community and equipping, (2) that such a ministry when implemented produces an involvement of everyone in ministry, (3) that community and equipping produce a greater harvest, and (4) that changes take time, much more than expected.

Conclusion

While the training has produced good results, and churches are continually asking for training, there must be continued improvement in the training materials. Equipping materials also need to be continually developed. The cell system is viable, yet it cannot stop at this point because it has had some success. It must continue to be sharpened and shared.

Andrews University

Seventh-day Adventist Theological Seminary

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TRAINING FOR PLANTING AND/OR TRANSITIONING TO
CELL CHURCH MODELS WITHIN THE SEVENTH-
DAY ADVENTIST CHURCH

A Project Report

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Donald C. James

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Thanks to all of you for your sacrificial support of this journey.

CHAPTER 1

SCRIPTURAL AND HISTORICAL SUPPORT FOR CELL-BASED MINISTRY

Elements of Community Found in the Old Testament

Throughout history, from Old Testament times up to our day, God's involvement in human history has been rooted in community. He Himself, as the triune God, is the supreme example of Trinity. Even in creation, God planned for community. And when He called a people, that people was to be a unified body to reveal Him to the world.

The Trinity Lives in Community

God the Father, the Son, and the Holy Spirit have by their very nature lived in community throughout eternity. Christians worship one God, yet in that oneness there has always existed the Trinity. This is a truth that goes beyond the experience of humankind, as does the truth of eternity. That oneness has been understood to some extent in the character, unity, and purpose of God.

The Trinity existed in community throughout eternity except for one break. That single break took place on Calvary. During that one moment when humanity's sins crushed and separated the Son from the Father, Jesus cried out, "My God! My God!

Why have You forsaken Me?" (Matt 27:46)¹. When Jesus bore humankind's sins, He severed the eternal community of the Trinity. It is important to note that the worst part about sin is that it always destroys community. Community within the Trinity can be described as:

God the Father loves and delights in the Son (Matt. 3:17), Jesus receives that love and pleases His Father as an obedient and loving Son (John 8:29), and honors the Spirit (Matt. 12:31), while the Spirit glorifies both the Father and the Son (John 16:14). Each person in the Trinity loves, honors, and glorifies the other, and receives love and honor back from the others, because He is worthy. There is never any lack.²

God cannot exist alone, apart from community. His very nature cries out for community throughout Scripture. He is constantly pleading to His people to move into community. Using the example of the Trinity it can be said that community begins with three.

Humankind Created for Community

In Scripture God said, "Let us make man in Our image, according to our likeness" (Gen 1:26). An essential characteristic of love is its desire to enlarge community. Again God is working together within His community, "Let us . . ." while at the same time desiring to enlarge His community.

In creation God in His divine wisdom knew it was not good for man to live by and for himself and thus created a "helpmate" for him. "Then the Lord God said, 'It is not good for the man to be alone, I will make him a helper suitable for him'" (Gen 2:18).

¹Unless otherwise indicated all Bible references in this paper are to the New International Version (NIV).

²John Samaann, *Servants Among the Poor*, newsletter (Pasadena, CA), quoted in Ralph W. Neighbor, Jr., *Where Do We Go From Here?* (Houston: Touch Publications, 1990), 96, 97.

Community exists between God, man, and woman as they walk and commune together in harmony. Eden was not paradise because of its beauty, but because it was the place of unbroken relationships. It was the place of giving and receiving, the continuous actions which take place wherever there is true community.

Because of the Trinity it can be established that three make up community. Therefore creating man and woman alone would not necessarily develop complete community. It was by design that man, woman, and God together would make community.

Then followed the physical union of Adam and Eve, which would bring forth new life. A father and a mother—and baby—would make community. Like the Trinity, humankind being created in the image of God was created to enlarge community. Community, however, was never originally to be a straight line of authority, but a circle of relationships. Complete authority without relationship never develops community.

The Destroyer of Community

Satan's plan of attack was, and is, to destroy community. He began before the creation of this world between himself and God and between the angels. He was so determined to destroy community that he convinced one-third of the angels to become part of a conspiracy. That was not enough, for he continued destroying community. His next plan was to destroy community between God and humankind. In that beautiful paradise designed for humankind, Satan planted discord and lies. Next he destroyed community between man and wife, and eventually between brother and brother.¹

¹Gen 3 and 4.

The line of genealogy in Gen 4 rejects God and sees humanity's accomplishments. Enoch built a city; Jabal was a cattle rancher; Jubal was the first musician; Tubal-cain became an industrialist. It ends with a crazed man shaking in fear, confessing he is a double murderer! In each case is found what each one had accomplished within personal significance. Yet there is failure to mention any community between these people and God, or with one another (Gen 4:16-24).

In the following list, a genealogy is traced which begins with Adam. No mention is made of each individual's achievements, except for the fact that each one chose to live in community with God. Carefully recorded is the life span of each person as if to say that every day is precious when in community with God (Gen 4:25-5:24). This genealogy ends with "Enoch walked with God; and he was not, for God took him" (Gen 5:24). Enoch's significance was not in what he did or did not do, but in his entering into communal fellowship with his heavenly Father.

The Need for Community within the Multitude of Israel

Community is brought into focus again and again. With Abraham (Genesis), Moses (Exodus), and David (1 Sam 16), God offers intimacy, desiring a close community of relationships.

Given for the first time in Scripture is a suggestion of the number of relationships that are allowed in developing community. Israel is organized into communities of no more than ten per unit through the suggestion of Moses' father-in-law, Jethro (Exod 18). As one looks at how communication lines and relationships multiply, one begins to understand why a group living in community will be limited in size.

In the formula $N(N-1)=CL$ ¹ one finds how many different communication lines exist between individuals in a group. If there are five in a group, then there would be a total of twenty communication lines. Ten in a group would establish ninety communication lines, and twenty in a group would establish 380 communication lines. One can soon see the inspiring wisdom that Jethro gave Moses.

To establish the number of possible relationships in any given group the communication lines are divided in half. The formula would then look like this, $N(N-1)/2=R$.² Therefore, a group of five would have twenty communication lines or ten different relationships, while a group of fifteen would have 210 communication lines or the possibility of 105 relationships. It can be concluded from Jethro's plan that the higher the number of individuals in a group, the less likely the possibility for community to take place.

The prophets foresee a time when God and humanity will live together in intimacy and love. Isaiah prophesies a community where lions sleep with lambs and swords are beaten into plowshares (Isa 2 and 11). God gives Jeremiah a promise that Israel will ultimately be restored to the land (Jer 27:22). Ezekiel envisions a glorious temple in a kingdom of righteousness yet to come (Ezek 40-42). From the beginning God intended community, and His desire will in the end be achieved.

Elements of Community in the Gospels, the Book of Acts and the Epistles

Jesus, living in community with the Father and the Holy Spirit, comes to earth to

¹N = Number in Group, CL = Communication Lines.

²N = Number in Group, R = Relationships.

teach people once again how to live in community. Though Jesus preached to multitudes, He spent most of His time with the twelve disciples, a small group wherein community could be modeled and shared. Jesus chose not the crowd but a small number, and He chose those who, one could say, were living in dysfunctional community, or none at all. These twelve were a group of controlling, power-seeking, cheating radicals who one would never have chosen to belong to a group seeking community and love. Yet Jesus saw them not for what they were but for what they could become through His love and practice of community. Jesus shaped twelve disciples by modeling community. In time, they would learn they must abandon their competitive lifestyles and become servants of all. Together they took trips, went fishing, visited Jerusalem, had cookouts by the sea, and camped in the mountains. Each event had the purpose of creating community. Community will flourish when it has an aim outside itself.

To emphasize the aspect of community, Jesus focused on family words, showing the closeness He longed for among His followers. In one gathering, while speaking to a group, someone said to Him that His mother and brothers were wishing to speak with Him outside. In reply, Jesus asked the question, "Who is my mother and who are my brothers?" Looking at His disciples, He said, "Behold, my mother and my brothers! For whoever does the will of My Father who is in heaven, he is my brother and sister and mother" (Matt 12:46-50). The community which Jesus wishes His followers to become must go beyond the natural family. "The very fact that Jesus used family terms to describe the relationships that believers were to have with each other and with Him is an

indication that relationships were at the very core of these new communities.”¹

It is important to grasp that the small group in community as Jesus established it was not part of the church, it *was* the church! Jesus saw the small group as the church in total. Small groups or cells are not to be one of the programs of the church but are the church as Jesus has declared and practiced. The purpose of the small group/cells is to establish community and to multiply into other communities.

The term “cell” is used to help individuals know that it is not just another small group. Cell is a small group in size, but not all small groups are cells (there are task groups, committee groups, self-help groups, etc., which are small groups but not cells). The cell concept is taken after the concept of the cells in the human body. The apostle Paul says that the church is the body of Christ,² and as a living body it is made up of living cells that relate in community as a unit, and that grow and multiply.

Holistic Small Groups, on the other hand, is an interchangeable word for “cell.” It is widely recognized today as a term used by Christian Schwartz in his published work *Natural Church Development*.³

As Jesus developed community, He soon sent the disciples out two by two to practice what He had modeled and taught them. He sent out six pairs of disciples who soon turned into seventy (seventy-two according to some translations)⁴ disciples. It is

¹Russell Burrill, *The Revolutionized Church 21st Century* (Fallbrook, CA: Hart Research Center, 1997), 49.

²1 Cor 12:3-7.

³Christian Schwarz, *Natural Church Development* (St. Charles, IL: ChurchSmart Resources, 2000).

⁴The textual evidence is finely balanced between ‘seventy’ and ‘seventy-two’ as the correct number for those sent out. However, as Metzger has shown the numbers

possible that the disciples established six groups of their own with twelve in each group, duplicating the model Jesus had prototyped for them. Later in their ministry, the Seventy could have developed other groups, for one finds 120 in the upper room (Acts 1:15).

Ellen White described the different levels of community the disciples had with Jesus, showing that closeness to Jesus is in proportion to the amount of time spent in community with Him. Then she makes this comment, "At the head of one of the groups into which the apostles are divided stands the name 'Philip.'"¹

The outpouring of the Holy Spirit, the baptism of the church, took place only after the 120 disciples became bonded in community. Men and women shared their lives together for ten days, probably forming themselves into small groups and sharing within and among the groups. No sermons, no agenda (they were the agenda), just one another in fellowship, sharing life until they were "in one accord" (Acts 1 and 2, KJV).

The outpouring of the Spirit triggered 3,000 conversions in a few hours, growing twenty-five times its original size. The church became the agent of supernatural activities, rather than an institution setting goals for itself.

Even with a larger number the church continued to meet in small groups/cells. "They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people" (Acts 2:32-37). It is only through small groups/cells that true community can be experienced by all Christians.

As the church continued to grow, one can notice a deeper aspect of ministry

seventy and seventy-two are often effectively interchangeable in Jewish traditions (John Nolland, *Word Biblical Commentary* [Dallas, TX: Word Books, 1993], 549).

¹Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press Pub. Assn., 1940), 292.

taking place as a result of community. Within these small groups/cells there was a continued entering into community with God, there was fellowship among the believers, there was discipleship and application of the apostles' teaching taking place, there was accountability and development of leaders, and an enlarging of community through evangelism.

Five Aspects of Community Found in The Book of Acts

Worship

Prayer time was a time of response in both praise and sharing of needs. As a group, they "devoted themselves . . . to prayer" (vs. 42). This would again bring the believers into closer community. Within this worship aspect they also praised God (vs. 47). The praise time *perhaps* could have been either singing or testimonies or both.

"They devoted themselves . . . to the breaking of the bread" (Acts 2:42) brings about another aspect of community among these small groups/cells. It is my conclusion that "the breaking of the bread" refers not only to the common meal the early believers shared, but to the symbol of communion that Jesus gave in the bread and the wine.

As Marshall points out, the breaking of the bread included communion.

This is Luke's term for what Paul calls the Lord's Supper. It refers to the act with which a Jewish meal opened, and which had gained peculiar significance for Christians in view of Jesus' action at the Last Supper and also when He fed the multitudes (Luke 9:16; 22:19; 24:30; Acts 20:7, 11). . . . The idea is that they held common meals which included the breaking of bread: we may compare Paul's description of the common church meal at Corinth, which included the celebration of the Lord's Supper (1 Cor. 11:17-34).¹

Furthermore, Bruce states that every meal was followed by the Lord's Supper.

¹Howard I. Marshall, *The Acts of the Apostles: An Introduction and Commentary* (Grand Rapids: Eerdmans, 1980), 83, 85.

Is the reference here to the Eucharist, to an Agape, or to an ordinary meal? Perhaps to all three, if we are to gather from ver. 46 that they took the principal meal of the day in each other's houses, observing the Lord's Supper each time they did so. R. Otto (*The Kingdom of God and the Son of Man*, pp. 312 ff.) argues rightly that the Lord's Supper is referred to while a meal usually followed, the emphasis on the act of breaking the bread shows this 'circumstance wholly trivial in itself' to be 'the significant element of the celebration. . . . But it could only be significant when it was a signum, viz. of Christ's being broken in death.'¹

The wording "breaking of the bread" is within the context of acts of worship.

Third, we have mention of the breaking of bread, picked up in v. 46 by the words breaking bread in their homes. The association of this in v. 42 with teaching and prayers shows that it has a religious significance, and immediately following the reference to fellowship it appears as the peculiar symbol of that fellowship. For this same word κοινωνια is, of course, the word used of the "communion of the blood of Christ" and the "communion of the body of Christ" at the Lord's Supper (1 Cor. 10:16), which is the central pledge and symbol of a common life and a common faith. At the same time the close conjunction in vs 46 of breaking bread and they partook of food proves that the former, though already of religious significance, was still part of a regular nourishing meal.²

Furthermore Ellen White ties Communion to every meal:

Our Lord has said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. . . . For My flesh is meat indeed, and My blood is drink indeed." John 6:53-55. This is true of our physical nature. To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament.³

The bread and the cup seemed to be used at each common meal to bring Jesus closer to the minds of the believers, to remind them of His sacrifice which they now

¹F. F. Bruce, *The Acts of the Apostles: The Greek Text with Introduction and Commentary* (London: Inter-Varsity Christian Fellowship, 1952), 100.

²George Arthur, *The Interpreter's Bible: Acts & Romans* (Nashville, TN: Abingdon Press, 1954), 51.

³White, *The Desire of Ages*, 660.

understood, and to share fellowship as believers since Jesus was now a common bond between them. The bread and the cup would thus become a symbol of their unity.

These fellowship communities were practicing exactly what Jesus had modeled: communion in the home setting of a small group as instituted in the upper room (Matt 26:17-30). It is in such a setting that even a deeper community can come about through the sharing of the emblems of our Lord and Savior Jesus. "Communion" draws Christians into deeper "community." Through prayer, praise, and the practice of communion the people in the groups were drawn together in community as they worshipped together, fulfilling the request of Jesus' deepest heart prayer in John 17.

Fellowship

These groups fellowshiped together. They shared meals together. Through this fellowship time, community was developed among them so that they felt free to bring out into the open their needs. In this way, the needs of the group were able to be met. This fellowship time brought about a time of great joy in all of their hearts. "They devoted themselves to . . . the fellowship. . . . All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need . . . and ate together with glad and sincere hearts" (Acts 2:42, 44-46).

Application of the Apostle's Teachings and Discipleship

As the new Christians met together there was discussion of the apostles' teaching. It appears that this could have been an inductive study that allowed the followers to go beyond head knowledge to the point of actually applying the apostles' teaching to their everyday life. It is reasonable to assume that much of the didactic teaching took place

under the teachings of the apostles, perhaps in the larger group settings. “Every day they continued to meet together in the temple courts” (Acts 2:45), while discussing and applying their teachings to everyday life took place through inductive study within the small groups/cells themselves as “they devoted themselves to the apostles’ teaching” (Acts 2:42). One can assume that discipleship was taking place through the teachings of the apostles, the inductive study of the groups and their continued fellowship.

Accountability and Leadership Development

Jesus’ model is that of constantly training others for leadership.¹ This is inherent within the book of Acts. Leadership is not to be held onto as a great prize of authority over others, but is to be given away and multiplied as Jesus demonstrated through His disciples. It seems that discipleship went beyond baptism as believers continued to be equipped even towards leadership. As one looks at small groups/cells it is not the multiplication of groups as much as multiplication of leaders. Servanthood leadership modeling and accountability towards one another naturally lead to the priesthood of all believers.

Evangelism and Outgrowth

“And the Lord added to their number daily those who were being saved” (Acts

¹Matt 10:5ff. tells Jesus’ instructions to the disciples as He sends them out on their own. Ellen G. White, in *Desire of Ages* 400 states that Jesus used the Canaanite woman’s need to teach His disciples. In the early church, elders were appointed in each church (Acts 15:37; 14:23; 20:17; Titus 1:5), and the list of qualifications in 1 Tim 3:1-7 suggests that the apostles disciplined them from Judaism or paganism to bring them to the point of qualifying. Barnabas took Mark under his wing and thus Mark was useful to Paul later (Acts 15:37, Col 4:10, 2 Tim 4:11). Paul undertook the training of Timothy (Acts 16:1-3, the letters to Timothy).

2:47). Here, outreach is part of these multiplying small groups/cells. These groups were not just meeting for themselves alone, but through the application of the apostles' teaching, and following the modeling of Jesus, they were going out from among themselves, reaching others for salvation. Community is not self-serving but must reach beyond itself and enlarge itself. Jesus modeled this community. It was His plan that every small group/cell would become an active evangelistic tool for spreading the Good News that God had come to save humankind.

Community Continued throughout the Epistles

As one can see thus far, the beginnings of the New Testament Church in Acts were based on community, which could only continue through small groups/cells. After Acts 2, Scripture continues to indicate that the first-century Christians met together in homes (Acts 5:42; 10; 16:32; 20:20; Rom 16:3-5; 1 Cor 16:19; Col 4:15; Phlm 1:2). Some of the homes listed were the homes of Cornelius, the Phillippian Jailer, Priscilla and Aquila, Nympha, and Philemon, as well as "every house" in Acts 5:42.

One of the Scriptural analogies Paul makes to the church is that of a body of believers. He continues by showing a comparison between the body of Christ (the church) and the human body. All of this is in the context of spiritual gifts (Rom 12; 1 Cor 12). It is intriguing that although the body of Christ was composed of many members, the analogy was introduced by Paul in a time when the church was meeting in communities of small groups/cells, thus showing that spiritual gifts in reality are to function first and best in the context of small groups/cells. Spiritual gifts are for the service of the body or for serving "one another." This introduction to spiritual gifts opens an even bigger picture of how the body of Christ is to relate to one another in community.

Gareth Icenogle lists the fifty-two “one another” statements found throughout the epistles, giving one for each week of the year (see appendix A for list).¹

Another point that Paul brings out in the 1 Cor 12 passage is that in community every member of the small group/cell is of equal importance and that concern should be given to all equally (vss. 22, 25). Of course, in a large group setting it would be difficult to have such relationships because close relationships with groups of more than ten to fifteen are unlikely. However, in saying this, let it be understood that there were times when the small groups/cells all came together in a general assembly (1 Cor 14:23; Acts 2:46; 20:20).

Scripture in both the Old and New Testaments has given ample evidence that community was in the beginning of time, reinstituted through the ministry of Jesus, and practiced throughout scriptures. It also challenges one to take a strong look at where the people of God are in their practice of being church. Small groups/cells are not a choice for Jesus’ followers but are the very core of everything that Jesus desires His followers to become: disciples living in community with one another and reaching out, making other disciples.

Community from the Early Christian Centuries

For two hundred years the church continued to meet in homes as small groups/cells. The house church concept in Scripture and other literature many times refers to the meeting of believers in small groups/cells. The house church was the common location for Christian congregations until around the year 200. Evidence has led

¹Gareth Icenogle, *Biblical Foundation for Small Group Ministry—An Integrational Approach* (Downers Grove, IL: InterVarsity Press, 1994), 289, 290.

some to believe that a house church met in what may have been the home of the apostle Peter in the city of Capernaum. A literary source suggests that there was a house church in Alexandria, Egypt.¹ For two hundred years the Church constructed no church buildings. Believers met in homes for fellowship and establishing community, and the church continued to grow both numerically and spiritually.

Community Disappeared in the Middle Ages

By A.D. 313 Christianity had become a national religion under the leadership of the Roman Emperor Constantine. Christianity moved from an illegal religion that worshiped in catacombs and house churches, to an era of great acceptance and favor. The building of magnificent church structures took place in Jerusalem, Bethlehem, Constantinople, and Tyre. These great church edifices carried the symbolism that the Church was a building and not people. House churches disappeared from the mainstream of structural Church life. The focus on church attendance and the decline of small group home meetings resulted in a decline in spiritual growth. The Church moved historically into the Dark Ages.² Christianity was now moving from a community of believers, to professional leadership. The laity were no longer connected to each other. The very nature of God in community, created in humankind, modeled by Jesus, supported by the apostles, was once again waning. For the next seventeen centuries this paradigm shift continued with very little challenge or resistance. The Church became an institution of the state.

¹C. Kirk Hadaway, Francis M. DuBose, and Stuart A. Wright, *Home Cell Groups and House Churches* (Nashville, TN: Broadman Press, 1987), 42-43.

²Ibid., 45-46.

However, the Waldensians, who desired to return to scriptural patterns of belief and practice, and opposed the authority of the Church hierarchy, met for simplified worship and fellowship in their modest homes.¹

Community Reignited in the Reformation Period

In 1456 the Gutenberg Bible came off the press. Small groups/cells began meeting again in homes to study the Word together. Community began taking place, and a fire was beginning to kindle anew in the lives of God's people. It was at this point when Martin Luther began preaching righteousness by faith through Jesus alone and the Reformation was born.² But soon the Reformation churches returned to doing church as usual, attending weekly worship services, listening to the preaching, letting the pastors do the ministering, and not meeting together in small groups/cells. Community was short-lived.

Luther expressed his own conviction that

those who seriously want to be Christians and to confess the gospel in deed and word would have to register their names and gather themselves somewhere in a house alone. . . . However, I cannot and do not wish yet to set up or to organize such a congregation, for I do not yet have the people for it. I do not see many who ask for such a thing.³

It is incredible that Martin Luther saw the need for community and yet found that possibility limited.

The Anabaptists did, however, resist the state church and, with no church

¹Ibid., 47.

²Ralph Neighbour, Jr., *Where Do We Go from Here?* (Houston, TOUCH Publications, 2000), 6.

³David Prior, *Parish Renewal at the Grassroots* (Grand Rapids, MI: F. Asbury Press, 1987), 18.

buildings, met together in homes for worship in spiritual community. They were persecuted, and the only reason they existed for a time was that they chose to live in community in homes and caves.¹ History again and again reveals that when the church is under persecution it goes underground for protection and exists in small groups/cells living in community.

The Desire for Community Pushes on into the Post-Reformation Period

Philip Jacob Spener and August Harman Francke, within the Pietist movement in Germany in the seventeenth and eighteenth centuries, felt that the only way to transform the Reformation churches was to start house meetings for prayer, Bible study, and discussion. They called them Pastoral Care Groups. The goal was to have a contemporary church of the kind that would reflect the character of the early church.²

Count Zinzendorf's request, in the 1700s, for 300 theologians to pray for a group of girls to whom he was giving Bible studies, resulted in small groups praying and singing and studying God's Word together. These groups became known as choirs.³

John Wesley preached to thousands of people, pointing them to Jesus and how He made heaven possible for them by His blood on the cross of Calvary. But Wesley saw it was not enough to just preach; he had to find a way to keep heaven in the hearts of the people. He remembered the bands that were used by the Moravians⁴ and introduced them

¹Hadaway, DuBose, and Wright, 48.

²Garrie Williams, Camp Meeting Sermon, Oregon Conference, 1987.

³Ibid.

⁴D. Michael Henderson, *John Wesley's Class Meeting: A Model for Making Disciples* (Nappanee, IN: Evangel Publishing House, 1997), 114.

for the purpose of encouragement and support in discipleship. These small groups were divided by sex, age, and marital status.¹

The Lord further led Wesley to develop the Methodist Class Meeting where membership was required in order to belong to the Methodist Church.² These class meetings provided prayer, fellowship, accountability, and ongoing pastoral care. The groups were kept small. "The class was to be an intimate group of ten or twelve people who met weekly for personal supervision of their spiritual growth."³

The groups had a clear evangelistic function and brought many into the kingdom (even though evangelism was not their initial purpose).⁴ Their emphasis was on discipleship, not doctrine,⁵ establishing them in the faith, collecting funds for the work amongst the poor and for supporting the traveling preachers.⁶ From these groups one can see how strongly community was developed.

A dynamic of Christian fellowship quickly developed, as members began to "bear one another's burdens," and to "care for each other." The openness which was engendered by the meetings led to "a more endeared affection" between the members, and they felt free to be honest with each other. "Speaking the truth in love, they grew up into Him in all things, who is the Head, even Christ."⁷

¹Ibid., 112.

²Ibid., 95.

³Ibid.

⁴David Lowes Watson, *The Early Methodist Class Meeting* (Nashville: Discipleship Resources, 1987), 149.

⁵Ibid., 15.

⁶John Mallison, *Growing Christians in Small Groups* (Homebush West, NSW: Anzea Publishers, 1989), 6.

⁷Watson, 94.

The leaders of the Class Meeting were required to meet weekly with the preacher, giving a report of the members' progress.¹ Attendance to the weekly class meeting was expected of its members. In fact, if a person was absent (sickness and business trips were excused) three consecutive times, they were expelled from the class.² This attendance requirement was dropped in 1889 and eventually disappeared.³ Methodism began declining as community disappeared among the believers, and their focus on outreach/evangelism ceased.

History to this point seems to indicate that community is intrinsic to the development of both spiritual and numerical growth in a body of people. The church reform movements have gradually shifted towards a clearer understanding of pure doctrines. Yet when it comes to the simple methodology of community, the church has reverted back again and again to forms of doing church where the members gather together once a week to hear a message from a paid clergy, and then go about their own business the rest of the time. But God was not through and He continued the Reformation movement by ushering in Adventism right on the heels of Methodism. Was there a reason? Was Adventism created to just improve our understanding of doctrine or was there a community to improve as well?

The Birth of Adventism Begins with Community

The beginning of Adventism sought to accumulate all the principles that could be found in community from the beginning of Scripture through the New Testament Church

¹Ibid., 99, 105.

²Ibid., 107.

³Ibid., 137.

through pre- and post-Reformation, and through Methodism. Though the Adventist Church was born out of tragedy and disappointment, in that they had hoped that the Lord would come in 1844, the message burned in the hearts of the early Advent people. They got together to pray and study in homes, barns, and kitchens. They sometimes would pray through the whole night.

One of the distinguishing characteristics of early Adventists was the social meetings. The social meetings were times of community for the early believers. They were in some ways similar to the then-declining Methodist Class Meetings and even more closely assimilated the characteristics of the New Testament Church.

It is important to notice that as Adventism was beginning, the Methodist class meeting was in the process of decline, ultimately to be replaced by the prayer meeting. Yet the Methodism that shaped the thinking of the early Adventist pioneers such as Ellen White, who came out of Methodism at this time, would have been the Methodism of the class meeting, where there were definite relational implications and accountability for their life in Christ.¹

These meetings were held on Sabbath or during the week. They many times followed the sermon and/or Sabbath School and even prayer meeting. Their purpose was not to convey knowledge, but to help members to share community. Notice that the emphasis of a social meeting was the sharing of life.

What is the object of assembling together? Is it to inform God, to instruct Him by telling Him all we know in prayer? We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons and should be made interesting to all who have any relish for religious things.²

¹Russell C. Burrill, *Recovering an Adventist Approach to the Life & Mission of the Local Adventist Church* (Fallbrook, CA: Hart Books, 1998), 146.

²Ellen G. White, *Testimonies for the Church*, 9 vols. (Mountain View, CA: Pacific Press, 1948), 2:578.

Many references tell that the social meeting was more important than preaching. In the Battle Creek Church, the denomination's largest church at the time, it was brought out that a social meeting would have been better than the sermon they had just received.¹ In fact, if there was a choice between the social meeting or a sermon, Ellen White would suggest the social meeting.

Let every one consider the value of the social meetings, and let not large or small companies of believers think that they cannot have an enjoyable season unless they are entertained by a preacher. Where this dependence on the minister exists, the people fail to obtain that vigorous religious experience which they so much need wherever their lot may be cast. If the minister alone does all the witnessing, then those who have newly come to the faith become dwarfed and sickly for lack of opportunity to use their spiritual muscle. They have need to learn how to testify, how to pray, how to sing, to the glory of God: but failing to do this, they have only a one-sided experience.²

She says our churches would experience a different atmosphere if we were to pray more, and have more social meetings instead of so many sermons. "If fewer words of human wisdom, and more of the words of Christ, were spoken, if there were fewer sermons, and more social meetings, we would find a different atmosphere pervade our churches and our camp meetings. Seasons of prayer should be held for the outpouring of the Holy Spirit."³

In another instance, Ellen White preached to twenty-five people, three of whom were non-Adventists, in a home in New Zealand, with a social meeting following. She

¹"Systematic Labor," *Review and Herald*, 22 July 1862, 60.

²Ellen G. White, "Witnesses for Christ," *Advent Review and Sabbath Herald*, 10 September 1895, 578.

³Ellen G. White, *Manuscript Releases: From the Files of the Letters and Manuscripts Written by Ellen G. White*, 21 vols. (Silver Spring, MD: E.G. White Estate, 1990), 2:21.

noted the importance of the social meeting in comparison to a preaching service. "These social meetings," she commented, "do more than preaching to ripen off the work."¹

Of what did the social meetings consist? Testimonies, praise, exhortation, confession, prayers, singing, rejoicing, sharing of burdens, edification, peace, comfort, joy, and forgiveness. Notice that the following quotes show, in context, a few of the experiences mentioned that took place in these social meetings.

Edification through sharing thoughts and feelings was a main reason for meeting:

We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons and should be made interesting to all who have any relish for religious things.²

Testimonies were a regular part of the social meeting: "At every social meeting many testimonies were borne as to the peace, comfort, and joy the people had found in receiving light."³

Heartfelt confessions made for a beneficial experience: "We then had a social meeting. Many testimonies were borne and many confessions made well wet down with tears. It was a profitable meeting."⁴

The social meetings were very participatory, with singing, praying, and sharing. Chapman writes of social meetings where there are "those whose hearts unite and burn

¹Arthur White, *Ellen G. White: The Australian Years, 1891-1900* (Washington, DC: Review and Herald Publishing Association, 1984), 104.

²White, *Testimonies for the Church*, 2:578.

³Ellen G. White, *Faith and Works* (Nashville: Southern Publishing, 1979), 82.

⁴Ellen G. White, Manuscript 29 (1887), Ellen G. White Research Center, Andrews University, Berrien Springs, MI, 267.

within them as they meet and sing and pray and tell of their joys, their hopes, their trials, talk of our Great High Priest, of the new heavens and the new earth, and the sweet peace afforded them in obeying all the commandments of God.”¹

It is of interest to notice that there is no mention of Bible study taking place in the social meetings. They were purely for relational reasons in establishing community: community between one another and the Trinity. The early Adventist believers kept a good balance between the cognitive and the relational in their spiritual lives. It is also interesting to note that unlike the Methodists who were required to attend Wesley’s class meetings, early Seventh-day Adventist church members were not required to attend the social meetings, but the emphasis on their importance was just as strong. “A Christian is a Christlike man, a Christlike woman, who is active in God’s service, who is present at the social meeting, whose presence will encourage others also. Religion does not consist in works, but religion works; it is not dormant.”² Ellen White further emphasizes, “and let every one who names the name of Christ have a testimony to bear in social meeting.”³

Even though the social meetings were sometimes larger meetings, Ellen White did advocate small groups meeting together. Although she never used the term “small groups” or “cells” in her vocabulary, she did refer to them as “small companies,” “small gatherings,” or “little companies.” These small groups/cells that she encouraged early Adventists to establish provided community very much like the New Testament church of

¹A. Chapman, Letter, *Advent Review and Sabbath Herald*, 4 April 1854, 87.

²Ellen G. White, Letter 7, 1883, quoted in *The Seventh-day Adventist Bible Commentary*, 10 vols. (Washington, DC: Review and Herald, 1980), 7:935.

³Ellen G. White, “Individual Responsibility in the Church,” *Advent Review and Sabbath Herald*, 22 October 1889, 658.

the first century. This community actually provided nurture and care, testimonies, Bible study, and outreach without the hovering over of pastors.

She counsels pastors and those sharing the gospel to “preach less, and educate more, by holding Bible-readings, and by praying with families and little companies. . . . Wherever you can gain access to the people by the fireside, improve your opportunity.” She states that the ability to come close to people and find the way to their hearts will be more successful than the knowledge the worker brings, and will be better able to “turn the current of their thoughts more readily than by the most able discourse. The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches.”¹

Her idea of Bible study seems to center on the participatory nature of the small group: “Let small companies assemble together in the evening or early morning to study the Bible for themselves. Let them have a season of prayer that they may be strengthened and enlightened and sanctified by the Holy Spirit. . . . If you will do this, a great blessing will come to you from the One who gave His whole life to service, the One who redeemed you by His own life. . . . Let little companies meet together to study the scriptures. You will lose nothing by this, but will gain much.”²

Testimonies, surprisingly, are not only witnessing to God’s action in our lives, but “what testimonies you should bear of the loving acquaintance you have made with your

¹Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald, 1948), 193.

²Ellen G. White, *This Day With God* (Washington, DC: Review and Herald, 1979), 11.

fellow workers in these precious seasons when seeking the blessing of God. Let each tell his experience in simple words”¹

One of Ellen White’s most known comments in support of small groups is:

The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build one another up in the most holy faith. Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ’s name, their numbers will increase²

In looking at church history worldwide, one can find that when the church is faced with persecution, it moves into small groups/cells for survival. As a result, it has even continued to grow. This has happened in many of the Third World countries today.³ In the closing events of the world, when persecution closes down the organized work, Ellen White foresaw that the survival of the church would be through small groups.⁴

From scriptural and historical roots, it is evident that God desires community among His people and that community comes about through small groups/cells. God has a paradigm that brings about community, and His church has struggled to keep in line with His paradigm. It is not that what has been done or what is being doing is wrong, it is what is left undone. Since Scripture reveals God’s plan for His people to live in

¹Ibid.

²White, *Testimonies*, 7:21, 22.

³Michael Hostetler, *Against Great Odds* (Worcester: Gateway Films, Vision Video, 1992), videocassette.

⁴White, *Manuscript Releases*, 17:350.

community and to witness out of that community, then Adventist church members need to unite with the ideal that God has revealed in His word. It is time to take up the torch for truth again. It is time for methodology to match theology.

CHAPTER 2

A REVIEW OF LITERATURE RELATING TO SMALL GROUPS

Introduction

This project is a study of cell-based ministry, the need for and the development of cell training materials, and the results of implementing such training within the Seventh-day Adventist Church. In reviewing current literature there is nothing available outside of religious publications that focuses on cell-based ministry. However, because cell-based ministry focuses on building community and small groups, current literature provided resources to the nature of why small groups and community building are important. In this chapter we will look at the importance of small groups in society today and see that the principles that are uncovered greatly apply within the context of cell-based ministry.

An article written in *Christianity Today* stated that “four out of ten Americans belong to a small group that meets regularly and provides caring and support for its members.”¹ Those groups consist of study classes, support groups, gender groups, sports and hobby groups, as well as political or civic groups. As a result, people have found

¹Robert Wuthnow, “How Small Groups Are Transforming Our Lives,” *Christianity Today*, 7 February 1994, 2, [Http://web4.infotrac.galegroup.com/itw/infomark/684/805/64860609w4/purl=rc1_GRGM](http://web4.infotrac.galegroup.com/itw/infomark/684/805/64860609w4/purl=rc1_GRGM) (accessed 23 March 2005).

friends, have received emotional support, grown spiritually, forgiven others, overcome addictions, and have become more accepting of themselves.¹

About sixty years ago we find group dynamics becoming the focus of social psychology as a way to deal with problems in natural settings. During World War II, American citizens were worried about the fate of democracy as a form of government. The question that had risen was, "Had dictatorships developed irresistible methods for manipulating people's minds and were they superior to democratic nations in planning and initiating joint actions?" Social psychologists began studies into "group decision making, changing members' attitudes, communication among members, social pressures, and leadership styles."² Researchers of group dynamics, theories, and experiments provided practical procedures for strengthening group methods.

Prior to the above time, most people lived on farms toiling the soil together as family units. Neighbors would gather together as needed to help each other harvest, for a house-raising, or for other survival situations. As the nineteenth century progressed, the greater proportion of Americans moved to factory jobs in the city. Factories needed workers who were punctual, could do repetitive tasks, and who would not make adaptations. Society began to shape itself around the needs of the factories. Schools grew larger, separated into individual classrooms, and focused on shaping their students into standardized products with the ability to memorize and repeat facts. Families became more isolated as the regime of city life filled their schedules. The American

¹Ibid.

²Alvin Zander, *Making Groups Effective* (San Francisco: Jossey-Bass Publishers, 1982), 168.

dream of independence and climbing the corporate ladder was born.¹

Now shifting from cubicle offices, corporations and business currently seek renaissance people able to adapt, revolutionize, and be flexible. Communication and relational skills are the number one requirement to surviving most jobs. However, as the corporate world manages through small groups, schools and churches—the two entities that strive to grow future responsible citizens—remain industrially structured. This chasm between what is intrinsically and corporately needed, and the absence of a community structure within traditional churches and schools, has produced a growing number of disconnected people. It is time for churches and schools to close the gap, to provide that connection, and to join the twenty-first century.

Definition of Groups

Groups are by nature any collection of a set of individuals who interact together and depend on each other. Zander points out that a group is formed “when they talk freely, are interested in the achievement of their set as a whole, feel that associates are helpful, try to assist colleagues, refer to their collectivity as ‘we’ and to other social bodies as ‘they,’ and faithfully participate when members gather.”² With this definition we find that size will greatly vary from group to group.

Groups can be put into three categories. There is the “small” size, the “mid” size, and the “monster.” So how big should a group be? Laber shares that it depends on the chemistry and the purpose of the group. A group of seven to eight seems to be optimal

¹Jeanne Gibbs, *TRIBES: A New Way of Learning and Being Together* (Windsor, CA: Center Source Systems LLC, 2001), 17.

²Zander, 2.

for a group that functions in the technical or strategic realm of life. This size is more informal, relaxed, and is able to reach decisions efficiently. However, there is a downside, in that the group may not have the experience, expertise, or knowledge to make the proper decisions needed at the time. Another factor is that many times in such small groups there is a manager or leader who affects the decision process to the point of a “rubber-stamp mentality,” “groupthink,” “tunnel vision,” and members are subject to peer pressure.¹ Yet when it comes to planning, organizing, and executing work, the “small” size is very effective.

When representation is needed, a variety of viewpoints, a gathering of a wider range of knowledge and expertise, then the midsize group is better. The midsize group ranges from eight to sixteen participants. This group is small enough to operate “efficiently and informally, although its meetings require planning and structure.”² On the negative side, this group requires greater organization and management from the chair and when time is money, this midsize group takes people away from their normal everyday tasks.

Twenty to thirty people make up what Laber calls the “monster” group. This group is very difficult and frustrating to lead and requires a great deal of effort before any consensus can come about.³

For the purpose of this chapter our focus will be more on the small to midsize groups. Most of the research done verifies the effectiveness of such groups.

¹Robert Laber, *Group Process—Working Effectively by Committee* (Lancaster, PA: Technomic Publishing, 1997), 3, 4.

²Ibid., 5.

³Ibid.

Why Do Groups Work?

Small groups today are seen to be useful for a variety of situations. But why do they work? The next sections look at what the fields of psychology and education contribute to an understanding of how humans benefit from being in small groups.

Psychological Drives

Groups are essential for the survival of society. It may be possible to live in an isolated manner on the fringes of groups, but our very nature cries out to be involved in a group. "Groups primarily service individuals."¹

This truth is reflected by more than one author. Julie A. Gorman points out that there are three basic psychological drives that we can find fulfilled within us through groups: *Inclusion*, *power*, and *affection*. We all have that inner need to be accepted by others, to belong to a group—that is, inclusion. The second is that we have this inner drive to not only be influenced by others but to influence others—that is, power. The need of power can also be demonstrated through persuading others, in exercising responsibility, and in organizing and initiating. The third need is that we want to like others and to be liked by them—that is, affection. Groups help us fulfill these three needs.²

In identifying these needs Gorman uses William Schutz's theory of interpersonal behavior called the Fundamental Interpersonal Relationship Orientation (FIRO).

However, according to Engleberg and Wynn, Schutz calls the three interpersonal needs

¹Julie A. Gorman, *Community That Is Christian* (Grand Rapids: Baker Books, 2002), 87.

²*Ibid.*, 88.

*inclusion, control and affection.*¹ Schutz continues to point out that in order for a group to improve their performance, it must adapt to these three needs for its members. Tim Borchers tells us that the reason individuals join a group is to meet these interpersonal needs.² Engleberg and Wynn do point out that there are reasons to be cautious about using FIRO theory in explaining and predicting group behavior.

The undersocial behavior may not reflect unmet inclusion needs; the member may be quite comfortable and happy working alone. Overpersonal behavior may not reflect unmet affection needs; such behavior may be an enthusiastic attempt to create a positive social climate for the group. Moreover, Schutz's conclusions have not been fully researched for different cultures and socioeconomic groups.³

Another psychological theory is that of Maslow's hierarchy of needs which has made significant contributions to understanding why we join, stay in, and leave groups. Maslow claimed that there are certain needs that are more important through life than others. It is those basic survival needs that must be satisfied. Maslow ranks those needs in the following order: "physiological, safety, belongingness, esteem, and self-actualization."⁴

Although Gorman points out that the psychological drive of "inclusion," the need of being accepted by others, to belong to a group, is what makes people join a group, Maslow, according to Engleberg and Wynn, looks at the physiological need for the whole group. Groups as a whole must fulfill basic individual needs of group members in order

¹Isa N. Engleberg and Dianna R. Wynn, *Working in Groups, Communication Principles and Strategies* (New York: Houghton Mifflin Company, 2000), 27.

²Tim Borchers, "Why Do People Join a Group?" *Small Group Communication*, Moorhead State University, 1, [Http://www.abacon.com/commstudies/groups/join.html](http://www.abacon.com/commstudies/groups/join.html) (accessed 23 March 2005).

³Engleberg and Wynn, 30.

⁴*Ibid.*, 25.

for the group to remain a group. So if a group as a whole is not providing community, power, and affection, then the group itself will not survive.

Esteem and self-actualization, the last two of Maslow's needs, can be met if, within a group, there is growth and fulfillment of one's potential. We need to become the best that we can become, and we desire to feel important and valued. This takes us back to Gorman who points out the need for power; to be able to advance, to take on responsibility, to lead, to feel one's self-worth, and to know that others appreciate and accept us in those roles. So we join a group to become a better individual, and at the same time the group must meet this need for its members in order to remain as a group. In cell groups, equipping plays a major role, in that individuals have the opportunity to grow to their fullest potential through personal devotionals, accountability partners, and seminars, all part of cell based ministry.

Maslow's safety needs and belongingness needs seem to go along with Gorman in the need for affection and community. Without a group meeting these individual needs, the group will soon deteriorate.

However, after saying all this, Engleberg and Wynn do agree with Schutz's theory that there are

reasons to be cautious about using Maslow's hierarchy of needs to explain and predict group behavior. According to Lefton,¹ Maslow's conclusions 'seem closely tied to middle-class American cultural experience, so the theory may not be valid for all cultures and socioeconomic strata.'²

As one reflects on the above needs, one can see how individual needs are fulfilled within groups, especially in the way cell groups function. When it comes to inclusion,

¹L. A. Lefton, *Psychology* (Needham Heights, MA: Paramount, 1994), 372.

²Ibid., 27.

cell members enjoy going to different homes for meetings, therefore feeling included in a home setting, yet at the same time waiting for their turn when the group will be coming to their home. Regarding power, cell—group meetings have four segments, and individuals are disciplined and mentored so that they may take the lead and be responsible for certain tasks while enjoying others taking charge of other segments. Close relationship and community are one of the major focuses of a group, and this fulfills the need of affection. One could definitely conclude that the reasons cell groups work is that they meet the psychological needs of people.

“It is not possible to be a member of society without becoming a member of numerous groups and being influenced by others.”¹ Dr. Marvin Finkelstein adds to this by saying,

“Few problems involve isolated individuals or can be addressed individually. Most of us must work together with others to solve problems. Sociology is about understanding relationships, and how individual behavior is influenced by others. It increases our awareness of how to work in groups, make use of networks and encourage teamwork and foster cooperation. Sociological skills inform us of ways we can work together to solve complex problems in creative and innovative ways.”²

Synergy

Synergism is another incredible result of small groups. Synergism is when the sum of the total is greater than the parts. To illustrate, one horse can normally pull two

¹Robert F. Rivas and Ronald W. Toseland, *An Introduction to Group Work Practice* (New York: Pearson Publishing, 2005), 3.

²“Q and A with Dr. Marvin Finkelstein,” *The Edwardsville Journal of Sociology* (2004): 2, [Http://www.siue.edu/SOCIOLOGY/journal/v4Finkelstein.htm.ejs](http://www.siue.edu/SOCIOLOGY/journal/v4Finkelstein.htm.ejs) (accessed 27 March 2005).

tons, while two horses hitched together can sometimes pull up to twenty-three tons.¹ The combination of group members can many times accomplish much more than all the individuals can separately.

Many top American corporations are using groups called “teams” for the very purpose of creating synergism. They take the managers of different groups, such as sales, operations, and service, and make them into a team. With this new model the “team” becomes responsible for operating a little company, which is ultimately responsible to the big company. These teams develop complementary skills necessary to achieve the team’s goals. Robert Laber defines a team as “a small number of people with complementary skills who are committed to a common purpose, performance goals, and approach, for which they hold themselves mutually accountable.”² It goes without saying that the team moves forward with a common purpose. That purpose gives the team “an identity that reaches beyond the sum of the individuals involved.” There is teamwork, performance, and dynamic power. Laber continues by saying that the teams (small groups) that are operating in America today “are like committees on steroids.”³

Another reason people join groups, according to Tim Borchers, is group synergy. “Group synergy refers to the idea that two heads (or more) are better than one. You may have also heard the phrase, ‘The whole is greater than the sum of its parts,’ which also refers to group synergy. Put simply, groups are often capable of producing higher quality

¹William A. Beckham, presentation for Cell Church Conference in Strategy & Transition, 1998, New Albany, Indiana.

²Laber, 11.

³Ibid.

work and better decisions than can an individual working alone.”¹

Is it any wonder that Moses, in Gen 18, organized Israel into groups of tens, fifties, hundreds, and thousands, choosing leaders of groups who became groups (teams) themselves? What about Jesus choosing twelve for the purpose of synergism (Luke 6:12-16)? Today we find that eight out of ten of the largest churches in the world are cell churches, and a sizeable portion of the most rapidly growing world-class churches are cell-based.² It seems obvious that churches who are following the principles of cell group ministry without a doubt have created synergy.

Community

Crabb states that “when members of a spiritual community reach a sacred place of vulnerability and authenticity, something is released. . . . An appetite for the holy things is stirred. For just a moment, the longing to know God becomes intense, stronger than all other passions, worth whatever price must be paid for it. . . . Togetherness in Christ encourages movement toward Christ”³

This is a major goal of cell groups, to enter into community with God and with one another. In literature we find such words as authenticity, openness, and relationships to be synonymous with community. Authenticity is at the very core of real community. Being real to oneself and to others, and not pretending, may bring about risk of rejection, but is essential for community. Openness is a characteristic of authenticity in the practice

¹Borchers, 1.

²Randall Neighbour, President of TOUCH Outreach Ministries, telephone interview by Sherry Manison, Berrien Springs, MI, 18 May 2005.

³Larry Crabb, *The Safest Place on Earth* (Nashville: W Publishing Group, 1999), 22, 23.

of community building.¹ Relationships are essential to community. There needs to be open communication to build relationships and to have community. "Relationships are viewed as being actively created and shaped in the ongoing communication process of interrelating with one another."² It seems that in nature there is interwoven at the very core of life, relationships and community. At the very heart of God, we find Jesus' prayer, "that we become one" (John 17). "Religious experience traditionally has expressed itself in three ways; in thought, in action, and in fellowship. . . . Only in fellowship can the two others, the intellectual and the practical, attain their true meaning."³ Groups work, in that they become an avenue for creating community. Without groups there could not be community.

Our culture attaches a lot of importance to the individual. We tend to believe that the success of any group depends on the quality of the individuals who make up the group. . . . We often think of personality as a fixed set of attributes that 'cause' people to behave in inflexible ways. Social scientists, however, are beginning to question this view of personality. Many researchers now believe that individuals have multiple self- concepts and that displaying a particular 'image' of self is influenced by perceptions of the situation and of other group members, as well as by the type of interaction, or feedback, within the group.⁴

What does that mean? Basically that our personalities are much more complex than we thought in the past. Perhaps we seem to adjust within a certain setting to fit the

¹Sharon Taylor, "Community Building Research," *Renews Institute of Culture and Learning*, Memorial University of Newfoundland, 1993, 2, [Http://morgan.ucs.mun.ca/~staylor/appC.html](http://morgan.ucs.mun.ca/~staylor/appC.html) (accessed 22 March 2005).

²L. Edna Rogers and Valentin Escudero, eds., *Relational Communication* (Mahwah, NJ: Lawrence Erlbaum Associates, 2004), 233.

³Joachim Wach, *Religion in America: The Sociological Approach to Religions and Its Limits* (New York: Macmillan, 1988), 1.

⁴Joseph C. Chilberg and Arthur D. Jensen, *Small Group Communication: Theory Application* (Belmont, CA: Wadsworth, 1991), 263.

situation? Perhaps when we strive to move towards community we move towards cohesiveness? “When cohesiveness becomes stronger in a group, members talk more readily, listen more carefully, influence one another more often, volunteer more frequently, and adhere to group standards more closely.”¹ When cohesiveness exists, members enjoy being together, they are better able to coordinate their efforts more smoothly, and they value the group’s perspective on most issues. Cohesiveness is much easier to accomplish when group members like the group as a whole.²

Jensen and Chilberg continue to point out that the attraction of group members and group goals helps a group to become cohesive and enhances the bonding among members. Shared consciousness among group members brings about group identification, which is the feeling that they have gone beyond their own individual identities and have become part of something much bigger. When group members begin to see the group as having a personality, they then may feel “at one with” the group. There are several ways to recognize when group identification has taken place. There seems to be a change in the language, an acceptance of group rituals, group heroes and villains have been created, and group values expressed. Thus when community happens, the major goal of most groups have been met.

Leslie Rae shares the five stages of groups, showing how a group moves toward community. He points out that in the first stage when a group comes together for the first time there is suspicion, formality, and assessment taking place. The group is made up basically of strangers, and disclosure is at a superficial level. Since safety is a need as

¹Zander, 5.

²Chilberg and Jensen, 308.

pointed in Maslow's Hierarchy of Needs,¹ individuals tend to be careful until they find out whether it is safe or not.

In the second stage it seems that there is some guarded disclosure, yet it is still kept at a formal and polite level. Some disagreements may come about but are accepted likely because they are not fully disclosed. Individuals in the group begin to show concerns about leadership or dominance.

The third stage brings an increase in openness. Disagreements and conflict emerge, and are discussed, but with resolution rarely being fully achieved.

Stage four is the breakthrough point. Differences and conflicts are fully out in the open and are resolved. There is considerable group loyalty and cohesion. Discussion and feedback are at the feeling level, and there is much more give and take in group discussion.

In the final stage there is complete openness and trust, flexibility of methods and approaches, and open feedback.² This movement through the stages shows clearly how community within a group is developed.

Why do groups work? They meet the psychological drives of humankind: the drive to be included, the drive to witness and exercise power, and the fulfillment of affection, of liking and being liked. To some extent groups seem to meet many of the basic needs as specified by Maslow's Hierarchy of Needs. Groups also create a synergy that meets needs within society as well as within each person. The psychological drive of being included is elaborated more within the concept of community. Groups fill the

¹Engleberg and Wynn, 25.

²Leslie Rae, *The Skills of Human Relations Training—A Guide for Managers and Practitioners* (New York: Nichols Publishing, 1985), 103, 104.

needs of individuals and meet the total needs of the group itself.

Small Groups in the Field of Education

Within the education field there is a strong movement towards using small groups as a more effective method in the teaching and learning process. Much of what has been written is placed in the arena called "Cooperative Learning." There have been over a thousand studies on the benefits of cooperative learning in support of the use of small group methods.¹ Cooperative learning is a term used for a style of learning that is focused on groups as opposed to learning from competitive and individualistic efforts. Traditionally, most education is focused on competing with others, and the outcome is on "survival of the fittest" not on cooperation. Researchers, however, for decades have been building a stronger and stronger argument that cooperative learning tends to develop people skills in a more productive way.²

In Cooperative Learning, students seem to acquire a "positive interdependence (a sense of sink or swim together), individual accountability (each of us has to contribute and learn), interpersonal skills (communication, trust, leadership, decision making, and conflict resolution), face-to-face promotive interaction, and processing (reflecting on how well the team is functioning and how to function even better)."³

Research has shown that Cooperative Learning has brought about positive results

¹TRIBES: A New Way of Learning and Being Together, "Reaching All Students: Tribes Learning Communities," 2, [Http://www.tribes.com/reaching_all_students.htm](http://www.tribes.com/reaching_all_students.htm) (accessed 21 March 2005).

²Philip O'Neil, "People Mixing," [Http://www.peoplemixing.com](http://www.peoplemixing.com) (accessed 11 May 2005); Cooperative Learning Center, "What Is Cooperative Learning?," The University of Minnesota, [Http://www.co-operation.org/](http://www.co-operation.org/) (accessed 11 May 2005).

³Cooperative Learning Center, 1.

in helping the student understand the content deeper, has increased overall achievement in grades, has improved self-esteem, and even given the students a higher motivation to remain on task. The website, "Concept to Classroom, A Series of Workshops," displayed an article called "What Are Cooperative and Collaborative Learning?" which states that "cooperative learning helps students become actively and constructively involved in content, to take ownership of their own learning, and to resolve group conflicts and improve teamwork skills."¹

It seems very clear from just a few resources that small groups in the classroom are developing better results than the traditional methods of teaching used over the past several decades. Education itself is answering the question, "Why do groups work?" The Teaching Resource Center of the University of Tennessee at Chattanooga adds that Cooperative Learning through small groups has enhanced the student learning process.²

One example where Cooperative Learning through small groups is being used with great success is where educators are using TRIBES. TRIBES is an organization that has not only tapped into the discipline of Cooperative Learning but also focuses on brain-compatible learning, multiple intelligences, and social development research.³ The TRIBES process in education has developed in many communities a positive culture for

¹Education Professional Development, "Concept to Classroom," [Http://www.thirteen.org/edonline](http://www.thirteen.org/edonline) (accessed 11 May 2005).

²University of Tennessee at Chattanooga, Grayson H. Walker Teaching Resource Center, *Cooperative Learning*, 2, [Http://www.utc.edu/Administration/WalkerTeachingResourceCenter/FacultyDevelopment/CooperativeLearning/](http://www.utc.edu/Administration/WalkerTeachingResourceCenter/FacultyDevelopment/CooperativeLearning/) (accessed 11 May 2005).

³TRIBES: A New Way of Learning and Being Together, "About TRIBES, How It Works," [Http://www.tribes.com/how_tribes_learning_works.htm](http://www.tribes.com/how_tribes_learning_works.htm) (accessed 21 March 2005).

learning and human development. The American Educational Research Association awarded the school district of Beloit's TRIBES study with the year's top evaluation of an instructional program.¹

Reports from the schools using TRIBES show at least 75% reduction in behavior problems, dramatic decline in school violence, and increases in academic achievement with inner city schools. Tribes has been studied by the Research Triangle Institute under a U.S. Department of Education grant, and cited as a model program to teach students social skills (first grade-high school), and for use in special education classrooms.²

At best, traditional teaching gives each student about five to ten minutes a day for discussing academic topics or responding to the teacher. In contrast, in small groups, dialogue with peers provides ten times from what they get under the traditional teaching method. At the same time, students are learning how to work together with the use of collaborative skills.³

Results of Small Groups

In an article in *Christianity Today*, Robert Wuthnow states that "groups are beginning to alter American society, both by changing our understandings of community and by redefining our spirituality."⁴ Small groups are attracting people on an unprecedented scale and are affecting the ways we relate to each other, including how we relate to God. Many people are saying that their identity has been changed by being a

¹TRIBES: A New Way of Learning and Being Together, "Announcements," [Http://www.tribes.com/announcements_new_materials.htm](http://www.tribes.com/announcements_new_materials.htm) (accessed 21 March 2005).

²TRIBES, "Reaching All Students," 2.

³Jeanne Gibbs, *TRIBES: A New Way of Learning and Being Together* (Windsor, CA: Center Source Systems, LLC, 2001), 20.

⁴Wuthnow, 2.

part of a small group. Groups are providing a strong sense of community, which has always been the major aim of most groups. Many people feel that their faith has been deepened. Groups have helped broaden the experience and choices in the life of many, and faith seems to be more fluid with greater freedom to choose the religion of one's choice. Small groups are succeeding because they are going with the flow of meeting the needs of humankind.¹

Small groups seldom make headlines. Even though mass media defines what is important, it seems to easily dismiss the small group phenomenon. However, to overlook the trend would be a serious mistake, "for the small group movement has been affecting a quiet revolution in American society. Its success has astounded even many of its leaders."² Cloud and Townsend add to this, "Small group is without a doubt one of the most powerful tools of life change and spiritual growth."³

In addition to the scriptural, historical practices, and literature concerning community and small groups, I have examined several cell churches around the world along with different resource centers for materials and training seminars. I have chosen five interdenominational cell churches and three resource centers, from many others that could have been chosen, for those who would like to look further into what is available concerning holistic small groups and cell churches.

¹Ibid., 2-7.

²Ibid., 2.

³Henry Cloud and John Townsend, *Making Small Groups Work* (Grand Rapids: Zondervan, 2003), 14.

Interdenominational Cell Churches

Victory Christian Center

Victory Christian Center in Tulsa, Oklahoma, had almost 1000 cells by January of 2001 and over 500 people per month accepting Christ through the ministry of their cell groups. Billy Joe Daugherty is Senior Pastor of Victory, which he founded in 1983. In January of 2001 its profile included 930 cell groups with a church membership of 11,000. In 2000, the average number of people who attended cells weekly was 7,483.¹

Bethany World Prayer Center

Bethany World Prayer Center in Baker, Louisiana, had more than 599 "Touch Groups" (cell groups) and nearly 6000 members throughout the Baton Rouge area in 1998. Senior Pastor Larry Stockstill believes that traditional church structures of today will not be able to assimilate and disciple people from the revival that God has promised. However the cell model he maintains can strengthen churches and prepare its members for the large numbers of new believers coming to Christ as the result of the moving of God's Spirit in the closing scenes of earth's history.²

Colonial Hills Church

Colonial Hills Church in Southaven, Massachusetts, had 700 members and 75 cell groups in 2000. Dr. Steve Bennett is the Senior Pastor. Groups are an essential part of connecting at Colonial Hill Church. Through groups, people interact with one another –

¹Karen Hurston, *Breakthrough Cell Groups: How One American Church Reaches People for Christ Through Creative Small Groups* (Houston: TOUCH Publications, 2001), 22.

² Larry Stockstill, *The Cell Church: Preparing Your Church for the Coming Harvest* (Ventura, CA: Regal Books, 1998), Jacket Cover.

emotionally and spiritually – while growing in spiritual maturity. Groups exist to bring people closer to God and to help them grow in their faith.¹ Colonial Hills believes that small groups equal community and that community involves the three strands of accountability, belonging and caring based on Ecclesiastes 4:12,² “Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.”

Yoido Full Gospel Church

Yoido Full Gospel Church in Seoul, Korea is the world’s largest cell church today. Dr. David Yonggi Cho is the founding Pastor as well as the Senior Pastor. The church began in 1958 and met in a tent for some time. In three years time the church had 300 members and in 1961, Dr. Cho decided to build the world’s largest church.³ In 1981 Cho’s congregation had over 200,000 people with 14,000 cell groups.⁴ Current church membership is reported at around 700,000 members.⁵ However, this figure most likely includes membership numbers from the mother church as well as church plants and satellite relationships they have with partner churches in Seoul.⁶

¹*The Cell Church: A Revolution in Ministry*, 10.39 min, TOUCH Outreach Ministries, videocassette.

²Colonial Hills Church, “Small Groups at CHC,” [Http://www.chbc.net/default.aspx?pid=170](http://www.chbc.net/default.aspx?pid=170) (accessed 15 June 2005).

³Yoido Full Gospel Church, “History,” [Http://english.fgtv.com/yoido/main.asp](http://english.fgtv.com/yoido/main.asp) (accessed 15 June 2005).

⁴Karen Hurston, *Growing the World’s Largest Church* (Springfield: Gospel Publishing House, 1995), 193.

⁵Yoido Full Gospel Church, “History.”

⁶Randall Neighbour, President of TOUCH Outreach Ministries, e-mail interview by Elana Geyrozaga, Berrien Springs, MI, 28 June 2005.

Faith Community Baptist Church

Faith Community Baptist Church (FCBC) in Singapore is a 10,000-strong cell church committed to outreach, discipleship and community service. Lawrence Khong is the founding Senior Pastor. Within the US, FCBC has a distribution center called TOUCH Ministries International (TMI). TMI is the international equipping ministry of FCBC. TMI seeks to encourage, equip and establish an international network of cell group churches that encompass every population center in every country of the world. It organizes international cell group conferences, cell seminars and workshops, and provides training courses and consultation services to transitioning cell group churches.¹

International Charismatic Mission

The International Charismatic Mission (ICM) in Bogota, Columbia, in 1997 had 13,000 cells and more than 30,000 worshippers.² The Senior Pastor is Cesar Castellanos. ICM was the founder of the G-12 system that has become very popular in many cell churches today. The vision of the church is to win souls and make disciples. They have implemented a ministry called The Ladder of Success: Win, Consolidate, Disciple and Send which is a fundamental tool in the process of cell multiplication, the G-12 model and the vision of MCI fulfilling the Great Commission.³

¹Faith Community Baptist Church International, "Who We Are," [Http://www.fbccells.org/](http://www.fbccells.org/) (accessed 14 June 2005).

²Joel Comiskey, *Home Cell Group Explosion: How Your Small Group Can Grow and Multiply* (Houston: TOUCH Publications, 1998), 106, 107.

³International Charismatic Mission, "The Ladder of Success," [Http://www.mci12.com/english/Home-engl.html](http://www.mci12.com/english/Home-engl.html) (accessed 15 June 2005).

Cell UK

Cell UK in England is an independent resource organization that exists to encourage and promote the development of relevant cell churches across the denominations in the United Kingdom. Cell UK runs training conferences for church leaders, cell supervisors and cell leaders. Cell UK has been particularly innovative in promoting youth cells, running youth cell training courses and conferences, and has a wide range of youth cell materials available.¹

The Cell Group People, TOUCH

The Cell Group People, TOUCH is a resource center in the US, located in Houston, Texas. TOUCH is a non-profit ministry whose mission is to empower pastors, group leaders and members to transform their lives, churches and the world through "basic Christian communities or cell groups. They have references to nearly 300 cell churches in the US as well as links to many websites where one can find other resources for cell groups and cell churches."²

TouchGlocal Extension Center

TouchGlocal Extension Center is a resource center in US, located in Houston, Texas. TouchGlocal is a ministry of the TOUCH FAMILY, a cell church in Houston, Texas. Their training center is for the development of cell church leaders. Their training courses are provided at TOUCH RANCH as well as online. Faculty include Ralph W.

¹Cell UK, "About Cell UK," [Http://www.celluk.org.uk/about.html](http://www.celluk.org.uk/about.html) (accessed 14 June 2005).

²The Cell Group People, TOUCH, "Who Are the Cell Group People?," [Http://www.touchusa.org/](http://www.touchusa.org/) (accessed 14 June 2005).

Neighbour, Bill Beckham, Izes Calheiros and many others. Many courses are offered in both areas of "The Cell Group Program" and "The Cell Pastor Program."¹

In the review of literature, churches and resources we see that the psychological drives of humankind are more readily met in small groups, that synergy and community find their pinnacle in small groups, and that education is presently moving towards a better way in preparing students for society by using small groups. Small groups not only play an important role among people, but seem to be an essential experience in life.

¹Touch Glocal, "About Us," [Http://www.touchglocal.com/_English/_About/aboutus.asp](http://www.touchglocal.com/_English/_About/aboutus.asp) (accessed 14 June 2005).

CHAPTER 3

THE NEED FOR A SEVENTH-DAY ADVENTIST TRAINING SYSTEM FOR PLANTING CELL CHURCHES OR TRANSITIONING AN EXISTING CHURCH INTO A CELL-BASED MINISTRY

The Need for Greater Community among Seventh-day Adventists

As noted in chapter 1, God has created humankind for community. Yet that community was never intended to be self-served. True biblical community reaches beyond self to others, pointing them to Jesus, maturing them in Jesus, thus growing the community. Even though there is a natural desire to be known and to live in community, true community reaches out to others for the purpose of giving of ourselves to them. God, having the desire for community beyond Himself, created humankind in His image. Thus humankind's very nature cries out for community. Even though the Trinity lives in community, God also moved beyond His own group to enlarge His community through the creation of angels, humankind, and other worlds. Therefore, true community will reach out and expand itself to others, thus enlarging its community.

True community is deeper than a group of people coming together once a week to be taught a Scripture lesson or to listen to a minister preach. True community is deeper than a greeting of "Hi, how are you?" with a reply of "Fine." There are different levels of community, and true biblical community is one where we know individuals deeply; we know their joys and their struggles, and we minister to one another in a caring and joyful

way.¹ It appears that in most of our churches today, the larger the church, the greater there is a need for such community. Individuals are isolated and hurting, and church members know nothing about it until they find out those individuals have already left the church. Barna's research shows that across the board, only 43 percent of all Christians attend church, only 16 percent attend Sunday/Sabbath School, and only 15 percent are involved in a Christian small group. Among Adventists, the figures are only slightly better: 47 percent for church attendance, 18 percent for Sabbath School attendance, and 27 percent attendance in a Christian small group.² Obviously, people are falling through the cracks.

The system of expanding community, involving more and more individuals, must be kept small in order to get big. That is, true relationships develop in small units that multiply or plant other small units. As many groups are multiplying and being planted, the ministry of community becomes larger but with many small units. As discovered in chapter 1, one person cannot relate to more than ten to fifteen individuals and still live in true community. Therefore, there must be a system of small units that expands into other small units. This system of community building within a small unit or group, and expanding to other small groups, needs to be taught to churches and church planters. At the present I have not found a good delivery system within the traditional church that is consistent with the total picture of community—one that includes expansion (evangelism), and growing group leaders from the harvest (equipping) in order to continue to expand. The cell church system offers such a model. In the cell church

¹See appendix A for the 52 "One Another" texts by Garth Icenogle.

²See appendix B for the table of Religious Practices by The Barna Group.

system, the small groups meet first and foremost for the reason of community. Each group goal when meeting is to move into community with Jesus who promises that “where two or three are gathered in my name, I will be there” (Matt 18:20). By entering into community with Jesus we then can enter into community with one another. True biblical community cannot be created but must be entered via the Trinity.

The secret of unity is found in the equality of believers in Christ. The reason for all division, discord, and difference is found in separation from Christ. Christ is the center to which all should be attracted; for the nearer we approach the center, the closer we shall come together in feeling, in sympathy, in love, growing into the character and image of Jesus.¹

True biblical community can be entered only by the way of the cross. Jesus entered into community by denying self, leaving heaven and everything behind, and then entering this world, putting us before His own desires, even unto death. Community cannot be entered without death and resurrection. It is a dying to self and being raised anew. Such an experience will never take place among large groups without first being experienced in a smaller context. The cell church model does provide such a context.

The Need for an Effective Equipping System among Seventh-day Adventists

As noted above, there needs to be a system of developing Christians in team ministry and evangelism. Scripture points out that all believers are ministers. One of the weakest areas in the Seventh-day Adventist Church is the lack of a system for equipping every believer to become an effective minister. That is my personal observation after eighteen years of pastoring and another fourteen years of teaching. Adventists have

¹Ellen G. White, *Selected Messages* (Hagerstown: Review & Herald, 1986), 1:259.

developed some outstanding materials in leading people to Christ and growing them in the knowledge of the teachings of the Seventh-day Adventist Church. When one has taken such training through personal Bible studies and/or public evangelism, the next step is baptism and becoming a member of the church. I have not seen an Adventist-developed systematic development of the new Adventist Christian into an evangelist, ministering to others, and becoming a leader. "Most local church training occurring today is not systematic or intentional; rather, it occurs because someone feels a burden to provide training in a certain area. There is no centralized effort to equip all the members for their ministries."¹ Present discipleship materials are not functional in developing a believer from a spiritual child to a spiritual young adult to a spiritual parent (moving from a "little child" to a "young man" to a "father," 1 John 2:12-14).² The result of this lack has developed a great dependence of the laity upon the local pastor or conference evangelist to do all the work of the ministry.

Every division of the world church that is using the traditional model of pastoral ministry is showing slow growth, whereas those using the New Testament model continue to reveal outstanding growth patterns. The author's personal pastoral experience has validated to him that church growth rates in North America can equal those of the third world when the New Testament model of the pastor as

¹Russell Burrill, *Revolution in the Church* (Fallbrook, CA: Hart Research Center, 1993), 108.

²It is well known that Adventists have developed a wealth of doctrinal Bible Studies geared to informational, cognitive learning, designed to acquaint people with the beliefs of the Adventist church and prepare them for baptism. The church has also developed a few courses on friendship evangelism and giving the gospel presentation. Occasionally there has been material on small group leadership, some of it my own. But each of these areas of equipping has been a separate entity, taught to a congregation whenever the church felt a need and the trainer could come. Up to now, I have not seen a total unified whole system of equipping in the Adventist church, taking each person from accepting Jesus, to ministry within the Body, to reaching out to non-Christians, to becoming a leader.

trainer/equippier is put in place.¹

The pastor is traditionally seen as the nurturer of the flock, but Burrill points out that when the sheep are kept in shape— trained for ministry— they will produce more sheep. The pastor's job, then, is to keep the sheep in shape.

Someone may protest that the pastor is supposed to be the shepherd of the flock, and that as a shepherd, he should care for the flock. Yes, the pastor is the shepherd, and yes, he cares for the flock. However, his care does not extend to performing ministry that the flock should be doing for themselves. The shepherd's job is to keep the sheep in shape so that they can produce sheep. If the shepherd is really caring for the flock, he will be training his members for their ministry²

Ellen White supports this idea. She advocates that the pastor's main task is teaching, not preaching. "Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received."³

If the definition of an earthly father is a parent, and a parent is one who has produced a child, then it only makes sense that a spiritual father would not only be one who has grown in spiritual knowledge but also in practical application to everyday life and has also produced a spiritual child. "Fathers are mature believers who have already led an unbeliever to Christ."⁴ If the goal of all Christians is to become mature in our walk of life, then becoming a spiritual parent would have to be the ultimate of maturity. What greater joy is there than winning someone to Jesus?

¹Burrill, *Recovering an Adventist Approach to the Life and Mission of the Local Church*, 205.

²Burrill, *Revolution in the Church*, 35.

³White, *Testimonies for the Church*, 7:20.

⁴Ralph Neighbour, Jr., *The Shepherd's Guidebook* (Houston: TOUCH Outreach Ministries, 1996), 16.

Such an equipping system should not be just a study system where people continue to grow in head knowledge. The system needs to be one that is caught, not just taught. When Jesus was on earth He used a three-pronged approach in developing His disciples. There were the times of teaching, then there were the times of modeling, and last but just as important as the first two was the sending out: experiencing what was taught and modeled. A good system of developing disciples—disciple-making or “equipping”—is desperately needed among Seventh-day Adventists. The cell church model provides such an equipping system.¹

The Need of Accountability and Team Ministry among Seventh-day Adventists

“Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.” (Eccl 4:9-12).

Individualism in America has definitely infiltrated the church. Jesus sent His disciples out into the fields of harvest two by two, and not as individuals. There seems to be good reason for this.

First, two individuals can hold up each other in prayer, encourage each other, and

¹TOUCH's equipping system is an example. *Welcome to Your Changed Life* is a recap of the salvation experience. *Beginning the Journey* helps the new believer form a daily walk with God through prayer and the Word. *The Arrival Kit* continues this journey. *Mentoring Another Christian* teaches the cell member how to guide another person through the journey they have just traveled. *Touching Hearts* is about reaching out to unbelievers. *Opening Hearts* is how to reach people not interested in religion. *Cell Group Leader Training* develops new cell leaders. Each segment is a small workbook, designed to be used one-on-one. The last 5 include a weekend teaching seminar. Each training requires hands-on practice to complete. All are from TOUCH Outreach Ministries, Houston, TX.

challenge one another into higher accountability in spiritual growth and witnessing.

Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness. In the same manner He afterward sent forth the seventy. It was the Saviour's purpose that the messengers of the gospel should be associated in this way. In our own time evangelistic work would be far more successful if this example were more closely followed¹

Second, as in the above quote, there is a synergy that exists when two individuals are teamed together that equals more than if two individuals were working alone. Refer to the synergy illustration found in chapter 2 for an example. The point is, much more can be accomplished when two are working together and growing together. Effective training must include accountability. Mentor and mentee relationships promote growth. The Methodist Church grew greatly under high accountability during John Wesley's ministry.

From the first meeting of the first group of students at the University of Oxford in 1729 until his death in 1791, Wesley tirelessly preached Christ and founded multiplying small groups. By 1791, there were 72,000 Methodists in Great Britain and 57,000 in America. By 1798, a few years after Wesley's death, there were over 100,000 members of Methodists societies in Great Britain. Around one in thirty adult men in England was a Methodist. The role of cell groups was crucial in the building of this movements of Christian disciples.²

Wesley developed the class meetings for discipleship, but found that they also gained conversions by this method. The format of the meeting was simple.

The format (of a class meeting) was usually the singing of a hymn, the leader's opening with a statement as to his spiritual condition, followed by others so doing, including testimony or admission of sin. . . . The primary purposes of classes were discipleship and discipline, but they were also evangelistic; more professed

¹White, *The Desire of Ages*, 350.

²Peter Bunton, *Cell Groups and House Churches: What History Teaches Us* (Ephrata, PA: House to House Publications, 2001), 57.

conversion in class meetings than in the preaching services.¹

Accountability and team ministry encourage and enhance growth. The cell church model encourages accountability and team ministry and provides a system that makes it effective.²

In cell life the ring finger represents accountability. The New Testament concept of accountability is taught in the 'one another' passages. . . . When understood correctly, this is one of the most precious elements of cell life. . . . In their relationship with Jesus the disciples had experienced spiritual accountability in its intended meaning. He had walked with them, encouraged them, supported them, and had been their advocate and friend. Jesus promised that the Holy Spirit would continue this relationship. This work of the Spirit is multiplied in a cell as the Spirit enlists each member to share in His work of 'coming alongside' every other cell member.³

The Need of Developing Leaders from among Members and from the Harvest

Numerical growth of groups demands the need for more leaders. As groups expand, some will multiply, while others will plant. There will always be a constant need for more leaders. As leaders are equipped, eventually there will even be a need for having leaders over leaders. Under Jethro's plan there were leaders over leaders.⁴ Small group leaders had leaders over them, and those leaders had leaders. If small groups are more effective in ministry, then it would seem that even groups of leaders would be more effective if they were in small units, as in leaders' groups. One of the basic goals of cell

¹Ibid., 63, 64.

²The *Touching Hearts* guidebook of the TOUCH equipping track specifies that Touching Hearts ministry (reaching Type A unbelievers) should be conducted with a partner.

³William A. Beckham, *Redefining Revival* (Houston: TOUCH Publications, 2000), 41.

⁴See Exod 18:13-23.

groups is to multiply leaders, not groups. If one focuses on the growth of groups, it is very possible to run out of leaders. Or if one were to focus solely on training an individual leader per group, you would still run short of leaders because you would need to appoint leaders over leaders. One of the later concepts that has developed among cell churches is the potential of all members becoming leaders.

Cesar Castellanos in Bogota, Columbia, has had tremendous success with what he calls a "G-12" cell structure.¹ After visiting David Yonggi Cho in Korea, Castellanos founded a church patterned on Cho's cell system, the "5 x 5." He later expanded the system to his present G-12, exploding his church growth.² He believes the success of the G-12 lies in the training of every cell member for leadership. "The crowning principle of the G-12 model is that it views every member as a potential cell leader. All cell leaders at International Charismatic Mission (ICM) seek to transform their cell members into cell leaders. The G-12 model is essentially a leadership multiplication strategy."³

One would assume that such would not really happen, yet when it comes to equipping leaders, the availability and potential of targeting all members for leadership opens up the way for a great expansion of leaders. The Seventh-day Adventist Church has no such ongoing equipping materials available at this time that I am aware of.

¹G-12 is an alternate cell structure. In Jethro's model (5 x 5), a cell supervisor is placed over each 5 cells, a zone pastor oversees 5 supervisors, etc. When a 5 x 5 cell multiplies, the existing cell leader takes one cell, and the cell intern (trained during the previous cell cycle) leads the other group. A G-12 (Groups of 12) model is based on Jesus' calling of 12 disciples. Each cell member is trained/encouraged to plant his or her own cell. When all the members of a cell are leading their own cell, the original cell is considered a leaders' cell, or G-12.

²Joel Comiskey, *Groups of 12* (Houston: TOUCH Publications, 1999), 19-25.

³Ibid., 15.

Because of the present lack of equipping leaders for groups, groups will eventually die out due to lack of additional leaders, worn out leaders, and the lack of equipping, vision, and stagnation. The group's primary goal is to multiply leaders. Again cell churches provide such an equipping system to raise up and multiply leaders.

The Need for Every Member Being Involved in Evangelism

As noted above, to live in true community there must be a system of reaching outside ourselves to others and multiplying into other small groups or planting other groups, which in turn will grow, reach out, and expand to other groups. Reaching out to others or doing evangelism becomes a team effort of the individual group. Some have referred to this as fishing with a net.

Dr. Cho has this perspective about the purpose of cell groups at Yoido Full Gospel Church: "Our cell group system is a net for our Christians to cast. Instead of a pastor fishing for one fish at a time, organized believers form nets to gather hundreds and thousands of fish. A pastor should never try to fish with a single rod but should organize believers into the 'nets' of a cell system."¹

In contrast to fishing with a net is that of solo fishing. In the context of the occupation of fishing or sport fishing, fishing with a net requires team effort and the ability to catch many fish. While sport fishing is many times done by one person, the goal is to catch the "big one." When Jesus was developing His disciples, His initial invitation was that He would make them fishers of men.² Therefore to follow the model of Jesus, every small group would have the goal to develop its members into fishers of

¹David Yonggi Cho, quoted by Karen Hurston, *Growing the World's Largest Church* (Springfield: Gospel Publishing House, 1995), 107.

²Matt 4:18, 19.

men.¹ When Jesus sent His disciples out fishing, He never sent them out alone. The smallest unit was two. There are times when the total group will be fishing together and other times when smaller teams will go out to touch lives for Jesus. Again, one can see where synergy plays an important part in winning others for Jesus.

Is it any wonder that Jesus sent out the disciples by twos? Two individuals can do a greater work together than two individuals working separately doing their own thing. There is a natural synergy plus the blessing of God's Spirit for following the plan Jesus laid out. Equipping every member to do the work of evangelism, working as a team, then working together in a small group is a strategy that I have not seen happen among Seventh-day Adventists in North America. Adventists have individual classes from time to time, here and there using a program developed by the division or local conference.² But the training seems disconnected. It stands alone instead of being part of a total system of growing members in an ongoing ministry experience. There is a need to not only develop such a system, but to offer a training where churches and core teams can learn and consistently develop in team evangelism. Again, cell church provides such a vehicle.

The Discovery of an Effective Delivery System for Planting or Transitioning Churches into a Cell-Based Ministry

In the fall of 1994 I responded to an invitation to take training from TOUCH

¹Randall G. Neighbour, *Are You Fishing with a Net?* (Houston: TOUCH Publications, 1998).

²One such example is a training from Oregon Conference that I attended and then taught from 1982-1987 in the McMinville SDA Church where I was pastor: "In One Accord: Working Together With Christ," Laymen Ministries, Oregon Conference of Seventh-day Adventists.

Ministry.¹ The training consisted of four modules each consisting of four days and each three months apart. The training was called, "The Year of Transitioning." The concept was cell church, similar to that of Paul Youngi Cho's church in Korea.² Through the years many had tried to duplicate Cho's model with some successes. However, Dr. Ralph Neighbour took the concept of cell church a step further in that he employed a system whereby church members would grow from conversion to leader through an equipping process. Commenting on 1 John 2:12-14, he says:

The *children* discussed here are immature believers. They know the Father but are not far along in the journey. . . . The discipleship path brings new believers into an understanding of what it means to live in the kingdom of God and raises their awareness of Satan's presence and motives on earth.

The second stage in this passage is that of *Young Men*. When believers have *overcome the evil one*, they will have won the battle over satanic strongholds and possess the Living Word within them. The discipleship path takes each believer through a mentor-led learning process and an encounter experience, providing the freedom to walk in Spirit and Truth. The third stage in this passage refers to *Fathers*. By virtue of the name, spiritual *fathers* have sired children and are described as having a long-term, deep knowledge of God. This discipleship path trains up believers to reach the lost through relational evangelism and to mentor these new believers through the journey they have already begun.

The path will move group members through all three levels of maturity and create a growing number of disciplined leadership candidates for your groups.³

After the course I was amazed at the complexity and yet simple process in developing Christians through a system and ministry of cells. It became my vision and primary goal to implement such training within the Seventh-day Adventist Church. I

¹TOUCH is an acronym for "Transforming Others Under Christ's Hand." They exist to teach Christians how to live the values of the New Testament: The life of community in cell, and reaching out to nonbelievers as a cell through relational evangelism.

²Dr. David Yonggi Cho, *Successful Home Cell Groups* (North Brunswick, NJ: Bridge-Logos Publishers, 1981); Karen Hurston, *Growing the World's Largest Church*.

³Neighbour, *Where Do We Go from Here?* 332, 333.

continued to broaden my understanding of cell churches by attending cell church seminars, reading books on cell churches, and visiting existing cell churches within the United States and overseas. After three years of immersing myself in the concepts and practice of cell church, I began teaching such concepts within the Seventh-day Adventist Theological Seminary, across the North America Division, and overseas, while continuing to study and strengthen myself within this new but dynamic paradigm. Through those times of learning and practicing the cell church model, training manuals have been developed, revised, updated, and used to help transition churches into cell churches and plant new cell churches. The results of those written materials are to be found in the appendices F and G of this document.

CHAPTER 4

CELL INTENSIVE TRAINING: DEVELOPMENT OF MANUALS, PURPOSE FOR TRAINING, RESULTS OF IMPLEMENTATION AS SHOWN BY FIELD RESEARCH, AND NCD SURVEYS

The Development of Adventist Cell Intensive Training Manuals for the Purpose of Planting and Transitioning Churches into a More Holistic Paradigm of Community, Equipping, and Evangelism

In the fall of 1990 I received an invitation from the North American Division Evangelism Institute (NADEI) to teach seminary students in the area of small groups as well as provide training in local churches, conferences, and unions. Training materials used at that time were those I developed while pastoring the Gresham Church in the Oregon Conference. During the three years in that district, eighteen groups were established, church attendance had doubled, and not one of the twenty-five new converts had left the church. Evangelism was mainly done yearly through large public campaigns. Therefore, the weekly small groups served as a place of developing community through inductive Bible studies. Groups grew and multiplied through adding more local members, non-attending members, transferred members, and converts from the local campaigns.

With confidence I began teaching for NADEI what I had implemented and practiced over the last three years of ministry in Oregon. After teaching small groups for a few years I noticed that many pastors and churches who were implementing small

groups did so only to find that the ministry was short-lived. The word in the field was that small groups did not work in Adventist churches. Continuing research on small groups led me to become acquainted with the cell church concept. Within the cell church structure I discovered the desperately needed components that were lacking in Adventist small groups: personal evangelism, and equipping, while still maintaining community-building within the context of small groups.

In the early 1990s I read my first book on cell churches, *Where Do We Go From Here? A Guidebook for the Cell Group Church*, by Ralph W. Neighbour.¹ After reading other books on the subject (there were very few at that time), I began attending a comprehensive training called "The Year of Transition, Clarifying the New Paradigm."² There were four training modules three months apart. Each module lasted five days. The training and materials were extensive and at times almost overwhelming. It was a new paradigm for doing church. Because the materials and instructions were so intense, I chose to repeat the trainings the following year. By the end of the second year, responses from trainees spurred TOUCH Ministries to call in a consultant to evaluate their materials and training sessions. TOUCH was told that it was too comprehensive for the average pastor to grasp, let alone implement. TOUCH then developed different materials that were definitely more compatible. In 1996 I attended the new training on the cell church, "ACTS (Advanced Cell Training Seminar)." Again, ACTS was taught in four modules over a year's time. After finishing this course and reading every new book that came out on cell ministry, I taught my first "Advanced Small Groups" class in the

¹Neighbour, *Where Do We Go From Here?*

²Given by TOUCH Ministry, September 1994.

seminary in the fall of 1997. The following year the course was changed to "Introduction to Cell church." Next, it was taken to the field for pastors and church members. People became interested and excited about this new concept, with resulting growth of groups among the students in the seminary and in the field.

Every year the cell church concepts have been introduced at SEEDS, NADEI's yearly church planting seminar. This has generated more interest and enthusiasm in the field, and has resulted in many areas asking for training.

Through subsequent years I have developed and compiled manuals to teach cell church concepts to assist Seventh-day Adventist churches in the transition of an existing church or in the planting of a new cell church. These manuals have constantly needed revising to keep up with the latest discoveries in making cells work most effectively.

The Training Materials

In 1996, when Christian A. Schwarz published his research in Natural Church Development (NCD) revealing the eight characteristics needed to make churches healthy and growing, one of those concepts was holistic small groups. After thorough research it was interesting to note that both cells and holistic small groups emphasized the same principles and practices. Because of some resistance to the term "cell" especially after the 9-11-01 attack on the United States by Al Queda cells, much of the material has been rewritten using the term "holistic groups" in place of "cell groups." The latest training materials used in teaching the concepts of cell churches are found under appendix F. In the field, training takes place over two weekends, three months apart. A third follow-up training three months later is available and used in most areas to build on leadership, specialty cells (teen, college, intergenerational), and storyboarding for timeline

management and planning. In the field the first two courses are called Holistic Small Groups, Intensives One and Two, while at the seminary it is called Introduction to Holistic Small Groups, which is taught in one semester.

The overall purpose of this training was to acquaint Seventh-day Adventist pastors, leaders, and members with a method whereby the priesthood of all believers could become a living reality. I wanted them to see that every member could be equipped in the context of a small group to build community, experience friendship evangelism, and become disciple-makers.

Intensive One introduces basic concepts: how a cell church differs from existing traditional churches, how cells function, and the theology and historical background for such a church. It shows how the cell church structure fulfills all three areas of ministry: community, equipping, and evangelism. Emphasis is placed on ministry prayer partners and on equipping materials formatted for their use. These individual daily study guides for personal knowledge and growth are designed for one a day and six per week. Members meet with their ministry partner for one hour a week to mentor or be mentored through prayer, support, clarifying content and purpose, and accountability. In the first Intensive the concept of discipleship and mentoring partners is clearly laid out. Discipleship includes not only the basic teachings of the Seventh-day Adventist Church but also equips individuals for living a victorious life and being comfortable in friendship evangelism. It also cultivates leadership skills, encouraging everyone to become a leader of a group.

Intensive Two builds upon the cell church concepts and theory taught in Intensive One. While in Intensive One, the focus is on introduction of cell concepts and equipping

through personal devotional guides and weekly meetings with one's ministry partner, Intensive Two continues that emphasis on equipping and discipleship, adding the element of weekend training seminars to the package. Each weekend seminar is shared in part within the manual. These seminars supplement the individual equipping, thus giving a total discipling experience through personal devotionals, accountability with a ministry partner, and teaching seminars, making the cell church extremely effective and holistic in the area of equipping.

Introduced into the field beginning in 1997, these trainings have taken the concepts of cell church to Seventh-day Adventist churches in the North American Division and to other parts of the world field over the last seven years.

How Have Cell Church Intensives Impacted the North American Division and World Field?

Cell churches are a growing movement within the Seventh-day Adventist denomination throughout the world. Each year I receive a growing number of requests for training from the field. In the North American Division alone there have been sixty-five churches where the pastor and/or laypeople have taken the training (at least two weekends three months apart) to learn how to transition an existing church to cells or plant a new cell church. Many of the churches have requested the third weekend which covers storyboarding and timeline management. (This third weekend training is not part of this project).

Of the sixty-five churches in the North American Division, thirty-five trainings have taken place on the main continent. The other thirty churches are in Hawaii. The Hawaiian Conference has incorporated the total paradigm of cell church and trained all

their pastors in the year 2000. When the Hawaii Conference hires a new pastor, they look for someone experienced in cell church ministry or who has at least taken the training. Outside the North American Division there are twenty additional known cell church plants and transitions.

On table 2 (found in Appendix C), there are four cell churches within the Seventh-day Adventist denomination that have risen up as a result of taking training somewhere other than from NADEI. It also should be noted that there have been other cell church plants or church transitions within the denomination that no longer exist today and whose training was received from other instructors. The chart basically shows churches that I have worked with myself. Of the sixty-five churches shown within the North American Division, there were five additional churches that no longer exist to date.

Appendix C, tables 2, 3, 4 detail a listing of the 85 different cell church plants or transitions. The names of the churches and their leaders have been withheld from this document in order to protect individuals and groups who are referred to in this chapter. The table shows the date when the cell church plant or transition began, and the current number of existing cells (holistic small groups). Along with this information is the number of group members, the number of pre-Seventh-day Adventists attending, the Sabbath worship attendance, and the number of baptisms in the previous year. This table is updated yearly when possible.

Summaries of the data from appendix C are found in the tables in appendix D. Table 5 gives an overview of Seventh-day Adventists worldwide, the North America Division, and the North American Division mainland. Table 6 is an overview of five mainland NAD cell churches experiencing positive results, while table 7 shares statistics

of five mainland NAD cell churches experiencing difficulties.¹ Please note the percentage of increase in membership and baptisms.

According to last year's statistics, total division membership was 1,006,317 with 36,887 baptisms producing a 14,271 net gain. This comes to a 1.44 percent increase for the division church at large. There are 5,066 churches listed, and 613 companies, totaling 5,679 church bodies.² The membership mean comes to 177.2 members per church. At the beginning of the year there would have been 969,430 members with a mean of 170.7 members per church. Looking at only baptismal gain (not considering the losses), this means that across the division there was a baptismal gain of 4 percent. As you will see, even the five cell churches who are experiencing difficulties have an average gain of 6 percent for the past year.

Looking at the record totals of the cell churches studied, we find that out of the thirty-five mainland NAD cell churches, as of the latest report, March 7, 2005, there are 106 cells (average of 3 cells per church) and 1,005 cell members (average 9.5 cell members per cell). There are 199 pre-Seventh-day Adventists attending (an average of 1.9 pre-SDA's per cell). The average baptismal rate of the 35 cell church plants or transitions in the NAD mainland is 11 percent.

Cell Church Case Studies: Five Successful Cell Churches

Focusing on a few cell churches and their progress or lack thereof gives a good

¹The focus of this study will be on the North American Division mainland because Hawaii does not report the number of pre-Seventh-day Adventists attending groups, thus skewing the average percentages for the division and world field.

²Carolyn Rochester, Office of the Secretariat, General Conference of Seventh-day Adventists, phone interview with Sherry Manison, Berrien Springs, MI, 10 March 2005.

picture of what is happening among those mainland NAD churches that are implementing the new paradigm. The first five case studies will focus on those churches that have experienced good growth results by implementing the cell church structure, while the last five case studies will show what struggles others are experiencing with implementing the same structure.

Case Study #1

The first case study is led by a layperson. It is a church plant that started eight years ago, has grown to seven cells, and has a total of one hundred members attending the different cell meetings. Of those one hundred, forty-five are pre-Seventh-day Adventists. The lay leader has pointed out that their motto is to make friends of non-Christians, and then spend lots of time praying behind their backs. The church is very centered on friendship evangelism and equipping. In 2003 they had thirteen baptisms.¹

Case Study #2

Case study two is pastor-led. This church is in the transition process of going from a traditional church to a cell church. The transition began in January of 2000 shortly after the pastor finished his seminary training at Andrews University. To date, five years later, they have seven cells with an attendance of seventy-five cell members of whom fifteen are pre-Seventh-day Adventist. In the June 2004 report they had nine baptisms in the past year. The average church attendance is 230. One can see that the church is still in the transition process with about one third of its attendance actively involved in cell groups.

¹Anonymous, telephone interview by author, Berrien Springs, MI, June 2004.

Case Study #3

Case study three is a pastor-led church, planted from a mother church. The church began its training in the mother church and, after growing to three or four cells, launched its plant in the fall of 2000. As of June of 2004 the church had seven cells with around 100 cell members of whom 10 were pre-Seventh-day Adventists. The average church attendance is 100. According to the report given in June of 2004 there were fifteen baptisms last year. The church was organized and dedicated by the local Conference as an official Seventh-day Adventist Church and welcomed into the sisterhood of Adventist churches in that conference. This is the first Seventh-day Adventist cell church plant to have reached such status that the research has affirmed.¹

Case Study #4

Case study four is a church that began four years ago and is led by a lay person who took the Cell Church Intensive training during the pre-SEEDS session of 2001. This church has six cells to date, with 55 individuals attending the cells. Sixteen of these cell attenders are not, as of yet, baptized Seventh-day Adventists. The church has an average of 63 attending each worship service and in 2003 they had four baptisms.²

Case Study #5

Case study five is a pastor-led church plant that started in 2003. This pastor also pastors two other churches in his district in addition to leading out in this new plant. Forty-six members attend seven cells in the church plant, and eight of them are not

¹Anonymous pastor to Sherry Manison, Berrien Springs, MI, December 2004.

²Anonymous pastor to Sherry Manison, Berrien Springs, MI, January 2004.

Seventh-day Adventists. Worship service attendance is around 75. They had fifteen baptisms in the last six months. The pastor shared that the conference president, conference secretary, and ministerial secretary are very supportive, and hope that the cell church plant works because they would like to take the training to all their pastors in the near future. The pastor also stated in the interview that he has tried to implement the same ministry with his two current churches only to find much resistance. He continues to proclaim that it is ten times easier to plant a cell church than it is to transition a traditional church into a cell model.¹

Summary of Five Successful Cell Churches

Above are what I would call five positive case studies that show that Cell Church Intensives have met their goal in training teams and moving them in a direction of community, evangelism, and equipping. Two churches are led by lay leaders, one took the training in the field with his core team, and the other took her training at a pre-Seeds Conference; two are led by pastors who took their training in the field along with their core teams; and one pastor received his training as a seminary student. As I looked at the statistics on these five churches, I found a positive picture. Among these five churches the total is 34 cells with a cell membership of 376. There were 94 pre-Seventh-day Adventists attending and there have been 56 baptisms in the last year. That brings about an average of 6.8 cells per church with 10.5 members per cell, each cell having at least 2.8 pre-Seventh-day Adventists attending and each cell having 1.5 baptisms in the past year. That is an average baptismal growth of 15 percent in these five case studies.

¹Anonymous pastor, interview by author, January 2005.

Cell Church Case Studies: Five Struggling Cell Churches

We will now look at a few other cell church transitions or plants that have not progressed to see great results in this new paradigm.

Case Study #6

Case study six is located in a small town of about 11,000 people who are largely Catholic (see Table 7, Appendix D). In the fall of 2000 the lay-led church began its journey toward cell life. Today it has three cells with around 34 attending, five pre-Seventh-day Adventists attending last year. They have had within the last year two baptisms, both of whom were members of the cells. They have had three pastors over the last four years, and at the present time have been without one in the last six months. They hold an evening "Seeker Service" at 5:00 on Sabbath evenings and continue to have their regular Sabbath morning service. The morning service will average 8 to 10 people while the evening service averages around 16, thus making a total of around 26 attending church worship. Past records show attendance was around 55. The leader pointed out that there is a flux of Adventist families moving in and out, plus many elderly have passed away. Their strength as cells has been that of building and maintaining great community. They would not go back to the traditional paradigm. Their weakness seems to be getting non-Adventists to attend cells. They have had many visitors to their social events, which they have almost weekly, and during fair time, in the summer, they have experienced great support from the community with their food booth. After talking, it seems that they have not taken advantage of available equipping materials that would train them to reach out and get commitments for Jesus. However, one story the leader

shared was that one cell member's wife was not a Seventh-day Adventist. She would not attend any of the cell meetings, so the group decided to have their weekly meetings at the home of this cell member rather than move around from week to week. The first few weeks the wife left the house during the meeting, then after a time she stayed, but in an adjoining room. In time friendships began to build, and she started attending the group's meetings. The lady of the house then began fixing some awesome treats for the group. One thing that seemed a little strange was that every time the group would meet, the wife would always be in her pajamas. The group decided on their own, without letting her know about it, to all show up one meeting night in their pajamas. It, of course, brought about a great deal of laughter and acceptance among them all. It was not long after that the wife was baptized.¹

Case Study #7

Case study seven began two years ago with one cell, 14 members and 1 non-SDA attending. This group is led by a layperson with pastoral support. To date there is still one cell with 13 Adventists and five non-Adventists attending. They have had two baptisms. The attitude seems to be that all is well. The group is going strong, people seem excited, but feel that they are not ready to multiply because they are focusing on spiritually feeding the people and preparing them for baptism. They have just finished going through the *Purpose Driven Life*, by Rick Warren,² and are now thinking of going

¹Anonymous, telephone interview by author, Berrien Springs, MI, 8 February 2005.

²Rick Warren, *Purpose Driven Life* (Grand Rapids, MI: Zondervan, 2003).

through the SDA study guides on Philippians.¹ In this case the group is building community and reaching out, but has been on this track for two years. It seems that the dynamic is not to multiply leaders and groups, but to build community.²

Case Study #8

Case study number eight is a church plant led by a layperson. They have been operating for two years now. At the present time they have regrouped and are at one cell with nine individuals attending, including three who are pre-Seventh-day Adventists. To date there have not been any baptisms. They previously had two cells, but have had various things happen to their members: they have had one death, one young man left after being pressured by his grandfather to pursue youth ministry, and another couple felt they needed to look elsewhere for their younger children's sake. The conference is very supportive, and is willing to provide matching funds for an evangelistic outreach this fall in order to help build the church plant. The church feels that their greatest need is for more materials written by Adventist authors on equipping and intergenerational lesson plans; recently both have been implemented.³

Case Study #9

Case study number nine is a church plant that was led by an associate pastor whose core team took the training in the fall of 1999. It was discovered during the six-

¹Don James and Ruth James, *Lessons of Joy* (Berrien Springs, MI: Lithotech, 2003).

²Anonymous, telephone interview by Elana Geyrozaga, Berrien Springs, MI, 15 February 2005.

³Anonymous, telephone interview by Elana Geyrozaga, Berrien Springs, MI, 15 February 2005.

month training period that the administration of the local conference felt that cell churches had not and would not work within the Seventh-day Adventist denomination. After the core team finished the training, they wrote up their proposal as each core team is trained and instructed to do, and presented it to the administration of the conference. The conference president was very impressed with the proposal, yet still doubtful that it would work. He told the core team that he could not turn it down so they were allowed to go forward with their plans. The secretary of the conference was assigned to stay in touch with the project. By 2003, the core group had grown to three groups, had some pre-Adventists involved, and the cells were ready to launch. Around this time the associate pastor had his yearly interview with the conference president. The president stated that he believed the groups were doing quite well and that it was time for the cells to launch from the mother church and begin their plant. Shortly after this interview the Conference president and the senior pastor took calls to other conferences. With a new pastor on board who was supportive of cell church plants, the next event was a shock to everyone. It was discovered that the associate pastor was having an affair with one of the members of the church and had decided to divorce his wife and marry the other woman. No amount of love, prayer, or guidance was able to stop or turn this decision around. It totally devastated the cells as well as the mother church. Things went from bad to worse in that the mother church then turned against the proposed cell plant, refusing to give their blessing. An emotional split occurred within the church. To date, February 2005, the cells have reorganized into one cell, and have four pre-Seventh-day Adventists attending. There has been one baptism. After a year of emotional upset and confrontation, those who stayed with the cells are now holding a Friday evening worship

service and plan to launch their cell church plant within a couple of months. At this time the future plant is being led by a lay member.¹

Case Study #10

Case study number ten, a church transition, is led by a layperson with pastoral support. He started with a core group that began in the fall of 2001. In four years they have grown to two cells with a total of 26 (13 adults & 13 young people). One hundred people attend Sabbath worship. Last year there was one baptism. There has been a tremendous influx of new people over the four years and the older members of the church have moved on to other ministries. The group has had a very difficult time with outward focus (evangelism). They have tried having birthday gatherings, BBQ's, and prayer walking. It seems the time commitment is a difficult aspect. The groups tend to shut down during the holidays and are very hard to start back up. At this time they are very active but have a wide range of people with inconsistent attendance. The pastor is very supportive, is part of the group, and is really the main reason why the group has survived. Their second group is a youth cell group; the youth cell group leaders continue to meet with the original cell group.²

Summary of Five Struggling Cell Churches

In the last five case studies, we see that there have not been many baptisms. It seems that there has been some effort to do evangelism, yet with very few results. Perhaps as friendships develop, more success will show at a later date. In the five there

¹Anonymous, email interview by author, Berrien Springs, MI, 8 February 2005.

²Anonymous, telephone interview by Elana Geyrozaga, Berrien Springs, MI, 23 February 2005.

are a total of ten cells, 97 members attending, 20 pre-Seventh-day Adventists, and 6 baptisms. These churches have been operating between two to six years. The averages would be 2 cells each, with an average of 9.7 adults attending each cell, only 2 non-Seventh-day Adventists attending per cell, and in the last year 6 baptisms. As stated earlier, that is a 6 percent baptism rate for the cells that are experiencing difficulties.

Do Cell Churches Work within Adventism?

Questions I hear asked around the field constantly point to: “Do cell churches work within the Seventh-day Adventist denomination?” As one focuses on the first five case studies, I would have to give a positive answer even though some may feel there is no explosive growth. Then again, if we were to focus on the last five case studies, what would be our answer? Evangelistically there are some struggles; however, the fact that these churches are still existing and continually striving to improve their situation says something. What they are doing is more desirable than going back to a traditional form of church life. Of the three main focuses in cell churches, community-building, evangelism, and discipleship, it seems that community-building has played a major role among those involved and that they are determined to continue their focus on the cell church paradigm. In some cases, evangelism has been a struggle, yet is still the focus, and waiting for a breakthrough. Discipleship is steadily improving as Seventh-day Adventist materials are being developed and used.¹

In the year 2002 over one hundred Seventh-day Adventist Churches in North

¹Don and Ruth James are currently working to develop an Adventist equipping system. Some materials already released include: *Orientation to Holistic Groups* (Berrien Springs, MI: Lithotech, 2004), and *Jesus Our Savior* (Berrien Springs, MI: Lithotech, 2004).

America took the Natural Church Development (NCD) survey. One of those churches was a cell church plant. That one plant scored highest in all eight characteristics than any of the other churches for that year. It was also interesting to note that the minimum factor of the other churches for the same year was holistic small groups,¹ basically saying that the weakest link within Seventh-day Adventist churches is the lack of holistic small groups or cell groups within their ministries.

Do cell churches work within the Seventh-day Adventist denomination? My answer would have to be "Yes!" even though there may not be, as yet, the dynamic results one would wish to see. As with any form of church plants or transitions, there will be good results and not so good results, and even some failures.

Let us look at the comparisons between cell churches and traditional churches around the world based on the NCD surveys. We will look at the results of over 12,000 Christian churches around the world, including over 400 within the USA.

Natural Church Development and Cell Church

Christian Schwarz has discovered through extensive research that for any church to be healthy and growing it must consist of eight essential qualities. Those eight qualities were composed of: Empowering Leadership, Gift-Oriented Ministry, Passionate Spirituality, Functional Structure, Inspiring Worship, Holistic Small Groups, Need-Oriented Evangelism, and Loving Relationships.² Once these characteristics were established as key elements for healthy churches, Schwartz next developed an intensive,

¹Lyle Litzenberger, NCD Coach for NADEI, interview by Sherry Manison, Berrien Springs, MI, March 2005.

²Christian Schwartz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*.

comprehensive, and scientific inventory for churches to discover their weakest ministry, and begin strengthening that ministry. The goal is for churches to take the NCD survey once or twice yearly, constantly strengthening the eight ministries until their churches became healthy and growing.¹

Through the last few years there have been thousands of churches tested and records kept of those churches. Petr Cincala, Research Manager for NCD International, was able to produce three tables showing the comparison of cell and traditional churches as of 2004. Key questions, answered by both pastor and members, along with these tables are found in appendix E. The tables show the percentage difference between Christian traditional churches and Christian cell churches.

Comparison of Cell and Traditional Churches Worldwide

The results very significantly show the effectiveness of cell churches. Three comparisons were generated: (1) NCD Worldwide Comparison: Christian cell and non-cell churches; (2) NCD Worldwide Comparison: SDA cell and non-cell churches; and (3) NCD Nationwide comparison (USA), SDA cell and non-cell churches. Cincala states in his report, "The following three graphs show quality difference between cell and traditional churches. The cell churches have ten points higher average score (of all eight qualities) of health than traditional churches." However, he continues, "The difference is hard to say for Adventists in America because there are too few cell churches who have taken the NCD survey to compare with."²

Several conclusions can be established quite easily from these tables. First, it is

¹Ibid., 121, 122.

²Petr Cincala, e-mail interview by author, Berrien Springs, May 2005.

obvious that the holistic small group component among cell churches is drastically higher than among traditional churches. Second, cell churches seem to be healthier across the board in the areas of relationships and evangelism, almost to the point of suggesting that these areas may be lacking in traditional churches, or are at least a not-fulfilled area. Of course, because of the three strong areas emphasized by cell churches—community (relationships), evangelism, and discipleship—it not surprising that cell churches score higher in the two areas of relationships and evangelism. At the end of Cincala's document, he states that there is not enough data to prove that discipleship is better in cell churches than traditional churches because Adventist cell churches are still behind other cell churches in this area. This is because there has not been to this point any completed equipping system developed for Adventist cell churches, nor for any other SDA churches for that matter. However, there is currently one in the making for cell churches as of this writing, and is being tested in the field.¹

Other significant findings in Cincala's report show that:

1. The two highest scores on all cell churches are that of knowing one is being prayed for and talking with other members about spiritual issues. This seems to say that spirituality (or elements of it) is missing or not recognized in traditional churches, and is improved greatly in cell churches.
2. Higher scores in Adventist cell churches, in the areas of evangelism and reaching out to build friendships, show more of an emphasis in these areas in cell churches than traditional churches. However, the second lowest group of scores among cell churches is in the area of making friends with non-Christians. The conclusion

¹See footnote #1, page 71, of this document.

seems to be that cells are making people more aware of reaching out; however, as a whole it is not happening among all the members. In my personal observation of most cell churches there is a lack of equipping and modeling in helping cell people to move out of the old paradigm of letting the professionals do most of the evangelism.

3. In questions concerning the value of individual ministry, of the churches supporting individual ministry, and that of being active in a small group, high discrepancies exist between traditional and cell churches. Cell members feel more valued and supported, and feel that their work contributes to the church.
4. The very lowest set of scores, even lower than traditional churches, reflected the hours spent in church activities. Since cell members' time commitment is usually greater than the time commitment of members in a traditional church, the only way to account for this is that perhaps cell members are not counting cell time as "church meetings." Or perhaps cell time is so much a way of life that members do not see it separate from life itself. In that case, it would be a good thing.

The data shown in Cincala's research are speaking. The NCD statistics, along with what limited data I find in cell churches I have trained, is that cell churches are more successful than many traditional churches and in time will make an outstanding contribution to the Seventh-day Adventist denomination today and in the future, even in the United States.

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Scriptures, religious history, Ellen G. White, and small-group literature have revealed that community is not just an optional benefit. It is not one choice of life blessing among many. Rather, it is an essential need that is built into the DNA of every human being. The need for community is the dynamic result of being created in the image of God.

Yet community is not an end in itself. In its very nature community moves out toward others; expanding, building, developing, and embracing. It is this tendency to reach out that spurs the movement of evangelism in the Christian Church.

Yet because of sin such a movement does not seem to come naturally but, like most things in life, must be taught, learned, and shared. That is where equipping the priesthood of all believers as proclaimed by Scripture begins to take place: equipping a newborn to grow into maturity, equipping in order to share with others, equipping for the sake of leading others into ministry.

Such a holistic ministry has evolved in the cell church paradigm. The aspects of cell as presented in this document, taught in seminary classes over the last ten years, and taken into the field through seminar intensives, have resulted in over eighty existing and growing cell church plants and/or transitions. Certainly this indicates the viability of such a movement within the Seventh-day Adventist Church.

In the cell church movement within Adventism it takes time to assimilate cell principles internally, put them into practice, and see results. It is a movement that will follow the J-curve principle; beginning slow at first, developing in time, and exploding in the end with numbers that will surpass our imagination. The holistic small groups paradigm as seen in the cell church movement activates the body of Christ in its role as the priesthood of all believers. It equips them for ministry and evangelism through the dynamic drive of community. I believe this movement will help usher in the Second Coming of Jesus.

The challenge is that a total comprehensive equipping system be developed within the Seventh-day Adventist structure. Such a system will not only make cell churches stronger and more powerful but will be a real asset to other churches within the denomination. Such a system is in the process of being developed and tested at this time in the field. I believe this equipping system, along with the theory and practice of cell church principles, will thrust our church into being a powerful movement for Jesus.

APPENDIX A

52-ONE ANOTHER TEXTS

52 ONE-ANOTHER TEXTS

Romans	12:5	Belong to one another
	12:10	Be devoted to one another
	12:10	Honor one another
	12:16	Live in harmony with one another
	12:18	Live at peace with one another
1 Corinthians	15:7	Accept one another
	1:10	Agree with one another
	4:6	Don't take pride over against one another
	10:24	Look out for one another
	12:25	Have equal concern for one another
Galatians	16:20	Greet one another with a holy kiss
	5:13	Serve one another
	5:15	Don't devour one another
	5:26	Don't envy one another
	5:26	Don't provoke one another
Ephesians	6:1	Carry one another's burdens
	4:2	Bear with one another
	4:25	Speak truthfully with one another
	4:32	Be kind to one another
	4:32	Be compassionate to one another
Philippians	4:32	Forgive one another
	5:19	Speak to one another with psalms, hymns, and spiritual songs
	5:21	Submit to one another
	2:4	Look to the interests of one another
Colossians	3:9	Don't lie to one another
	3:13	Bear with one another
	3:13	Forgive one another
	3:16	Teach one another
	3:16	Admonish one another
1 Thess.	4:9	Love one another
	4:18	Encourage one another
	5:11	Encourage one another
	5:11	Build up one another
	5:13	Live in peace with one another
Hebrews	5:15	Be kind to one another
	10:24	Spur on one another
	10:25	Meet with one another
	10:25	Encourage one another
	13:1	Love one another

52 ONE-ANOTHER TEXTS CONTINUED

James	5:9	Don't grumble against one another
	5:16	Confess your sins to one another
	5:16	Pray for one another
1 Peter	1:22	Love one another
	3:8	Live in harmony with one another
	4:9	Offer hospitality to one another
	5:14	Greet one another with a kiss of love
1 John	1:7	Have fellowship with one another
	3:11	Love one another
	3:16	Lay down your lives for one another
	3:23	Love one another
	4:7	Love one another
2 John	5	Love one another

APPENDIX B

RELIGIOUS PRACTICES, BY DENOMINATION

TABLE 1

Religious Practices, by Denomination									
Groups	A. attend church	B. read Bible	C. pray to God	D. attend Sun sch	E. small group	F. church volunteer	G. donate money	H. share faith	H. Sample size
All adults	43%	38%	82%	16%	15%	16%	18%	24%	6038
Adventist	47	49	79	18	27	16	16	26	89
Assembly of God	69	66	93	35	29	30	22	61	94
Baptist (any type)	50	55	92	30	22	19	20	43	1035
Catholics	48	23	88	6	8	12	13	10	1358
Church of Christ	58	53	92	37	28	22	29	35	118
Episcopal	30	30	85	11	13	19	17	14	112
Lutheran (any type)	43	32	84	13	13	19	21	21	287
Methodist (any)	49	43	90	18	15	19	23	20	392
Mormon/Latter Day Saints	71	67	95	62	27	40	24	26	86
Christian non- denominational	61	66	94	21	32	22	26	57	321
Pentecostal/Foursquare	66	75	97	36	37	25	27	61	124
Presbyterian (any)	49	48	89	17	18	26	17	23	192

Source: The Barna Group, *The Barna Update*, July 9, 2001,
<http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=93> (accessed
 18 May 2005).

APPENDIX C

ADVENTIST CELL CHURCHES AND HOLISTIC SMALL GROUPS

TABLE 2

**ADVENTIST CELL CHURCHES & HOLISTIC SMALL GROUPS:
CONTINENTAL NORTH AMERICAN DIVISION**

CELL CHURCH	Date Begun	Cells	Zone or G-12	Cell Memb	Non-SDA	Worship Attend	Updated	Baptisms Last Year
1	May, 1997	7	2	100	45	125	Jun, 2004	13
2	Jul, 1997	6	1	36	9	40	Jun, 2004	2
3	May, 1998	3	2	40	6	50	Jun, 2003	13
4	Sep, 1998	4	1	45	13	55	Jun, 2004	1
5	Jul, 1999	2		14	2	30	Dec, 2005	6
6	Oct, 1999	1	1	15	4	15	Jun, 2004	1
7	Jan, 2000	7		75	15	230	Jun, 2004	9
8	Sep, 2000	2	1	17	4		Jun, 2003	
9	Fall, 2000	7	3	100	10	100	Dec, 2004	15
10	Fall, 2000	5	1	34	5	55	Jun, 2003	2
11	Fall, 2000	1	G-12	10		100	Jun, 2004	2

Table 2---Continued

	CELL CHURCH	Date Begun	Cells	Zone or G-12	Cell Memb	Non-SDA	Worship Attend	Updated	Baptisms Last Year
12		Fall, 2000	3	1	25	2	18	Dec, 2004	2
13		Fall, 2000	1	1	12		35	Jun, 2003	
14		Mar, 2001	6	G-12/3	55	16	63	Dec, 2003	4
15		Apr, 2001	1	1	14	2	45	Jun, 2004	3
16		Fall, 2001	2		26	3	100	Feb, 2005	1
17		Fall, 2001	1	1	12	2	40	Dec, 2003	4
18		Feb, 2002	6		40	6	50	Dec, 2002	4
19		Jun, 2002	3	3	16	10	25	Jun, 2004	10
20		Sep, 2002	2		17	2	20	Jun, 2004	
21		Nov, 2002	3		25	10	40	Dec, 2003	
22		Jan, 2003	6		60	6	60	Jan, 2005	5

Table 2---Continued

	CELL CHURCH	Date Begun	Cells	Zone or G-12	Cell Memb	Non-SDA	Worship Attend	Updated	Baptisms Last Year
23		Feb, 2003	1		9	3		Feb, 2005	
24		May, 2003	1		10	1	12	Dec, 2004	
25		Aug, 2003	1		13	5		Feb, 2005	2
26		Aug, 2003	1		5			Sep, 2003	
27		Sep, 2003	1		9			Sep, 2003	
28		Oct, 2003	1		21	1	25	Jun, 2004	
29		Nov, 2003	7		46	8		Jan, 2005	15
30		Jan, 2004	1		13			May, 2004	
31		Mar, 2004	4		16	7	12	May, 2004	
32		Aug, 2004	4		30	1	75	Nov, 2004	
33		Oct, 2004	1		7	1	25	Dec, 2004	

Table 2---Continued

	CELL CHURCH	Date Begun	Cells	Zone or G-12	Cell Memb	Non- SDA	Worship Attend	Updated	Baptisms Last Year
34		Feb, 2005	3		30		150	Feb, 2005	
35		Feb, 2005	1		8		20	Feb, 2005	
Totals for NAD, minus Hawaii									
			106	19	1005	199	1615		114

TABLE 3**ADVENTIST CELL CHURCHES & HOLISTIC SMALL GROUPS:
HAWAII CONFERENCE**

	Date Begun	Ohana Groups	Ohana Attend	Non- SDA	Church Attend	Updated	Baptisms Last Year
1	Spr, 2000	3	22		195	Dec, 2003	
2		2	12		116	Dec, 2003	
3		0	0		32	Dec, 2003	
4	Spr, 2000	7	62		175	Dec, 2003	23
5	Spr, 2000	2	15		51	Dec, 2003	1
6	Apr, 2000	25	196		392	Dec, 2003	19
7	Spr, 2000	6	55		165	Dec, 2003	11
8		4	18		233	Dec, 2003	5
9	Mar, 2000	3	18		145	Dec, 2003	1
10		6	50		145	Dec, 2003	
11		3	21		171	Dec, 2004	6

Table 3---Continued

	Date Begun	Ohana Groups	Ohana Attend	Non- SDA	Church Attend	Updated	Baptisms Last Year
12	Sep, 2000	7	94		105	Dec, 2003	1
13	Spr, 2001	4	23		29	Dec, 2003	1
14		3	24		60	Dec, 2003	2
15	Spr, 2000	3	22		56	Dec, 2003	7
16		3	31	3	130	Dec, 2003	1
17	Jul, 2000	3	31		80	Dec, 2003	2
18	Apr, 2000	5	35		70	Dec, 2003	4
19	Jul, 2001	1	4		14	Dec, 2003	3
20	Sep, 2000	4	27		106	Dec, 2003	3
21		1	2		28	Dec, 2003	1
22		0	0		56	Dec, 2003	

Table 3---Continued

	Date Begun	Ohana Groups	Ohana Attend	Non- SDA	Church Attend	Updated	Baptisms Last Year
23		9	70		131	Dec, 2003	
24		7	45		320	Dec, 2003	3
25	Aug, 2000	4	22		177	Dec, 2003	12
26	Apr, 2000	0	0		77	Dec, 2003	1
27		1	10		50	Dec, 2003	
28		4	30		78	Dec, 2003	1
29	Spr, 2001	5	64		118	Dec, 2003	7
30		5	55		162	Dec, 2003	21
Totals for Hawaii		130	1058		3667		136

TABLE 4

**ADVENTIST CELL CHURCHES & HOLISTIC SMALL GROUPS:
OUTSIDE NORTH AMERICAN DIVISION**

CELL CHURCH	Date Begun	Groups	ZS or ZP	Group Memb	Non-SDA	Church Attend	Updated	Baptisms Last Year
1	Oct, 1996	3		24	6	15	Dec, 2003	12
2	Apr, 1999	20	3	135	46	200	Dec, 2002	10
3	Oct, 2001	2		15	5	200	Dec, 2004	
4	Jan, 2002	2		8			Jun, 2003	
5	Mar, 2002	4	1	39	4	200	Jun, 2003	
6	Mar, 2002	9	2	70	4	220	Jun, 2003	
7	May, 2002	2		22	1	22	Jan, 2005	
8	Oct, 2002	2		20	6	22	Dec, 2003	
9	Aug, 2003	4	1	32	9	90	Jun, 2003	
10	Fall, 2003	3		12	2	120	Jun, 2004	
11	No data available							

Table 4---Continued

CELL CHURCH	Date Begun	Groups	ZS or ZP	Group Memb	Non-SDA	Church Attend	Updated	Baptisms Last Year
12		5						
13		2		23	1	50	Oct, 2003	
14		3		28	3	30	Oct, 2003	
15		4		22	2	25	Oct, 2003	
16		0		0	0	50	Dec, 2003	
17		0		0		40	Dec, 2003	
18		0		0		100	Dec, 2003	
19		1		12	contacts	30	Oct, 2003	
20	Feb, 2000	2		23	2	165	Jul, 2001	
<hr/>								
Totals for Outside North America		68	7	485	91	1579		22
<hr/>								
GRAND TOTAL		198	7	1543	91	5246		158

APPENDIX D

**DATA OVER LAST EIGHT YEARS
AS OF MARCH 7, 2005**

TABLE 5

**CHURCHES THAT HAVE RECEIVED TRAINING FROM NADEI
ON CELL GROUPS & HOLISTIC SMALL GROUPS**

	Churches	Last Yr. Groups	Last Yr. Gr. Mem.	Last Yr. Pre-SDA	Last Yr. Baptisms
World Wide average	85	304	2548	290	272
	1	3.6	8.4	1	11%
NAD average	65	236	2063	199	335
	1	3.6	8.7	0.8	16%
NAD Mainland average	35	106	1005	199	114
	1	3	9.5	1.9	11%

TABLE 6

**DATA OF FIVE CHURCHES EXPERIENCING POSITIVE RESULTS
WITH CELL GROUPS & HOLISTIC SMALL GROUPS**

Case Study	Yrs Exist	Last Yr. Groups	Last Yr. Gr. Mem.	Last Yr. Pre-SDA	Last Yr. Baptisms
#1	8	7	100	45	13
#2	5	7	75	15	9
#3	5	7	100	10	15
#4	4	6	55	16	4
#5	1	7	46	8	15
total	23	34	376	94	56
average	4.6	6.8	10.5	2.8	15%

TABLE 7

**DATA OF FIVE CHURCHES EXPERIENCING DIFFICULTIES
WITH CELL GROUPS & HOLISTIC SMALL GROUPS**

Case Study	Yrs Exist	Last Yr. Groups	Last Yr. Gr. Mem.	Last Yr. Pre-SDA	Last Yr. Baptisms
#6	5	5	34	5	2
#7	2	1	13	5	2
#8	2	1	9	3	0
#9	6	1	15	4	1
#10	4	2	26	3	1
total	19	10	97	20	6
average	3.8	2	9.7	2	6%

APPENDIX E

COMPARISON OF CELL AND TRADITIONAL CHURCHES

COMPARISON OF CELL AND TRADITIONAL CHURCHES

The following three graphs show a quality difference between cell and traditional churches. The cell churches score an average of ten points higher than traditional churches in all eight Natural Church Development characteristics. The difference is difficult to ascertain for Adventists in North America because too few cell churches here have taken the NCD survey.

Figure 1: NCD Worldwide comparison, Christian cell and non-cell churches.

Figure 2: NCD Worldwide comparison, SDA cell and non-cell churches.

Figure 3: NCD nationwide comparison (USA), SDA cell and non-cell churches.

TABLE 8

**NCD SURVEY QUESTIONS COMPARING
CELL CHURCHES WITH TRADITIONAL CHURCHES**

Survey Questions	Christian world (%)	SDA world (%)	SDA USA (%)
LAY QUESTIONNAIRE			
How much time do you spend per week (excluding church meetings) with friends from church?	12.00	10.80	11.75
Approximately what percentage of your gross income do you give in tithes and offerings for church support, missions, etc.?	7.80	*1.20	*0.80
How many friendships do you have with other church members?	4.30	5.20	5.30
How many hours per week do you invest in church activities (attendance of church services and other meetings included)?	-4.60	-2.70	-5.00
How many friendships do you have with non-Christians?	2.70	3.80	4.00
I find it easy to tell other Christians about my feelings.	10.50	11.30	11.75
I am a member of a group in my church in which others will pray with me and for me if needed.	18.30	23.50	24.50
In our church it is possible to talk with other people about feelings and problems.	12.50	14.00	13.00
The leaders of our church concentrate on the tasks for which they are gifted.	9.00	9.30	9.00
I feel that my church supports me in my ministry.	11.50	13.50	13.25
I am a member of a group in our church in which we talk about spiritual issues.	19.50	23.80	26.25
It is my experience that God obviously uses my work for building the church.	11.30	13.50	11.75
The tasks I perform in my church are in accordance with my gifts.	7.50	8.50	7.50
In our church the subject of evangelism is discussed at all possible opportunities.	14.80	15.50	15.75
I feel my task in the church is a great challenge.	10.30	11.50	10.50
Our pastor gives a lot of church members the opportunity to be actively involved in organizing and conducting worship services.	8.50	12.00	11.75

Table 8---Continued

I know what value my work has in the total work of the church.	11.50	13.80	13.25
The lay people of our church are trained frequently.	17.80	16.30	15.00
I can be as active as I like in my small group.	15.00	20.30	22.75
People in our church are highly motivated to do church work.	11.50	13.80	12.00
Times of prayer are an inspiring experience for me.	11.50	13.80	13.75
I try to deepen my relationship with people who do not yet know Jesus Christ.	12.30	15.30	13.50

PASTOR'S QUESTIONNAIRE

For us, it is more important that a person attends a small group than the church service.	16.25	15.00	19.50
The volunteer lay leaders of our church are trained for their ministries.	13.75	*4.00	*4.75
The leaders in all ministry areas are trained for their tasks.	16.00	*5.25	*10.00
In our church we consciously promote the reproduction of small groups by dividing them.	29.25	21.75	23.00
The leaders of small groups or ministries each have apprentice leaders.	24.75	18.25	22.75

* no statistical significance.

Note:

Number of cell churches in the sample: Christian: 842; SDA World: 25; SDA USA: 12.
 Number of traditional churches in the sample: Christian: 10,353; SDA World: 819; SDA USA: 441.

The table above shows difference between cell and traditional churches in some aspects. The table has two parts: lay questionnaire responses, and pastor questionnaire responses.

The numbers indicate difference in percentage between cell and traditional churches. A positive number means a higher score for cell church.

We can say from the table for example: members of cell churches worldwide spend twelve percent more time with friends from church.

APPENDIX F

*HOLISTIC SMALL GROUPS
INTENSIVE I MANUAL*

HOLISTIC SMALL GROUPS

Intensive 1

Don James

North American Division
Evangelism Institute

Holistic Small Groups 1

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OVERVIEW OF INTENSIVES AND HSG CHURCH

Holistic Small
Group
Intensive 1

NOTES

Overview of the Intensives

The Intensives are designed to equip new church planters or those who wish to transition a traditional church to a church based on Holistic Groups, with the tools necessary to successfully complete the project. There are four Intensives in total. Each Intensive focuses on a different aspect of the church.

Intensive One focuses on the basics of a church built on HSG, with a discussion of the values of such a church, and the components that make a small group specifically a holistic group. Intensive Two expands the understanding of equipping as systematic training of members with emphasis on discipling weekends. Intensive Three discusses various types of evangelism in the church with emphasis on leadership training. Intensive Four is a storyboarding course, showing how to project the church on a time line. Usually only the Innovative Team takes Intensive Four.

Intensive 1

Intensive One is usually taken in the first 6 months of a church plant or transition. It focuses on the basics of the church built on HSG.

Some questions Intensive 1 answers are:

- ♦ What is a church built on HSG?
- ♦ What are the values of a church built on HSG?
- ♦ What is a HSG?
- ♦ What makes a HSG different from most groups?
- ♦ How does a HSG work in practical terms?
- ♦ How does a HSG disciple and evangelize?
- ♦ How do we begin the prototype HSG?

This Intensive prepares a core team to begin the HSG experience, beginning with HSG Orientation. They will learn both the theory and some of the practices of this kind of church. The five essential ministries that make a HSG different from another small group are discussed.

After Intensive 1, a pastor and core team will be ready to begin the process of transitioning or planting a church based on Holistic Small Groups.

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Intensive 2

Intensive Two is normally taken 3-6 months into the church planting process. This seminar prepares the pastor and core team for group church ministry by demonstrating how systematic training will equip every member to be a minister. There is special emphasis on discipling weekends.

Intensive 2 takes some time to discuss the need for prayer in the work of building group and creating a HSG Church. Intercession for this work is crucial. Learn to build your prayer shield in this Intensive. Also included is a section on how to write group lessons.

Instruction is given on planning the church calendar to include Spiritual Formation Weekends, Encountering God Weekends, Touching Hearts Weekends and more (see below). Harvest events or "party evangelism" as it is sometimes called, are a mechanism to reach the lost, but it is not done haphazardly or randomly. Intensive 2 will pull the parties into the big picture of harvesting. Finally, leadership training and a quick peek at storyboarding round out this weekend.

Below is a summary of the weekends used when equipping members for ministry.

- Spiritual Formation Weekend – Allows new members to meet and bond with existing members as well as equips them with the basic beliefs of the church.
- Encountering God Weekend – This weekend takes a look at spiritual warfare. A look at strongholds makes the great controversy very real. This weekend will free you and your members for battle and will give you victory over Satan's power in your lives.
- Touching Hearts Weekend – During this weekend participants will learn a simple but thorough gospel presentation to be used to lead a non-Christian to Christ.
- Intern/Leader Training Weekend – This weekend, along with the formal eight week course will prepare group members to become leaders. It is the beginning of their involvement in the group as an intern, in preparation for leading a group after multiplication.

Intensive 3**NOTES**

Intensive Three is normally taken 6-9 months into the church planting or transitioning process. Intensive Three discusses how to reach various groups of people through groups.

Youth groups are some of the fastest growing groups. The youth HSG ministry builds disciples by empowering the youth and letting them lead.

Children in the HSG Church have changed the way we grow our children into ministry. As the children become more involved, they do not sit and wait to grow older so they can participate, they start now!

Intergenerational groups are comprised of people of all ages and marital status into one group. There are tremendous advantages to this type of group.

Groups work well with college students. Intensive 3 gives some practical pointers for working with this age group and establishing a HSG base on a college campus.

Techniques for tracking your groups, growth of both membership and spirituality are provided during this seminar. In addition, you will learn how to remove obstacles. Coordinating groups and Sabbath worship service is also discussed.

Intensive 4

“Story Boarding,” a management technique developed by the Stanford University Business School from a technique used by Walt Disney Studios to create a cartoon story line, is used to visualize a strategy in both its parts and its whole. By story boarding the church plans, one can see at a glance where the church is headed, where it is now, and what is next to do.

Story boarding is a way to plan out visually what the church needs to be doing, when, and who’s responsible. The plan may change, so the story board is done with a large board and moveable Post-It-Notes, or with a computer program that allows flexibility.

NOTES**Understanding Paradigms and Change****As you watch this video, ask yourself . . .**

What stands out as most important for me personally in this presentation?

What do I agree and disagree with?

What does this say to me and my current ministry right now?

Discuss with one other person . . .

What stood out to you?

What do you agree with and disagree with in this video?

Do you think change is harder or easier in a church setting than in other contexts? Why or why not?

Paradigm Principles

Paradigm Effect: our ability to “see” radically affects us.

New paradigms must be evaluated.

Resistance to change is natural.

The going-back-to-zero effect demands that we must be voracious and humble learners.

How Holistic Small Groups Raise NCD Characteristics

Holistic Small
Group
Intensive 1

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Holistic Small Groups are not merely “small groups”. While “small groups” can be task oriented, study oriented, prayer oriented, service oriented, etc., holistic groups contain all the functions of a church. However, strong accountability keeps them from becoming independent house churches. The five main elements of Holistic Small Groups are:

- A. Strong community, with God and people
- B. Intentional relational evangelistic focus as a way of life
- C. Leaders raised up from within the group to lead more groups
- D. Accountability and ministry partners on every level
- E. Equipping/discipling each member in spiritual maturity and service

How can Holistic Small Groups raise all eight characteristics of a healthy church as described in Natural Church Development?

I. Holistic Small Groups:

This is where to begin in raising the 8 characteristics.

- A. Holistic Small Groups are the church in essence, closely accountable to the body-at-large.

“... much of the essence of true church life is worked out in small groups. ... the larger a church becomes, the more decisive the small group principle will be with respect to her further growth.”
Natural Church Development, p. 32,33

“The family of God is best experienced in the small group setting. It is in this more personal environment that Christians are best disciplined, trained, and mobilized for action. Holistic small groups ensure that the whole person grows and is cared for.” *Health for the Harvest*, p. 84

“A holistic small group is one that deals with the whole person: the mind as well as the emotions. It is a safe place where people can be themselves and not feel condemned. It is a place to grow in Christ in an atmosphere of love and acceptance. It is also a place to be trained for reproductive ministry ...” *Creating Healthy Adventist Churches*, p. 56

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- B. "And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God, and having favor with all the people." Acts 2: 46-47 (NAS)

"Let small companies assemble in the evening, at noon, or in the early morning to study the Bible. Let them have a season of prayer, that they may be strengthened, enlightened, and sanctified by the Holy Spirit. This work Christ wants to have done in the heart of every worker . . . What testimonies you may bear of the loving acquaintance made with your fellow workers in these precious seasons when seeking the blessing of God. Let each tell his experience in simple words . . . Christ will come into your hearts. It is by this means only that you can maintain your integrity." 7T 195

"Meetings for conference and prayer should not be made tedious . . . Formality and cold stiffness should be laid aside . . . What is the object of assembling together? . . . We meet together to edify one another by a mutual interchange of thoughts and feelings, thus making one another acquainted with our aspirations, our hopes, and gathering strength, and light, and courage, from one another . . . These meetings should be most precious seasons . . . From the light which I have received, our meetings should be spiritual and social . . . Like a united family, simplicity, meekness, mutual confidence, and love, should exist in the hearts of brethren and sisters who meet to be refreshed and invigorated by bringing their lights together." RH (*Advent Review and Sabbath Herald*), May 30, 1871

C. Holistic Small Groups – How It Works:

1. Holistic small groups become the pillar and foundation of the church. They grow the whole person. They disciple, train, and mobilize for service. They raise up effective leaders from within the group, conduct relational evangelism, provide social life for its members, and do all the things the church has tried to do for its members and others outside the church.
2. The close spiritual community developed in the holistic small group through sharing, nurtures each person and enables him/her to grow in their walk with God.

II. Passionate Spirituality:

How do HSG's produce passionate spirituality among group members?

- A. Passionate Spirituality exists when a person has a living relationship with Jesus, a deep hunger for God, exhibited by total commitment to Him, a love, joy, and enthusiasm for spiritual things that bring them closer to God, a fire and zeal for being totally within God's will and doing His bidding.

"Are the Christians in this church 'on fire'? Do they live committed lives and practice their faith with joy and enthusiasm? . . . The quality characteristic 'passionate spirituality' demonstrates empirically the theological core of the matter in church growth: the life of faith as a genuine *relationship* with Jesus Christ." *Natural Church Development* p. 26,27

- B. "But from there you will seek the Lord your God, and you will find Him if you search for Him with all your heart and all *your* soul." "And you shall love the Lord your God with all your heart and with all your soul and with all your might." "And now, Israel, what does the Lord your God require from you, but to fear the Lord your God, to walk in all His ways and love Him, and to serve the Lord your God with all your heart and with all your soul..." Deut. 4:29, 6:5, 10:12

"When Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action." SC 44,45

"Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him, and our sweetest thoughts are of Him. All we have and are is consecrated to Him. We long to bear His image, breathe His spirit, do His will, and please Him in all things." SC 58

"Consecrate yourself to God in the morning; make this your very first work . . . Each morning consecrate yourself to God for that day. Surrender all your plans to Him . . . Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ." SC 70

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“If Christians would associate together, speaking to each other of the love of God and of the precious truths of redemption, their own hearts would be refreshed and they would refresh one another. We may be daily learning more of our heavenly Father, gaining a fresh experience of His grace; then we shall desire to speak of His love; and as we do this, our own hearts will be warmed and encouraged. If we thought and talked more of Jesus, and less of self, we should have far more of His presence.” SC 101, 102

C. Holistic Small Groups – How It Works:

1. God is the focus of Holistic Small Group meetings, socials, and other gatherings. Members are encouraged to make God the focal point of their daily lives.
2. Prayer as a way of life is practiced in and out of the group, and members learn to turn to God for every situation. Half-nights of prayer are included in the group's calendar.
3. Worship is a part of every meeting. The group comes into the presence of God together, and has an *experience* with God during this time. Members are encouraged to experience entering into God's presence in their own individual devotional time.
4. Holistic Small Groups are relationship oriented. Personal relationship with Jesus is discussed, shared, and encouraged.
5. Holistic Small Groups center Bible discussions on application instead of only knowledge. *Living* the principles of Scripture is the focus of the group. Life issues are discussed, Biblical principles are studied to meet each situation.
7. Group members are paired in same-gender pairs for accountability, for ministry, for prayer and support, for encouraging each other in their spiritual walk and in living out the values of Christianity.
8. The group combines real life and spirituality, making all of life one fabric, whether one is playing, working, ministering, worshiping, eating. . .

III. Loving Relationships:

How can HSG's facilitate relationships in the church?

- A. Loving relationships are the heart of a healthy, growing church. People do not want to hear us *talk* about love, they want to experience how Christian love *really works*.

"If love is at the very apex of what it means to be a Christian, then quality churches are going to demonstrate that love by the way members relate to each other and to those outside the family of God. An atmosphere of love and trust is essential in any church that wants to reflect the character of Christ to the world." *Creating Healthy Adventist Churches* p. 69

Schwarz asked "... how much time members spend with one another outside of official church-sponsored events. For example, how often do they invite one another over for meals or a cup of coffee? How generous is the church in doling out compliments? To what extent is the pastor aware of the personal problems of the lay workers in the congregation? How much laughter is there in the church? ... unfeigned, practical love has a divinely generated magnetic power far more effective than evangelistic programs which depend almost entirely on verbal communication." *Natural Church Development* p. 36

- B. "By this all men will know that you are my disciples, if you love one another." John 13:35

"But God has combined the members of the body ... If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it." 1 Cor. 12:24-26

"Be devoted to one another in brotherly love; give preference to one another in honor." Rom. 12:10

"The strongest argument in favor of the gospel is a loving and loveable Christian." SSW 100

"Come close to the great heart of pitying love, and let the current of that divine compassion flow into your heart and from you to the hearts of others. Let the tenderness and mercy that Jesus has revealed in His own precious life be an example to us of the manner in which we should treat our fellow beings, especially those who are our brethren in Christ. ... Never, never become heartless, cold, unsympathetic, and censorious. Never lose an opportunity to say a word to encourage and inspire hope. We cannot

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tell how far-reaching may be our tender words of kindness, our Christlike efforts to lighten some burden. The erring can be restored in no other way than in the spirit of meekness, gentleness, and tender love." AG 234

"Each believer is as a beam of light from Christ the Sun of righteousness. The more closely we walk with Christ, the center of all love and light, the greater will be our affection for His light-bearers. When the saints are drawn close to Christ, they must of necessity be drawn close to each other, for the sanctifying grace of Christ will bind their hearts together. You cannot love God and yet fail to love your brethren." 15MR 88

"The golden chain of love, binding the hearts of the believers in unity, in bonds of fellowship and love, and in oneness with Christ and the Father, makes the connection perfect, and bears to the world a testimony of the power of Christianity that cannot be controverted. . . ." AG 237

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one." 9T 189

C. Holistic Small Groups — How it Works:

1. Meetings are held in each other's homes to come closer in a relaxed setting, and to get to know members better by being in their physical world. Half-nights of prayer and socials are often in homes. Sabbath afternoons the group may choose to walk, bike, or other outdoor activity. Often members do acts of service for each other and for those outside the cell (raking leaves in fall, shoveling snow, painting, tearing down a shed . . .). Praying, socializing, exercising, serving together allows people to get to know each other below the surface.
2. Because of such contact, group members become close. They are often in touch throughout the week by phone, planning events or sharing life. They pray together, laugh and have fun together, be serious together, encourage and support each other. They are *family*.
3. Prayer partners meet each week to develop close bonds. They pray and share together their spiritual walk.

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4. The group leader, the pastor of the group, is very acquainted with and involved in the lives of his members. He knows how to pray for each of them, and is in intentional contact with each of them individually on a regular basis. Group members are encouraged to minister to each other, too. Nurture is abundant.
5. The group learns to appreciate each other's unique gifts, personalities, and backgrounds. They learn to love, care about, and affirm each other, and to resolve conflict together.

IV. Inspiring Worship Service:

What difference do HSG's make in the worship service?

- A. Inspiring worship is a personal and corporate encounter with the living God. When God's presence is felt among worshipers it will result in times of joyous exultation and times of quiet reverence. The quality of worship and the heart of the worshiper is what makes worship inspiring.

Some marks of an inspiring worship service include: God's felt presence, hearts that have been touched by the Holy Spirit all week, participation by all instead of by a few, quality – worship leaders plan and practice, and an “in-tune-ness” with God.

A note: true worship is not just about a time set aside to come into God's presence. Everything a Christian does should be worship to God – eating, drinking, working, playing, reading, etc. Worship can only be inspiring if the lives of individual Christians worship God in all they do.

“Inspiring worship occurs when God has stirred our hearts all through the week. When that happens, it erupts into exciting worship on Sabbath morning. . . . our worship today must also be of the highest quality and reflective of the inner joy that we have found in Christ.” *Creating Healthy Adventist Churches*, p. 47, 51

“The word ‘inspiring’ deserves clarification. . . [it] means an inspiredness which comes from the Spirit of God. Whenever the Holy Spirit is truly at work (and His presence is not merely presumed), He will have a concrete effect upon the way a worship service is conducted including the entire atmosphere of a gathering. People attending truly ‘inspired’ services typically indicate that ‘going to church is fun.’” *Natural Church Development*, p. 30,31.

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B. "Praise the Lord! Praise God in His sanctuary; Praise Him in His mighty heavens. Praise Him for His acts of power; Praise Him for His surpassing greatness. Praise Him with the sounding of the trumpet, praise Him with the harp and lyre, praise Him with the tambourine and dancing, praise Him with the strings and flute, praise Him with the clash of cymbals, praise Him with resounding cymbals. Let everything that has breath praise the Lord." Ps. 150

"Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. Let there be no long, dry speeches and formal prayers merely for the sake of occupying the time. All should be ready to act their part with promptness, and when their duty is done, the meeting should be closed. Thus the interest will be kept up to the last. This is offering to God acceptable worship. His service should be made interesting and attractive and not be allowed to degenerate into a dry form. We must live for Christ minute by minute, hour by hour, and day by day; then Christ will dwell in us, and when we meet together, His love will be in our hearts, welling up like a spring in the desert, refreshing all, and making those who are ready to perish, eager to drink of the waters of life." 5T 609

"If we prayed more in secret, we should be able to pray more intelligently in public. And when engaged with our brethren in public worship, we could add to the interest of the meeting; for we should bring with us some of the atmosphere of heaven, and our worship would be a reality, and not a mere form." GW 425

"The evil of formal worship cannot be too strongly depicted, but no words can properly set forth the deep blessedness of genuine worship." GW 357

"And you who have been hanging on to the skirts of Zion, we want to hear your songs for rejoicing ere this meeting shall close. We want to see you stand in the congregation of the saints, and say, Hear what the Lord has done for me. We want to hear your voices speaking forth the honors of your Redeemer. We want to hear songs of praise from lips that have not sounded his praise for months. We want to hear shouts of victory from those that have been overcome. We want to have the sweet Spirit of Christ come freely into our midst. We want the waters of salvation to flow here. And we want all to take hold of the work together. Shall we take right hold together, and sweet union and love be here, melting, and cementing, and uniting, our hearts together as one? Oh, that here we might triumph in God!" RH, Aug. 17, 1869 – speaking at a tent meeting in Oakland

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C. Holistic Small Groups – How it Works:

1. Because of the emphasis on being in God's presence in group meetings, members will have experienced real heart worship, and know what it is to sense that they are in God's presence. After a time of exposure to such experiential worship, group members usually want to attend a Sabbath worship service that enables them to experience God as they do in the group time. If the whole church is composed of Holistic Small Groups who are accustomed to inspiring worships in group time, this quality characteristic will carry over to the church-at-large.
2. In the small group, members practice making worship God-centered. The practice of this total focus on God then carries into the corporate Sabbath worship service, where each person actively participates in making the service one of entering into God's presence and centering solely on Him. When participants leave from such a worship, there is no doubt that they have been in God's presence. They are refreshed and inspired.
3. Because of the strong emphasis on spirituality in the group's activities, and the spiritual growth taking place in lives of group members; they bring to the worship service an expectancy of meeting with God. They *worship*.

V. Functional Structures:

How would a church composed of HSG's meet this characteristic?

- A. The Church is the living Body of Christ. Like all healthy organisms, it requires numerous systems that work together to fulfill its intended purpose. Each must be evaluated regularly to determine if it is still the best way to accomplish the intended purpose.

The most important criterion for forms and structures in the church is if they fulfill their purpose or not. Whatever does not measure up to this requirement is changed or laid to rest. Church structures are never an end in themselves, but always only a means to an end.

"Order and organization are essential. Nothing can ever be accomplished without them. However, as time passes it is possible for the mission to grow dim while the organization continues, sometimes existing merely to perpetuate itself. Therefore, it is essential for churches to periodically examine the various parts of the organization in their church and ask whether they are helping

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the church accomplish its mission. The organizational policies and procedures need to be put under the microscope to determine whether they are embracing the mission of Christ." *Creating Healthy Adventist Churches*, p. 42,43

Schwarz defines this characteristic as "... the development of structures which promote an ongoing multiplication focus of the ministry. Leaders are not simply to lead, but also to develop other leaders. Anyone who accepts this perspective will continually evaluate to what extent church structures improve the self-organization of the church." P. 28,29.

- C. "But everything should be done in a fitting and orderly way." 1 Cor. 14:40

"When his father-in-law saw all that Moses was doing for the people, he said, 'What is this that you are doing for the people? Why do you alone sit as judge, while all these people stand around you from morning until evening?' ... what you do is not good ... Select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain ... and appoint them as officials over thousands, hundreds, fifties, and tens. Have them serve as judges for the people at all times ... That will make your load lighter, because they will share it with you." Ex. 18:14-22

"It seemed good to the Holy Spirit and to us not to burden you with anything beyond the requirements." Acts 15:28

"Satan is ever working to have the service of God degenerate into dull form and become powerless to save souls. While the energy, earnestness, and efficiency of the workers become deadened by the efforts to have everything so systematic, the taxing labor that must be done by our ministers to keep this complicated machinery in motion engrosses so much time that the spiritual work is neglected. And with so many things to run, this work requires so large an amount of means that other branches of the work will wither and die for want of due attention." 4T 602

"God works according to great principles which He has presented to the human family, and it is our part to mature wise plans, and set in operation the means whereby God shall bring about certain results." Ev 652

"I learn that it is proposed by some of our brethren to do away with the organization of some at least of the branches of our work. No

doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it." *General Conference Daily Bulletin*, Jan. 29, 1893

B. Holistic Small Groups – How It Works:

1. Holistic Small Groups *are* the structure of the church. Within the small group the activities of nurture, evangelism, socializing, etc. are carried out without programming by the church at large. The small group itself cares for the activities / ministries that a traditional church must use structured programs for. In intergenerational groups, the children are cared for and taught, as well.
2. Structures within a church made up entirely of Holistic Small Groups exist solely to support the life of the small group, its leaders and members. Main structures might be:
 - a. Groups organized in a 5 x 5 or G12 format for support of groups
 - b. Leaders' meetings to support the group leaders
 - c. Worship team for the Sabbath worship service
 - d. Visionary and core team for steering the church
 - e. Children's church
3. Within the structure of the groups there is a strategic plan and focus of multiplying leaders, including formal training and in-group training.

VI. Empowering Leadership:

How can HSG produce leadership that empowers?

- A. Empowering leadership begins with an intimate relationship with God, resulting in Christ-like character and clear sense of God's calling for leaders. Such a pastor/leader will multiply, guide, empower, and equip disciples to work together to accomplish God's vision. The empowering leader considers this to be one of his/her most important tasks.

"Empowering leadership is about clarifying an engaging mission and vision for the church and then ensuring that church leaders at every level invest themselves in equipping others to help achieve

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the stated mission and vision.” *Health for the Harvest*, p. 38

“... Empowering Leadership is an approach that encourages leaders to invest in other people, guiding and equipping them to reach their full potential in Christ... (and) seeks to bring to maturity the strengths found in others for the proper functioning of the church.” *Creating Healthy Adventist Churches*, p. 18

“Leaders of growing churches concentrate on empowering other Christians for ministry. They do not use lay workers as “helpers” in attaining their own goals and fulfilling their own visions. Rather, they invert the pyramid of authority so that the leader assists Christians to attain the spiritual potential God has for them. These pastors equip, support, motivate, and mentor individuals, enabling them to become all that God wants them to be.” P. 22.

- B. “It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up.” Eph. 4:11-12

“And the things that you have heard me say in the presence of many witnesses, entrust to reliable men, who will also be qualified to teach others.” 2 Tim. 2:2

“In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church-members for acceptable co-operation. Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves, and to work for others. When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts.” GW 196

“Ministers should not do the work which belongs to the church, thus wearying themselves, and preventing others from performing their duty. They should teach the members how to labor in the church and in the community. There is work for all to do in their own borders, to build up the church, to make the social meetings interesting, and to train the youth of ability to become missionaries. . . They should co-operate actively with the minister in his labors, making the section of country around them their field of missionary effort . . .” HS 291

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

all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God.” 9T 82

“The time and labor of our ministers have not been spent in the manner best calculated to keep the churches in a healthy, growing condition. If less time had been spent in sermonizing, and far more in educating the people to work intelligently, there would now be many more to enter the broad field as missionaries, and much more talent to be put to use in the various branches of the work.” RH, August 24, 1886

C. Holistic Small Groups – How it Works:

1. Each Holistic Small Group has several leaders-in-training. More and more responsibility is delegated to these people until each feels confident leading a group by themselves. They are formally trained by the pastor with other interns in a classroom setting, but they receive hands-on experience from their own group. Groups disciple leaders to first lead groups of their own, then to raise up leaders within their group, then to monitor several groups and their leaders.
2. Within the group, individuals are encouraged to use their spiritual gifts and talents to serve the group and to reach out in relational evangelism. This could be cooking, music, carpentry, giving, mercy, pastoring, etc.
3. It is the group leader’s task to see potential in each group member, and follow up by steering them to the appropriate training to further equip them for ministry. He/she encourages members to try different things, and uses the gifts for building up the group and for evangelism beyond the group.

VII. Gift-oriented Ministry:

How do HSG’s employ the gifts of its members for ministry?

- A. The Holy Spirit gives gifts to every Christian for the building of God’s kingdom. The gifts can be given for a lifetime or for a specific occasion. Gifts specific to an occasion may be given when that gift is needed but no one in the body has it as a lifetime gift. Lifetime gifts can be tied to a person’s interests and abilities. Still other gifts are given in a measure to everyone, i.e. prayer, mercy, giving, love, intercession, service, etc.

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When a person works in the area of his/her gifting, they are fulfilled and energized in that ministry. While everyone is sometimes called to work in an area outside their giftings, if they consistently work in an area that does not match their gifts, they may burn-out, feeling that "this is work!" Church leaders are responsible to help believers discover, develop, and exercise their gifts.

"It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up." Eph. 4:11-12

"Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms." 1 Pet. 4:10

See also Rom. 12 and 1 Cor. 12.

"... If the latter rain is to be anything like the early rain, then the latter rain will result in the outpouring of the Holy Spirit in the form of spiritual gifts. To pray for the latter rain is to pray that more spiritual gifts will be manifested in the lives of believers. This is at the heart of our Adventist understanding of the last days." *Creating Healthy Adventist Churches*, p. 26

"Many Adventists seem to know what their gifts are. The problem seems to lie in placing people in ministry that is in harmony with their giftedness. Evidently, churches are not seriously applying what they know about spiritual gifts as they seek to place people in ministry..." *Creating Healthy Adventist Churches*, p. 31

"When members serve the Lord in their area of giftedness, they are happier, healthier, more likely to be fruitful, and enjoy their ministries for a longer time." *Health for the Harvest*, p. 47

- B. "The perfection of the church depends not on each member being fashioned exactly alike. God calls for each one to take his proper place, to stand in his lot to do his appointed work according to the ability which has been given him." 6BC 1090

"The greatest cause of our spiritual feebleness as a people, is the lack of real faith in Spiritual Gifts. If they all received this kind of testimony in full faith, they would put from them those things which displease God, and would everywhere stand in union and in strength. And three-fourths of the ministerial labor now expended to

help the churches could then be spared to the work of raising up churches in new fields.” RH, January 14, 1868

“Let the hand of God work the clay for His own service. He knows just what kind of vessel He wants. To every man He has given his work. God knows what place he is best fitted for. Many are working contrary to the will of God, and they spoil the web.” LHU 65

C. Holistic Small Groups – How It Works:

1. Holistic Small Groups discover each other’s unique personality, and in getting to know one other, have a good idea of what each person’s gifts might be. Within the context of the group, members use their gifts to build up (edify) the group. Hospitality hosts (and maybe cooks for) a special gathering, organization plans an event, a listening ear shows caring, wisdom gives group direction, service aids others physically, and so on. While all may participate in the doing of these things, those with the giftings lead out in that area.
2. As the group reaches out in evangelism, each person’s gifts are used in much the same way as above. Through utilizing the gifts, they work together as a team to reach people for Jesus, with each group member doing what he/she does best.
3. There are also times when the Holy Spirit uses group members in ways outside their given giftings. For instance, when issues surface in the group, members may be given gifts of discernment, a word of knowledge, comfort, or wisdom, not typically theirs to give.

VIII. Need-oriented Evangelism:

How do HSG’s evangelize through relational, need-oriented means?

- A. Need-Oriented Evangelism takes manipulation and pushiness out of evangelism, and makes “seeking the lost” people-centered. It finds out what people need and offers to fill that need, while striving to create in the person the need for Jesus. Evangelism takes on the form of loving, building relationships with, and caring about individuals, and then at the right time, discipling them for Jesus.

“If evangelism is to be effective, we must meet people where they are. Communicate in terms they can understand. Offer them something they need in the here and now. In colloquial terms, we

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must scratch where it itches. This was Paul's and Christ's method. It must be ours as well." *Health for the Harvest*, p. 96

"... we must evangelize people on their terms rather than on our terms. We must go where they are, and not expect them to come to us to be evangelized ... quality churches that are in harmony with Jesus' approach will abandon traditional methods that are not working. These churches will discover the needs of the lost, and then pattern their approaches to reach the people where they are. The lost must not be expected to respond to the church – the church must respond to the needs of the lost." *Creating Healthy Adventist Churches*, p. 62, 65

"It is the task of each Christian to use his or her gifts to serve non-Christians with whom one has a personal relationship, to see to it that they hear the gospel, and to encourage contact with the local church. The key to church growth is for the local congregation to focus its evangelistic efforts on the questions and needs of non-Christians." Schwarz p. 35.

- B. "But the Pharisees and the teachers of the law muttered, 'This man welcomes sinners and eats with them.'" Luke 15:2

"Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law ... To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some." 1 Cor. 9:19-22

"He reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs. He carried His instruction into the household, bringing families in their own homes under the influence of His divine presence. His strong personal sympathy helped to win hearts." DA 151

"We are not to renounce social communion. We should not seclude ourselves from others. In order to reach all classes, we must meet them where they are." DA 152

"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

"Salt must be mingled with the substance to which it is added; it must penetrate and infuse in order to preserve. So it is through personal contact and association that men are reached by the saving power of the gospel. They are not saved in masses, but as individuals. Personal influence is a power. We must come close to those whom we desire to benefit." MB 59.

"The hearts of His hearers were drawn to Him; for He had healed their sick, had comforted their sorrowing ones, and had taken their children in His arms and blessed them." COL 338

C. Holistic Small Groups – How it Works:

1. Most of the evangelism emphasis of the church and group is reaching out and making friends. Group members are trained where to look for these potential relationships and how to begin a friendship with someone they don't know.
2. Holistic Small Group members seek to know people outside the church as individuals with whom they will become friends. As a friend, the group member learns the concerns and needs of the other person and can then speak to those needs and provide help when possible. The entire group contributes too, with their prayers and spiritual gifts, to the needs of the targeted person.
3. Group members are equipped to share their personal testimony and to give the gospel presentation, and are taught that timing is essential. Church seminars assist the groups in this training.
4. Training is also given by the church in how to conduct interest groups or free market groups for people who are not yet ready to hear about Jesus, but willing to build a friendship with the group.

To fulfill each of the above characteristics, a traditional church may institute programs geared to enhance that characteristic. A select few members of the church will lead those who are willing, in carrying out the program. In a church based on Holistic Small Groups, the eight characteristics are already woven into the fabric of the groups themselves, negating most of the need for separate church programing.

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A CHURCH BUILT ON HOLISTIC SMALL GROUPS

Holistic Small
Group
Intensive 1

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A Church Built on HSG is a Two-Winged Church

The two wings represent community, meeting both in small groups and in large groups. Both wine and wineskins are preserved. Matt. 9:17.

This kind of church is based on the Acts experience. In Acts 2, the church was able to:

- Overcome Persecution
- Penetrate the World
- Equip the Saints
- Change Society
- Worship God
- Edify Itself
- Train Leaders

How was this possible?

- They had special wine -- the presence of Christ
- Acts 2:17-21
- Acts 2:25-28

They had special wineskins (structure) — not only large group community, but small group community as well.

The New Testament church was a balanced church, with corporate community and group community equally balanced. Traditional church is overbalanced to the corporate side, and house churches are overbalanced to the small group side.

Difference Between Churches Based on HSG & Churches With HSG

There is a radical difference between traditional church and a church built on HSG. The first incorporates groups into its existing programs. The second builds its ecclesiology on New Testament principles.

The traditional church has a Biblical theology for all it does *except* the way it functions. For its function, it draws from its roots in church history. It seldom examines the way it functions by examining Biblical principles.

In a traditional church, group ministry is only one of many programs.

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In this church, the group is the Basic Christian Community. Everyone belongs to a group of no more than 12 persons.

This Church is "last days" ecclesiology. It is inspired by the Holy Spirit all over the world. It encompasses many theological streams. It requires a paradigm shift. Not everyone can adjust to this. Can you?

In a traditional church, the building is the "church". In a church built on Holistic Groups, the people ARE the church.

A HSG Church Is People

- People alone with God in personal devotional time -- a HSG church encourages people to create their own time with God, and to be accountable to others for that time.
- People one-on-one for accountability, friendship -- each person in a group pairs up with another person for spiritual and personal growth.
- People in Small Group meetings for community, fellowship, edification, planning, and evangelism -- everyone in this church attends the weekly group, experiencing community on a regular basis and participating in the outreach activities of the group.
 - √ Weekly in homes of group members
 - √ Group socials and harvest events
- People in Large Group meetings for praise and worship, and working on large projects -- both the small group experience and the large group (all groups together) experience is important to church members.
 - √ Weekly on Sabbath for worship celebration
 - √ Large group socials and harvest events
- People in on-going discipleship/leadership training -- beginning with the equipping track for brand new believers, every member can potentially be trained as a group leader, or Zone Supervisor or Pastor.

Basic Premise of a Church Built on HSG

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- The church is composed of HSG (Small Groups in which every member belongs, 3-15 members per group).
- The group is for nurture, edification, support, and ministry to one another. It is a family.
- The group is also for reaching out to those outside the church. It becomes a missionary venture, bringing unchurched friends, relatives, etc. to Jesus in the context of a loving family where they will be supported in their new (or continuing) Christian walk.
- The focus of a church built on HSG is on group life, not congregation or celebration. But all groups do meet together for formal worship each week. It becomes a joyous time when all the groups come together as a congregation to praise God. The worship service is also a place to invite unbelieving friends, neighbours, etc.

A church built on Holistic Groups gives room for ministry and gifts of the Holy Spirit. There is strong integration of the various corporate ministries of the church.

A program base design church is centered on maintenance, not particularly mission oriented.

The transitional church is innovative, open to change, and has a growing mission orientation.

This church says that the group is foundational, and other ministries support the group.

Please refer to chart on next page.

To Talk About...

Do you agree that the traditional church model is maintenance rather than mission-minded? Why, or why not?

Do you agree that the traditional church lacks a Biblical theology of church structure?

NOTES**HSG Church vs. Traditional Church**

Issue	New Testament	Traditional Church
Location	House to house and in the temple courts	Church buildings alone
Relationships	Intimate relationships: encouragement and accountability emphasized	Intimacy rare, little transparency
Discipling	Personal mentoring and modeling	Classes, notebooks, lectures, little modeling
Spiritual Gifts	Used by all believers to build up the Body of Christ	Either ignored, downplayed, or limited to professional ministers
Evangelism Motto	"Go and make disciples"	"Come grow with us"
Primary Commitment	Make disciples, increase kingdom, foster Christian community	Enlarge the institution
Primary Leadership Task	Model the life of a disciple via relationship and active ministry	Building and directing programs
Primary Pastoral Task	Equip and disciple believers for ministry via relationship and active ministry	Preach good sermons
Leadership Test	Character, heart for service; fruit	What you know
Source for Securing Church Staff	Cycle of discipleship where leaders are raised up within churches, tested before they are set apart	Trained, professional clergy
Prayer Life	Heavy emphasis; intentional	Individual choice, limited
Focus	Small Groups meeting in homes	Congregation
Teaching	Apply the scriptures to basic needs and relationships	Subscribe to distinctive beliefs of our church
Support System	The small band of believers	Pastor or staff
Frequency of Fellowship	Daily, as an investment of life together for the Kingdom	Weekly, before or after worship services

These contrasts are obviously exaggerated, yet real. The differences are deeper than structure. No one, clergy or laity, to blame for the present state.

A Church Built on Holistic Small Groups:

- ♦ IS NOT a denial of the need of programs.
- ♦ IS a strategy for a people-centered & community based program.
- ♦ IS NOT an absence of departments.
- ♦ IS a structure with departments that support the system of groups.
- ♦ IS NOT only small groups.
- ♦ IS a system of groups, congregations, and celebration.
- ♦ IS NOT a group of independent house-churches.
- ♦ IS a vision-driven movement of people living in Basic Christian Communities.

Principles & Strengths of the Church Built on HSG

1. Value change takes place in the group.
2. Discipleship occurs in the context of body life.
3. Allows for total mobilization of every member.
4. Reaches out through "body life" relationships.

To talk about:

Why do you think a traditional church has great difficulty seeing that all members minister, and are ministered to?

What are your primary questions about the HSG model at this point?

According to Gerbert Butterfield, the well-known historian: "The strongest organizational unit in the world's history would appear to be that which we call a cell because it . . . is a remorseless self-multiplier; is exceptionally difficult to destroy; can preserve its intensity of local life while vast organizations quickly wither when they are weakened at the center; can defy the power of governments; is the appropriate lever of prying open any status quo. Whether we take early Christianity or sixteenth century Calvinism or modern communism, this seems the appointed way by which a mere handful of people may open up a new chapter in the history of civilization."

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Matthew 9:16,17

What new thought did Jesus introduce that was different from what John's disciples were thinking?

What one habit or belief have you completely changed in your life because of something you discovered?

How does unshrunk cloth and new wine relate to the church built on HSG?

What other illustrations can you think of that show you cannot mix the old with the new?

What new wine has recently come into your life that will require new wine skins?

Ten Largest Cell Churches in the World

As of Winter, 2001

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1. *Yoido Full Gospel*, Korea
250,000 in worship attendance;
25,000 cell groups
2. *Grace & Truth*, Korea
105,000 in worship attendance;
over 1000 cells
3. *The International Charismatic Mission*, Colombia
50,000 in worship attendance;
20,000 cell groups;
150,000 in cell attendance (G12 model)
4. *Kum Ran Methodist*, Korea
50,000 in worship attendance;
2700 cells
5. *Nambu Full Gospel*, Korea
47,000 in worship attendance;
Number of cell groups unavailable
6. *Elim Christian*, El Salvador
40,000 in worship attendance;
11,000 cell groups;
110,000 in cell attendance
7. *Showers of Grace*, Guatemala
25,000 in worship attendance;
1,000+ cell groups;
15,000 in cell attendance
8. *Word of Faith*, Kiev, Ukraine
20,000 worshippers;
Number of cell groups unavailable
9. *Family of God*, Indonesia
12,000 in worship attendance;
1,000+ cell groups
10. *Faith Community Baptist*, Singapore
11,000 in worship attendance;
700 cell groups

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HISTORICAL BASIS FOR COMMUNITY

Holistic Small
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Intensive 1

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Scriptural and Historical Basis for Community Supporting the HSG Concept

SCRIPTURE BASIS FOR COMMUNITY

A. The Trinity Lives In Community

- ✓ God the Father, the Son, and the Holy Spirit have lived in community throughout eternity. We worship one God, yet in that Oneness there exists the Trinity from Eternity past to Eternity future. Community, like eternity, goes beyond our human experience. We can only understand that Oneness to some extent in the character, unity, and purpose of God.
- ✓ The Father loves the Son and delights in Him (Matt. 3:17). Jesus receives the Father's love and does the things which please His Father (John 8:29), and honors the Spirit (Matt. 12:31). The Holy Spirit glorifies the Son (John 16:14). Each member of the Trinity loves, honors, and glorifies the others. They live for each other.
- ✓ The only break in the community of the Trinity occurred at Calvary. During that one moment when your sins and my sins crushed and separated the Son from the Father, Jesus cried out, "*My God! My God! Why have You forsaken Me?*" When Jesus bore our sins, He severed the eternal community of the Trinity. Sin always destroys community.
- ✓ Why a Trinity?
 - ◆ If God were ONE person, there could be POWER
 - ◆ If God were TWO persons, there could be LOVE
 - ◆ But God is THREE . . . and with the Trinity, there is now community
 - ◆ COMMUNITY begins with THREE

B. Mankind Is Created For Community

- ✓ In Gen. 1:26 God said, "*Let us make man in our image, according to our likeness . . .*" God works within His community while desiring to enlarge it. An essential characteristic of love is its desire to enlarge community.

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- ✓ God knew it was not good for man to live by himself, and created a "helpmate" for him (Gen. 2:18). We find community existing between God, man, and woman as they walk and commune together in harmony. Eden was paradise because it was a place of unbroken relationships.
- ✓ Adam and Eve now began to enlarge their community as God so designed. However, community was never originally to be a straight line of authority but a circle of relationships. Complete authority without relationship never develops community.

C. The Great Controversy Begins: The Destroyer of Community

- ✓ Satan's plan of attack was, and is, and will always be, to destroy community.
 - ◆ He begins in heaven to sow disunity between God and angels.
 - ◆ He convinces 1/3 of the angels to turn against God.
 - ◆ He destroys community between God and mankind.
 - ◆ He destroys community between husband and wife.
 - ◆ He destroyed community between brother and brother.
 - ◆ Note the lineage of Genesis 4:
- ✓ Gen. 4 mentions some of the accomplishments of those who rejected God. Enoch built a city; Jubal was a cattle rancher, Jubal was the first musician, Tubal-cain became an industrialist. The genealogy ends with a crazed man shaking in fear, confessing he is a murderer (Gen. 4:16-24)! Satan's "kingdoms of this world" are always built upon achievements, not relationships.
- ✓ Then, a new lineage: back to Adam and Eve. This is a lineage based on community: "At that time men began to call on the name of the Lord" (v. 26). For seven generations we know nothing about the achievements of this new blood line. All we are told is how long each man lived. When we are living in community with God, every year is precious! Finally, parallel to Lamech, the crazed murderer, we have . . . Enoch, who "walked with God 300 years . . . then he was no more, because God took him away." Thus, in these earliest accounts of man, we see the gulf between those who chose God and lived in community with Him and one another, and those who sought self-glorification and personal power.

D. Community in the Old Testament

- ✓ Throughout the Old Testament community is brought into focus again and again.
 - ◆ Abraham was willing to follow God wherever that might lead him
 - ◆ Moses was in the mountain with God
 - ◆ David was a man after God's own heart
 - ◆ God offered intimacy to Israel time and time again
- ✓ Inspired by God, Jethro counsels Moses to place leaders over 10's, 50's, 100's, and 1000's,
- ✓ The prophets are given visions of community.
 - ◆ Isaiah foresees a community where lions sleep with lambs and swords are beaten into plowshares
 - ◆ Jeremiah is promised that Israel will be restored to the land
 - ◆ Ezekiel envisions a glorious Temple in a kingdom of righteousness yet to come
 - ◆ The prophets foresee a time when God and man will live together in intimacy and love

E. Community in the Gospels

- ✓ "...The very fact that Jesus used family terms to describe the relationships that believers were to have with each other and with Him is an indication that relationships were at the very core of these new communities..." Russell Burrill, *The Revolutionized Church of the 21st Century*, p. 49.
- ✓ The small group in community as Jesus established it was not "part" of the church, it *was* the church! Jesus saw the small group as the church in total, to establish community and to plant/multiply-into other communities.

"As in the Old Testament the twelve patriarchs stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel church." Ellen White, *Desire of Ages*, p. 291.
- ✓ As the disciples drew closer to Jesus, they drew closer to each other.

"(The apostles) would have their tests, their grievances, their differences of opinion; but while Christ was

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abiding in the heart, there could be no dissension. His love would lead to love for one another; the lessons of the Master would lead to the harmonizing of all differences, bringing the disciples into unity, till they would be of one mind and one judgment. Christ is the great center, and they would approach one another just in proportion as they approached the center." DA 296.

- ✓ Among the disciples, there were subgroups.

"John and James, Andrew and Peter, with Philip, Nathanael, and Matthew, had been more closely connected with Him than the others, and had witnessed more of His miracles. Peter, James, and John stood in still nearer relationship to Him. They were almost constantly with Him, witnessing His miracles, and hearing His words. John pressed into still closer intimacy with Jesus, so that he is distinguished as the one whom Jesus loved. The Saviour loved them all, but John's was the most receptive spirit. He was younger than the others, and with more of the child's confiding trust he opened his heart to Jesus. Thus he came more into sympathy with Christ, and through him the Saviour's deepest spiritual teaching was communicated to His people." DA 292.

F. Community in Acts

- ✓ The outpouring of the Holy Spirit, the baptism of the church, took place only after the 120 became bonded in community. Men and women shared their lives together for ten days.
- ✓ The outpouring of the Spirit triggered 3000 conversions in a few hours, growing 25 times its original size. The church became the agent of supernatural activities rather than setting goals to be met.
- ✓ With larger numbers, the church began developing in small groups, going from "house to house." Acts 2:46.
- ✓ As the church continued to grow in community several elements took place:
 - ◆ First, they "were continually devoting themselves to the apostles' teaching" (Acts 2:42). For instruction and teaching they went to the temple to hear the apostles.
 - ◆ Second, they were "continually devoting themselves . . . to fellowship". (Acts 2:42) They shared meals together. It was through this time of fellowship that needs were made known.

- ◆ Third, they “devoted themselves . . . to prayer”. (Acts 2:42)
Prayer and worship drew them closer not only to each other, but to God. They were in a continual attitude of prayer and praise to the indwelling Christ who was always in their midst.
- ◆ Fourth, they “broke bread” – the Agape Feast, including the Lord’s Supper. The phrase “*the* breaking of bread” indicates not just another meal, but a particular act. The temple was not used for this purpose; it was done in homes in small groups. Jesus modeled this in the Last Supper with His twelve disciples. Now the early church practiced communion in small groups as He did.
- ◆ Fifth, outreach was part of their lives. “...And the Lord added to their number daily those who were being saved.” Acts 2:47. They were not just basking in their fellowship, but reaching out to those around them as Jesus had given command.
- ◆ Sixth, leaders continued to emerge from the fellowship. The first leaders were the disciples and those in the upper room, but expanded to the deacons, then to others. Ananias in Damascus, for instance, was probably a leader of the church there, and throughout the rest of the New Testament we see Paul delegating leadership in each area he enters.

G. Community Continued Throughout The Epistles

- ✓ We see a strong emphasis on small groups in homes throughout the Epistles. Rom. 16:3-5, 1 Cor. 16:19, Col. 4:15, Philemon 2 are some indications of these home groups, and Priscilla and Aquila, Nymphs, and Philemon are some whose homes were used for this purpose. These groups were not *part* of the church, they *were* the church.
- ✓ Paul emphasizes that the Church is a *body* of believers. He even compares the Body of Christ (the church) and the human body. Spiritual Gifts are set in the context of the body and are for serving, building up, equipping, the body (See Eph. 4, 1 Cor. 12, and Rom. 12). This introduction to Spiritual Gifts opens up a big picture of how the body of Christ is to relate to one another in community.
- ✓ Paul believed that although there were strong and weak believers, they were all equal and their gifts equally necessary in the church (1 Cor. 12). He says if one member suffers, all suffer with that one, and if one is honored, all rejoice with that one. In large churches, this would be difficult. This had to be in the context of a small number of people who knew each other well.

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- ◆ Paul speaks of the “whole church” in assembly. This could have been first in the Jerusalem temple where they first met daily, then he says he taught them publicly as well as house to house. See 1 Cor. 14:23, Acts 2:46 & 20:20. From this we can infer that there were times of larger gatherings. However, the work of the church was done in the smaller groups.

The Old and New Testaments give ample evidence that community was God’s plan from the beginning, and continued throughout His recorded Word. This challenges us to take a strong look at where we are as the people of God in our practice of being “church.” Small bodies of believers are the very core of becoming what Jesus desires His followers to become, disciples living in community with one another and reaching out to make other disciples.

HISTORICAL BASIS FOR COMMUNITY

A. The Early Christian Centuries

For two hundred years the church continued to meet in homes. The term “house church” in Scripture and other literature was the common expression for Christian congregations until around 200 A.D. Evidence has led some to believe that a house church met in what may have been the home of Peter in Capernaum. A literary source suggests there was a house church in Alexandria, Egypt. *Home Cell Groups and House Churches*, p. 42-43. For two hundred years churches constructed no church buildings. Believers met in homes for fellowship and establishing community, and the church continued to grow both numerically and spiritually.

When the early believers did begin constructing church buildings during the 3rd century, they were very small, and comparable in size to most of the existing homes of the time. Many small towns would have two or more such church structures which were built with the purpose of continuing in the community of the smaller groups.

B. The Middle Ages

By 313 A.D. Emperor Constantine had made Christianity a national religion. It moved from an illegal religion that worshiped in catacombs and house churches to an era of great acceptance and favor. The building of magnificent church structures took place in Jerusalem, Bethlehem, Constantinople, and Tyre. These great edifices carried the symbolism that the church was a building and not people. House churches disappeared from the mainstream of structural church life. The decline of house meetings moved the church towards professional

leadership, creating a gulf between them and the laity. Worship changed from the close-knit, spiritual gifts-led, participatory worship to a more formal style where people watched professionals perform. The destruction of community resulted in spiritual void. The church moved into the Dark Ages.

C. The Reformation Period

In 1456 the Gutenberg Bible came off the press in the people's own language. Small groups began meeting again in homes to study the Word together. Community began taking place, and a fire was beginning to kindle anew in the lives of God's people. Martin Luther taught and preached "Righteousness by Faith" and the beginning of the Great Reformation began. The Reformation brought a revival of spirituality. But community was short-lived, and churches soon returned to "business as usual" – weekly public services, preaching, and relying on the pastors to do the ministering.

Martin Luther expressed his own conviction that, "those who seriously want to be Christians and to confess the gospel in deed and word would have to register their names and gather themselves somewhere in a house alone... Here one could also conduct baptism and communion in a brief and fine manner, and direct everything to the word, prayer and mutual love . . . in brief, if one had the people who earnestly desired to be Christians, the order and manner could quickly be brought about. However, I cannot and do not wish yet to set up or to organize such a congregation, for I do not yet have the people for it. I do not see many who ask for such a thing." *Parish Renewal at the Grassroots*, Prior, p. 18.

The Anabaptists did resist the state church, and met for worship in homes. They were persecuted, and chose to live in community in homes and caves. History reveals that whenever the church is under persecution and goes underground for protection, it exists and even thrives in such community.

D. The Post-Reformation Period

Philip Jakob Spener and August Herman Francke within the Pietist movement in 17th and 18th century Germany, attempted to take their church from "the cold and formal Lutheranism" back to "the warm piety and devout simplicity of primitive Christianity." Spener began home study groups for the pursuit of serious Christianity. These were generally discussion groups. *John Wesley's Class Meeting*, p. 51. Count Zinzendorf's request for prayer in the 1700's from 300 theologians for a group of girls to whom he was giving Bible studies, resulted

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in small groups praying and singing and studying God's Word together. These groups became known as Choirs.

John Wesley saw it was not enough just to preach to thousands of people, pointing them to Jesus. He had to find a way to keep heaven in the hearts of the people. He enlarged on the Moravian "bands," dividing his entire membership into "classes" – "an intimate group of ten or twelve people who met weekly for personal supervision of their spiritual growth." *Ibid*, p. 95. Class membership was required in order to belong to the larger church. Classes were co-ed, heterogenous by social status, and led by both women and men. Personal spiritual experience was the only topic, and each person shared openly. Leaders of Class Meetings assumed spiritual oversight for those in their Class, and established an atmosphere of trust among members. They were also the first to share during the meetings, modeling transparency.

When the groups exceeded the maximum of 12 members, they multiplied into two groups. Even though their emphasis was on discipleship and establishing members in the faith, the groups served a clear evangelistic function and brought many into the kingdom. *Growing Christians In Small Groups*, John Mallison, p.6).

From these groups . . .

"...A dynamic of Christian fellowship quickly developed, as members began to 'bear one another's burdens,' and to 'care for each other.' The openness which was engendered by the meetings led to 'a more endeared affection' between the members, and they felt free to be honest with each other. 'Speaking the truth in love, they grew up into Him in all things, who is the Head, even Christ.'" The Early Methodist Class Meeting, David Lowes Watson, p. 94.

God through the ages has been trying to move His people back into community. Although doctrine has become more clear over the years as the Reformation continues, we have held on to the non-community form of doing church. Members gather weekly to listen to a paid clergy, then go back to their own enterprises. But God wasn't through.

E. The Birth of Adventism

The beginning of Adventism seems to combine all the principles found in community from the beginning of Scripture, right down through Methodism. As a people whose message of the Lord's soon return burned in their hearts, they met together to pray and study in homes, in barns, and in kitchens, sometimes praying all night.

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One of the distinguishing characteristics of our beginnings was the Social Meetings. These were times of community, similar to the Methodist Class meetings, and even more closely integrating the qualities of the New Testament Church. The meetings were held on Sabbath or during the week. Their purpose was not to convey knowledge, but to share community.

"What is the object of assembling together? Is it to inform God, to instruct Him by telling Him all we know in prayer? We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the source of our strength. These meetings should be most precious seasons and should be made interesting to all who have any relish for religious things." 2T 578.

Many references tell us that the social meeting was more important than preaching. Once at Battle Creek Church, Ellen White said a social meeting would have been better than the sermon they had just received. R&H, July 22, 1862, p.60.

"If fewer words of human wisdom, and more of the words of Christ, were spoken, if there were fewer sermons, and more social meetings, we would find a different atmosphere pervade our churches and our camp meetings. Seasons of prayer should be held for the outpouring of the Holy Spirit." 2MR p. 21, 1907.

"Let every one consider the value of the social meetings, and let not large or small companies of believers think that they cannot have an enjoyable season unless they are entertained by a preacher. Where this dependence on the minister exists, the people fail to obtain that vigorous religious experience which they so much need wherever their lot may be cast. If the minister alone does all the witnessing, then those who have newly come to the faith become dwarfed and sickly for lack of opportunity to use their spiritual muscle. They have need to learn how to testify, how to pray, how to sing, to the glory of God: but failing to do this, they have only a one-sided experience. The children of God are to grow up to the full stature of men and women in Christ Jesus. They are to be faithful in their service to God. They are to learn the trade of being spiritual worshipers of God, and it is only by practice that we learn to speak and pray to the edification of those who

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listen. Let us remember that angels are in the assembly of the saints, Christ in the midst to impress the mind with spiritual truths. The humblest believer, who may regard his talent as of little value, will find that by exercise of his powers, his talents will increase, and using the mites, he may gain pounds by trading with his abilities for the glory of God. Consecrate to God your mental, spiritual, and physical powers, and they will grow as they are used in the service of the Master. RH, Sept. 10, 1895.

In another instance Ellen White noted the importance of the social meeting in comparison to evangelistic meetings when she said, "These social meetings do more than preaching to ripen off the work." V. 4, *The Australian Years*, p. 104, 1891-1900.

Of what did the social meetings consist? Testimonies, praise, exhortation, confession, prayers, singing, rejoicing, sharing of burdens, edification, peace, comfort, joy, and forgiveness. The following quotes show a few of the experiences in the social meetings:

"We then had a social meeting. Many testimonies were borne and many confessions made well wet down with tears. It was a profitable meeting." Ellen G. White in Europe, D.A. Delafield, p. 267.

"At every social meeting many testimonies were borne as to the peace, comfort, and joy the people had found in receiving light." Faith and Works, p. 82.

Note that there is no mention of Bible study taking place in the social meetings. They were purely relational, establishing community between members and God. Our early Adventist believers kept a good balance between the cognitive and the relational in their spiritual lives. Social meetings were not a membership requirement of our church, but the emphasis on their importance was strong.

"A Christian is a Christlike man, a Christlike woman, who is active in God's service, who is present at the social meeting, whose presence will encourage others also." E.G. White in 7SDABC, 935.

"...and let every one who names the name of Christ have a testimony to bear in social meeting." Ellen G. White, RH, Oct. 2, 1889.

Even though the social meetings were sometimes larger groups, Ellen White did advocate small groups meeting together. These "small companies" or "little companies" provided community much like the first century New Testament church, giving nurture and care, testimonies, Bible study, and outreach without the hovering over of pastors. Notice the emphases on small groups in the following quotes:

"Preach less, and educate more, by holding Bible readings, and by praying with families and little companies." EV 484.

"To all who are working with Christ I would say, wherever you can gain access to the people by the fireside, improve your opportunity. Take your Bible, and open before them its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse. The presentation of Christ in the family, by the fireside, and in small gatherings in private houses is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches." GW 193.

"Let small companies assemble together in the evening or early morning to study the Bible for themselves. Let them have a season of prayer that they may be strengthened, enlightened, and sanctified by the Holy spirit. ... If you will do this, a great blessing will come to you ... What testimonies you should bear of the loving acquaintance you have made with your fellow workers in these precious seasons when seeking the blessing of God. Let each tell his experience in simple words... Let little companies meet together to study the Scriptures. You will lose nothing by this, but will gain much." This Day with God, p. 11.

"The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, and gaining

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courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build one another up in the most holy faith. Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase, for the Saviour says: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.' Matthew 18:19." Ev. p. 115, 7 T 21,22.

Throughout church history around the world the church has moved into small groups for survival during persecution and as a result continued to grow. In our future when persecution closes down our organized work, Ellen White foresaw the survival of the church would be through small groups. Manuscript Releases V. 17, p. 350.

From Scripture and history, we see that God desires community among His people through small groups. Yet we seem to want to choose a different way. It's not that what we are doing is wrong, it's what we have left undone. If we *really* believe God wants us to live in community, we need to begin changing our paradigm to match that of God's. It is time to take up the torch for truth again, this time it's about how we do church.

A Sampling of SDA Churches Based on HSG

As of Winter, 2003

- A. **Freedom Road**, Spokane, WA
Greg Birchell, lay pastor
Began under different paradigm 1997, reformed later; currently 5 groups
- B. **Southfield SDA Church**, Detroit, MI
Bill Hughes, pastor
Began transition Fall of 1998; currently 6 groups
- C. **Central Coast Community Church**, New South Wales, Australia
Wayne Krause, pastor
Began Spring, 1999; currently 20 groups
- D. **Living Word Christian Fellowship**, Ontario, Canada
Dan Linrud, pastor
Began Fall 2000; currently 5 groups

There are currently over 70 SDA churches with HSG/cells. Ninety-six percent are 5 years old or less. For a complete listing, see our website at www.nadei.org.

Blueprint of a Holistic Small Group

The Five Systems Of Group Life

A healthy group will have several systems in place. These can be illustrated by a hand. Below are brief descriptions of each system. They will be covered in more detail in following sections.

Community

- ♦ The thumb is community.
- ♦ Everything else the group does works in relationship to community.
- ♦ This community is found when each group member is in Christ because He brings to the group the unity that He has with the Father.
- ♦ As group members grow closer to God, they will also grow closer to each other.
- ♦ The group becomes family who are committed to each other's well being and spiritual progress.
- ♦ They flow in and out of each other's lives during the week.

Equipping

- ♦ The smallest finger represents the weaker group members who are in process of growing.
- ♦ They need to be equipped for their personal devotional life with God, and for reaching out beyond the group to others who need God.
- ♦ Equipping continues after maturity through group leader training, coach training, and by continually learning Biblical knowledge and people skills.

Accountability

- ♦ The "ring finger" suggests responsibility and accountability.
- ♦ The group has a system of support for its members.
- ♦ They take responsibility for each other, lifting each other up in prayer, and giving encouragement to each other in their daily walk with God.

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Leadership

- ♦ Leadership is represented by the tallest finger.
- ♦ The leaders are the more mature people in the group.
- ♦ Leaders have a relationship with God, know the importance of a daily walk with Him, and have a heart for people.
- ♦ They are trained to oversee the group, and to look for new leaders who can lead a new Holistic Small Group under God's guidance.

Evangelism

- ♦ The pointer finger, says "Go"!
- ♦ This represents evangelism.
- ♦ Evangelism is what gives the HSG its forward purpose, otherwise it turns into a club or a cozy small group, but doesn't progress anywhere.
- ♦ Evangelism is constantly held in front of group members.
- ♦ They are always on the lookout for people to invite, particularly those who are lost.

Most churches today will have two or at the most three of the ministries/ systems functioning. Yet those churches who have all five ministries/ systems functioning well are the fastest growing churches today.

Systems in Synergy

- The Five Ministries (Systems) are integrated and interdependent
- The Five Ministries (Systems) must be in place and healthy for a church with HSG to be healthy
- The sum of the total is greater than the parts (Divine Synergy). One horse can normally pull 2 tons. Two horses hitched together can sometimes pull 23 tons.
- Goal: carefully form enough healthy groups to reach critical mass -- base congregation

How Do I Relate To God?

"What ye have seen and heard we proclaim to you also, that you also may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ." 1 John 1:3.

God has provided everything in order that I may have fellowship with Him.

- Salvation
- Sanctification
- Community

Through His Death

Through My Death

1 John 2:2, "He is the atoning sacrifice for our sins..."

1 Cor. 6:20, "You were bought at a price..."

I have community

Through HIS death

Through MY death

There is no community or holiness apart from death and resurrection.

In a traditional church the staff must do most of these for the groups:
abiding, seeking, leading, supporting, caring.

In a church with HSG all five of these elements take place through the group.

To Talk About . . .

Which of these five systems has/is your group used/using?

Why have you used them or why have you not used them?

What are the advantages of using all five of the systems?

New Testament and Modern Small Groups

These are different in nature, function, focus, DNA, Leadership, Witness (see chart at end of this section).

- ♦ Any group of people could be considered a small group. There are:

task groups (the committee for choosing the new carpet)

Bible study groups

felt-need groups (stress management)

relational groups where bonding is the main thing

evangelistic groups (old Ingathering bands).

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- ♦ Many groups can be considered a “small group”.
- ♦ But HSG differ in that they are the complete Body of Christ.
- ♦ They are connected to other HSG to form the whole church, but each individual group nurtures its own members, makes plans for its own relational evangelism, gives its own leaders hands-on experience, and so on.
- ♦ The HSG may choose to conduct a cooking school or neighborhood story hour, or other felt need program, but it is done as a program stemming from the group itself.

While small groups are a program within the church, HSG's *are* the church.

Multiple Expectations

“We need to know each other and have real fellowship and body life.”

“We ought to be lifting each other up in prayer and ministry.”

“Discipleship is the most important thing we do together!”

“We should be studying God's Word together in depth.”

“The operation of spiritual gifts is what group life is all about.”

“The group exists to reach out to the lost and hurting in the world.”

“Praise and worship in the Spirit is the highlight of the group meeting.”

“We must be accountable to each other in living the Christian life.”

All of these expectations can't be met in every meeting. The unifying factor in a group meeting is Christ in the midst of the group.

The formula for producing a New Testament HSG is to make Christ the DNA of the group.

Jesus In The Midst, The Group DNA

Christ has already provided perfect community: Father, Son, and Holy Spirit. We don't build community. We enter into community: by way of the cross -- Christ's death, and our own death.

See **Two Views of Community** chart in back of this section.

No matter how well the group functions, no matter how well members get along, or how many new people are brought to the group, the group will not fulfill its purpose if its center is off balance.

**The one factor
that makes Holistic Small Groups
so successful
is that
Jesus is in the midst.**

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He is present at every meeting. He lives in the lives of the group members.

Whatever the group says or does, it is with Jesus as its focus. With Jesus at the center of all group life, we can experience all the dimensions of His life through His body.

In Christ's Holistic Community, the group DNA is Christ. The group power system is prayer, the Word, and the gifts. The group functions are sanctification, evangelism, edification, discipleship, fellowship, Bible study, warfare, ministry.

A distorted group may contain the same power system, and the same HSG functions, but anything but Christ is in the midst of the group.

In defective groups, some centers of the group may include:

- Recruitment Group instead of the function of evangelism
- Counseling Group instead of the function of edification
- Training Group instead of the function of discipleship
- Love Boat Group instead of the function of fellowship
- Self-improvement Group instead of the function of sanctification
- Study Group instead of the function of Bible study
- Deliverance Group instead of the function of warfare.
- Task Group instead of the function of ministry
- Mountain Top Group instead of the function of worship

To Talk About...

What was the focus of group(s) you have been in before?

What were the advantages and disadvantages of this focus?

What contributes or detracts from a central focus on Christ?

NOTES**Factors For Holistic Small Group Growth**

900 HSG leaders in 8 countries were surveyed. The factors that DO and do NOT grow a group were the same in each culture. What are they?

Things that do NOT make a group grow:

- ❖ age and marital status
- ❖ gender
- ❖ education and social status
- ❖ spiritual gifting
- ❖ personality (extrovert or introvert)

Things that DO make a group grow:

- ❖ a group leader who spends time in prayer both for his/her own connection with God and in intercession for group members
- ❖ a group who spends time together outside of the meeting
- ❖ group members who have clear goals
- ❖ a visitor follow-up
- ❖ meeting preparation

To Talk About:

Does it surprise you that personality and spiritual gifting does not correlate to group growth?

Why do you think the group leader's prayer life and prayer for members correlates most strongly to group growth?

The Group Meeting**NOTES****Group Meeting Basics:**

- Different settings, different strengths
 - Large group: God's greatness
 - worship, teaching
 - Small Group: God's closeness
 - Prayer, Honest Sharing
 - Mutual Ministry

Group Meeting Flow

The flow in a HSG, providing a structure, goes like this:

Welcome, Icebreaker – You to Me

Worship, Jesus' Presence – Us to God

Word, Jesus' Power – God to Us

Works, Jesus' Purpose – Us to the World (God Through Us)

Welcome

- ♦ This is an icebreaker, something to move us from the everyday work week and get us to relating and thinking about each other.
- ♦ The questions are simple, but not closed-ended (not yes or no).
- ♦ They are not deep questions, but something that can be answered fairly quickly.
- ♦ Some good icebreakers could be:
 - Where did you live between the ages of 7 and 12?
 - Share a really happy experience that you've had in your life.
- ♦ Some groups do a "Family News" time in connection with the ice-breaker, where someone from each family takes 1-2 minutes to share what's happening in their family.
 - ♦ This can be a time of rejoicing.
 - ♦ Sometimes it's a time to pray for a need.
 - ♦ Mostly, it's about catching up with each other after a week away from the group, a time to find out what's been happening in group members' lives.

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Worship

- ◆ Once we are pulled together as a group by sharing a bit of our lives with each other, we then turn our focus to Jesus, coming into His presence through worship.
- ◆ In Intensive II we will discuss worship more fully.

Word

- ◆ This is the time when Jesus speaks to us through the message of the Bible.
- ◆ Word time is not a heavy study time, but a highly relational and applicational time.
- ◆ Group members center discussion around how to put into practice the things they are reading.
- ◆ Sometimes issues will be brought up at this time, giving time and opportunity for edification to occur.
- ◆ After the large group time, group may break up into 2's and 3's to apply the evening's message closer to home, and to have time for everyone to pray and be prayed for.

Works

- ◆ We've been in the presence of Jesus, and have heard Him speak from His Word.
- ◆ We've ministered to each other through the gifts of the Spirit.
- ◆ Now we focus our attention outside the group to those who need a community experience, to those who do not know Jesus.
- ◆ During this time in the group, plans are laid for reaching our friends, neighbors, gas station attendants, etc.

Although this is a typical group time, other things may happen, as well.

Some evangelistic functions take the place of group time — a birthday or anniversary party, for instance, might occur as a surprise on a regularly scheduled group night.

When someone is moving out of the area, the group may choose to give that person a party instead of, or as part of, the group meeting. Or the group may choose to have a time of blessing for the person, where group members affirm the person, and then gather around to ask God's blessing on him/her.

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Sometimes a group member will drop a personal bombshell into the group, such as divorce or separation plans, or a frightening disease. This would be the time to divert from the regular routine and go into a season of prayer, and holding up the person to God.

It is wise to have a plan for the HSG meeting, and to follow it regularly, but when a need or evangelistic opportunity presents itself, go with the Spirit.

Refreshments may or may not be a part of a group meeting . They may occur before or after the meeting.

Children are usually part of the Welcome and Worship, then go to their children's group time for Word. Some groups bring the children back in for the Works time. Usually when the children are gone for the Word time, when they come back in they will share something of what they did in their children's group time, either the memory verse, a picture they've drawn, a skit, or just a telling.

Some groups have implemented a group hug, a song, and a final prayer as the ending to the meeting.

NOTES

NEW TESTAMENT DIFFERENT IN MODERN GROUPS

Church in nature purpose & power.	NATURE	Just a small group extension.
Every task fulfilled.	FUNCTION	Has a narrow and limited purpose.
Focus on the person of Christ.	FOCUS	Focus on doing for Christ.
Christ indwells and empowers.	DNA	Leaders, methods, & techniques.
Nurture, facilitate, shepherd.	LEADERSHIP	Teach, promote, motivate.
Transformation in relationships.	WITNESS	Convince through information.

TWO VIEWS OF COMMUNITY

SECULAR VIEW	SPIRITUAL VIEW
Man Builds	God Provides
Like Each Other	Love Each Other
Common Interest	Common Family
Communication Skills	Confess/Forgive
Start Over each Time	Community Core
Counsel Each Other	Let Christ Edify
Fix Each Other	Sanctification
Multiplication is Death	Multiplication is Birth
Techniques	Christ in the Midst
Receiving	Giving

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GOD'S VALUES & HSG CHURCH

Holistic Small
Groups
INTENSIVE 1

God's Values & HSG Church

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Introduction

- ♦ An individual's value system will govern his or her actions.
- ♦ In the same way, a church's value system will govern the direction of the church.
- ♦ Clearly defined values give identification to the church. They say, "This is what we stand for, this is who we are."
- ♦ Lyle Schaller says, "The values of any organization control priorities, provide the foundation for formulating goals, and set the tone and direction of the organization." *Getting Things Done*, p. 153.
- ♦ Two dimensions describe churches with HSG.
 - ♦ One is the external, visible structure (tree). This includes the organization, the materials, etc.
 - ♦ The other is the internal, unseen values (root). It is the internal, unseen values that support and produce the external, visible structure. It is the values that determine the structure which produces the fruit. A church's strength comes from its root system, its values.

Values Are . . .

- ♦ Values are not vision. "...A vision answers the question, What are we going to do? It gives the ministry its direction; it announces to all where it is going. . . a vision focuses on the future; values look to the present or the past. . ."
- ♦ "Core values answer the question, Why do we do what we do? They supply the reasons behind our vision, or what we do. *Values-Driven Leadership*, p. 32.
- ♦ Values are the core beliefs that underlie everything a ministry, a church, or an individual does.
 - ♦ They are a constant, in spite of change of venue, change of direction, change of ministry direction.
 - ♦ They are passionate beliefs, affecting how the person feels as well as their intellect.
 - ♦ And for a Christian, they must be biblical.

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We all have values we are aware of, and values we are unaware of. Because our core values are so much a part of us, we may say that we believe in taking care of our body, but if in reality we eat junk food, lose sleep consistently, and do not exercise, that is not a value in reality. It may be a value that we would like to have, but it is not one that we currently hold. If something is a value, we will be doing it.

*People Do What They Value
and Value What They Do!*

- ♦ An individual's actual values can be seen in their checkbook and in their daily habits.
- ♦ A way to find out the actual values of a church is to see where a church spends most of its money, and pay attention to what is discussed the most in committee meetings.
- ♦ Time, energy, and money are good ways to find out actual values, no matter what is being said verbally.

Values Can Change

- ♦ It is possible to change values.
- ♦ Jesus effectively changed the core values of the group of disciples He worked with for 3 ½ years.
 - ♦ John, the "Son of Thunder" became "The Beloved."
 - ♦ Peter the Zealot for National Security became a zealot for God.
 - ♦ Nicodemus' value for privacy was thrown away after the Cross when he aligned himself with the Christians.
 - ♦ The disciples' value of being important vanished in the Upper Room.
- ♦ None of these changes happened overnight, but through Jesus' modeling and His patience, people changed.
- ♦ When He washed the disciples' feet, Jesus said, "I have set you an example that you should do as I have done for you."

If our values do not come in line with God's values, we are given opportunity to go to God and repent. We can admit our need to God and to others close to us so they can pray for us.

To succeed in groups, certain core values must become a way of life.

Values of A Church Based on Holistic Small Groups

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- ♦ **God's Ten Commandments.**
 - ♦ The church with HSG will always hold God's Ten Commandments in high esteem, both theologically and in practice.

- ♦ **Prayer As A Way Of Life.**
 - ♦ Individual prayer/devotional time is highly treasured, and part of the training for new and experienced believers in the equipping track.
 - ♦ Group members are encouraged to commune with God, to listen and learn to hear His voice, always testing everything by Scripture.
 - ♦ They are reminded routinely to pray for each other during the week, not only for their prayer partners, but for all those in the group.
 - ♦ HSG regularly schedule three-to-four hour "half nights of prayer" for group prayer, worship, and sharing.
 - ♦ Often during the Sabbath corporate worship, prayer opportunities are given.

- ♦ **Learning From and Living Scriptures.**
 - ♦ During group time emphasis is on how to apply Scripture to our lives.
 - ♦ The topic is usually taken from the Sabbath sermon, which has given in-depth treatment to the text.
 - ♦ Study is always brought to the application level so that group members constantly put into practice what they are learning.

- ♦ **Small Group Size For Community, Large Group Size For Corporate Worship.**
 - ♦ HSG meet in homes, worshiping the Most Nigh God who dwells within us.
 - ♦ On Sabbath, all groups come together for a large corporate worship, praising the Most High God.

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- ♦ **Community.**
 - ♦ God IS community. He is three-in-one.
 - ♦ When we enter His perfect community by being in relationship with Him, we join in a bond of oneness with Him and others in the Body.
 - ♦ Group members consciously enter into covenant community with one another.
 - ♦ They come close to one another in love, being there for each other during happy or stressful times, supporting one another in their spiritual journey, praying for one another, enjoying and having fun with one another.
 - ♦ The HSG becomes family, community.

- ♦ **Sharing In Community.**
 - ♦ The HSG is a family coming together to share struggles and victories, pain and joy, problems and solutions, and life itself.
 - ♦ It is a place where group members can nurture as well as be nurtured.
 - ♦ This requires vulnerability, and a level of trust.
 - ♦ A healthy group will be able to openly share, and will be a place of healing for those from dysfunctional backgrounds. In a healthy group, it's OK to trust, to feel, to share.

- ♦ **Praise & Worship.**
 - ♦ As a Body we come into the presence of God through praise and worship, which are natural responses of those who are living in the presence of God during the week.
 - ♦ When Christians, in the group or corporately, come together to praise and worship God, it is a joyous occasion, a privilege looked forward to.
 - ♦ God is uplifted. Our hearts are drawn out to Him. He is our focus.
 - ♦ Scripture, responsive readings, prayer, singing, confession, and bringing our needs to God, are actions that may occur during group or corporate worship time.

NOTES**Equipping.**

- ♦ Each HSG member is a minister, nurturing those in the group, and reaching to people outside the group.
- ♦ Nurture and evangelism is the job of the laity.
- ♦ A series of studies called an "equipping track" assists new and existing group members in building their personal relationship with Jesus, in learning to win others for Jesus, and then in group leadership.
- ♦ Group members are disciplined through this series, then they turn around and disciple someone else.

Koinonia Seven Days A Week.

- ♦ This is the Greek word for community, fellowship.
- ♦ Group members are in touch with each other throughout the week, not just in group time and on Sabbath.
- ♦ Real Christian fellowship consists of sharing life together, and that necessitates spending time together outside of regular meeting times, eating, exercising, shopping, working together.

Spiritual Gifts.

- ♦ Spiritual gifts are like pieces of God that He gives to those whose thoughts and focus are on Him.
- ♦ They are for edification of the Body.
- ♦ When Jesus is in the midst of a group meeting, God will minister to members through each other, through the gifts.
- ♦ All gifts are tested by Scripture so we can learn to distinguish the true from the false, and so we don't quench the Spirit or come to despise the giftings.

Edification.

- ♦ This is another Greek word meaning "building up."
- ♦ The Body is to "build up" one another through encouragement, support, prayer, listening, empathizing, or even admonishing.
- ♦ When Spiritual Gifts are present, there will be edification in the group.

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Evangelism.

- ♦ Group members are aware of a world of lost people who need to be reached for Jesus.
- ♦ Evangelism is done by the salt method – mixing and mingling with people, seeking to build relationships with people, watching for opportunity to share Jesus.

Accountability.

- ♦ Each group member is paired with another same-gender member.
- ♦ This team meets once a week for prayer, sharing, and to discuss the week's section of the equipping track.
- ♦ This pair becomes close, sharing deeper things than would be discussed in the group, and keeping each other accountable to their own commitments.
- ♦ Accountability can also be practiced in the group setting, as group members as a group hold each other accountable.

Leadership.

- ♦ Just as every group member is a minister, so every member is a potential leader.
- ♦ Every group has at least one Leader Intern, who is being trained for leadership as part of the equipping track.
- ♦ Group Leaders constantly look for members who are ready to be trained as leaders.
- ♦ Training comes both through practical experience in the group, and formal instruction.

Practice Time:

1. Form into groups of 2's and 3's.
2. Discuss:
 - ♦ What does your church value right now?
 - ♦ Where does it most need value change?
 - ♦ What is the next step in living God's values in your church?

STRUCTURE, LEADERSHIP, ACCOUNTABILITY

Holistic Small
Groups
Intensive 1

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Structure, Leadership, Accountability

Two Basic Structures for HSG-Based Churches

The 5 x 5 Model

Most HSG-based churches begin by using the 5 x 5 model, otherwise known as the Jethro Structure. This has its history in Scriptures.

When Moses began to be burned out because he was taking care of so many people, his father-in-law Jethro, suggested a plan of placing leaders over 10's, 50's, 100's, and 1000's. The exact numbers are not the same in a HSG-based church, but the idea works the same.

- ♦ A group leader has between 5 and 15 people in his/her group. He is the leader over "10's".
- ♦ In a fully developed HSG-based church, for every five groups, a zone pastor oversees the groups and the group leaders. He is the leader of "50's".
- ♦ A district pastor oversees five zone pastors, making him the leader of "100's".
- ♦ And the pastor of the church oversees the entire church. He is the overseer of "1000's".

At each level, the leader is not the dictator or the one who has all the say. He is a servant to those for whom he is responsible. He is to minister to, encourage, support, train, and model God's values to the leaders who look to him for these things. He serves.

Because most of the Adventist HSG-based churches so far have been the 5 x 5 structure, the leadership discussion below centers around this model.

In the 5 x 5, HSG's grow and "multiply" – they divide into two groups, with approximately half of the group staying in the mother group, and half of the group going to the daughter group.

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The G-12 Model

The Groups of 12 model is patterned after the work Jesus did with His 12 disciples.

- ♦ He spent His time training, leading, encouraging, and growing His disciples.
- ♦ The evangelistic work He did was also training ground for them. He modeled what He wanted them to do.

The G-12 church model was begun by Cesar Castellanos, pastor of the Charismatic International Mission in Bogota, Columbia. He became frustrated by traditional methods of church, so he visited David Yonggi Cho's church in Korea to find out how to duplicate Cho's model. It was too slow a method for him, and he cried out to God for accelerated growth. God gave him a picture of the G-12 model. (See *Groups of 12*, by Joel Comiskey.)

- ♦ In the G-12, a HSG leader shepherds and trains his group to grow in the Lord and to become group leaders.
- ♦ Instead of splitting the group, the original group stays intact, and individuals, either separately or as teams, go out from the HSG and plant another HSG where they are the group leader. This is the first generation.
- ♦ The original HSG becomes the weekly or bi-weekly leadership group, and is a closed group, existing for training, support, and fellowship of the group leaders.
- ♦ Each group leader conducts an "open group," inviting their oikos, until he/she reaches twelve.
- ♦ He/she spends time growing and training each of these members until they in turn go out and plant a group of their own – second generation.
- ♦ And the cycle continues, each group leader leading an open group, and being part of a leadership group. (See *Groups of 12* for a more detailed picture.)

The G-12 model is founded on the principles that:

- ♦ everyone is a potential leader
- ♦ everyone can disciple 12 people
- ♦ everyone can win souls and develop leaders
- ♦ everyone is ministered to, then ministers to others

The G-12 structure contains much flexibility.

- ♦ Multiplication happens without division, therefore without breaking up relationships formed in the groups.
- ♦ Groups can open with a limited number of members.
- ♦ Some churches designate “ministry groups,” with some groups devoted to the worship ministry of the church, others to counseling new believers, and so on.
- ♦ Some groups can be geographical (mixed), some can be homogeneous – all women, all men, singles, marrieds, children, etc.

Leadership in this model is the same in that everyone still receives training. But while a 5 x 5 HSG can multiply to two groups, a G-12 group can conceivably multiply to twelve groups. As soon as leaders are ready, they can begin their own group.

Leadership: (based on the 5 x 5)

Jesus did not choose the key men of His day to be trained as His leaders. He chose questionable characters instead.

- ♦ None of the disciples were important to the religious leaders.
- ♦ None of them belonged to the Levitical priesthood.
- ♦ They were commoners who worked for the most part with their hands for a living.
- ♦ They were poor, impulsive, temperamental, and easily offended.

But Jesus saw the potential in each of them. In spite of their faults, they were teachable and willing to learn from Him.

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Churches with HSG believe that with time, everyone can be a group leader. Leadership is crucial to the church, since the groups will only multiply if there are new leaders trained to take new groups.

Group leaders are raised up from within the HSG itself. They are group members who have been trained in a formal setting along with those from other groups who are also training to be leaders.

The interns are also given practical experience by their own group leader in the group. They begin doing the group leader tasks, until near the end of the group's cycle, the intern is leading the group.

When the group multiplies, the intern becomes the leader of the new HSG.

Leadership Qualifications:

The main qualifications of a group leader are also those of a Christian who is growing into maturity.

- ♦ **Commitment to God, and devotion to Him.** Regular time is spent with God on a daily basis. God's will comes first in his/her life, and God's values are his/her values. A leader knows the joy of being in God's presence, even if his/her devotional life is not always a "10".
- ♦ **Dependence on God.** Leadership can be difficult, frustrating, and lonely at times. The leader must know how to depend on God for answers and rest confidently in the assurance that God will work things out.
- ♦ **Commitment to Scripture.** Continued growth in knowing Scripture is a must for a leader. He/she commits to spending time in God's Word regularly.
- ♦ **Personal integrity.** When a leader comes up against a challenge to his/her personal convictions, he/she stands firm, not violating the inner code of values. The leader follows through on promises or vows. His/her integrity is seen in the speaking of only what is true, what he/she thinks people want to hear.
- ♦ **Openness to God's working in the inner heart.** The leader will respond to God's leading in their life, and will be willing to deal with personal issues God may bring to their awareness.

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- ♦ **Obedience to God.** The leader learns to listen for, and hear the voice of God through Scripture and in his/her inner being, testing all by Scripture. He/she is then obedient to God's revealed will in the daily life.
- ♦ **A heart for people.** A group leader is really a *servant* to those in his/her group. He/she is there to encourage, to comfort, to listen, and to always draw the attention of group members to Jesus.
- ♦ **Teachableness.** Like the disciples, the group leader will be open to God's instruction, and to feedback from their group leader, pastor, or zone pastor.
- ♦ **Balance in life.** So many things can distract a Christian from doing what is most important. The group leader must come to a place of balance in his/her life, so that personal time with God, sleep, exercise, diet, social/recreational times, study times, etc., all have their place.

The Process of Leadership (in the 5 x 5 model)

Churches with HSG believe that everyone can be a group leader. Some are ready as soon as they finish the equipping track. Others need more time to become used to the idea. Those who are struggling with emotional issues may need nurturing for a long time before they take over a group.

When a person considers or is considered to be trained as a group leader, the leadership qualifications are looked at first. A person usually knows if he/she is ready to take the step of leadership, and the qualities are usually evident in the life as others can see growth taking place.

One of the tasks of a group leader is to find new leaders for the next group cycle.

- ♦ The group leader observes his/her group members in action.
- ♦ As group members are given small tasks, the leader takes note how well the person handled the task, whether or not they were dependable, and their general feeling about doing it.

The group leader extends a ministry challenge to the member who displays interest, maturity, and readiness.

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- ♦ The challenge can be in the form of directly asking the member to be an intern.
- ♦ It can be that of giving the potential intern some long-term tasks, letting him/her come to the realization for him/herself that this is what they want to do.
- ♦ Sometimes a member will take initiative to begin a task that he/she sees needs doing. This is leadership emerging.

The future intern will sense that God is leading him/her into the ministry of group leadership. It may begin as an inner knowing, or it could grow as a result of the encouragement of the group leader and others in the group.

Once the group member begins thinking in terms of HSG leadership, they and the group leader become intentional in skill development.

The member has already been in a group, has observed the HSG in operation, and has participated in various tasks. From this point, the intern will be responsible for various aspects of the group, growing in quantity until just before the end of the group cycle, he will be responsible for all the aspects of the group. The group leader will give continual feedback to the new intern at each stage of learning.

In addition to the in-group training, the intern attends formal training given by the church.

- ♦ This is an eight-week seminar and consists of formal classroom training and accountability with another person in leadership training during this time.
- ♦ The formal training covers the how-to's and the why's of what group leaders do.
- ♦ Leader Intern Training will be covered more fully in Intensive 2.

Once the group multiplies, the intern becomes a leader. He/she continues to grow in the Christian walk, knowing that he/she can lead the group no further than he himself /she herself has come. In addition, the new leader begins the process of observing group members and watching for group members who may be the next leaders. And the cycle continues.

All group leaders meet weekly with the pastor in a small church, or with the zone supervisor or zone pastor in a larger church. This ensures accountability and unity among groups. In the G-12 model, group leaders meet with their G-12 weekly or bi-weekly.

Accountability -- Mentoring

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Introduction:

Accountability is little understood in this day and age where “anything goes”. But when Christians can be honest with each other and lovingly, supportively hold each other accountable for their Christian walk, victory over sin is inevitable. Accountability then ceases to be something to be feared, and instead becomes a welcome part of group life.

What Is Accountability/Mentoring?

Mentoring is a close cousin to accountability. It is the process of becoming a servant to help another person or persons grow in Jesus and in service to others. It is being responsible for another person, supporting and loving that person. A mentor “comes alongside” another person to care for him or her, as Jesus did with His disciples, and as He left the Holy Spirit to do for us now. “The Holy Spirit through me ‘comes alongside’ you and supports and encourages you. Then, the Holy Spirit through you ‘comes alongside’ me and supports and encourages me. This beautiful ministry destroys the harsh pictures many have when they think of accountability.” *Redefining Revival*, p. 41.

Mentoring is a *relationship*, where one person, or in the case of partners, both people, help another reach their God-given potential. (*Mentoring*, p. 19). At times, the balance will be tipped one way or another. But over time partners will be able to equally mentor and hold each other accountable.

The accountability/mentoring concept is taught in the New Testament in the “one another” texts, such as: “Bearing with one another, and forgiving each other . . .” (Col. 3:13). “And be subject to one another in the fear of Christ.” (Eph. 5:21). “And be kind to one another, tender-hearted, forgiving each other . . .” (Eph. 4:32).

Accountability is designed to be a supportive aspect of community, not a time where one chides, criticizes, or points fingers at someone else down because they didn’t accomplish what they set out to do. Accountability/mentoring is a loving partnership.

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John Wesley's System

John Wesley developed a successful system of accountability within Methodism. In his day, honesty and transparency was a thing to be feared, and he battled many criticisms for his unique approach to Christianity.

The "Society" was the equivalent of a congregation. Every Methodist who was a member of the Society was also a member of a "Class". One could not be a Society member without being a Class member. The Class was an intimate group of 10-12 people living in the same geographic area who met weekly for "personal supervision of their spiritual growth." (*John Wesley's Class Meeting*, p. 95.) The Class was meant to be family to each other.

Each week, the Class began with a hymn, then the leader shared honestly the condition of his or her own spiritual life, giving praise to God for victories, and sharing any failures, sins, temptations, griefs, or inner battles with the Class. After the leader, each member in turn shared their own spiritual journey for that week.

Each Class leader met weekly with the minister and leaders of the Society. This whole concept is comparable to the HSG-based church, and then to the groups, where every member of the church is also a member of a group, and where the group leaders meet weekly as a leadership team.

Wesley's "Band" was a voluntary homogeneous gathering of four or more committed Christians. No visitors were allowed here, contrary to the Class meetings because of the high trust level that needed to be in place. In the Band, a series of questions were asked:

1. What known sins have you committed since our last meeting?
2. What temptations have you met with?
3. How were you delivered?
4. What have you thought, said, or done, of which you doubt whether it be sin or not?
5. Have you nothing you desire to keep secret?

The organization of a church based on HSG somewhat parallels Wesley's. The group, like the Class, is required for every member, and is the working unit of the Congregation. Within the groups, every member is placed with a same-gender prayer partner, a take-off on Wesley's Bands. Prayer partners meet weekly, and struggle through issues together.

In the group, each person is accountable to others in the group. When a decision or commitment is made before the group, the group "comes

alongside” the person and holds him/her accountable by lovingly supporting and encouraging them along their journey.

In the church with HSG, all leaders have and are mentors. They are accountable to those both over and under them. Each submits to other leaders who are responsible for them, and each cares for and is accountable for leaders for whom they are responsible. Leadership becomes servant leadership, both in submission and in authority. Personally, they are also accountable to their own group, and to their own prayer partner, as is every other group member. In this way, no one stands alone, but all are accountable to others in the body.

Tasks of Prayer/Accountability Partners

1. The first task is getting to know each other, building the relationship. This includes doing things together on a social level, such as fishing, baking cookies, going to the beach together, getting to know each other's personalities. Partners may go horseback riding or camping together. It is beneficial to find things to do together that each one needs to do anyway, like going grocery shopping together, jogging together, canning fruit, or cleaning house together. One can help another work on his car, while receiving help building a needed bookcase. In this way, “things” get done while the relationship is being built. The key is to make the relationship part of daily life.
2. Discussion of expectations is a good idea so both partners know where the relationship is headed. Each must seek to create an atmosphere of trust and respect so that they can both feel safe in sharing and being real.
3. Understanding that personal accountability is “finding out from God what He wants us to do and then asking someone to hold us accountable to do those things” (Larry Kreider in *The Cry for Spiritual Fathers and Mothers* p. 115), we realize that in our work with each other, we are not telling the other person what to do. Instead, each person goes to God to ask what He wants to do in their lives. Each one decides with God how to best carry out His plans in their life. Then as partners they support and encourage the other to follow path God has given.
4. Praying for each other is crucial. Without prayer, any relationship is on shaky ground. Partners pray for each other throughout the week, and may even call each other between meeting times to see how things are going and to pray again for the issue.

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5. Transparency and vulnerability is also necessary for a relationship to sink deeper than only on the surface. The times of meeting are not a therapy session, though. While we share our struggles together, we remember that the only place to find real healing and help is in Jesus. Each problem we share is an invitation to bring us together in unity to Jesus. Note: When someone is dealing with a chronic or serious problem, professional counseling may be in order. The prayer partner is not a counselor, but someone who walks the journey alongside. He/she does not give advice, but supports, and prays for and with the other.
6. Partnering touches all aspects of life. When prayer partners come together, they discuss real life issues, like how they can be better spouses, believing that God is honored in their close relationships, or how they can fit exercise into their life, believing that their body is the temple of God. They discuss their fear of witnessing, their desire to be closer to God, the need to balance the spiritual, emotional, intellectual, physical, and social aspects in their lives. They may discuss and pray about wounds from the past that are impacting them now.
7. Wesley's questions, or Neal Cole's (below) may be used to check in to each other spiritually, and can get a discussion going as to real issues in the life. When using these questions, find a way to be supportive and encouraging, even when it seems as though everything has been failure this week. Each of us is a *growing* Christian! Prayer partners are honest with each other, asking the hard questions, sharing observations they see in the other's life that would harm that person.
8. Prayer partners may choose to be held accountable for memorizing Scripture, studying the Bible, not eating chocolate, speaking pleasantly to their children, dwelling on positive thoughts, or whatever life issues they individually choose to work on.
9. Partners also work through equipping materials together, such as Touching Hearts, Opening Hearts, etc.
10. Prayer partners are also a team of two to prayer-walk their neighborhood, make visits to people who receive them, give aid to those who need help. They are ministry partners, seeking to bring other people to Jesus, and to increase their own ministry skills together.
11. In short, they are partners committed to helping each other grow in Christ, and in life. They share their spiritual journey together. They cry with each other, they laugh with each other, they share struggles, frustrations, and victories. They minister together.

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12. At times, the partnership will be between an experienced Christian and one who is new to the faith. They can also share, support, and pray with, each other, but the experienced Christian takes the responsibility of the new Christian's spiritual walk, and mentors to that end. In this case, working through and discussing the equipping materials for new believers is always part of their weekly agenda. The experienced Christian answers questions the new convert may have about life in Christ, and provides modeling for the new one.

Accountability Questions

In *Cultivating A Life For God*, Neil Cole advocates some accountability questions that are reminiscent of John Wesley's. These questions are used in groups of two's or three's. These questions are good for use by Prayer Partners:

1. Have you been a testimony this week to the greatness of Jesus Christ with both your words and actions?
2. Have you been exposed to sexually alluring material or allowed your mind to entertain inappropriate sexual thoughts about another person this week?
3. Have you lacked integrity in your financial dealings or coveted something that does not belong to you?
4. Have you been honoring, understanding and generous in your important relationships this week?
5. Have you damaged another person by your words, either behind their back or face-to-face?
6. Have you given in to an addictive behavior this past week? Explain.
7. Have you continued to remain angry toward another?
8. Have you secretly wished for another's misfortune so that you might excel?
9. (A personalized accountability question.)
10. Did you finish the reading and hear from God? What are you going to do about it?
11. Have you been completely honest with me?

EDIFICATION IN THE GROUP

Holistic Small
Groups
Intensive 1

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Edification in the Group

Biblical Edification

Edification in the Bible is from the Greek word “οικοδομεω,” meaning to “build up”. This building up involves the Holy Spirit giving His gifts to the Body. Edification in the group is a time of listening to God on one hand, and being aware of the needs of another on the other hand. It is not giving advice or making suggestions on our own, but *listening* to see what God is saying about the presented need, and responding to His Spirit’s prompting to share a word of wisdom, a personal experience, a Scripture, or ask a question, etc.

Romans 14:19 – “So then let us pursue the things which make for peace and the **building up** of one another.”

Romans 15:2 – “Let each of us please his neighbor for his good, to his **edification**.”

1 Cor. 14:12 – “So also you, since you are zealous of spiritual gifts, seek to abound for the **edification** of the church.”

Eph. 2:22 – “. . . in whom you also are being **built** together into a dwelling of God in the Spirit.”

Eph. 4:11-13 – “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the **building up** of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.”

Eph. 4:29 – “Let no unwholesome word proceed from your mouth, but only such a word as is good for **edification** according to the need of the moment, that it may give grace to those who hear.”

Col. 2:7 – “. . . having been firmly rooted and now being **built up** in Him and established in your faith, just as you were instructed, and overflowing with gratitude.”

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1 Thess. 5:11 – “Therefore encourage one another, and **build up** one another, just as you also are doing.”

1 Peter 2:5 – “You also, as living stones, are being **built up** as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

Jude 1:20 – “But you, beloved, **building** yourselves up on your most holy faith; praying in the Holy Spirit . . .”

One rule applies to everything which happens within the group. Everything must serve to build up the community. Both the individuals, and the corporate group is to be edified, built up.

We are to be built up in Christ. Edification is the Head of the Body, Christ, ministering to His Body through other Body members. He ministers to me through other Body members. He ministers through me to other Body members.

Who Does the Edifying?

Jesus does! Only Jesus makes decisions who He will use, and when and where and how. Only He has the right to control the edification process.

There is danger that a HSG can become a spiritual problem-solving group rather than a group who waits on Jesus to lead them into edification. This only taps man's wisdom, advice, and ability. A group being edified by Jesus taps into His spiritual power, wisdom, and resources.

A spiritual problem-solving group can happen in several ways:

When the group sees itself as the source of edification, and feels the responsibility of telling the person what they think needs to be heard. This includes giving advice, giving a suggestion, sharing a personal experience, giving a Scripture, in short, it includes anything (even good things) that is not laid on the heart by Christ Himself. Edification takes place only when the group brings the presented need to God, and listens for His word on the matter.

When a leader or one of the group members is looked on (in their own mind or in the minds of any of the others) as the official “edifier” who has answers or formulas to all the problems and needs. God will not use only one person; He gives gifts to all in the Body at various times.

When an individual brings a need to the group instead of first bringing it to the foot of the cross. The group cannot be perceived to “solve problems”. The individual must be open to God’s guidance, His wisdom. Taking it to Him first helps the person realize that they are really coming to God in their heart, and that the group is part of that process, an addition to talking alone with God.

Our Part:

We submit ourselves, along with our hurt, need, or problem to Christ. If we are the one listening, we submit ourselves to God to be used as His instrument.

We are willing to share with Christ’s Body, knowing that He will work through them to provide comfort, insight, direction, or just a sense of His presence.

Usually what God speaks through a group member will resonate within the person being edified. They will recognize it as being from God. Part of edification is to receive into ourselves what God has given through others as His Word to us.

The Model for Edification

The model we follow for edification is the pastoral, shepherd model of Jesus.

“I am the good shepherd; the good shepherd lays down His life for the sheep.” John 10:11

“And Jesus was going about all the cities and the villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness. And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd.” Matt. 9:35, 36.

In Ezekiel 34, God expresses His displeasure against the shepherds of Israel who had been feeding themselves to the neglect of God’s flock. He says, “You have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled them harshly and brutally. So they were scattered because

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there was no shepherd . . . “ Ezek. 34:4, 5.

In contrast, the Good Shepherd came to strengthen the weak, to heal the sick, to bind the wounds of the injured, to lead His people to green pastures and refreshing waters, to release the captives, and to protect His flock. Ezek. 34:11-16, Isa. 61:1-9, Luke 4:18. This is the work of edification! And as the Father sent the Son, so the Son has sent us.

Just as Jesus required the anointing of the Spirit (Luke 4:18), how much more do we need to walk by the Spirit? We can do nothing of ourselves (John 15:5), and must constantly be in connection with God. We ask, seek, and knock for the Spirit (Luke 11:9-13). God alone is the One who edifies and meets needs, so we desire to lead others to Him.

When someone asks the group for prayer, they are really coming to receive from God. The group does not possess the answers or the healing edification. God alone is the source of what that person seeks. Our ministry as edifiers is to be receptive and open to God's voice and His leading and prompting, and then to follow Him into ministry.

Edification is not . . .

Playing psychiatrist to each other. While God may lead someone to go back into the past to find root causes, it is not our job to do so. Our job is to wait for the leading of the Spirit before taking any direction in the conversation.

An authoritarian approach – “This is your problem and this is what I think you must do about it.” We don't have answers, we can't “straighten out” anyone. Instead, we are to seek to be sensitive to the one seeking ministry. The person is wounded and needs to be handled with care. We speak the truth, but only in love. We have been called alongside to facilitate health. Often, great healing occurs when the one seeking edification receives a revelation from God about the problem or solution. There is great value in simply loving a person, taking time to build the bridge of relationships and allowing God to restore them. This relational context is important to edification and is inherent in the HSG.

Using what worked for us in a similar situation and applying it to the person in need. Our past experiences are valid and can be used by God in the work of edification, but we dare not rely on this. We are to rely only on the Spirit. We need to get in on God's agenda, no matter how similar our situation may have been. Jesus is the Edifier, and He may or may not choose to work now as He did with us in our situation.

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Being a parent and taking responsibility for the person. We can't change the person, and probably not even the situation. We can't make decisions for an individual, nor are we the source of meeting their needs. Instead, we seek to lead people to Jesus, the only Source of meeting our needs. The person in need will not be edified if they do not accept responsibility for their lives, and obey the leadership of the Holy Spirit for themselves. We can only lead them to make responsible decisions for God, showing them how to rely on Him to meet their needs. The person may be angry, but if they can learn to rely only on God, their growth will be multiplied.

The Means of Edification

When? Every time the group comes together.

“What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.” 1 Cor. 14:26.

Each HSG meeting is an encounter with Christ, not just a meeting. The corporate group, and each individual member encounters the Living Presence, the Edifying Power, and the Ministering Purpose of Christ.

It is Christ in the midst that allows edification to take place. We gather to receive Him into our midst, a work that we cannot do for ourselves or for each other. We gather to listen to Him, to be ministered to, and to allow Him to minister through us.

Who? Every member becomes an instrument of edification

“But to each one is given the manifestation of the Spirit for the common good.” 1 Cor. 12:7.

God doesn't use “super saints.” He uses each one of us. Every group member may be a vessel for honor, sanctified, useful to the Master, prepared for every good work (2 Tim. 2:21).

How? Through the manifestation of the Spirit

“But to each one is given the manifestation of the Spirit for the common good. For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts of healing by the one Spirit, and to another the effecting of

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miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually just as He wills.”
1 Cor. 12:7-11.

The Holy Spirit will impress one and then another, distributing to each one the gifts He wills for that time to be used for the edification of the individual and for the Body. The giftings become the hands, the eyes, and the mouth of God. In this manner God allows us to see through His eyes, touch with His hands, and speak with His voice.

Why? For the building up and common good of the group.

As each one is given the manifestation of the Spirit, Christ's power flows through us, edifying, building up the group and its members. Each is given the manifestation of the Spirit for the common good. He will not come to us to show us how “spiritual” or “mature” we are. He will come for the well being of all present, and especially that “one” the Spirit may be focusing on for special ministry.

As the group is edified, people will leave uplifted, healed, excited about the presence of Christ, and fundamentally changed. The details may fade over time, but they will carry with them that experience of the presence of Christ in their midst touching them in a very tangible way. They will have been drawn closer to Him who is their life.

The Ministry of Edification – How to Edify

1. Cultivate personal sensitivity to the Holy Spirit.

Become available as an instrument of the Holy Spirit. God desires to use us and to pour Himself out through us, that the Christ who dwells in us might touch others. We need to cultivate an availability to be an instrument of the Lord. How do we do this?

Start taking risks.

It is one thing to believe God can use you. It is another thing to step out in faith and let Him use you.

If you have a teachable heart, you are ready for God to instruct you.

A posture of humility before the Lord makes you ready to receive whatever He wants to give.

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If you are faithful in using the little, then He promises to give you much more (Matt. 25:23, 29).

Deal ruthlessly with fear and doubt.

Fear is a stronghold through which Satan can disarm you. If you harbor fear, then the shield of faith is lowered, exposing you to the missiles of the enemy (Eph. 6:16).

Fix your eyes on Jesus, not on your limitations, as an instrument of edification. He is the author and finisher of your faith (Heb. 2:2).

Take any thought of fear captive to the glory of Christ (2 Cor. 10:5) as you focus on the demonstration of the Spirit's power (1 Cor. 2:4,5).

Develop a sense of expectancy when you come together as a group.

God is on the move.

Trust in the Holy Spirit to show up and do the works of Jesus through you.

Ask the Spirit to open your eyes that you might see all the glorious things which He is doing.

We must become willing to obey whatever the Holy Spirit shows us.

God will not give His direction to someone who will sit in judgment over what He says or does. We must die to self and learn to follow Jesus wherever He leads.

Following through in obedience to the will of the Lord will cause you to grow in the things of the Spirit. "If any man is willing to do His will he shall know if the teaching is from God" (John 7:17).

We must become dependent upon God.

For His gifts

As we serve people, we are dependent upon the tools and resources which God provides. God's grace comes to us in terms of His gifts; words of knowledge and wisdom, faith, prophecy, mercy, etc.

We need to be receptive to God's leading.

For His timing

We must let God show us when and how to reveal His direction. Every word of knowledge that comes does not necessarily need to be shared at that very moment. The

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Lord might actually be showing a person another issue and blurting out a word might interrupt what God is doing or get the edification process off-track.

At times, God's graces and gifts should be shared if it seems the group is blocked from edifying. Often the words of knowledge will become the keys to identifying, defeating, and overcoming obstacles to effective edification.

Be sensitive to the Spirit and share what He directs, as He directs, when He directs.

2. Cultivate sensitivity to the one needing edification.

Create a safe environment.

People who are hurting need love, acceptance, and affirmation. It is very difficult to share about wounds and hurts. We need to be sensitive to this reality. When we begin to question the one we are seeking to edify, we must provide for them a haven of shelter. The sharing, therefore, must occur in a "safe place," a place in which the person feels affirmed and assured.

Sometimes the group can gather around a person receiving prayer and lay hands upon them. The one receiving ministry will often benefit from a loving human touch, not to mention the spiritual dynamic of what is accomplished through the laying on of hands.

Confidentiality helps create a safe environment. When a person knows that what they share will go no farther than the people with whom they share it, they will be more likely to feel safe, and therefore open up.

Note: Group members need to understand that leaders/ interns function under delegated authority. They must have the freedom to refer problems to those to whom they answer. Under certain circumstances referral is required. This necessitates the freedom to share what otherwise would be considered confidential information.

Ask questions to determine what God is doing.

The person seeking prayer is important in the edification process. Without their feedback, we would be incapable of knowing all that God is doing. We must encourage them to be honest. Ask them to share with you whatever they feel or sense, no matter how bizarre it might sound.

Learn to listen to both the individual and the Holy Spirit at the same time.

Point the one being edified back to God.

Just as important as feedback is the person's interaction with God.

As God's help comes, it is helpful to LET THE PERSON PRAY TO Him. They need to be honest with God. Encourage them to share their hurts, fears, and prayer of confession to God.

Their prayers will reveal to you much of what is going on in their mind and heart. Are they mad at God? Do they have a poor understanding of God's love? Are they able to be honest?

As people open up to God, they are able to receive from Him (Rev. 3:20). As they pray, do you sense any breakthrough? Remember, God is here and wants to meet the needy. Introduce them to one another.

Ask God to loose His gifts of repentance and confession so that the person might act on God's present grace. The one seeking edification must take personal responsibility before God, or else edification and freedom will not come.

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The Process of Edification

God uses the edification process to deal with my sin, hurt, pain, conflict, anger, and emotional needs, to bring about a building up in my life and the life of the Body. Each of the steps in the edification process is necessary for the next step to take place.

Step # 1: Identification

Understanding, naming, and defining specifically both the fruit and the root of my pain, anger, hurt, and/or conflict.

- A. The HSG is like a garden where Jesus is able to cultivate and produce good fruit in the individual Christian. In so doing, He then ultimately builds up the group itself.
- B. Christ produces good fruit in us by giving special attention to the factors that produce it – the roots. From healthy root edification grows good spiritual fruit.

NOTES

God does His work of edification at the point of our . . .

attitudes
feelings
emotions
strongholds
fleshly desires
unconfessed sin
unhealed wounds

We too often avoid such roots and settle in at the surface by dealing with the multitude of circumstances and fruits that grow out of a diseased root:

pain
hurt
perceived needs
problems
relationship struggles
behaviors
actions
incidents

If a group is to enter into spiritual edification, the members must be willing for Christ to do whatever is necessary to heal the roots and not just the fruits in their lives.

C. Why is it so difficult to identify the root causes of our sin and hurt?

We may be walking in denial.

Identifying the real causes of our hurt, pain, and sin may be too painful. Thus, we deny their existence. A loving community is often God's means of moving us out of denial and into truth and reality.

The cause may be deeply buried within us.

We may honestly not know the real causes of the destructive fruit in our life. The root causes may be buried so deeply in childhood or unresolved events in the past that we are blind to them.

We may be living in deception.

The problem may be spiritual blindness. We may have a spiritual stronghold where a series of pain and hurts intermesh and interrelate. That network of sins, feelings, and habits that Satan has built into one spiritual stronghold prevents us from "seeing" the real root.

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We may have an unhealthy dependence upon another person.

We may be dependent upon another person to the extent that we are unable to really identify and deal with our own hurts, feelings, and sins. Satan may have drawn us into such an unhealthy co-dependent relationship with someone else (wife, husband, child, father, mother, etc.) That we cannot come to grips with ourselves. Not only do we carry all our own feelings, pain, hurts, and sins, but we also carry those of the other person.

- D. God desires to identify the roots of the sins, conflicts, feelings, and hurt (the fruits) in our lives. He may use the edification process to help us understand the root, but He usually edifies best when the root is already identified. Identification involves our seeing the roots as God sees them.

King David was a “man after God’s own heart” because he recognized the importance of honestly facing the truth about himself before God.

David recognized a truth that would become a spiritual principle in the New Testament. It is necessary for God to identify our sins before we can either rightly relate to Him or be used by Him. He understood that identification of our sins and needs must come before our edification.

“Search me and know me and see if there is any wicked way in me.”

When we seek edification without first asking God to search and know us, we sidestep a vital stepping stone along the path.

- E. Since the edification process truly begins at the point of identification, as we listen to God and receive revelation from Him concerning the root, we be able to truly build up one another.

Remember that God reveals roots primarily through revelation, not reason. Don’t fall into the trap of trying to “figure it out”!

Step # 2: Confession

Acknowledging, verbalizing, owning what has been identified as the root causes and sources of my pain, anger, hurt, and/or conflict.

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A. Confession means acknowledgment.

It means putting a face and a name to what Satan wants to cover up by one big blob of hurt, pain, anger, or bitterness.

It means giving definition to a mass of problems that we lump together that cause confusion, overwhelm us, and deceive us.

It means getting specific rather than living and talking and praying in generalities.

The most important part of edification is the identification process. By the time God has identified the real root causes of that which tears us apart instead of building us up, we are in a position and condition to allow His edification to take place.

Our confession is not a mental agreement with what man has spoken to us, however correct man may be. Genuine confession flows from our agreement with what God has spoken to our heart. It is only after we acknowledge God's revelation that we will confess our roots and move toward genuine change.

Our confession to one another in group life moves us one step closer towards edification and healing.

"Therefore confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish much (James 5:16 NASB).

Step 3: Renovation

To begin again, to resume, to restore to life, vigor, activity, to revive, to regenerate, to renew, to make over or repair, to restore to freshness, purity, a sound state.

- A. Renovation commences as I begin to allow God to change in my life what He has identified as destructive, dysfunctional, and sinful in attitudes and actions, and begin walking in the "mind of Christ".
- B. Renovation is always a two-factored process, a "putting off" and a corresponding "putting on."

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Putting off – laying aside the old

“Do not lie to one another, since you laid aside the old self with its evil practices.” Col. 3:9

“Strip yourselves of your former nature – put off and discard your old unrenewed self – which characterized your previous manner of life and becomes corrupt through lusts and desires that spring from delusion...” Eph. 4:22 (Amplified Version).

Putting on – taking up the new

“...and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him – a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.” Col. 3:10-11.

“And be constantly renewed in the spirit of your mind – having a fresh mental and spiritual attitude; and put on the new nature (the regenerate self) created in God’s image, (Godlike) in true righteousness and holiness. (Amplified Version)

“But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.” Rom. 13:14.

To “put off” and then to “put on”, to head in one direction and then change 180 degrees and travel in the other direction, this is the essence of true repentance.

- C. Renovation is always carried out in light of Scripture. Realizing that we build defensive walls around our heart, walls that become our own personal prison, God applies His Word to our hearts and allows us to see ourselves and all our issues in the light of His Word.

Whereas identification of the problem is learning that our lives are out of sync with God, and confession is agreeing with God and acknowledging our condition, renovation is our cooperation with God to begin moving our lives back in line with His Word.

God often uses storms to assail our walls and reveal to us how out of line they are. These storms are often financial, past traumas, marital, health, or even career. The old issues and “stuff” must be torn down and the fallout removed so that God can continue renovating us and placing within us His own character.

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Step # 4: Edification

- A. As "lively stones" we are taken from the quarry of the world to be built into a dwelling of God through the Spirit.
- We have to be cut and shaped, hewn and measured, and then fitted together corporately.
- All believers are involved in this building process according to the measure of the grace-gifts given to them by Christ and the power of the Holy Spirit (1 Cor. 3:9; Rom. 12:1-8).
- B. As we move through the process of identification, confession, and renovation, edification will not only bring us to each stage, but will be the result of going through each process.
- The Word of God is what builds us up. Obedience, hearing, and doing, also builds up our group house.
- As we experience the love of God flowing through the people of God, together we are built up.
- With sin released, the resultant peace and harmony of the Lord builds us up (Matt. 5:3-12). As our lives are brought more into sync with God's ideal for us, we become more rooted and grounded in the faith. This too builds us up.
- The release of the giftings as those in our group minister to us and pray for us, also builds us up together with Christ.
- C. God uses His entire process of edification to build His house and make it a glorious living edifice.

PRACTICE TIME

Divide into groups of 3's and 4's. Go around the group taking turns sharing a need or struggle. While one shares, the others listen to the person, and also listen to what God may be wanting to say through you to that person. Spend a few moments with each person, then pray for that person before going on to the next one.

Growing A Disciple

Discipling begins the moment a person accepts Jesus as their personal Savior. It is the responsibility of fellow Christians to disciple new converts to the point of becoming mature in Christ. What is maturity?

"It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service . . ." Ephesians 4:11-12.

Perhaps in one sense we could say that maturity is when a Christian has been prepared for works of service, becoming a disciplemaker, reaching out to the lost for Christ.

"I write to you, dear children, because your sins have been forgiven on account of His name. I write to you, fathers, because you have known Him who is from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, dear children, because you have known the Father, I write to you, fathers, because you have known Him who is from the beginning. I write to you, young men, because you are strong, and the word of God lives in you, and you have overcome the evil one." 1 John 2:12-14.

Here we find maturity defined from the point of our relationship to God, and from the point of strength to overcome evil.

1. "Children" are those who are new in the Christian faith. Their sins have been forgiven because they have accepted Jesus as their personal Savior. As they begin being disciplined they will begin to develop community with the Father. They will develop a prayer life and listening room as they commune with Him in their growing relationship. Theirs will be an exciting journey as they are nurtured and developed in their walk with God. This equipping takes place through daily devotional guides, attending weekend teaching events, and meeting with a mentor who will disciple them over the next few months. It will be a growing Christian experience.

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2. Young Adults ("young men") are those who have developed their spiritual walk to the point that they have learned how to fight the battle of sin wearing the full armor of God. They have learned how to overcome strongholds. They have become strong in their faith, they know the Word of God to the point that they can use it in battle and overcome the evil one. They are now ready to be trained and equipped for ministry. They will purposely go to battle for the lost, presenting Jesus as the sinner's true Friend. Through perseverance they will become victorious in winning others to Jesus.
3. Parents ("fathers") are those who have walked with God and know Him. They have experienced being discipled and being a disciplemaker. The very fact that they are called "parents" is because they have produced spiritual children for God. They have won others for the Kingdom of God. They are now ready for further "works of service." They are ready to be trained as leaders of HSG's.

We must help new believers to mature through a carefully planned equipping process until they have reached the level of a parent. Not equipping believers properly has resulted in believers never experiencing the sharing of their faith and winning others for Christ. One of the main reasons that churches with HSG's have grown rapidly is a direct result of equipping the saints to become parents who produce children.

Principles of Equipping

1. There are three areas of learning:
 - A. Cognitive -- We Learn
 1. Large group concentrated training (classroom)
 2. Personal study
 3. Knowledge learned
 4. Everything is logical
 - B. Modeling -- We Observe
 1. Jesus spent more time modeling than teaching
 2. Values are formed
 3. Provides experiences
 4. Demonstrates a pattern for life
 - C. Experiencing -- We Practice
 1. The sending out to provide an experience (practice)
 2. Get feedback
 3. Probe for principles learned
 4. Provide another experience...

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2. What are the basic needs one must meet with an equipping track?
Here is a process to consider:
 - A. Confirm their experience of salvation.
 - B. Evaluate each person's journey and discover how they learn.
 - C. Establish them in their newfound life in Christ.
 - D. Give them a working knowledge of the Scriptures, leading to self-study.
 - E. Orient them to life in the small group and teach them how to edify using their gifts.
 - F. Teach them to deal with strongholds within their own lives and then learn how to attack the strongholds without.
 - G. Teach them the way to share the testimony of their life in Christ with unbelievers.
 - H. Show them how to identify levels of unbelievers who live in their area of influence.
 - I. Guide them to know how to relationally share the plan of salvation.
 - J. Train them how to penetrate the "hard core" unbelievers that are deemed unreachable.
 - K. Train them to be accountable and responsible for others.
 - L. Monitor the condition of each believer with a reporting system.
3. Mentor/Mentee Relationships

- A. There must be participation by every small group member in equipping others.
- B. The Mentor/mentee system is effective in bonding the new group member to the group and to one special helping person.

Walking Through the Discipling Process

- A. Each new group member is visited by the group leader and a mentor who has been selected from the group. Together they discuss the equipping process, dates of trainings and goals of completion. The Mentor will help the new group member get started on this equipping journey.
- B. Group member completes *Orientation to Holistic Small Groups* with their mentor. This set of lessons introduces the small group concept and the paradigm of doing church with holistic small groups.

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- C. Group member completes *Jesus Our Saviour* with their mentor. This set of lessons introduces the basic concepts of Christianity and Seventh-day Adventist teachings.
- D. Group member attends the *Spiritual Foundations Weekend*. (Explained later in this section and in Intensive II).
- E. Group member completes *Jesus Our Lord* with their mentor. This set of lessons completes the teachings of the Seventh-day Adventist Church.
- F. Group member completes the *Freedom in Jesus Weekend*. (Explained later in this section and in Intensive II).
- G. Group member is baptized and continues daily devotional life.
- H. Group member completes *Mentoring Others*.
- I. Group member now becomes a Mentor and takes a new incoming group member through the same equipping process they have just completed.
- J. Now the group member teams up with their Mentor, or another group member who has completed the above steps.. They become accountability/ministry partners and attend the *Sharing Jesus With Others Weekend*.
- K. Group member learns to use a relational way to present the plan of salvation.
- L. Ministry partners lead a Type "A" unbeliever to Christ, then bring the person to the group.
- M. Group member completes *Reaching Out to Others Weekend* where they learn how to reach Type "B" unbelievers, using Free Market Groups (Share Groups, Interest Groups, Felt Need Groups, etc.).
- N. Group member completes *Leading A Group Weekend* and are now equipped to lead their own group.

Remember These Principles:

- A. There must be only one system for equipping the saints, or you will have anarchy.
- B. There must be a record keeping system to monitor progress of each group member.
- C. Our greatest challenge: if we are going to win this generation to Christ, we must equip every believer to minister.

Spiritual Foundations Weekend

This weekend is for the orientation of new believers. It usually begins on a Friday evening and continues Sabbath afternoon.

Friday evening:

- Is for new people to get acquainted with each other so that long term bonding may begin. Quaker Questions may be used, seating rearranged by birth dates, and other relaxing activities for the first hour.
- The second main activity focuses on the John 3:16 diagram. Everyone writes out their personal testimony and shares it with at least two others. They ask each other if there is any doubt about their knowing Christ at this time. Those who are struggling are encouraged to meet with the pastor in charge at the close of the evening for personal counseling.
- Refreshments usually bring the night's session to a close.

Sabbath afternoon:

- Is to acquaint the new believers with the church. A history of the church with pictures, slides, and videotapes could be shown.
- The Vision Statement of the church is shared and memorized by every person.
- Group Leaders or Zone Supervisors give testimonies about their conversion and group journey.
- Senior pastor (and family) share about their journey, hobbies, and concerns.
- A map of the facilities is provided when needed.
- The church budget is shared and personal testimonies of God's blessing in giving are given. The Lordship of Christ and it's responsibility is presented.
- The difference between a traditional church and a church built on HSG is clarified.
- The discipling process and the different equipping materials are explained.
- An overview is given of the basic teaching of Seventh-day Adventists. (Sabbath, Second Coming, State of the Dead, Stewardship, Sanctuary, etc.)

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Freedom in Jesus Weekend

This weekend is a crucial event to establish the new believer in Christ and to enable them to apply the victory that He has already won for them in every area of their life. This weekend begins Sabbath afternoon and continues through Sunday.

- It is best if held at some retreat center where everybody can be away from home so there are no interruptions. A quiet, relaxing, and meditating atmosphere is very conducive to the spiritual leap many will make this weekend.
- Ideally this event takes place after the believer has been to the *Spiritual Formation Weekend* and has gone through the *Arrival Kit*. However, there must be some measure of flexibility because these events are offered only two or three times a year.
- The weekend presents the simple but revolutionary truths about how to appropriate Christ's victory in the believer's personal life through confession of sin, forgiving others, renouncing previous occult involvement, and opening our lives to the ongoing work of the Holy Spirit.
- The weekend uses a low-key interactive approach that blends teaching, small group discussion, and personal ministry.
- Tremendous breakthroughs in peoples' lives and relationships have been experienced by churches who have done *Freedom in Jesus Weekends*.

Growing Adventist Christians

Adventist

Equipping (Discipling) Process

Study Guides, Partners & Seminars

- Growing a Person for Christ in Baptism
 - 101e Orientation to Holistic Small Groups
 - 102e Jesus Our Savior
 - 103s Spiritual Foundations
 - 201e Jesus Our Lord
 - 202s Freedom in Jesus
 - 203e Mentoring Others
- Growing a Person in Christ for Witnessing
 - 301se Sharing Jesus With Others
 - 302s Reaching Out to Others
- Growing a Person in Christ for Leadership
 - 401s Leading a Group

WHOLE GROUP EVANGELISM

Holistic Small
Groups
Intensive 1

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Whole Group Evangelism

Are You Fishing With A Net ?

**“A five week strategy to win your friends for Christ
with the power of basic Christian community”**

1. Two kinds of fishing

A. Sports fishing. (Individual)

1. Equipment: rod, reel, hooks, lures, bait, and sometimes a boat.
2. Purpose: to catch the big one.

B. Fishing for a living and/or survival. (Groups)

1. Equipment: nets, boat
2. Purpose: to catch as many fish as possible for home and market, a way of life.

C. How does God envision evangelism?

1. Every Christian is equipped with the Holy Spirit.
2. He gave us community, in order that we may work together.
3. He desires to bless us, that we may see a great harvest.
4. He expects us to make disciples.
5. He wants more of our time.

D. Oikos evangelism (Greek word meaning household).

1. Our oikos is those people with whom we spend at least one hour a week in a close friendship.
2. Our oikos is made up of our family, friends, work associates, and neighbors.
3. The question is, Is there anyone in our oikos who is not a Christian? If not, then how are we to reach the lost?

E. Following is an outline of a great plan for a group to work together on to reach the lost. Give it a try, have fun, and remember, when you fish with a net you will catch more fish.

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2. Let's Go Fishing!

A. Week One: Develop a master plan of action.

1. Plan a game night (or camping trip, etc.) at the group members' home who has the most names on their oikos list. The game night should take place no sooner than four weeks from now.
2. Establish the date of the follow-up group meeting (two weeks after the game night).
3. Each group member is to fill out their own calendar as you plan together.
4. Set up a rotating prayer and fasting schedule among the group members, praying for pre-Christian friends whom you will be inviting to come to the game night.
5. It is suggested that the fasting begin at 6:00 p.m. and continue until 6:00 p.m. the next day. As you come near the end of your fast pass the baton of prayer on to the next person on the schedule by calling them and having prayer with them. This method is like running a relay race - you must pass the baton in order to win the race.
6. The focus of prayer the first week is for God to impress upon your minds who He wants you to invite to the game night.

B. Week Two: The Works time in your HSG should now focus on who God has placed on your hearts to be invited to the game night. Develop a "Blessing List", a list of the names you come up with that you will be asking God to bless in the weeks to come.

1. Ask the group members who God has placed on their hearts. Are they any different than the ones who have already been on the Blessing List?
2. Write down the shared names. If group members do not know lost persons, then have special prayer that God would reveal and open ways to become involved with the lost.
3. Take time to pray for those on the list. Pray for protection, pray for the unbelievers, and pray for insight.
4. Ask each member to contact their oikos members this week and invite them to the game night. They can explain to their oikos that it's a potluck (guests bring chips, juice, etc.) and game night with some of their best friends.
5. Discuss the fasting and prayer. How is it going?

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C. Week Three: Focus on the outcome of the personal invitations. Discuss ways to develop "cross-oikos" penetration. Find ways to get other group members to meet your oikos. This increases the chances of the unbelievers coming to game night. Ask the following questions during the extended "Works" time:

1. What was the outcome of your invitation?
2. How can we pray for this person right now?
3. Who sees a common interest with an oikos member and someone else here?
4. How can we get to know other members' unbelieving oikoses in the next week?
5. How can we make time for getting together for lunch, watching a video together, sharing ideas together, thus building up the friendship with your oikos people

D. Week Four: Last week before game night. Make last minute clarification. Discuss the game night and how it will flow.

1. The host home should provide the eating utensils, plates, and ice for the drinks.
2. The group members are responsible for bringing the main dishes.
3. Guests should be asked to bring the desserts, drinks -- foods that are easy to make or that can be picked up at the store.

E. Game Night: The parameters should be 7 p.m. to 9:30 p.m. This gives those who have children time to leave without feeling pressured to stay later. The meal should start on time, therefore those with food to heat should arrive around 6:30 or 6:45.

1. Group members should make sure everyone is introduced. Focus in on the oikos people, getting to know them, and building new relationships through common interests.
2. Ask the blessing over the food and the people who were able to attend.
3. Bring card games and dominoes and play games no longer than 30 minutes each. Move to different games, get acquainted with other people.
4. For the last 30 to 45 minutes have some kind of group game where everyone is involved in the same game.
5. Important Note - each member should drive to their oikos member's home and pick them up and bring them to the game night.

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6. Within 24 hours after the game night the host or the group leader should contact all the unbelievers to thank them for coming and tell them their presence and participation made the evening special.
- F. Week Five: First group meeting after game night. This is an opportunity for the group to share their impressions of the game night and the reactions of the oikos people. Heavy emphasis on prayer for the spiritual condition of each unbeliever and for the upcoming evangelistic group meeting next week. Ask the following questions during the extended "Works" time:
1. How did the unbelievers you brought feel about the evening?
 2. Are they Type "A" or "B" unbelievers?
 3. The "A's" should be invited to the evangelistic group meeting next week.
 4. The group as a whole should pray and fast this week. Fast the day of the group meeting.
- G. Week Six: *Harvest Event*. Tonight you are going to share from the abundance of your heart and watch the Holy Spirit do His work! *Snack foods and drinks* should be available as people arrive. Again, group members need to pick up visitors and bring them. Here's your agenda:
1. Welcome: Everyone introduces themselves and answers this question: What do you do when you get scared?
 2. Worship: Sing two or three simple praise songs. Then ask, "Who would be willing to share what it means to have a relationship with Christ?" Pre-plan for one or two members to share a brief testimony of the time they turned everything over to God and what that decision means to them today. Children go to kid's slot now. Sing the last song and close with a prayer that acknowledges the Holy Spirit's presence.
 3. Word: Read 1 John 1:1-9. Ask the following questions:
 - a. Who is the "him"? What is His message, and what does it mean?
 - b. What is the basis for our fellowship with Christ? Why?
 - c. How can we get rid of sin?
 - d. What is confession? Why is it important? Does it work in our human relationships as well?
 - e. What are God's promises to us if we admit our sin?
 4. Works: Come back together into one group if you separated into

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two groups because of size. Explain that confession is something we do when we first give our lives to Christ and it is also an ongoing experience when we fail in different areas of our lives according to God's word. Ask every person to bow their heads in prayer.

- a. Invite those who have never confessed their sin to Christ and invited Him into their lives to do so now in silent prayer.
 - b. Explain that this means coming to God and admitting that you are a sinner, choosing to turn from serving self to serving Christ, and receiving his total forgiveness.
 - c. Ask that those who have accepted Christ into their lives tonight to stay by after the meeting and talk with you.
 - d. Thank God for the visitors present and pray a blessing over them, as well as a request for God to give us an awareness of His desires for our lives.
5. Thank everyone for coming and their participation. Explain that this is a weekly meeting and you would love to see everyone next week at the new host home.

Repeat this net fishing strategy as often as you like with the new believers and reach the world for Jesus!

Taken from the booklet: *Are You Fishing with a Net?* by Randall G. Neighbour. 1998, TOUCH Publications, Houston, Texas.

NOTES

3. Other Group Ideas

There are as many ideas for getting to know people as there are people in the group! The following are only a few ways to get acquainted with people not normally in your oikos:

- ♦ Make home-made ice cream on a hot summer day and invite the neighbours, as well as your group.
- ♦ Prayer-walk in the same neighborhood at a certain time each week. People will come to know you, and will get used to the praying presence in their area. You have a chance to talk with these people and pray with them on a regular basis.
- ♦ Be alert to the people you see regularly, the ones who do a service for you -- the grocery store check-out person, the gas station attendant who takes your money, your hairdresser, the bank teller, etc. Strike up conversations with them, get to know them.
- ♦ Begin a children's story hour in a neighborhood or in a park. Get to know the parents.
- ♦ Have a group member with a pool, a horse, or anything else that is out of the ordinary? Capitalize on that, inviting neighbors and friends for a pool party, or to go horse-back riding, etc.
- ♦ Throw a surprise birthday or anniversary party for a group member, secretly inviting his/her own relatives, neighbors, and friends.
- ♦ Throw a children's party and invite the neighborhood children.
- ♦ Join a weekly area music jam, or a community club in your area of interest. Look for opportunities to get to know fellow members.
- ♦ Welcome new families into the neighborhood with home-baked bread or a home-made pie.
- ♦ Plan a hay ride/barn party in the fall, with a bonfire for roasting hot dogs and marshmallows.
- ♦ Do a corn roast and homemade ice cream party in the summer.
- ♦ Plan a campout, canoe trip, bike ride outing, ski day . . . inviting everyone you know -- friends, neighbors, etc.
- ♦ Spend Sabbath afternoons at a park or at the beach, singing together and talking to others who are there.
- ♦ Check the paper for new marriages or babies and send cards, make visits, or do Kay Kuzma's "Welcome Baby" program.
- ♦ Invite people to your house for a old-fashioned home-cooked meal.
- ♦ Teach a class in knitting or woodworking. Or get together with people who enjoy those things and do them together.
- ♦ Be Creative!

PRAYER WALKING

NOTES

Prayer walking in essence is no more than the conscious combination of two of our most natural and basic human abilities -- walking and talking.

It consists of three elements:

1. Outside
2. On the move
3. Talking to God

a. **Outside**

Prayerwalking can be done anywhere, but it is recommended that you start with your immediate neighborhood. Weather conditions need not be a hindrance. It can be done anytime of the day or night that is suitable for you. Part of the beauty of prayerwalking is its sheer flexibility. There is no need to always schedule it. It can fit between other tasks.

b. **On the move**

Prayerwalking is not meant for hikers only. A short afternoon or evening stroll can become a powerful prayer time. Five minutes is better than nothing. It's not the distance you cover that matters, but the effectiveness of your prayer that counts. The pace does not need to be continuous. Frequent stops can be used to your advantage too! You may want to stop in front of an escort agency, etc., in order to pray against their influence.

c. **Talking to God**

The simplest strategy in prayerwalking is to go for a walk with one or two friends. Briefly discuss what you want to pray about and then begin to converse with the Lord. As with all conversations, it's okay to interchange between speakers and to interject your agreement while someone is praying. When one topic is covered, you can talk about the next thing on your hearts and repeat the process.

Quite often, the things you see while you walk will stimulate you to prayer. Sometimes the Lord will lay on your heart to pray for particular people who pass by you in the street. You can also have periods of silent prayer or times when you agree to walk alone. It is also all right to worship the Lord and even sing, if that comes naturally.

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Types of Prayerwalks

- a. During the normal business of life
Prayerwalking as a way of redeeming time can add spiritual significance to some of our activities. For example:
 - Walking to and from the bus-stops.
 - When we walk the dog.
 - When we are in the check-out line at the supermarket or in any waiting situation.
 - Prayerwalk to corridors of your block of houses.
 - Try to spend half an hour once a week prayerwalking the neighborhood and praying for every house.
 - When on holiday, pray with your companion as you walk around seeing the sights.
 - Take an evening stroll with your spouse or a friend instead of watching TV.
- b. Make Prayerwalking a planned group activity
Prayerwalking is ideal for a group. Almost any meeting can be adapted to include prayerwalking. Allocate the first half hour before the meeting for prayerwalking.
- c. Church-wide Walks
Leaders can organize a church prayer invasion of an area. The aim is to mobilize every member on one evening or afternoon to pray for a neighborhood. Such united exercises can be done city-wide.

*** Taken from: *Cell Leader Intern Guidebook*, TOUCH Publications, 1997, Houston, Texas

TRANSITIONING MEMBERS

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Transitioning Members

Implement The Values

HSG without strong intentional values are like a car without an engine. It is the underlying values that provide the motivation for beginning and continuing groups.

How can you help members see and implement new values?

1. Put them into practice yourself.
 - a. "I have set you an example that you should do as I have done for you." Jesus in John 13:15
 - b. "Follow my example, as I follow the example of Christ." Paul in 1 Cor. 11:1
2. Talk and teach the values from the pulpit and with individual people, over and over. Repetition helps things to sink into people's minds.
3. Use the church newsletter or bulletin to convey information.
4. Keep your communication simple and free from group jargon. Use metaphors, analogy, and examples.
5. Whenever possible, let people see the values – through visuals, in people's lives, etc.
6. Live the values with others: be appropriately vulnerable, involve others in οἰκος evangelism with you, pray spontaneously with those you come in contact with, etc.
7. Answer questions people may have.
8. Realize that church members will wonder:
 - a. What will I get out of this?
 - b. Will it help with the problems I face in my life now?
 - c. Will it help me grow?
 - d. Will I be safe and nurtured?

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- e. Will it be safe to bring my unsaved relatives, friends, etc.?
 - f. Are these ideas/values, etc. a passing fancy of the pastor?
 - g. And many more . . .
9. Answer these questions as best that you can.
- a. Listen.
 - b. Discern the personal, spiritual, and family issues that people are struggling with.
 - c. Relate how the HSG will provide a safe haven for working through these issues, and will support them through it.
 - d. Share the importance of prayer and listening to God, and that the groups place emphasis on these priorities.
 - e. Give them examples of how groups have worked for others in other churches, and encourage them to talk with people who are currently in groups in their own church.
 - f. Explain, explain, and explain again how holistic small groups work.

Short-Term Wins

As seen in the charts of how to implement change, one of the first “downs” of change is when things are taking longer than expected, and the results aren’t visible. This can be helped by providing short-term wins. Most people won’t buy into an idea without seeing some kind of quick return. It is unwise to depend only on long-term wins, and expect that people can hang on long enough to see the change.

Short-term wins are:

- 1. Visible. It can be seen by the majority of the congregation.
 - a. Publicize and celebrate it.
 - b. Make numerical results very visible.
- 2. Unambiguous. People can easily see that it’s a win.
- 3. Clearly related to the change effort. Make a clear connection between short-term win and long-range vision.
- 4. Needed approximately a year after the beginning of the change, and again approximately two years afterwards. (see Powerpoint charts)

Short-term wins aid transformation:**NOTES**

1. They let people know that the sacrifices made for the change are paying off.
2. They are a reward for hard work, a chance to relax after a long period of tension and build-up to the win.
3. They provide positive feedback and build morale and motivation.
4. They help fine-tune the vision and the methods used early enough to avoid later disastrous discoveries.
5. They show clear improvement that can make it difficult for others to block the change.
6. They help keep the support of those in positions of authority over the church.
7. They help to build momentum, in that people jump to the next level of support (fence-sitters become supporters, reluctant supporters become active participants, etc.).

Short-term Wins In Churches With HSG's

While great numbers of evangelism will probably not happen the first couple years, there will be some successes that will occur more rapidly. Figure out how you can more quickly demonstrate results:

1. Is one group more ready than others to live group life – youth, college, singles, active church members?
2. Where is the greatest felt need? Begin with that.
3. Where can you more quickly mobilize leadership?

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Examples of short-term wins:

Project #1 had no short-term wins, and fizzled out, as you can see from the drawing below.

Project #2 produced a short-term win at 14 months. As you can see, it continued longer than #1, but eventually faded out.

Project #3 also had a short-term win at 14 months, and then another one at 26 months. This was enough to keep the interest up, and project #3 continued on.

HSG Orientation**NOTES**

Taking all church members of any denomination through a HSG orientation gives them a good overview of HSG and what is expected of those in the group. Since group life is so radically different than living in a traditional church, this opportunity to look at group life -- what it involves, what it will cost in time and effort -- will help traditional-church members understand what they are getting into. Those coming into the HSG will then know what's expected, and will have more of a commitment to the group.

Purpose of HSG Orientation

1. It provides a transitional bridge
 - > Helps church members transition to HSG by helping them cross over from their traditional thinking to an understanding of what a HSG is and how it would function.
2. It re-programs traditional thinking
 - > Members will be able to function in a HSG without traditional thinking filtering what they see and experience.
 - > Exposes members to the values of group life, and to an understanding of the group.
3. It provides teaching plus experience
 - > Provides the group experience in the context of the theory to understand what's happening and why.
4. It is the entrance to group life — church members come to the Holistic Small Group through orientation
5. It is for filling the gap between church members and group life; a transitioning period. It is not for leadership training, or for engaging in any other equipping track materials.

Key Elements of HSG Orientation

- > 12 week experience
- > Large group teaching; smaller group experience
- > Preparation for later equipping
- > Preparation for later accountability
- > Introduction of community life skills
- > Challenge/change values for group life
- > Culminates in a decisive choice to commit or reject group life

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IMPLEMENTING CHANGE

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Implementing Change

Introduction

Everyone likes improvement, but we all hate change! Change is a necessary part of life though, for to stop growing and change would be to stagnate and die. In the same way, churches require constant change to grow and to keep up with the growth.

Key Factors

Some key factors that affect the ability to change are:

- Compatibility
- Advantage
- Observability
- Testability
- Time
- Social Relationships
- Reinvention

Compatibility

We embrace ideas more readily when we see them fitting with our existing values and lifestyle. How does this work then, when we try to bring change into the church?

1. Relate the values of the HSG vision with the known values and calling of your church.
2. Use terms that fit with the language of your church.
3. Don't talk a lot about "paradigm shifts!"
4. Relate HSG's to people's previous experience of community.

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Advantage

We more readily embrace ideas that are advantageous to us personally. In the church:

1. Focus on the people who most need relationship.
2. Emphasize how HSG ministry meets heartfelt needs and problems that real people struggle with.

Observability

We embrace new ideas easier after we personally, physically see them. Some people only embrace ideas after they are seen. This means books, sermons, and classes are meaningless to some. How do we deal with this?

1. Prototype healthy groups. As people are impacted positively by the group, word will spread and people will gain a positive view of HSG.
2. Realize that this will take time – be patient.
3. As groups begin to grow and impact lives, constantly give them visibility in all the areas of the church – Sabbath service, bulletins, newsletters, Personal Ministries time, etc.

Testability

We tend to make radical changes in more than one step. We usually want to try it first.

1. Invite curious or skeptical leaders to visit group meetings or group social experiences.
2. Use seminars like HSG Orientation or recruitment retreats to expose people to group experiences.

Time

We don't usually embrace a change instantly. It takes time to process the change, get used to it, and then accept it.

1. Be patient!
2. Allow others time to process ideas, just as it takes us time to reach conclusions.
3. Realize that people need to respond to change at their own rate, and that this response is not necessarily based on spiritual maturity.

Social Relationships

Even the most highly educated people are not influenced by experts. We are all more influenced by friends.

1. Don't expect people to be influenced by you.
2. Be a friend.
3. Do lots of social things with people, including visiting.
4. This is going to take time.

Reinvention

We seldom take new ideas and concepts as they are. We reinvent them to make them our own.

1. Be an eager learner.
2. Be extremely cautious about cutting corners.
3. Adjust rather than recreate.

Understanding Innovation

The following charts describe pictorially the flow of change, beginning at the time when most people will be skeptical, through the stages of change to the point when the change is working well.

Through these charts you will see several things:

1. Things get worse before they get better.
2. You cannot tell what direction your progress is going at any one point.
3. Change always takes longer than you think.
4. The most typical point to give up is just before a breakthrough to success.

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Dark Night of the Paradigm Pioneer

Starts to See Pay-Offs

"Maybe a Good Idea"

Most Likely Quitting Point

"It Works!"

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Developing a Prototype HSG

When planting or transitioning to a church with HSG's, it would seem that one could easily begin with as many groups as there are people to fill them, and jump into evangelism, leadership training, and all the things that make a group a HSG. But those who have tried this method have found out that it results in frustration and sometimes failure. Why?

Car companies spend billions of dollars to develop a car. In 1995, Ford Contour and Mercury Mystique cost six billion dollars and several years to get into production. Saturn cost three billion dollars to develop. These companies understood the principle of prototyping and were willing to spend time and resources developing a working model. They know that to mass produce cars before the prototype was perfected would result in drastic financial loss. Waiting until they have a perfect (or near) prototype, greatly reduces the risk of later loss.

Like a big car company, a church with HSG's needs time to develop. The community - koinonia lifestyle is different enough from our lifestyle that it requires time to sink into our minds and become part of us. Likewise, the new way of doing evangelism and leadership is very different from what we are used to in traditional church, and our minds need time to soak it all in. These things must become a way of life to us. They must be our automatic way of living, our lifestyle. If they are not, we will fall back into the same lifestyle we are accustomed to, and the groups after us will follow suit.

It is much better to develop a fully functional prototype HSG with the components of nurture/community, evangelism, leadership development, accountability, and equipping, and expand the groups from that prototype, than it is to jump into multiple groups and have to backtrack later because they are not healthy. Healthy groups will produce healthy groups, and dysfunctional groups will produce dysfunctional groups.

Jesus instituted a new way of doing church when He walked the earth. Although He taught, preached to, and healed the multitudes, He spent most of His time developing twelve individuals. He expanded that to the 70, and also had women followers, but His concentrated teaching was to His disciples, who would oversee the church after He was gone. This took 3 ½ years of His life.

During the prototype stage of a church with HSG's, several things take place:

1. Vision is discovered and cast to both group members and church members who are not yet part of the group.

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2. Values are defined and internalized. HSG members make living in community a way of life, establish evangelism in their way of perceiving the world.
3. Leadership is developed in group members, and a pattern established for servant leadership. They take time to learn servant leadership skills and practice them.
4. Body life is emphasized, giving group members time to adjust to living a different style of life as community. Koinonia becomes ingrained.
5. The HSG structure is put into place and experienced by group members.
6. Christ In The Midst is practiced in group meetings and group life so the minds of group members automatically turn to Jesus in times of distress, their own or others'.

Modeling is Biblical

Paul encouraged people to see him as a model. Gal: 4:12 – “I plead with you, brothers, become like me, for I became like you.” 1 Cor. 11:1 – “Become imitators of me, just as I am of Christ.” He holds up his life as a model for converts (2 Thess. 3:7), for local leaders (Acts 20:31), and for his younger partners (2 Tim. 3:10). He also expected his converts and those who worked with him to become models to others. 1 Thess. 1:6,7 – the Thessalonian Christians “became a model to all the believers in Macedonia and Achaia.” Timothy and Titus were to be models to those whom they served (1 Tim. 4:12, Titus 2:4).

Jesus modeled attitudes and skills for His disciples in a koinonia setting. The modeling passed from Jesus to His disciples, from Barnabas to Paul, from Paul to his converts.

Modeling is not simply learning information. It must be conducted in the arena of close, caring relationship, where the person doing the modeling cares about the feelings and growth of the person(s) to whom he/she is modeling (the disciple). Of course, negative modeling is also possible since people are watching to see how we handle situations, how we react and relate to others.

Modeling is like dropping a stone into a pond. Ripples from the stone sets in motion waves that in turn make other waves, and so on until the effects reach the shore. This is the effect of a church with healthy HSG, ones that are able to model to the next HSG generation their values and way of life. And this can only happen if the first groups are healthy.

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Several Factors In The HSG Prototype**Time**

In the prototype stage, more time is required to do group tasks such as developing leaders, developing community, reproducing and growing, discipling a new believer, than is needed once the church with HSG's is fully functional. Part of the reason is because during the prototype, a working model is being created that will affect all other groups to come. During this time a structure will be put into place that will ensure long term growth. If growth comes too quickly, the structure will not be able to handle the equipping and leadership needs.

Skill

While traditional churches rely on skilled, educated, specifically trained personnel to run the church and do the bulk of the ministry, churches with HSG's place the ministry of the church into unskilled hands. This requires finding a way to train these group members in the art of ministry, and to rely on God for guidance. They must be trained well enough to then be able to train others after them. Again, this takes time.

Evangelism & Equipping

During the prototype stage, the foundation is laid for future exponential evangelism. Passion for evangelism is developed, group members are trained to evangelize relationally using οἰκος evangelism, equipping structure is put into place for new believers. During this time group members get practice keeping their focus on Christ during the group meeting instead of the new person who is visiting the group. The prototype stage is also the time for group members to be trained as leaders, and to practice servant leadership.

Edification

Another aspect of HSG's that must be learned is how to edify and build up one another. A group can only reach out effective as a body when the body members are receiving nurture and feeling part of the community. The goal is that during the group meeting, every member comes away feeling cared for and supported. This is to be the base for future οἰκος evangelism.

PROTOTYPE MULTIPLICATION CYCLE WORKSHOP (1 OF 2)

Original Prototype Cell

1st Generation Multiplication

2nd Generation Multiplication

3rd Generation Multiplication

4th Generation Multiplication

DP: SR, PASTOR

SP:
ZP:

TRANSITION FLOW CHART

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Transition Flow Chart

The purpose of this section is to give an overview of the transition process, and help you decide whether or not change is for you. If you understand the long-range flow of events, you can anticipate needs, avoid pitfalls, and use the most helpful resources at each point in your journey.

There are five phases in developing an effective HSG-based ministry. Although these phases overlap and will vary considerably from church to church, understanding them will help you chart a smoother and more fruitful transition. When you comprehend the five phases, you can see where you have come from, where you are now, and anticipate what's ahead. In the pages that follow, the phases are described in more detail with a listing of what to do in each phase, what resources to use, and what to beware of. The five phases are:

1. **Envisioning** – Catching an unshakable vision for HSG-based ministry and gaining a clearer understanding of the model.
2. **Preparing** – Once the vision has gripped the leader, there must be assessment and preparation on different levels of leadership and on the church membership level.
3. **Mobilizing Leadership** – The future success of the HSG model will be based on the ability to equip and release leaders. If this is done right, it will create an ever expanding base of leaders. If it is done wrong, it will create multiple problems and much more work down the road.
4. **Restructuring** – As the leadership base and HSG's are expanded, leadership roles and structures must be adjusted and refined.
5. **Expanding** – In this phase of ministry there is an increased expansion as outreach multiplies and the church begins to penetrate new population segments and new communities.

ENVISIONING

1. Understand the envisioning phase
 - a. **Frustration** – For many people this phase often begins with frustra-

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tion. This may come from failure, or the inability to overcome growth barriers, or simply from disillusionment with church business-as-usual.

- b. Renewed Vision – Fresh vision emerges from exposure to new ideas that come from friends, reading, or other churches.
 - c. Biblical Foundations – Grapple with God’s word. To be unshakable, a vision must be rooted in Scripture. Are you drawn to the Holistic Small Group model for merely practical reasons, or are you genuinely convinced that it more accurately reflects New Testament Christianity?
 - d. Shared Vision – In order for the vision to move from concept to reality it must become a shared vision. This is a critical step in the process and it cannot be hurried or short-circuited. The vision must move from the initial person to become shared by a core of committed change agents. A new vision cannot be implemented by a single person. There must be a “Dream Team” – a group of people with a shared vision.
2. Evaluate, be patient, and learn, learn, learn!
- a. Probe the depth and motivation of your vision.
 - Do you have the vision or does the vision have you? It is not enough to have a compelling vision for a HSG-based church. The vision has got to have you. If you have it, you can let go of it. If it has you, you will persist through the setbacks, inevitable failures, and obstacles.
 - Why do you want to pursue a HSG church vision? Is it to extend God’s kingdom and lay down your life in ministry to others, or is it just to build your own ministry?
 - b. When building a shared vision, give people lots of time and listen carefully to their concerns and perspective.
 - Pray. Seeing a new vision involves revelation. When God’s Spirit moves among us, both young and old can see new visions and dream new dreams. (Acts 2:17)
 - Allow people the same time and space that God allowed you. Sometimes pastors take months or years to discern God’s vision and then expect their church to be able to grasp it in one or two sermons. God’s word says, “Be patient with everyone (1 Thess. 5:14).
 - Welcome initial opposition. Resistance is a good sign. It means people understand what you are saying and are grappling with it.

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- c. Assess your church's openness to change.
 - How has your church responded to changes that you have already tried to initiate? If the church has been closed to small changes, there is little hope of them embracing major changes.
 - Is there a committed core of people that want to reach new people for Christ and that is open to new strategies?
 - To what extent is there an atmosphere of prayer and expectancy?
 - Do you have a clear sense of God's timing? Just because the vision is strong and clear does not mean that the time to implement it is here and now.
 - d. Assess your own ability to effect long-term change.
 - Have you consistently communicated love and caring to the church? Do they feel genuinely loved by you? Many of the pastors who have successfully transitioned churches began the change process with a high surplus balance in their relational bank account. Do you have a surplus balance or is your account overdrawn?
 - How long do you intend to stay in your present pastorate? To fully transition a church to a HSG strategy often takes five to ten years. Are you willing to see the change through to completion?
 - e. Embrace an insatiable desire to learn. The most successful visionaries are ones who are willing to admit they don't know much and who are constantly learning from others.
 - It is not enough to have a compelling vision. That vision must be understood in a thorough and integrated way. This takes openness to change, a willingness to learn from others and a major investment of time and money to do whatever it takes to learn about a new model of ministry.
 - Are you eager to learn, even if it means learning from leaders much younger than you, or from those of other denominations or cultures?
3. Resources for catching and sharpening the vision.
- a. Take a car load or two of people with you to:
 - Visit a church built on HSG. If you can find one in your own vicinity or in your own denomination, it is particularly helpful in communicating vision to your primary leaders.

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- Go to a HSG or Cell conference. Check with NADEI or with TOUCH for current seminars.
- b. Books and resources helpful at this point in the journey are:
- *Where Do We Go From Here?* By Ralph W. Neighbour, Jr. *The Second Reformation*, by Bill Beckham. *Life In His Body*, by David Finnell. *Growing the World's Largest Church*, by Karen Hurston. And many more. Check the NADEI website for more listings. www.nadei.org.
 - *The Business of Paradigms* video by Joel Barker, Charchouse International Learning Corporation. This video is extremely expensive to purchase or rent, but you can often get a hold of a copy to use through a church member who works for a large corporation or university. The material is also available in the books by Barker entitled *Future Edge*. Check NADEI's website for other videos.
4. Cautions and pitfalls in the envisioning phase.
- a. Don't look on the HSG strategy as the cure to serious church problems. If a church has serious problems or is declining, the causes of the church's illness must be dealt with *first* before the transition process begins in earnest.
 - b. In this initial phase of transitioning, it is possible to over-preach the vision. This can be counterproductive, because it may be some time before group life is available to every member. If you preach about something that people cannot yet get involved in, it will only frustrate them. At the same time, others will get upset because they don't really understand what you are talking about. Instead of preaching the vision, at this point preach and teach the values of prayer, body life, and evangelism. This can be done without emphasizing "HSG."
 - c. At this point in your journey you should be examining your own lives as leaders instead of being critical of the church. Have you personally been living lives of prayer, relational evangelism, and accountability to other believers? The change must begin with *you*!
 - d. Listen carefully at this point to the counsel of others. As God speaks to your heart, you also need the input of those God has placed in your life.
 - Listen carefully to your spouse. Very often God gives pastors a spouse with very different spiritual gifts that help balance your own weaknesses and strengths. Your spouse often has a sensitivity to God's timing that you do not. You can hear God twice as good and are twice as wise when praying and working issues of direction and timing through with your spouse.

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- It is also important to talk through things with key spiritual leaders in your church.
- Pray for and seek the counsel of two or three colleagues who are one or two steps ahead of you in their HSG journey.

PREPARING

1. Understand the preparation phase.
 - a. Learn by experience. The pastor and other key movers must experience group life and group leadership firsthand in this phase. This core group has to own the vision and understand it before they can passionately and knowledgeably communicate it to others.
 - b. Gain the understanding and ownership of the pillars of the church. In this phase of the implementation plan it is essential to share the vision more broadly than only with the staff and core leaders. Other stakeholders must now be exposed to the biblical basis and practical vision of the HSG model.
 - c. This phase requires careful assessment and preparation of the broader church. It may be some time before there are an adequate number of groups for members of the church, but there are still important things to be done to prepare the church for HSG life. Where is the church strong? Where do its values need to be transformed? What teaching and preaching can be effective in beginning value changes in the leadership and in the church?
 - d. The preparation phase will look very different in different churches because it will vary depending on the needs and the size of the church involved.
2. Just do it.
 - a. Start a prototype group. The purpose of a prototype group is to establish the ideal pattern for all the groups that will follow. This is the time to learn about group life, how to deal with problems, how to reach out, how to live in community, how to follow an equipping track, and how to raise up leaders.
 - b. Implement the values. Realize that the "HSG model" involves a lot more than groups. More important than the structures are the values. There are several critical areas to look at in the life of the leaders and in the life of the church. Some areas are: prayer and passion for Jesus, body life, and relational evangelism. What does God want to say about each of these areas as you consider the HSG

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model? Where do you need to repent?

- c. Move from passive to active ministry. Spend less time in the office and more time with present and future leaders ministering to people in their homes and in other hands-on ministry situations.

3. Resources for the preparation phase.

- a. *The Shepherds' Guidebook* by Ralph W. Neighbour, Jr., is an essential tool for spearheading a prototype group. It describes the lifestyle and practicalities of group life and leadership. It also includes twelve sample group agendas to start out.
- b. To create understanding and ownership of the HSG vision among key pillars of the church, do a weekend retreat. Take the leaders through a few varied small group experiences that give them a taste of the HSG, yet leave them hungering for more.
- c. If a church is weak in the area of relational evangelism, it is essential to do something to move leaders and members in the church into caring outreach. Check on books that deal with the topic, and then go and do.
- d. For churches struggling to deepen their experience of prayer, read *Churches That Pray*, by Peter Wagner. This book shares practical principles and ideas. Other books may also be helpful, as well as sermons dealing on one's devotional life.
- e. Churches stuck in the quagmire of a sit-and-soak mind set can be awakened through the use of the equipping materials as they are paired with another Christian. Books and sermons can help here, too.
- f. The HSG Orientation seminar can be helpful here. It helps bring on board those who are sitting on the fence, by taking them through the HSG agenda, and letting them see what it's all about.
- g. The Leader seminar is needed at this point in the transition process, as leaders must be developed to take groups in the future.

4. Cautions and pitfalls in the preparation phase.

- a. Don't skip the prototype phase or you will have lots of factory recalls later. The time to work the bugs out is before you begin mass production. It is much easier to refine things when you are working on a small scale than on a large scale. If you multiply a refined model, you are multiplying strength. If you multiply a deficient model, you are multiplying problems.

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- b. Pray for problems. Realize that you want to have lots of problems in the prototype phase. That is the purpose of prototyping, to discover and solve as many glitches and problems as possible *before* you mass produce.
- c. Don't write off leaders who are reluctant to change. Listen to their concerns and suggestions while patiently challenging them.
- d. Don't expect HSG orientation classes to cover everything. It can be tempting for churches to use a class like this to by-pass prototyping and relational evangelism training that are likely the most essential needs.
- e. Proceed thoughtfully, but also boldly. You cannot be a perfectionist and succeed. You won't do it perfectly the first several times. Courageously move ahead. You will learn as you go.

MOBILIZING LEADERS

1. Understand the mobilization phase
 - a. In this phase you are turning from learning to doing. Your goal is to recruit and develop as many new group leaders as possible. This involves learning and implementing the roles of zone supervisor and zone pastor. Remember that at each of these levels there must be ongoing interning and multiplication of leadership.
 - b. As you develop and appoint new leaders, multiplying new groups, you can also begin to communicate the vision in the broader church with enthusiasm. Don't preach "Holistic Small Groups". Preach New Testament body life and outreach. It is essential that people see this as biblical and not the pastor's newest idea. Probe SDA history (Ellen White came out of Methodism where they had "Class meetings") as well for signposts pointing to the importance of small group life.
 - c. Realize that for many people the question is *not*, "Is it biblical?" or "Will it build God's kingdom?" but rather, "How will this change affect me?" You must answer this question. Make it clear that no one will be forced to do anything. Keep your ear to the ground to discover how Satan may be trying to create confusion or miscommunication. Keep praying and respond to people's honest questions with clear communication.

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- d. Realize that some members may take years before they get involved in HSG's, perhaps some never will. Do not be overly concerned about this.
 - e. As you involve new people in group leadership roles, realize that you will need to let go of some existing programs and activities to free people to give themselves more fully without burning out. Do this with prayerful consideration, wisdom, and boldness.
- 2. Pray, involve, recruit, and train.
 - a. The selection of leaders provides the foundation that God will be building on. Continue to soak your leadership recruitment and training in prayer. Even Jesus did not presume to rely on His own wisdom, but intensely prayed about whom His primary leaders would be. If He needed to seek the Spirit's guidance, how much more imperative it is for us.
 - b. Build your expanding HSG base using two primary groups; potential future leaders, and new Christians. Do not let the initial groups immediately become overfull at this point or it will diminish outreach effectiveness.
 - c. Refine your equipping system and leadership training track. At this point you will want to begin putting key equipping weekends into place, beginning with the Spiritual Formation Weekend.
 - d. Retool your own skills and those of other leaders and staff. Learn how the HSG system calls for new ways of solving problems, planning and allocating budget. Continue to keep a clear focus on prayer and outreach.
- 3. Resources for the mobilization phase
 - a. Although TOUCH's leadership seminars are very helpful, especially initially, don't rely on them long-term for your training needs. Develop your own internal training. Do not short-cut this process or you will later regret it. A tested system for this is given in *Cell Group Leader Training* available from NADEI. This combines an introductory leader intern weekend for potential interns and spouses with eight focused weeks of training using the three-book combination of *Cell Group Leader Training*, *Participant's Guide*, *How To Lead A Great Cell Group Meeting*, and *8 Habits of Effective Small Group Leaders*. This trio of books orients leaders in the areas of HSG practicalities, lifestyle, and personal growth. By uniting reading, classroom instruction, and in-service training, this system comprehensively equips leaders for ministry.

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- b. The TOUCH Youth Cell Ministry, Zone Supervisor, and Zone Pastor training can give you a jump start in some crucial areas. Personal visits to other churches with HSG ahead of you on the journey can also help orient you in some of the critical areas.
 - c. Keep networking with other like-minded pastors to receive support and to learn whatever you can from whomever you can.
4. Cautions and pitfalls in the mobilization phase
- a. Do not assume that persons in your church with previous small group leadership experience will more readily be effective group leaders. They will need to *unlearn* some things before they can be effective group leaders. It is much too easy for them to fall back on previous patterns and expertise rather than to learn new skills and assume a new mind set. These persons need to *experience* a new way of doing groups before being released as group leaders. Classes, seminars, and books in and of themselves will not be able to communicate a clear vision to most of these leaders.
 - b. If you have some existing small groups in your church, it is probably best to let them alone. It is very difficult to change the contract with existing groups and leaders. Do not belittle or scorn the existing groups. Bless them and let them go, but put your primary prayer and energy into the new HSG system. Existing leaders and members are welcome to get involved in the HSG system as they want to.
 - c. Do not ignore the equipping system and mentor-mentee-accountability relationships. These are fundamental building blocks to future growth, ministry, and leadership.
 - d. Do not try using the HSG leaders to train the interns. It has been tried and does not work. This training can best be done by Zone and District pastoral leadership using an integrated system.
 - e. Don't artificially restrict the number of leaders by assuming that men necessarily make better shepherds than women, or that married people can function as better leaders than singles. In the New Testament, both men and women are referred to as workers-ministers (Gr. *διακονοι*, Romans 16:1, Eph. 6:21, Col. 1:27). In these stories you will discover that overcoming false human restrictions is an important part of mobilizing a leadership base.
 - f. Realize that you need far more leaders than you estimate. Wherever possible, try to have more than one intern for each leader. You will lose some leaders and interns to job relocations and family changes. Other interns will require more than one group cycle before they can assume leadership. Understand that if you have a strong equipping system in place, you will create a growing pool of potential leaders.

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RESTRUCTURING

1. Understand the restructuring phase
 - a. Many leaders start at this phase not realizing the careful foundation that must be laid in terms of values, vision, learning, and leadership. The result of beginning here is disaster.
 - b. This phase involves continued refinement of the HSG system including the addition of new leadership levels. The entire system will progress and grow more smoothly if you are continually involving and training interns at every level.
 - c. It is only now when a healthy HSG system is in place that you will want to begin major alteration of the traditional structure. Don't assume that everything must go. Some things must. Other things will remain. And still other ministries will be refocused with a view to supporting rather than competing with the HSG ministry.
2. Prayerfully move ahead
 - a. Understand that the best way to take a toy away from a child is to offer them something better in its place. That is how you should view the restructuring process.
 - b. Continually report through public testimony and by statistics what is happening in the groups. This will let people know how God is at work even if their favorite ministry has been scaled down or eliminated.
 - c. Do not assume that all programs are wrong. Even the early church had some "programmatic" elements such as the food distribution program mentioned in Acts 6, or the relief program recounted in Acts 11. Most churches will need to eliminate many programs, however, because they drain the energy, leadership, and prayer focus of the church.
 - d. Remain focused on the future vision and don't get too bogged down with details of the present. Senior leadership must remain vitally involved in leadership mobilization and training. Even if training responsibilities are delegated to other staff, the senior pastor must remain involved in group life and must be the cheer leader to the group leaders.
 - e. Even if they are small at first, you should initiate Zone Supervisor Weekends to train those entering this crucial ministry.

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- f. Begin to reward your group leaders with recognition and perks. They are the vital care givers in the church and their ministry should be recognized and honored. Ways of recognizing them include leadership retreats, special name tags, or attractive sweatshirts or T-shirts. Keep the support system that undergirds them strong and improving.
3. Resources for the restructuring phase
 - a. HSG Intensives 2 and 4 discuss the calendaring aspect of a church based on HSG's.
 - b. At this point in the transition you can be moving more deliberately into relational outreach, using tools such as the *Touching Hearts Weekend*, *The Touching Hearts Guidebook*, and *The Opening Hearts Trilogy*. If you have not already done so, you should begin doing at least two quality harvest events each year.
 - c. For churches that need it, Zone Pastor training is offered by several established churches including Faith Community Baptist Church in Singapore, and Bethany World Prayer Center in Baton Rouge, LA.
 4. Cautions and pitfalls in the restructuring phase
 - a. Don't get bogged down in the details. Keep the broader vision clear in your own mind and in the minds of your leaders.
 - b. Keep seeking God in prayer, even if things are going well!
 - c. At this point in your transition you will be shifting budgeting from programs and buildings to staffing and training. It is a major readjustment, but essential to your long-term success.

EXPANDING

1. Understand the expansion phase
 - a. This phase is marked by growing expansion in terms of new Christians, new leaders, and new groups. It should also create fresh penetration into new population segments and church planting.
 - b. In time your church will develop its own pastoral training and mission training system.
 - c. Harvest events will become more focused and effective in this phase.
2. Keep seeking God and receiving His direction

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- a. This phase requires a heightened listening to God. As you begin to reach out in an increasing way, there are many opportunities. Which are you to respond to now? In what ways are you to cooperate with other churches based on HSG's?
 - b. As you move into new areas, cover them in prayer. Learn how to mobilize the groups and zones in increasing intercession and offensive spiritual warfare.
3. Resources for the expansion phase
 - a. Network with other churches to discover the most effective harvest events.
 - b. Visit and learn from what other churches are doing in terms of church planting, cross-cultural mission, and zone pastor training.
 4. Cautions for the expansion phase
 - a. When your church gathers momentum, it is sometimes easy to simply grow through "transfer" growth. Avoid this kind of growth and clearly target unbelievers through your groups and your harvest events.
 - b. Continue to take time away personally and with your leadership team to seek God and to submit to His agenda for your lives and your church.

ASSESSMENT AND ACTION

Answer the questions below individually and then discuss them with your leadership team.

1. Where is your church currently, in terms of your transition process? What phase are you in? What are the next steps in transitioning the church's values, leadership, and structure?
2. What are the two biggest obstacles facing you at this point? What is God calling you to do to overcome those obstacles?
3. Where does the church most need value transformation? Is it in the area of prayer, relational evangelism, body life? How can you work at that change?
4. Where do you personally need the most value transformation? How is God calling you to respond to Him in this area?

TO CHANGE OR NOT TO CHANGE

Holistic Small
Groups
Intensive 1

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To Change Or Not To Change

If you are a pastor:

Assess your ability as a change agent: An over-riding principle:

The best predictor of future experience is past experience!

A. How has God made you?

1. A Leader sees the future and moves others toward that vision.
2. A Developer helps put wheels under the vision that someone else sees.
3. A Manager/Refiner improves what is already in place.
4. A Maintainer efficiently runs the machinery, but doesn't like change.

B. Reflect & Discuss

1. What are two situations or projects where God has really used you?
2. What role were you playing then? One of these roles or another one?
3. What can you learn from these experiences?

C. Are you a Change Agent?

A change agent is someone who can put ideas, people and resources together effectively to make new things come into being in established organizations.

Initiating major change requires a unique mix of faith, leadership, and a sensitivity to God and others. If you are not "wired" to be a change agent, God is probably not going to rewire you.

It is true that sometimes God uses us in ways that we are not gifted. If you feel you are not wired to be a change agent, but are impressed that this is what God wants to do with you, be much in prayer and dependence on God.

One other thing to consider: change agents are very open to change. But some have constantly changed plans and ideas to the point of diminishing their effectiveness because a church tires of their trying their latest ideas.

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To Talk About . . .

What have been two situations in the past when you have attempted to initiate major change?

What do these situations teach you about your gift mix and abilities as a change agent?

If You Are A Church Planter

Past experience can tell you if you have the gift mix of a church planter. Extensive research of successful and unsuccessful church planters shows 13 characteristics of church planters. These are:

1. Visionary
2. Highly motivated
3. Creates ownership among others
4. Relates to unchurched
5. Fully supported by spouse
6. Effectively builds relationships
7. Committed to church growth
8. Responsive to community
9. Utilizes others' gifts
10. Flexible
11. Builds group cohesion
12. Resilient
13. Full of faith

The first 5 of these are very important for church planters. If you need to grow in any of these areas, make this a matter of serious prayer. It may be that God would have you partner up with someone who has these strengths.

Effective church planters are entrepreneurial. They put together ideas, people, and limited resources to create something where there was nothing. Perhaps in their past they were successful at starting new businesses or organizations.

For Pastors And Their Team To Discuss:

- ◆ How open is your church to change?
- ◆ Recall two major changes that have been attempted by you or others in the past five years or so.
- ◆ What does this teach you about the overall readiness of the church to change?

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- ◆ Is there an openness to new ideas?
- ◆ Are there power blocks that veto change?
- ◆ Is the church healthy or sick?
- ◆ How much credibility do you have?
- ◆ Is there an atmosphere of prayer?
- ◆ What is your overall sense of God's timing?

Counting The Cost

"No one who puts his hand to the plow and looks back is fit for service in the kingdom of God." (Luke 9:62)

Recently in an Asian nation TOUCH representatives met a cluster of HSG Group leaders whose pastor had spent two years transitioning the church, had 135 groups, and then discovered he could get a Ph.D. in London with all expenses paid. In a matter of a month, he abandoned his church. This left the several hundred people in groups, filling them with pain and disillusionment with Christian leaders.

When airplanes fly over the oceans, they mark a "point of no return" on their maps. From that point onward, there is no turning back. You are not yet at that point, but you soon will be. Therefore, pray and think about the issues raised in this material.

As you complete this first HSG Intensive training module, look inside yourself and determine the depth of your anointing for this task. It will require at least a five-year commitment of your life to lead your church through the transition stages and raise up an intern who could replace you if you should leave. If your spirit has been penetrated by the Spirit of God and you know you are called to HSG church life in this particular church, you will work through many adjustments in the days ahead.

The following questionnaire will help you think through what it will mean for you and your family to take this journey. At this time, there is still opportunity for you to withdraw, since you have not yet deeply involved many other lives in the task. A pastor of a transitioning church has an obligation to remain at his post. Are you prepared to do so?

Prayerfully review the items which follow:

1. How long do you plan to stay in your present church?
 - a. What might make that answer change?
 - b. If you were to leave in the middle of the transition, what would happen to this church?
 - c. Who might you select from the start to become your intern, to replace you if something happens?

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2. Ability to live with conflict and stress:
 - a. Your typical reaction to stress:
 1. I withdraw and become silent.
 2. I need to have face-to-face discussion as quickly as possible.
 3. I delay reacting until I have had time to think about it.
 4. I sometimes react strongly and with anger.
 5. Other:
 - b. Results of stresses you have faced in the past:
 1. Sleeplessness
 2. Ulcers
 3. "Night sweats" (pillow soaked as you sleep)
 4. Migraine headaches
 5. Other:
3. Your family's commitment to your new lifestyle:
 - a. There is no set role for a pastor's spouse in a church based on HSG. It varies as widely as simply being a group member and working at another job, to actively working in the development of the structure. Each pastor's spouse will find far more freedom to be "real" in the church setting, since no formal role is demanded as in the traditional church. Is he/she willing to either share in a group meeting weekly with you, or perhaps become a leader for a men/women's group? Or will he/she be able to help you organize groups as a zone supervisor or a zone pastor? Talk this over together before you begin the transition.
 - b. Is your spouse prepared to be your companion or co-worker as you enter into this task? How?
 - c. Does he/she share your conviction for the total church paradigm?
 - d. Are you together sharing with your children the reasons you will be revising your personal family life to adjust to the HSG lifestyle?

Giants In The Land

Read: Numbers 13-14. What do you see here?

- ◆ Twelve spies were sent out. Some of you here are "spies." That can be a good thing.
- ◆ There ARE giants in the land. Humanly the HSG movement will not work in America or Korea or South America because there are serious obstacles.
 - ✓ Every culture in the world is contrary to the Kingdom of God!
 - ✓ If you expect discipleship and culture to exactly fit the pagan

culture, you will miss God's wonderful plans.

- ◆ Your response will depend on what you "see."

What Kind of Report Will You Bring?

- ◆ The ten spies did not bring an inaccurate report. Their report was extremely accurate, but it was incomplete. They were not looking at the full picture. They were only looking at the observable.
- ◆ These spies brought an "evil" report. HSG's, and everything significant that God wants to do, faces serious obstacles. Do you believe that an awesome God will work above and beyond these?
- ◆ Your report will dramatically affect others.

If You Give "An Evil Report"

- ◆ If you bring an "evil report", an entire generation could miss the purposes of God.
- ◆ God will work, but through others – different people or a different generation.

If You Give A Godly Report

- ◆ Giving a good report means believing that God can fully accomplish His purposes through ordinary people like you!
- ◆ You and others will move into the fullness of Christ's purposes.

To Pray About:

Stand and share with two or three others from your church or group.

Discuss and pray about the questions below.

- ◆ How is God speaking to you through the story of the 12 spies?
- ◆ What do you sense God calling you to do in the next three months in response to this seminar?
- ◆ Do you feel more like Joshua & Caleb, or the ten spies right now?
- ◆ What do you want to ask God for today?

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APPENDIX G

HOLISTIC SMALL GROUPS INTENSIVE II MANUAL

HOLISTIC SMALL GROUPS INTENSIVE II

Don James
North American Division
Evangelism Institute

Holistic Small Groups 2

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PRAYER IS THE KEY

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Prayer Is The Key

"Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation." SC 94, 95

Introduction:

- ♦ It's a given that you cannot begin or maintain a church based on Holistic Small Groups (HSG's) on your own. This would be like buying a brand new car without a gas tank. You may have the latest thing, but it won't get you very far. All the structure, the methods, and the materials of HSG's are not what make this model successful. To be effective, HSG's operate out of God's power, not man's. And you tap into that power through prayer and through your daily walk with God.
- ♦ There is no shortage of power with God! He can make anything happen. He can use mistakes or successes to advance His work. He can use talent, or the lack of talent to draw people to Him. When He is given first place in our lives and we are surrendered to Him moment by moment, He is free to work in us, through us, for us. And He will use us to bless others.

The Personal Level

- ♦ What we want every member of our church to experience with God, we must be experiencing ourselves. If we desire to steer the members to a deep, consistent, growing relationship with God, we must have a deep, consistent, growing relationship with Him. We can not lead people any further than we have gone ourselves. Here are some suggestions for getting there and staying there:
 1. Examine where you are with God at this point. Are you in unity with Him? Are there some things that would block you from absolute trust with Him? Be ruthlessly honest with yourself.

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2. Make a decision to go deep with God, to have an Enoch experience. If you discover you don't really have a desire for God (and that can even happen in leaders' lives due to fear of where God may lead, or lack of trust, or guilt, or a thousand other things), pray that God will give you a desire for Him so complete that you cannot rest until you come into oneness with Him.
3. Begin (or continue) with a daily time spent in prayer and in the Word. Commit to waking up earlier, turning off the late night movie, to changing whatever you need to change, to give you time alone with God on a daily basis. Start with 5 minutes to begin with, and work up to a block of time that will be enough to connect you with God. It's not the amount of time you spend (although it must be "enough"), it's the communion with God, the discussing your issues with Him, the honest listening to what He says for you that day, and the all-day sense that He is with you.
4. Use this daily time with God as connecting time, not study time. Come into the presence of God. Many things can achieve this: music, praying out loud, visualization, Scripture (read for connection and not for content). Find ways that you can come to the throne of God and sense His presence.
5. Carry the sense of God's presence into your entire day. "O that I could present before you, and before others of my brethren, the necessity of an ever-abiding sense of God's presence." 5T 628. Make God your unseen, but felt, companion. Turn to God during your day to share frustrations or good news with Him. Determine to consciously bring every thought captive to God.
6. God longs to speak personally to you. Learn to listen to Him. Because we can be so easily deceived, always test what you hear by Scripture first.
7. Practice Spiritual Disciplines: prayer, meditation, Bible study, fasting, simplicity, heartfelt worship, etc.
8. Practice being thankful, and seeing blessings in everyday occurrences, including trials!
9. Share with your prayer partner your goals and desires, your need for God, and ask them to pray with and for you. A second level of this is to share with your cell where you'd like to be with God, and where you feel you are now. Encourage each other to grow.
10. Get away for extended times of prayer. A 24-hour silent retreat at a retreat house, a campground, or even a motel can put perspective back into your life, and give you a boost. If you can't do 24 hours, do a whole morning or afternoon or evening. Go somewhere where you don't see dirty dishes, tax forms, bills, or laundry, but can be totally focused on God.

A Prayer Shield

- ♦ Prayer must blanket everything we do and are. As a HSG Church leader, put a strong prayer shield around you. The following how-to is from TOUCH Ministries:
 1. Recruit three levels of intercessors.
 - A. Three or four extremely committed intercessors with a special calling to pray for you.
 - B. Twenty to thirty consistent intercessors who pray regularly for you.
 - C. Any number of people who occasionally pray for you.
 2. Keep these levels informed and praying.
 3. Recruit the prayers of your church.
 4. Biblical examples of prayer shields:
 - A. Aaron and Hur holding up Moses' hands (Ex. 17:11)
 - B. Peter in prison (Acts 12:5)
 - C. Paul's continual prayer recruitment (Eph. 6:19-20)
- ♦ A prayer shield is especially important because as a leader, you don't want to run ahead of God, neither do you want to lag behind where He is trying to take you. Ask your prayer warriors to especially pray for God's guidance as you lead the church.

Praying as a Church

- ♦ Personal prayer is something for the individual to do. But the church as a whole needs to have a prayer emphasis, too, especially your leaders. Following are some suggestions for encouraging this to happen with your leaders and with your people.
 1. Some churches institute retreats, or ask each leadership team to spend several days each quarter in retreat. Cho's church in Seoul, Korea, goes to a "prayer mountain" to spend special time alone with God.
 2. Leadership teams need to be praying together regularly for their own group, either meeting before the group gathers, or at another pre-arranged time.
 3. Faith Community Baptist Church in Singapore advocates the following:
 - A. A one hour pattern of prayer, with 10 minutes for each of these areas:

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1. Worship
 2. Pastor, Church, & HSG Members
 3. Nation
 4. Family
 5. Unsaved
 6. Oneself
- B. This pattern is reinforced every three months in a Sunday morning worship service devoted to prayer, where the pattern is followed in concert prayer.
4. Another pattern is the Lord's Prayer:
 - A. Worship (Our Father... hallowed be Thy name)
 - B. Intercession – self, family, unsaved, church, country, world (Thy kingdom come...will be done...)
 - C. Petition (Give us this day our daily bread)
 - D. Forgiveness (And forgive us as we forgive others)
 - E. Deliverance (Deliver us from evil)
 - F. Praise (Thine is the power and the glory)
 5. Fast and pray as a corporate body. In Scripture these acts are often mentioned as being done corporately. Teach about fasting, and the different kinds of fasts.
 6. Sponsor prayer seminars, where people can experience a taste of different kinds of prayer, and where prayer can be emphasized as a church. (Ruthie Jacobsen, NAD Prayer Coordinator is a good resource for this.)
 7. Gather a group of people who would commit to praying specifically for the corporate worship service. They can pray for it all week long, and then during the service they will also keep their hearts lifted to God for His Spirit to fall on the worshipers.

Prayer In The Holistic Small Groups

- ♦ Once personal prayer is practiced by the HSG leadership, it will be easy to see opportunities for prayer in the group. Prayer can be part of each of the four W's. The only limitation is time!
 1. Give your group a vision of God's plan that we live in the atmosphere of heaven.
 2. As a leader, be in prayer for your group members daily.
 3. Encourage group members to make regular times of prayer, and to follow you through the process of coming into and staying in God's presence.

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4. Be voluntarily accountable to the group for growth in the area of prayer and coming close to God.
 5. Provide times in group meetings for extended prayer. Vary the topic:
 - A. Spend a prayer time solely on praise to God.
 - B. After a Word time, spend time communicating with God about what He said in Scripture.
 - C. Devote a prayer time to praying for needs within the group.
 - D. Make a time to pray for oikos people.
 - E. Pray through a Scripture passage.
 - F. Pray through the Lord's Prayer or the Sanctuary Prayer.
 6. Encourage group members to pray for each other every day, and to be in touch with each other during the week to ask how things are going and pray for each other.
 7. Also encourage them to pray for each other's oikos list.
 8. Encourage prayer in accountability (prayer) partner relationships.
 9. Have special days in the group for fasting and praying. While not physically together, the group will be together in spirit on these days. These days could center on an upcoming outreach event, on a certain person who needs to come to Jesus, on needs within the group, or for a new level of personal unity with God.
 10. Conduct regular half-nights of prayer in which a main event is prayer & worship.
 11. Keep records of prayers that are answered and review them often to remind your group of God's leading in the past.
 12. Prayer-walk together on a regular basis in a neighborhood targeted for ministry.
 13. Set up a prayer chain within the group for urgent needs.
 14. For specific needs, or a ministry focus, do a round of fasting and prayer where each person takes a day, then passes the baton to the next one on the list by praying together as one finishes the fast and another begins.
- ♦ The personal prayer commitment of the church and group leadership will spill over to group members, producing a church filled with people who have caught the vision of prayer and are committed to seeking God's presence and guidance in their daily lives, and seeking His will and His power for all their outreach activity.

Prayer is the key.

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AN EFFECTIVE EQUIPPING SYSTEM

Holistic Small
Groups
Intensive 2

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An Effective Equipping System

When a person accepts Jesus as their personal Savior they have begun the journey toward maturity in the Christian life. An effective equipping system will assist this growth to maturity.

In traditional Adventism, the standard equipping (training) is thirteen weeks of doctrinal Bible studies or the Pastor's Bible class in preparation for baptism, ongoing Sabbath School lessons, and perhaps occasional training seminars that an individual church sponsors. Many times people do not study the Sabbath School lessons, and training seminars are optional.

In a church based on Holistic Small Groups, there is a recognized need for more thorough equipping. Included is learning how to build a solid personal foundation with God through prayer, Bible study, and listening. Also included are very practical things, such as learning how to relate to new believers, unbelievers, and those antagonistic, and help each to grow in relationship with Jesus. Through all this, growth is taking place for both the person being trained, and their protegee. Following is a mostly-sequential lineup of equipping areas used for training group members:

1. Need-based ministry: when someone is just coming to know the Lord they may simply need to be pointed to Jesus, to learn who He is, and that He loves them. Some may need an intellectual approach, where they learn the apologetics of Christianity before they are ready to move forward. Initial needs must be met, and people trained to do this work.
2. Non-doctrinal Bible studies: when someone accepts Jesus as their Lord and Savior, and begins a relationship with Him, they need to know how to maintain that relationship – through prayer, Bible study, listening to God's voice, community with others, etc. A firm footing must be established.
3. Doctrinal studies: once someone has a growing relationship with God, they can easily move to the next level of growth. These studies work better if they are relational, and at the end of this series, the person is ready to be baptized into the Adventist church.
4. Learning about the Bible: knowing the doctrines is just the beginning. The new Christian begins a continuous and lifelong journey of deeper and deeper Bible study. At first, this may be a general overview of each section of the Bible, in a "Cover the Bible" format. As the new

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Christian continues learning, they study more and more in depth. This equipping overlaps everything else from here on.

5. Mentoring: the new believer needs to also be trained for the practical side of Christianity. They are trained to be a mentor for someone else who needs to know how to keep their relationship with Jesus. In this way, the mentor will review and be reminded of things they have learned previously. They are always accountable to their group leader for this.
6. Type A unbelievers: once the new Christian has developed a relationship with Jesus and been baptized, the mentor and mentee become partners in reaching out to non-Christians who are ready to hear the gospel. They are trained to share the gospel.
7. Leader Training: in a new church based on HSG, the next stage may be training to be a group leader and experience ministry in leadership.
8. Type B unbelievers: the growing Christian is trained to reach out to those non-Christians who are not interested in Christianity, and win them for Jesus.
9. Ongoing training: from here the mature Christian may train to be a Zone supervisor, or go into a specialty area such as counseling, or continue learning how to be a more effective group leader and soul winner. He/she may become a mentor for a new Christian he/she has won to Jesus.

Stages of Christian Growth

"I write to you, dear children, because your sins have been forgiven on account of his name. I write to you, fathers, because you have known him who is from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, fathers, because you have known him who is from the beginning. I write to you, young men, because you are strong, and the word of God lives in you, and you have overcome the evil one."
1 John 2:12-14.

In the above passage we find at least three stages of Christian growth. Children, young men, and fathers. In today's society one might categorize these stages in the following way: Children, young adults, and parents. So we can say:

1. Child (little children): One who has accepted Jesus as their personal Savior and their sins have been forgiven.
2. Young Adult (young men): One who has become spiritually strong, memorized Scripture, lives by the Word of God, and has overcome the evil one.
3. Parent (father): One who knows God the Father, Jesus, and the Holy

Spirit. One who has produced a child.

What is the responsibility of the church in growing a new child in Christ? In Ephesians 4 we find that God has given different gifts to the church for the purpose of developing members for ministry as well as building up the body of Christ.

“And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ.”

Ephesians 4:11-12.

The task of the church is to prepare God’s people for works of service. Once a person accepts Christ there is no reason to delay ministry. We must help the new believer mature through a carefully planned equipping process until they reach the level of a “Parent.”

Three Teaching Methods

Churches based on HSG’s are growing rapidly around the world and are the largest churches today because they have taken seriously the command to not only make disciples but to make disciple makers as well. There were three ways Jesus taught His disciples to become disciplemakers:

1. Cognitive: used in many learning circles today. It may include reading books, or attending seminars and training events. As Adventists, we have created many excellent materials and seminars, resulting in developing our intellect.
2. Modeling: this involves a mentor or sponsor, or accountability partner. As Adventists we traditionally do well with the teaching but do very little modeling. Jesus not only taught but did a lot of modeling for the disciples.
3. Experience: this is giving the student a chance to apply what they have been learning and seeing modeled, actually going out and doing the ministry. Here we see Jesus first sending out the disciples by two’s and then later the seventy.

An effective equipping system uses all three teaching methods.

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NOTES**Implementing An Effective Equipping System**

The effective equipping system is needed by the church based on HSG to pull everyone together on the same page and to ensure that the Biblical values of HSG continues. An effective equipping system:

1. Engages every member. Every member can be trained to do something in the HSG and to win others to Jesus. Since everyone comes to the group as a broken human being, this may require time, but as healing takes place in the HSG family, the person is freed to learn and grow in a way not possible without the love and support of community.
2. Involves mature believers in discipling less mature believers. Mature group members work continuously with new believers or with non-Christians as part of the ongoing practices of Christianity.
3. Fits into the HSG schedule – weekends are good for training events. Instead of competing with regular group meetings during the week, main training events are scheduled on weekends, with follow-up by accountability partners during their already-scheduled times.
4. Walks believers from Christian immaturity to maturity, and then to leadership and beyond. Every member grows into maturity, some taking longer than others, but all intentionally journey toward the same goal.
5. Uses the group leader to guide each person's journey. The leader is most familiar with the individuals in his/her group, and is therefore the best person to steer the growing Christian into meaningful growth experiences.
6. Integrates group life, one-on-one discipling, and training events. The group, the mentor, and the corporate church are all integrated, and part of the whole spiritual experience of each person. One gathering flows into the other.
7. Provides training in relational evangelism, and real opportunities to practice. Going two-by-two, accountability partners follow up weekend training events by actual practice in their neighborhoods, or sphere of life. They put into practice what they have learned during the weekend training, receiving feedback from others.
8. Approached as a lifestyle, not a program. Personal spiritual growth, and growth in evangelistic skills are blended into life itself. Both are practiced in group, at home, in the work place and neighborhood, and when jogging or buying groceries.
9. Coordinates well with the church calendar. For instance, the Sharing Jesus With Others weekend is followed by five weeks where the accountability partners practice the skills, and soon after that, a church

or zone-wide Harvest Event will be conducted. This ensures people who are fresh from learning the gospel presentation, and are ready to deal with new believers.

10. Utilizes mentoring and accountability relationships. The weekend trainings are put to use during the accountability time. Partners reinforce in each other the learned concepts, practice together, and spur one another on in personal growth.

Several benefits proceed from this integrated method of equipping. People mentoring each other relieves some of the leadership burden. No one is lost in the cracks, but everyone is expected and given opportunity to grow in all areas. Leaders emerge from the growth process, enabling the church to grow. And this holistic approach complements, instead of detracting from, group life.

AN ADVENTIST EQUIPPING SYSTEM

Accepted Christ

101e - Orientation to Holistic Small Groups (5 weeks)

102e - Jesus Our Savior (5 weeks)

103s - Spiritual Foundation Weekend

Spiritually Growing Christian

201e - Jesus Our Lord (11 weeks)

202s - Freedom in Jesus Weekend

203e - Mentoring Others (10 weeks)

Baptized Growing Christian

301se - Sharing Jesus With Others (5 weeks)

302s - Reaching Out to Others Weekend

Spiritually Mature Christian - Won One for Christ

401s - Leading a Group (10 weeks)

Cell Leader

Weekend Trainings

In traditional churches, many training seminars are spread out one night a week over several weeks. Even if the seminar is held during a weekend, once the seminar is finished people are left to themselves to use the information or skills they've been given.

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A church based on HSG condenses these trainings into weekend events, sometimes a Friday evening, most of the Sabbath day, and sometimes a Sabbath evening through Sunday evening. During a weekend training event, people can be more “present” than if they had to come in every week and re-orient themselves to the topic at hand before moving on to new concepts.

As with other things in a church based on HSG, weekend trainings are made very practical. Each one is tied to ongoing training using sponsor/sponsee relationships, or accountability partners. Some weekends are followed with one of TOUCH’s guidebooks to facilitate a review of learned concepts, or to help partners practice the skills. *No equipping skill or concept is left hanging in space with nothing to attach it to.* Instead, each is attached to a study, a ministry, or an activity in the following weeks, that further develops the skill or concept in those who attend.

Weekend events coordinate with the equipping track, making the whole system a continuous line instead of isolated guidebooks and training weekends. Each book and weekend builds on the others before it.

About Weekend Trainings:

Spiritual Foundation Weekend –

This is the entry into the HSG. Every new group member needs to attend Spiritual Foundations within a month or so of joining the group. It’s the equivalent of a New Believer’s Orientation, and prepares participants to minister to fellow group members. Already churching people (SDA’s or non-SDA’s) have at this point been taken through Orientation to Holistic Small Groups as an introduction to this new paradigm of church. Spiritual Foundations then is a review, and possibly an introduction to what we believe as Adventists.

Within a rapidly growing church, this needs to be conducted every other month. A new church may only hold this training a couple times a year. Usually this will be Friday night, and all day Sabbath, breaking for church and perhaps a potluck.

People who come into the church at the same time will usually remain life-long friends if they are allowed to bond. The first part of Spiritual Foundation weekend is the task of bonding people to others. “Fruit basket upset” takes place in the first hour to enable people to feel relaxed with each other.

The second task is to go over the gospel presentation again, solidifying the commitment of each person. The goal is to make sure people are firm in their decision to follow Jesus.

Other things included in this weekend could be a history of the church, a sharing of the vision statement of the church, testimonies from group or other leaders sharing how they have grown in the Lord through the group along with an explanation of what a church based on HSG is, an overview of the main doctrines of the church (not thoroughly, just an overview), including the behavioral beliefs such as Sabbath, the Lordship of Christ, Stewardship, Baptism, Spiritual Gifts, etc. A get-to-know the pastor and other church leaders is helpful, as is explaining the equipping system.

At the end of the weekend, each person is asked to make a decision about whether or not to pursue joining this particular body of Christ by being a faithful group member, and continuing through the equipping system. After the Spiritual Foundation weekend, Jesus Our Lord is completed with a partner.

Freedom in Jesus Weekend –

Sometime after a new believer has attended the Spiritual Foundation weekend, is going through Jesus Our Lord, and is active in the group, they are invited to attend this weekend. In new churches, this may only be offered a couple times a year, so any time after Spiritual Foundation is flexible.

The goal of the Freedom in Jesus weekend is to encounter the freeing, healing power of Christ in every area of life, to establish the new believer in Christ, to enable them to apply Christ's victory to their lives and the issues they struggle with, and to experience Christ's presence more fully. It is also a preparation for ministry and for leadership. This weekend is held at a retreat center to minimize distractions while participants commune with God and share with their assigned weekend prayer partner.

Freedom in Jesus teaches how to apply Christ's victory through confession of sin, forgiving others, renouncing previous occult involvement, and in opening their life to the Holy Spirit's ongoing work. Group members participate in the teaching sessions, the small group discussions, and in personal ministry to each other. This weekend has potential to bring real breakthroughs in peoples' lives and relationships. TOUCH's guidebook, Encounter God is used with this weekend.

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Mentoring Others Weekend –

This training can either be done in a weekend setting or as an equipping session using TOUCH's Mentoring Another Christian guidebook.

When held as a weekend event, it can either be attached to the Sharing Jesus With Others weekend as the Friday night portion, or stand alone as its own weekend training event. Participants are those who have been through previous trainings, have completed the doctrinal Bible studies, and are now baptized Adventist Christians, ready to begin ministry with a new(er) believer. Every new believer and every new group member needs a mentor until they are ready to turn around and mentor someone else.

Pairing up as mentors or accountability partners is essential to the health and life of the group and the church. This is a basic building block to every equipping event, to the ministry of the group, and to the growth of individual group members.

After this weekend, leaders will choose mentors to be paired up with new believers or new group members, and will keep in close contact with the mentor as he/she ministers to the new one.

Sharing Jesus With Others Weekend –

Sharing Jesus With Others is for those who have finished the mentoring segment of their journey. In most growing churches this is held twice a year. Participants attend as teams of two – accountability partners from the same group. They have perhaps established a mentor-protogee relationship previously and are already bonded to each other, making it easier to move into ministry to unbelievers together.

During this weekend participants are taught how to minister to "Type A" unbelievers – unbelievers who are open to the gospel. They acquire skills such as how to answer objections, and how to respond when someone says they are not ready. They also learn to look at their sphere of influence to find nonbelievers in their own oikos.

After the weekend, an additional five weeks is used in follow-up, with the team meeting as accountability partners each week as usual. It is the goal for them to bring a Type A unbeliever to Christ within 3-4 months of their training. After the equipping weekend, TOUCH's Touching Hearts guidebook is completed with a partner.

Reaching Out to Others Weekend –

This training can either be done in a weekend setting, or by using free market groups to reach out to “Type B” unbelievers. As free market groups are created for a specific purpose (relationship, content, need or task-oriented) and have a beginning and ending point, members can use them to create friendships with non-believers, and eventually invite them to join the HSG when the free market group disbands.

When held as a weekend event, Reaching Out to Others is attended by a team of three group members who have been through Sharing Jesus With Others and have won someone to Christ. In a beginning church, this is done by three of the group leaders or interns.

As followup for Reaching Out to Others training, group members follow TOUCH’s Opening Hearts guidebooks in preparation for a ten-week relational interest group for unbelievers. During this ten weeks, group members build relationships with these unbelievers, and are trained to probe for spiritual readiness. Decisions are made one-on-one, not in the group.

At the last meeting of Reaching Out to Others, each participant brings two people to a party. This means the three HSG members can invite six more group members, thus mixing with the friends of the unbelievers. From that contact, friendships can be in process for a long time.

Leading A Group Weekend –

This is usually taught after Reaching Out to Others, but in new churches where there is a need for leaders to emerge quickly, it’s usually taught before Reaching Out to Others. Leading A Group is the beginning of training to be a HSG leader, and is followed up by several weeks of classes, and extra work in both the group and with accountability partners. Several books go with this training:

- A. Cell Group Leader Training, Participant’s Guide
- B. How To Lead A Great Cell Group Meeting
- C. 8 Habits of Effective Small Group Leaders
- D. The Journey Guide for Cell Leaders

Zone Supervisor Intern Weekend –

Those chosen for this training are from the existing leaders. The weekend focuses on helping the zone supervisor realize that he/she is very much part of the pastoral team. The zone supervisor is mentored by another zone supervisor until the HSG multiply again.

NOTES

Growing Adventist Christians

BAPTIZED
GROWING
CHRISTIAN

** 301se Sharing Jesus With
Others (5 wks+)

203e Mentoring Others (10 wks)

** 302s Reaching Out to
Others Weekend

** 202s Freedom in Jesus Weekend

201e Jesus Our Lord (11 wks)

SPIRITUALLY
MATURE
CHRISTIAN -
WON ONE
FOR CHRIST

SPIRITUALLY
GROWING
CHRISTIAN

** 103s Spiritual Formation
Weekend

*401s Leading A Group (10 wks)

102e Jesus Our Savior (5 wks)

101e Orientation to Holistic Small
Groups (5 wks)

CELL
LEADER

ACCEPTED
CHRIST

STORYBOARDING WEEKEND EVENTS

Holistic Small
Groups
Intensive 2

NOTES

Storyboarding Weekend Events

Coordinating Weekend Trainings With the Church Calendar and With the Groups

Equipping weekends, along with Harvest Events, are the main events in the church calendar. The heart of the church's equipping material lies in the equipping weekends, and from these the group members are moved to greater and greater maturity.

Training weekends need to be set up so they coordinate with church-wide Harvest Events. An example would be the Sharing Jesus With Others weekend. This weekend is set up to require five weeks of follow-up with an accountability partner. After this weekend and its follow-up, participants are prepared to give the gospel presentation to non-Christians. As soon as the five-week follow-up is finished, a Harvest Event can be scheduled to take advantage of the fresh trainees who can then help pull people over the line. New Christians coming into groups will be ready for the Spiritual Foundations Weekend in about six weeks, so that can be scheduled next, with Freedom in Jesus following at some point after that. Then the sequence can begin again. Interest Groups are also plugged into the calendar during this time for those who are ready for it.

Weekend trainings are very tied into the groups. It is the group leader who enlists people to attend each weekend. Those who have started attending the group for a month or so are invited to attend the Spiritual Foundations weekend, and so on. The leader informs his/her group members what this weekend is, and has them fill out the enrollment card for attending. The leader signs the enrollment card as an endorsement that this person is ready for a particular weekend training. The cards then go to the Zone Supervisor, or in the case of beginning churches based on Holistic Small Groups, the pastor. This helps the leaders of the weekend to plan how many attendees they will have.

After a group member takes the training they are asked to share what they learned with the rest of the group. After a Sharing Jesus With Others weekend, participants may be asked to share the gospel presentation with the group during Works time. During another Works time, they may opt to do a Round-Robin, with each group member sharing part of the presentation. In this way, the group is brought into the weekend experience, and the weekend participants have a time when they can practice their knowledge with the group.

NOTES

Hints For Restructuring the Church Calendar – Transitioning

1. Zero calendaring. Begin with a blank sheet. Justify every item to be place on the calendar.
2. Fit the calendar into the vision and values, not the other way around. Be careful not to re-structure the new HSG system to the old church structure. Adapt the old structure to the new HSG value system.
3. Never drop/stop, replace, or significantly change an old calendar item until new values are taught to justify the change.
4. Implement a HSG church calendar in three stages:
 1. First calendar planning: objective is to protect the time of the visionaries, innovators, and leadership core (up to 12) who are developing the prototype.
 2. Second calendar planning: objective is to release early adopters (up to 70) to implement the strategy.
 3. Third calendar planning: re-structure the programs and activities into the church calendar.
5. Free up as many nights as possible for group life, leadership coordination, ministry outreach, and family life.
6. Govern the church through a detailed year's calendar that has been carefully developed in light of the vision and values.
7. Schedule only essential corporate meetings that support the church vision and values. Cease to protect the calendar slots of good but redundant programs and ministries. Pull the plug and see if they have life on their own. In calendar planning substitute equipping, training, and evangelism events for traditional activities, programs, and peer meetings.
8. Double up on meetings. Plan as many meetings as possible during one time period. Leadership meetings should be multi-tiered. The principle is to release as many of the members as possible for group and family ministry.

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9. Arrange necessary meetings so that participants themselves can set the time and place of as many of their meetings as possible: i.e. leader/intern, leader/supervisor, supervisor/zone pastor.
10. All leadership meetings should minister the life of Christ and not be just for business. Therefore, these meetings may also include the following elements from time to time: prayer, praise, and personal ministry.
11. Remove traditional evening services (Sabbath vespers, Wednesday prayer meeting) from the calendar as soon as possible. Both systems cannot coexist because there is only so much time. Substitute something in the place of these traditional evening meetings. For instance, use Wednesday night as group night.
12. Include your youth ministry leader as part of your adult prototype. When the prototype multiplies, begin a youth group prototype.
13. Give first priority to learning how children fit into intergenerational group life. Then begin to restructure children's corporate activities such as teaching time on Sabbath and special children's programs during the week.

Annual Events For Harvesting

1. Annual Group Harvest Event
 - a. Example: "Thank God It's Good Friday." Special time each year for the groups to gather unbelievers for an evangelism harvest in their homes
 - b. Other holiday or special days that lend to evangelism
 - c. Planned and executed game nights that lead to evangelistic group meetings
2. Annual District/Zone Harvest Event
 - a. Example: August drama week, with special performing groups. At the end of each performance, an invitation to accept Christ is provided. After the program, groups take their guests to their homes for fellowship and sharing.

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3. Annual Church-Wide Harvest Event
 - a. Example: Come Celebrate Christmas. Use spectacular music and drama.
 - b. When a church based on HSG becomes large enough to handle an influx of new people in the groups, public Adventist reaping meetings could be held.

Annual Events For Managing

1. Midyear Staff Review
 - a. Two days long, all staff required to report
 - b. Midyear evaluation of goals, growth of groups, problem areas worked through
 - c. Annual district/zone pastors' planning retreat
 1. Three days long, all zone pastors and zone supervisors attend. Families invited to go along in some cases.
 2. A time of dreaming, praying, and strategizing.
 3. Precedes the annual senior pastors' retreat.
2. Annual senior pastors' planning retreat
 - a. Five days long, all senior pastoral staff (DP, ZP, etc. required to submit detailed plans for the coming year.
 - b. Three to four hours is devoted to each area of ministry. Team spirit is built up.
 - c. Every year, God breaks through with a new part of the vision to be fulfilled.

Monthly Events for Managing

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1. Monthly "Three Tier" Meetings
 - a. Usually held on Sunday morning or afternoon, last Sunday of the month.
 - b. Mandatory for all group leaders and interns.
 - c. First tier is 30 minutes in length. Zone supervisor meets with all group leaders in his sub-zone to share insights and practical suggestions.
 - d. Second tier is 50 minutes in length. First 20 minutes is worship and praise. Second 30 minutes is with the senior pastor, who shares his heart and motivates the leaders.
 - e. Third tier is 40 minutes in length. One zone pastor meets with all zone supervisors in his zone. He guides strategy for penetrating the zone and present awards for several accomplishments that have happened in the past month in the groups.
 1. Example: most conversions this month
 2. Example: greatest growth in attendance this month
 - f. OHP transparencies used to show the attendance and conversions group by group.
2. Monthly zone supervisor's meeting
 - a. Usually half way through the month.
 - b. Zone supervisor meets with group leaders and interns.
 - c. Special areas of training or reinforcement of weaknesses is provided.
 - d. This is NOT a time where every leader is asked, "How are you doing?" It's a time for positive reinforcement and training.
3. Monthly zone supervisor edification group
 - a. One weeknight a month the zone pastor meets with all supervisors/spouses for a time of mutual edification. Must be seen as a bonding time for zone team members.

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Weekly Events for Training

1. Group leader intern training
 - a. Runs for one weekend plus two hours per week for eight weeks.
 - b. Taught by zone pastor in zone office.
 - c. Usually attached to a Celebration service to keep the CL from having to come out another time.
 - d. Uses three textbooks: *Cell Group Leader's Training Participant's Guide*, *How To Lead A Great Cell Group Meeting*, and *8 Habits of Effective Small Group Leaders*.

Special Church or Zone-Wide Events

1. Celebration
 - a. Weekly praise and worship service
 - b. Includes solid Bible preaching which is then applied to the lives of the group members the following week
2. Baptisms
 - a. These events are a real celebration! Ask for testimonies from baptismal candidates, sing praise songs.
3. Appreciation Dinners
 - a. Annual events like this honor work of leaders & interns. Church pays for this banquet, and awards are given.
4. Inter-Zone Sports Events
 - a. Popular in group churches in Australia. After a shared potluck meal on Sunday, the church sponsors games for all ages.

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5. Prayer Events

- a. Prayer walks can be done as a zone in a populated area of a city. Each group can take a section.
- b. Prayer seminars or retreats are held in some churches. These can be for both church members and oikos members.

Special Group Events

1. Foot washing & the Lord's Supper

- a. Usually done as a group during half nights of prayer
- b. One special way to do foot washing is to make it more like what it must have been in Bible times. They didn't just splash water and dry off. Their feet were hot, tired, and dusty from travel. They needed WASHING. Try this modern version: using a basin of hot water, a loofa sponge, and some special foot soap, one person sits in a chair and shares their spiritual life and their current journey with God while their partner washes, scrubs, massages (whatever works for each of them), the feet of the person sharing. The person serving listens and then prays for the person being served. This can take 15-30 minutes per person, but each person is nurtured physically and spiritually during this time. This is finished off by drying the feet and rubbing a good-smelling lotion on each foot. At the end of this time, all group members have bonded together spiritually, been refreshed, and are very ready to enter into the Lord's Supper as a body.
- c. For the Lord's Supper, try sitting on the floor around a lowered "table" which holds the grape juice and unleavened bread. After prayer, each one can share with the group something God is doing in their lives while they eat the bread and drink the juice. This is a special bonding time with the whole group.
- d. Groups are encouraged to have an "Agape Feast" from time to time as a special time of sharing the Lord.

2. Groups sometimes plan their vacations together, or a special holiday weekend for camping or picnicking.

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3. Prayer Events
 - a. Half-nights of prayer are regularly held in groups. This is a relaxed time of coming together in prayer, of bonding, of sharing what God is doing for and through group members.
 - b. Groups routinely prayer-walk through their neighborhoods, making friends, praying for individuals and for homes in the neighborhood.
4. Mentoring Relationships
 - a. The group leader can show the mentor-mentee videotape to the group, and walk through the mentoring process. He/she can also go through the mentoring guidebook with group members who are ready.

Calendaring

As you restructure your church calendar, plan in the weekend equipping events, plan the time frame for each of the guidebooks that go with the weekends, plan the harvest events, and the leadership events. The entire calendar is driven by the three Harvest Events. From the harvest, Spiritual Formation Weekend is scheduled to care for the intake of new group members. The following "12-month calendar" will change as the group structure increases.

Begin to calendar how you will phase out the existing programs of the church -- vespers, prayer meetings, etc.

Continue to restructure by reworking the church calendar and the church budget to support the HSG base. Transition existing pastoral staff to serve as zone pastors, and provide training for them.

Introduction to Storyboarding

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Introduction

"Story Boarding" is a management technique used to visualize a strategy in both its parts and its whole. It was developed by the Stanford University Business School from a technique used by Walt Disney Studios to create a cartoon story line.

It is a flexible technique that allows adjustment in details to take place within the context of the whole. Story boarding gives a way to link the macro (big picture view) to the micro (details). It shows the critical path or paths along which a person, group, or organization must travel in order to achieve desired goals. Properly conceived story/boarding results in a practical strategy flow chart.

This technique is excellent for use by a church because it simplifies the strategy planning process. It is especially ideal for church plant strategy planning for the following reasons:

- Church planting is an integrated system that can be visualized.
- A church plant best operates on a 3-5 year time line. The story boarding process works well with a long-range time line.
- A church plant is made up of several well-defined sub systems that run simultaneously. Story boarding gives a way to "see" the parallel systems side by side.

What will the finished strategy look like in a typical church? A large surface, maybe the entire wall of an office or a special room, will contain the finished strategy. Large labels of some kind will represent major objectives. The Major Objectives will be separated into several comprehensive streams.

Action plans necessary to accomplish the Major Objectives will be represented by smaller labels linked to the Major Objective along a horizontal line. The strategy can be color coded and arranged along a time line of three to five years. Connected to each Action Plan will be a Sub Action Plans, which are necessary for implementing the Action Plan.

When one looks at the "board", the strategy process can be easily recognized because "story boarding" links actions together. Therefore, the technique gives a flow and a life to a strategy. Because the Major Objectives, Action Plans and Sub Action Plans are stuck or taped to the "board" new ideas and plans can be easily inserted.

NOTE: Do not attempt to factor in a time sequence and personnel requirements when you are developing your storyboard. Give your attention to the Action Plans first. Those other factors will be considered later in the process.

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Elements of a Story Board

A Vision Statement. For the sake of this strategy planning exercise I am providing the following vision statement for a church plant. *To begin one indigenous New Testament Base congregation that will exponentially multiply.*

A Value Base. Values ultimately determine strategy. We will use the core values discussed listed below.

A Large "Board". "Story-boarding" requires an area large enough to post your "story" (strategy) in every detail. At first the "board" may be a large sheet of paper. Eventually, a blank wall is ideal for a church to display and update its strategy.

Major Objectives. Important elements necessary to implement the strategy must be identified. These major objectives break the board strategy down into manageable sub strategies.

Specific Action Plans. Action plans represent details necessary to carry out major objectives. To facilitate this process specific action can be completed by using the simple statement "WE WILL....". Action plans should be stated as precisely and briefly as possible on the first draft and then, as necessary, added to, elaborated on and further refined during the strategy process. Action plans should be measurable.

Post-It Type Sheets. Using post-its, specific action plans can be transcribed from worksheets to the larger "board." These post-it action plans can be moved around on the "board" to give a true picture of the strategy.

Comprehensive Factors. Several factors relate to the entire strategy and should be applied only after all of the sub strategies and specific action plans have been considered and posted.

Number Factor
Time Factor
People Factor
Flak Factor
Context Factor
Resource Factor

Six Important Strategy Factors***Number Factor***

How many members will be in the church at a certain time? The number of members must be factored back into the strategy plans at every point.

Time Factor

When will everything happen? The strategy must be related to a time sequence and time duration. Every default and action cannot be done at one time.

People Factor

Who will be responsible for implementing various parts of the strategy? Until someone is assigned for each element, the strategy will not be done.

Flak Factor

What will be the amount of opposition, fall out, or hassle in comparison to the positive return for changing an existing program or activity at a particular time?

Context Factor

What cultural, demographic, social, and political elements must be applied to the strategy in order for the strategy to be indigenous and effective?

Resource Factor

What resources are necessary to implement the strategy? This is the last factor, which should be considered and includes materials, methods, facilities and personnel.

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Building Tracks

Tracks are similar to modules. Each track is designed to provide direction for a certain area in the project. The four tracks used in church planting are the preparation track, the prototype track, the harvest track and the process track. The tracks may run simultaneously as different tasks are accomplished.

The preparation track defines the planning tasks necessary to complete the project.

The prototype track defines the simulations (practices) that are necessary before a plant actually involves members other than the leadership teams.

The harvest track defines the tasks that will be used for evangelism and witnessing.

The process track defines the continual work that must take place to keep a church healthy and growing.

7 Easy Steps

1. Buy your materials – “board materials (large paper or use a wall), post it notes of at least 3 different sizes and colors, tape, markers.
2. Pick a track to build.
3. Brainstorm about the Major Objectives of the track. For example, in the preparation to plant a New Testament Base Church one of the first things you need to do is to pick a core team.
4. Next, define what the action plans are under picking a core team. Brainstorm!! Share every idea. You can go back later and narrow down the tasks.
5. Then, define your sub action plans.
6. Talk about your six factors. Adjust your plans as necessary after this discussion.
7. Finally, transfer the “board” to a permanent medium.

Preparation Track Sample

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ID	Task Name	Duration	Start	T	F
1	Build A Core Team	22.33 days	Thu 7/1/99		
2	Sr Pastor will pray that God will show him the leaders He has chosen	3.67 days	Thu 7/1/99		
3	He will make this a priority in our personal prayer life	3.67 days	Thu 7/1/99		
4	He will spend time in the listening room	3.67 days	Thu 7/1/99		
5	He will select 3 Innovative leaders (IL)	22.33 days	Thu 7/1/99		
6	IL criteria: spirituality, passion, commitment, and service	22.33 days	Thu 7/1/99		
7	He will share vision and cell principles with IL	22.33 days	Thu 7/1/99		
8	He will meet weekly w/ IL to build community	22.33 days	Thu 7/1/99		
9	He will make a list of potential core team members	22.33 days	Thu 7/1/99		
10	We will pray daily for potential members	22.33 days	Thu 7/1/99		
11	We will invite potential members to a cell informational meeting	22.33 days	Thu 7/1/99		
12	God will choose 9 members for the core team	22.33 days	Thu 7/1/99		
13	We will have a retreat to pray for the project and build community	22.33 days	Thu 7/1/99		
14	We will meet weekly w/ core team to prototype cell	22.33 days	Thu 7/1/99		
15	The core team will visit other cell churches to see how they function	22.33 days	Thu 7/1/99		
16	We will send the core team to boot camp	22.33 days	Thu 7/1/99		
17	We will rest and celebrate	22.33 days	Thu 7/1/99		
18	Establish a prayer base	43 days	Mon 7/12/99		
19	We will make prayer a way of life	43 days	Mon 7/12/99		
20	We will commit to praying an hour a day	43 days	Mon 7/12/99		
21	We will ask God to show us more creative prayer patterns	43 days	Mon 7/12/99		
22	We will develop a prayer shield for each core team member	43 days	Mon 7/12/99		
23	We will hold 1/2 nights of prayer once a month	43 days	Mon 7/12/99		
24	We will experience a personal listening room	43 days	Mon 7/12/99		
25	We will hold special training in prayer & related spiritual disciplines	43 days	Mon 7/12/99		
26	We will pray for release from personal strongholds & for submission to God	43 days	Mon 7/12/99		

NOTES

Prototype Track Sample

ID	Task Name	Duration	'00					Jan 30, '00					Feb 6, '00					Fe				
			T	W	T	F	S	S	M	T	W	T	F	S	S	M	T		W	T	F	S
1	Discover a multiplying cell pattern	1 day																				
2	We will use predetermined leaders to launch Alpha prototype cell	1 day																				
3	Sr Pastor will pray that God will show him the leaders He has chosen	1 day																				
4	He will make this a priority in our personal prayer life	1 day																				
5	He will spend time in the listening room	1 day																				
6	He will select 3 innovative leaders (IL)	1 day																				
7	IL criteria: spirituality, passion, commitment, and service	1 day																				
8	He will share vision and cell principles with IL	1 day																				
9	He will meet weekly w/ IL to build community	1 day																				
10	We will formulate a Beta Cell	1 day																				
11	God will choose 9 members for the core team	1 day																				
12	We will have a retreat to pray for the project and build community	1 day																				
13	We will meet weekly w/ core team to prototype cell	1 day																				
14	The core team will visit other cell churches to see how they function	1 day																				
15	We will send the core team to boot camp	1 day																				
16	We will experiment with desirable elements of cell life	1 day																				
17	We will emphasize creativity, variety and diversity	1 day																				
18	We will rest and celebrate	1 day																				
19	Establish Jethro Leadership	1 day																				
20	Establish a plan to enact the Jethro Leadership structure	1 day																				
21	We will meet to review, revise, and implement the following levels of leadership	1 day																				
22	Sponsor Level Leadership	1 day																				
23	One on one discipleship into Christianity and into the group	1 day																				
24	By modeling, sponsor teaches disciple how to sponsor someone else	1 day																				
25	Cell Level Leadership	1 day																				
26	Leadership of a cell (up to 15 people) with one or more interns	1 day																				

STORYBOARDING WEEKEND EVENTS

33

Harvest Track Sample

NOTES

ID		Task Name	Duration	Start	Jan 2, '00							Jan 9, '00						
					S	M	T	W	T	F	S	S	M	T	W	T	F	S
1		Prepare Every Cell Member for Witnessing	339 days	Sat 7/1/00														
2		Send members to Touching Hearts Weekend	1 day	Sat 7/1/00														
3	HC	Teach principles of reaching Type A Unbelievers	0 days	Sat 7/1/00														
4	HC	Teach how to give a gospel presentation	1 day	Sat 7/1/00														
5		Members complete Touching Hearts Guidebook as part of Year of Equipping	29 days	Mon 7/3/00														
6	HC	Learn principles of reaching type A unbelievers	29 days	Mon 7/3/00														
7	HC	Learn how to give a gospel presentation	29 days	Mon 7/3/00														
8		Practice gospel presentation on Type A unbelievers	1 day	Fri 7/14/00														
9	HC	Send members by twos to give Gospel presentation to an unsaved acquaintance	1 day	Fri 7/14/00														
10		Teach fathers how to reach Type B unbelievers	68 days	Sat 7/14/01														
11	HC	Complete touching hearts trilogy	66 days	Mon 7/16/01														
12	HC	Attend available training from NADEI, Touch or others	1 day	Sat 7/14/01														
13		Identify existing Oikos relationships	788 days	Thu 1/6/00														
14		Boot Camp attendees will create oikos list	526 days	Thu 1/6/00														
15	HC	Pray daily for members of ones oikos	526 days	Thu 1/6/00														
16		Cell members will create oikos list	787 days	Thu 1/6/00														
17	HC	Pray daily for members of ones oikos	787 days	Thu 1/6/00														
18	HC	Encourage members to build up and enlarge their oikos	787 days	Thu 1/6/00														
19	HC	Place oikos members on each cells "Blessing List"	1 day	Mon 1/6/03														
20		Identify Type A & Type B unbelievers	787 days	Thu 1/6/00														
21		Follow up on Oikos Relationships	787 days	Thu 1/6/00														
22	HC	Organize gegular socials to invite oikos members	787 days	Thu 1/6/00														
23	HC	Celebrate personal milestones (birthdays, anniversary, etc.) with cell & oikos	787 days	Thu 1/6/00														
24	HC	Cultivate oikos relationships in any way possible	787 days	Thu 1/6/00														
25	HC	Visit oikos members by twos	787 days	Thu 1/6/00														
26	HC	Give gospel presentation where appropriate	787 days	Thu 1/6/00														

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Section 3

NOTES

Process Track Sample

ID	i	Task Name	Duration	Start	Jan 30, '00							Feb 6, '00						
					T	F	S	S	M	T	W	T	F	S	S	M	T	W
1		Evaluate Incoming Interests	1 day	Mon 1/31/00														
2		We will evaluate status of interests	1 day	Mon 1/31/00														
3		Type A	1 day	Mon 1/31/00														
4		Type B	1 day	Mon 1/31/00														
5		Troubled	1 day	Mon 1/31/00														
6		SDA	1 day	Mon 1/31/00														
7		Non-Active SDA	1 day	Mon 1/31/00														
8		Provide pre-cell group experience	1 day	Mon 1/31/00														
9		We will provide a small group experience	1 day	Mon 1/31/00														
10		Prayer Groups	1 day	Mon 1/31/00														
11		Worship	1 day	Mon 1/31/00														
12		Bible Study - Serendipity	1 day	Mon 1/31/00														
13		Fellowship	1 day	Mon 1/31/00														
14		Edification	1 day	Mon 1/31/00														
15		Teaching Videos	1 day	Mon 1/31/00														
16		Invite to New Beginnings	1 day	Mon 1/31/00														
17		We will invite receptive people to seeker service	1 day	Mon 1/31/00														
18		Deepen relationships w/ low maintenance celebrations and getaways	1 day	Mon 1/31/00														
19		We will offer monthly activities	1 day	Mon 1/31/00														
20		Golfing	1 day	Mon 1/31/00														
21		Hiking	1 day	Mon 1/31/00														
22		Picnics	1 day	Mon 1/31/00														
23		Camp Outs	1 day	Mon 1/31/00														
24		Birthday parties	1 day	Mon 1/31/00														
25		We will phone & visit regularly	1 day	Mon 1/31/00														
26		We will invite to special cell activities	1 day	Mon 1/31/00														

12 MONTH CALENDAR

J F M A M J J A S O N D

IF YOU HAVE 10 CELLS,
THIS IS ALL YOU WILL NEED
IN YEAR 1

NOTES

SPIRITUAL FOUNDATION WEEKEND

**Holistic Small
Groups
Intensive 2**

NOTES

The following pages include sample Spiritual Foundation Weekend outlines from the Faith Community Baptist Church in Singapore, the True Life Community Seventh-day Adventist Church in Vermont and the Freedom Road Seventh-day Adventist Church in Spokane, Washington. We recommend using these as samples and creating your own weekend outline.

TOUCH'S Spiritual Formation Weekend Table of Contents

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Spiritual Foundation 1: Salvation
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Spiritual Foundation 4: Lordship of Christ
Spiritual Foundation 5: "Stewardship" -Ministry & Finance
Spiritual Foundation 6: Fullness of the Holy Spirit
Spiritual Foundation 7: Growing As A Spirit Being
Spiritual Foundation 8: Power For the Ministry
Spiritual Foundation 9: You and Your Group
Spiritual Foundation 10: Growing As A Community in Worship
Spiritual Foundation 11: Vision of Faith Community Baptist Church

Form A: Your Conversion Experience

Form B: Conversion and Ministry Questionnaire

Spiritual Formation Forms and Procedures

SECTION 2: SCRIPTS OF VIDEO PRESENTATIONS

"Our Vision"

NOTES

Spiritual Foundation 1
Salvation

A. Introduction

1. Welcome to God's family!

"Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household. . . "(Ephesians 2:19).

2. Our dilemmas:

Sin, dissatisfaction with life, blurred goals, the pursuit of these goals, disappointments, physical and spiritual bondage (Romans 3:12, 17, 23).
(What was your dilemma?)

3. God's solution was to give us abundant life (John 10:10).

- a. The abundant life is an eternal experience (John 6:50-51).
- b. The abundant life is a present experience of joy and triumph (John 15:10-11).

B. What does it mean to be "newborn?"

- 1. It means having a new personal relationship with God through Jesus Christ. God has only children and no grandchildren.
- 2. This new relationship with God is established when:
 - a. God convicts us of sins (John 16:8-11).
 - b. We turn to God in repentance and place our faith in the Lord Jesus (Acts 20:21).
 - c. We confess that Jesus is Lord and believe that God raised Him from the dead (Romans 10:9-10).
 - d. We receive Jesus Christ through faith (John 1:12, Ephesians 2:8-9).

C. What happens when we are newborn?

- 1. Redemption; i.e., we have the penalty of our sins paid for and the power of sin is broken in our lives (Ephesians 1:7).
- 2. Cleansing; i.e., we have our sins washed away (Titus 3:5b).
- 3. Regeneration; i.e., we are born anew (John 3:5).
- 4. Justification; i.e., we are seen by God as if we have never sinned before and thus have peace with God (Romans 5:1).
- 5. Adoption; i.e., we become one of God's children (Romans 8:15).
- 6. Acceptance; i.e., we are received by the Father (Romans 15:7).
- 7. Eternal life (John 5:24).

Spiritual Foundation 2 Baptism

NOTES

A. Introduction

Baptism follows conversion in the New Testament. There were no unbaptized believers (Acts 2:38, 41; 8:35-38; 16:14,15, 33; 18:8).

B. Understanding Baptism

1. Baptism is a command (Matthew 28:19), not an option.
2. Baptism does not save us but publicly declares that:
 - a. We are saved by grace from eternal death (Romans 6:3-4).
 - b. We receive salvation without cost (Ephesians 2:89).
 - c. We are identified with Christ's death, burial and resurrection (Romans 6:1-14).
3. Baptism is a positive declaration of Jesus Christ's lordship over our lives (Romans 6:16-18). This act of obedience becomes a gateway to greater spiritual blessing.
4. Baptism is a physical experience.
5. Baptism becomes a marker in our spiritual walk with the Lord.
6. Baptism is only administered to individuals who have a personal relationship with Jesus Christ.

C. The Mode of Baptism

1. The mode of baptism is by immersion.
2. Usage of the Greek in secular literature means "to dip," as in dipping a cup into a bucket of water; "to plunge," as in plunging a piece of cloth into a container of liquid dye or used in the context of a sinking ship.
3. Immersion was the practice of the Jews who administered the tebilah (ceremonial washing) on entiles who converted to Judaism.
4. The context in which the word occurs verifies this: i.e., "coming up, out of the water" (Matthew 3:16, Acts 8:39).
5. The effective use of symbolism in relation to the context requires immersion: e.g., Romans 6.
6. The outcome of church history verifies it to be the proper mode of baptism. It was several hundred years before sprinkling replaced immersion. Baptismal pools have been found in the ruins of fourth century churches.

NOTES**D. Some Implications For Us**

1. Since baptism by immersion is the proper mode, this will be the practice of this church.
2. While recognizing that immersion is the proper mode, the spirit of baptism and commitment to the Lord is of more importance than the form.
3. Thus baptism by other forms (sprinkling, pouring) administered upon believers is recognized.

E. The Different Ways to Join the Church

1. By baptism.
2. By transfer from another church through means of a church letter.
3. By statement.

Spiritual Foundation 3

Lord's Supper

A. What is the Lord's Supper?

1. It is a visible and tangible means of remembering the person and work of Christ.
(1 Corinthians 11:23-34, Matthew 26:17-30, Mark 14:12-26, Luke 22:7-20).
2. It is a public witness to:
 - a. the unity of members;
 - b. the fact of Christ's second coming.

B. What do the elements represent?

1. The bread represents Christ's body.
2. The cup represents His blood.

C. How often do we have the Lord's Supper? "As often as you do it."**D. Where do we observe the Lord's Supper?**

1. In our worship celebrations.
2. In our Groups.

E. Who administers the Lord's Supper?

1. The Pastors.
2. Group Leaders.

F. Who may partake?

1. Members of our church.
2. Baptized members from other churches who have a personal relationship with Jesus Christ.

Spiritual Foundation 4 The Lordship of Christ

A. There are two important decisions in the life of the Christian: The Decision to be adopted.

1. We are born as Adam's children.
 - a. This birth provides the abilities to live in this world.
 - b. However, through our father Adam, death reigns.
2. We're born again as the children of God.
 - a. This involves my adoption into God's family.
 - b. I now have eternal life.
 - I have an inheritance.
 - I enjoy the Father's provisions.
 - He cannot disinherit me.
 - c. I am provided with the spiritual abilities to live forever!
 - d. This means I have become a part of the spiritual Kingdom of God.
 - e. The "Kingdom of God" is a term also translated the "Reign of God."

B. My adoption makes me not only the child of God, but also the servant of God!

1. The Greek word $\pi\alpha\iota\varsigma$ is translated as child and also as servant. Sometimes even the context does not reveal which is the better translation.
2. Thus, to become the child of God is to accept the Lordship of Christ. I am to surrender to His reign over my life.

C. Have you made the all-important second decision?

1. It is the decision to become the servant of God.
 - a. In the Bible, there is no difference between the word "servant" and slave.
 - b. The word means, "I wholly belong to my Master."
 - c. Unlike forced slavery, this word refers to a voluntary surrender to Christ. I deliberately choose to come under His reign over my life.

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D. Have you said in your heart, "Jesus, I receive you not only as my Savior, but also as my Lord! I am Your servant. I choose Your will in the place of my own will in each decision I make."

1. How to make the decision to be a "slave" of Jesus Christ:
 - a. First of all, realize that only God's children can become His slaves.
 - b. God's character is involved!
2. Mark 10:42-45: "Jesus called them together and said, 'You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.'"
- a. The greatest level of fellowship with Jesus is fellowship!
- b. In Romans 1:1, Paul calls himself "a slave of Jesus Christ."

E. The choice is deliberate: read Exodus 21:5-6. The Lordship of Christ is not forced upon us.

1. Example: Jesus, the Son, was a slave. It was His choice.
2. He will always be a Servant, even in eternity. In Luke 12:37, we see Him at the final supper of the Lamb serving those who are at His table!
3. Are you a pais? Are you not only the child of God, but also His "wholly owned slave?"

F. Illustration: Imaginary conversation between Joseph & Pharaoh.

As you know, Joseph was Pharaoh's slave. He was given great power by Pharaoh. Let's imagine Joseph gives Pharaoh a golden chariot for his birthday. Pharaoh becomes very angry! Why? Because a slave owns nothing. In order for Joseph to give that gift to Pharaoh, he first had to steal from him!

G. HAVE YOU MADE THE SECOND DECISION?

Have you made the decision to let Jesus Christ be the Lord of your life? Have you prayed, "Lord, I choose Your will in place of my will in every decision I face." If not, will you do it now?

Spiritual Foundation 5

Stewardship: The Relationship Between Your Ministry and Your Finances

A. Stewardship:

1. The Greek word for "Steward" is *oikonomos*, a "household servant." This slave is entrusted with the wealth of his master. He is commissioned to provide proper rations at the proper time to all who are in the master's household.
2. Thus, a steward is one responsible for another's property.
3. 1 Corinthians 6:19-20 tells us that when we become the children of God the servants (pais) of God, we are not to consider ourselves as being self owned. We are stewards.

B. Illustrations of a Steward's Management Responsibilities

1. Luke 12:20: "But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?'"
2. Matthew 25:26: "His master replied, 'You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed?' "
3. Matthew 25:21 and 23: "His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!'

C. Tithing: The Step for Financial Security

1. Malachi 3:10: A Steward tithes what God has entrusted to him/her.
2. Matthew 22:15-22: We are not only to honor our obligations to the governments of this world by paying our taxes, but we must also honor our responsibility to God by paying our tithes.
3. Robbing God is the worst kind of thievery. Like all thieves, there are serious consequences to be faced sooner or later.
4. God honors our obedience with His blessing.

D. The Tithe Predated Moses

1. Genesis 14:17-22
2. Genesis 28:18-22 Fill in the blanks from this scripture passage:

"If God will be _____ and will _____ ... and will of all that you give me I will give you a _____."

3. The Tithe is an expression of love and gratitude for what God has done for you!

NOTES

E. The Tithe was prescribed by Moses. (Look up each of these scriptures and underline them in your Bible:)

1. The Tithe demanded: See Leviticus 27:30: "All the tithe of _____ of the _____ of the land, of the _____ is the Lord's, it is holy to the Lord.
2. Underline Leviticus 27:32.
3. Underline Numbers 18:26.
4. Giving is desired; underline these verses:
 Exodus 25:1,2
 Exodus 35:5
 Exodus 35:21, 22, 24, 26
 Exodus 35:29
5. The Tithe is not just an Old Testament pattern. It was preserved by our Lord. Underline the following scriptures:
 Matthew 5:17
 Matthew 23:23
6. The Tithe was preached by the Apostles. Underline these verses:
 - Tithing was an expected act of believers: I Corinthians 16:1-4
 - It was to be done on the first day of the week: "On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made."
7. Giving was encouraged in these passages (underline in your Bible):
 - 2 Corinthians 8:9
 - 2 Corinthians 9:7

F. Conclusions (Underline these verses):

1. Malachi 3:8-10
2. Philippians 4:17
3. God does not need your money, but you need to tithe.
4. See Romans 13, Mark 12:17: Pay taxes in _____ and on _____.
5. Save _____ of net income.
6. Live on _____ of net income.
7. Set aside _____ of net income for debt or future needs.

Spiritual Foundation 6 The Fullness of the Holy Spirit

NOTES

Read Ephesians 5:18 and complete these comments:

A. The Fullness of the Holy Spirit is _____ which must be _____.

B. The Fullness of the Holy Spirit is a _____ to be _____.

C. The Fullness of the Holy Spirit is to be _____.

D. Important questions for you to answer:

1. Have I received the Holy Spirit?
2. Have I been filled with the Spirit?
3. How can I be filled?

T _____ (John 7:37-39)

D _____ (John 12:24)

A _____ (John 11:9-13)

E. Am I being filled with the Spirit?

FAITH COMMUNITY BAPTIST CHURCH STRUCTURE

USE THIS AS A MODEL. CREATE YOUR OWN CHART
SHOWING THE STRUCTURE OF YOUR CHURCH

The Structure of a HSG Group

HSG's tend to form three distinct levels of spiritual maturity. The scripture we use to learn about this is I John 2:12-14:

I write to you, dear children, because your sins have been forgiven on account of his name.

I write to you, fathers, because you have known him who is from the beginning.

I write to you, young men, because you have overcome the evil one.

I write to you, dear children, because you have known the Father.

I write to you, fathers, because you have known him who is from the beginning.

I write to you, young men, because you are strong, and the word of God lives in you, and you have overcome the evil one.

Group members who are **children** have a goal: to "overcome the evil one." They know their sins have been forgiven, but they must learn to gain victory over Satan, "the accuser," who comes to use weaknesses in our characters to defeat us.

NOTES

Young men have mastered the evil one, and are to be helped to win friends to Christ who are not believers, but who are searching for peace.

Fathers, by definition, have caused a child to be born into the Kingdom of God. They know the power of God and can be sent to reach those who reject Christ, who are not open to the gospel.

This illustration shows a HSG Group at the multiplication stage. The members have reached out in two ways. The YOUNG MEN have been contacting people who are responsive to the Gospel. The FATHERS have been relating to the unresponsive through Share Groups or Interest Groups.

The converts, along with Christians who need spiritual or emotional healing, are in the first subgroup. They are being nurtured by the Young Men and the Fathers. Gradually they will move into the Young Men group.

Usually the Group Leader Intern focuses on ministry to the hurting persons, since they need a lot of attention. As the Group Leader, you will be concentrating on the outreach ministry of the group and guiding the equipping processes.

THOUGHTS ABOUT YOUR YEAR OF EQUIPPING:

The Importance of a Sponsor

During the "Year Of Equipping," you should have a Sponsor. This person will have already completed the material you are using. This gives you a companion on your journey. Ask your Group Leader to arrange for this if he/she has not already done this for you.

OUR MOTTO:
 "EACH ONE EQUIPS ONE,
 WHILE BEING EQUIPPED BY ONE!"

The Four Parts of a Group Meeting

Welcome: We share together to bond to one another.

Worship: We are bonded to God *through joint* worship.

Word: We receive words from God that which will build up others.

Works: We pray and plan to share Christ with unbelievers.

NOTES

These four parts are sometimes described in this way:

Ice Breaker: We share to get to know one another once again.

Worship: We sing and pray as we meet God.

Edification: We listen to one another, then listen to God, and then let His life flow through us to enrich others in the group.

Sharing The Vision Time: We reach those in our oikoses for Christ. The three major things that a HSG seeks to do:

1. The HSG must equip each person for ministry.
2. The HSG must minister to the needs of each person.
3. The HSG must multiply by winning the lost.

More About Edification:

“... from Him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.”

Edification Illustrated in 1 Corinthians 14:26:

“What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church.”

REVIEW

The Four “W’s: The Major Activities of a Holistic Small Group:

1. A time of WELCOME, with an “ice breaker” which bonds the members to one another.
2. A time of WORSHIP, where the group members meet the Lord.
3. A time of WORD, where the members build up one another as the Lord flows His gifts between them.
4. A time of WORKS, also called “Sharing the Vision” time, when all group members share the names of those who will be contacted during the coming week.

YOU ARE EXPECTED TO MEMORIZE OUR VISION BEFORE RECEIVING CREDIT FOR THE SPIRITUAL FORMATION WEEKEND:

The Vision Of Faith Community Baptist Church

NOTES

1. Establish integrated ministries of outreach, discipleship and service which encompasses the whole of Singapore.
2. To be a church that provides a quality pastoral internship to pastoral candidates from all over the world.
3. To establish 50 Holistic Group churches around the world by 2000 A.D. sending out teams to reach hidden and responsive people groups.

Spiritual Foundation 10 Growing As A Community In Worship

- A. The Weight of Worship -- Study Psalm 149 as we write in the answers to the following sentences:
1. Worship is a _____ (Psalm 149:1-3).
 2. Worship is a _____ (Psalm 149:4).
 3. Worship brings _____ (Psalm 149:4-9).
 4. Deliverance from personal weakness: (Psalm 149:4b, Isaiah 6:18).
 5. Deliverance from external oppression. (2 Chronicles 20).
 6. Worship is a _____ (Psalm 149:9; 2 Corinthians 3:17,18).
- B. The Way We Worship
1. The laughing mouth (Genesis 21:6, Psalm 126:2).
 2. The singing mouth (Psalm 89:1, Psalm 105:2).
 3. The bent knee (Psalm 65:6, 2 Chronicles 7:13).
 4. The bowed head (Nehemiah 8:6; 2 Chronicles 29:30).
 5. The clapping hands (Isaiah 55:12; Psalm 98:8; Psalm 47:1).
 6. The shouting voice (Psalm 47:1; Psalm 95:1; Psalm 98:46).
 7. The uplifted hands (2 Chronicles 6:12-13; Lamentations 3:41; Ezra 9:5; Psalm 28:2; Psalm 134:2; Psalm 141:2; 1 Timothy 2:8).
 8. The grounded face (1 Kings 18:39; Job 1:20; Rev 11:16-17).
 9. The uplifted head (Psalm 24:7; Psalm 121:1).
 10. The dancing body (Exodus 15:20; 2 Samuel 6:13-14; Psalm 149:3; Psalm 150:4).
- C. "I like the groups, but I am not used to the way you worship. What can you say to help me?"

NOTES

Answers:

1. People who do participate are not that much different from you.
2. Please understand how crucial our worship is to the general atmosphere and ministry of this congregation. We have carefully considered the elements of worship as given in the scriptures. We know they please God. This is why we do them. It is not just "a different way of worship." It is the biblical way.
3. Feeling awkward about expressive worship is a common feeling at the beginning.
4. If our style of worship is too objectionable, perhaps you have not found the right church home.
5. Conclusions as you pray through your membership with us:
 - Examine God's Word, not just the worship patterns of traditional churches.
 - Embrace His Discipline, realizing Scripture tells us much about worship.
 - Expand in His Worship, abandoning yourself to exalting His name.
 - Express His Love, feeling the bonds of unity in worshipping with fellow believers in our services.

Spiritual Foundation 11**REVIEW: The Vision of Faith Community Baptist Church**

(Note: This Strategy is to be written from memory before you leave this Spiritual Formation Weekend!)

VISION

By God's grace, we want to be a church which by the year 2000 A.D.:

1. Will have established integrated Ministries of Evangelism/Outreach, Discipleship and Service which encompass the whole of Singapore.
2. Will be a church providing a quality pastoral internship to pastoral candidates around the world.
3. Will have established 50 Holistic Group Churches around the world by sending teams of at least 3 persons to unreached and responsive people groups.

STRATEGY

NOTES

1. To develop exciting and meaningful worship and celebration every Sunday through music and the pulpit ministry.
2. To minimize committee meetings by decentralization of operations to full time staff.
3. To be committed to active Staff Recruitment to establish a multiple staff ministry.
4. To establish a Discipleship Network for Evangelism, Prayer and Bible Study.
5. To provide Leadership Training for all members of the church.
6. To develop and to establish specialized ministries of outreach.
7. To train, equip, send and fully support missionaries from the church to the mission field.
8. To build "TOUCH CENTRE," consisting of an auditorium seating some 3,000 with other ministry facilities for both the church and the community
9. To develop within every member a deep commitment to regular, disciplined and intense warfare prayer for spiritual revival in Singapore and around the world.
10. To strengthen the family so as to provide a solid base for reaching the unsaved with the love of Christ.

PRIORITY OF OPERATION

Staff
Program
Facilities

PRIORITY OF MINISTRY

Worship
Evangelism
Discipleship

NOTES

Form A

SPIRITUAL FORMATION WEEKEND**Your Conversion Experience**

Name: _____

Date: _____

Telephones: (H) _____

(O) _____ (C) _____

1. Where did your conversion take place?

2. What was the occasion (in a group meeting, gospel rally, work situation, social outing, during a church activity, etc)?

3. Who shared the gospel with you?

4. What needs prompted you to receive Christ?

5. What did you do and say?

6. What three benefits have you experienced since your conversion?

1. _____

2. _____

3. _____

NOTES

[illegible]

NOTESForm B (For Transfers from another Church)
SPIRITUAL FORMATION WEEKEND

Name: _____

Date: _____

Telephones: (H) _____ (O) _____

1. Have you attached your written testimony to this questionnaire?

Yes _____ No _____

2. Which church are you transferring from?

3. What is the full address of the church?

4. What ministries were you involved in while a member of your former church?

5. Are you presently involved in any of those ministries?

Yes _____ No _____

6. Have you sought counsel from pastor/elders/deacons/council members regarding your transfer? Yes _____ No _____

7. If Yes, what was their response?

NOTES

8. If No, why not?

9. What is/are your reasons for transferring your membership?

10. How long have you been regularly worshipping with us?

11. By what mode were you baptized?

Sprinkling _____ Pouring _____ Immersion _____

12. Were you baptized as an infant? Yes _____ No _____

FOR THOSE COMING BY STATEMENT:

1. Which church were you previously regularly worshipping in?

2. Why are you not able to transfer your membership?

3. By what mode were you baptized?

Sprinkling _____ Pouring _____ Immersion _____

4. Were you baptized as an infant? Yes _____ No _____

5. How long have you been regularly worshipping with us?

NOTES

Faith Community Baptist Church	NEW GROUP MEMBER CARD
FCBC Name: (Mr./Mrs./Dr./Miss) _____ Address _____ P.D. _____ Occupation _____ If student, indicate school/institution _____ Course/standard _____ Age ☐ 12-17 ☐ 18-24 ☐ 25-29 ☐ 30-39 ☐ 40-49 ☐ 50-59 ☐ 60+ Status ☐ Single ☐ Married ☐ Church Member ☐ Regular Member ☐ Member of another church (Name) _____ Attend ☐ 1st ☐ 2nd ☐ 3rd ☐ 4th service. Home available for meeting ☐ Yes ☐ No Available for Meeting on (fill in ☐ 1 ☐ 2 ☐ 3 as indication of choices): ☐ Monday ☐ Tuesday ☐ Wednesday ☐ Thursday ☐ Friday ☐ Saturday ☐ Sunday		
FOR CHURCH OFFICE USE		
Name of Leader _____ Tel (H) _____ (O) _____ Address _____ Remarks _____ _____ _____		

Spiritual Formation Forms And Procedures

1. Form A: Everyone must complete this form.
2. Form B: For those coming by transfer or statement, attach your Form B to your Form A.
3. Membership card: Please write down your citizenship status and attach your photograph. For baptism candidates only - state your Christian name if you wish to include it in your baptismal certificate as subsequent request will not be considered.
4. Holistic Small Group card:
 - a) If you are already in a group, write your leader's name and District/Ministry down on the card.
 - b) If you do not have a group, you can select a group near your home from the group's list that will be put up on Saturday.
5. Parent's Consent Form: If you are below 21 years of age, please collect the Parent's Consent Form.
6. Letter of Transfer: If you are transferring your membership to FCBC, please write to your church and have them transfer your letter of membership to us. Our address is:

66/68 East Coast Rd
#06-00 GRTH Building
Singapore 1542

NOTES

7. By Statement: If you are coming by statement, please write to your church to have them explain to us why your membership cannot be transferred.

8. Groups:

Remember to bring your Form A (& Form B) to your group leader to read. Please ask your leader to indicate on the "Remarks" section of the group card that he has interviewed you and that you have attended at least 4 group meetings.

9. Deadline:

Once your leader has interviewed you, he will hand your Form A, Form B, Parent's Consent Form and group card to the church office. Your name will be published in the weekly bulletin before the baptism date. If you have already submitted your document to your group leader and have been interviewed but your name is not in the bulletin, please check with your group leader immediately.

ALL DOCUMENTS MUST REACH THE CHURCH OFFICE BY THE CLOSING DATE. ANY LATE SUBMISSION WILL NOT BE CONSIDERED.

SUMMARY

A. Documents to be handed in on Saturday to the duty Secretaries:

1. Membership Application Card (duly completed with photo and citizenship status).
2. Holistic Small Group Card (white copy only).

B. Documents to be handed in to your group leader for action:

1. Forms A (& B if applicable), along with your written, memorized "Our Vision" statement.
2. Parent's Consent Form.
3. Group Card (2nd & 3rd copy).

C. Letter of Transfer/Recommendation

If you are coming by transfer/statement your letter of Transfer/ Recommendation from your church must reach the office before the closing date.

NOTES**SPIRITUAL FORMATION WEEKEND VIDEOTAPES**

Preparation for this weekend should include the production or use of videotapes which can standardize the materials. At Faith Community Baptist Church, the presentation by Lawrence Khong sharing the history of the church and his own journey is shown on video, along with Dr. Ralph Neighbour's presentation of Cell Church life and The Year of Equipping. You will find our scripts for these presentations in this section. Use them as a guideline to prepare your own presentations.

Script for video, "Our Vision"

Sounds of cell group laughing, sharing...

Intro theme prepared and supplied by touch music ministries

Lawrence Khong:

Hello! I'm Lawrence Khong, senior pastor of the faith community Baptist church of Singapore. We began in August, 1986, with a goal of equipping every member for ministry. In that year, the vision and the strategy of the church was clearly forged. By God's grace, the church will by the year 2000:

- establish integrated ministries of outreach, discipleship and service which encompass the whole of Singapore;
- be a church that provides a quality pastoral internship to pastoral candidates all over the world;
- establish 50 cell group churches around the world by sending teams of at least 3 persons to unreached and responsive people groups.

In order to accomplish this, cell groups were formed to meet in the homes of members across the republic. Thus, most people would have a cell group to attend close to their home.

Each cell has a leader, who undergoes careful training to pastor those in his care.

Cell groups grow until they have about 15 members. Their goal is to reach new people and multiply within six to nine months.

For every five to eight cells, there is one zone supervisor. This person ministers as an advisor and pastor to the cell leaders.

Our cells cluster together by zones, shepherded by full time zone pastors.

At present, there are nine zones:

The north zone, the east zone, and the west zones, all geographical;

The ccm zone, targeting young men and women in college, career, and the armed forces;

The youth zone;

The children's zone:

The music ministry zone:

And the deaf ministry zone.

The cells are gathered together by zone pastors for regional get-togethers, which include half nights of prayer for intercession and spiritual warfare.

A senior pastoral staff leads gatherings of all the cell members in praise celebrations and bible teaching every Sunday. At present, there are multiple two-hour long celebration services. Periodically, all the cells meet together for celebration in the Singapore indoor stadium. Our celebrations are not advertised. They grow through the expansion of cell group members.

In addition to the cell group structures, a separate ministry of the church is provided under the name "touch", which stands for "transforming others under Christ's hand." this provides a neutral service to the community, developing relationships with people resistant to the gospel.

Among the present touch ministries are...

... touch music ministries,

Which includes groups in the areas of drama, chorale, bands, dance and timbrel,

Chamber ensemble, worship teams, and other creative arts ministries. All members of the church related to these activities also participate in cell life under the direction of a zone cell pastor;

... touch ministry to children, through a day care centre program:

... touch ministry through after-school clubs...

... touch ministry to the deaf..

NOTES

And touch ministry to the handicapped.

In order to accomplish the vision, the Lord has clearly led us to start the touch equipping stations system. Tess is the arm of the church devoted to preparing all members for ministry, from new believers to full-time pastoral staff. This training is provided as a part of each Christian's "journey." patterned after the mass rapid transit system of Singapore, there are different "lines" of training, beginning at the time the new believer accepts Christ as Lord. During the first year, the convert is led to reexamine all value systems, learns to win others to Christ through personal sharing and target group ministries, and covers the bible from cover to cover.

The next phases of training provides instruction for cell leaders, and then for zone supervisors. Finally, a one year full time training school is a part of tess. We believe this will generate the full-time workers needed for the vision both within and outside of Singapore. We are constantly seeing God call out lay leaders of the church, who quit their jobs and come to be part of our team.

Those of our members who are called by the Lord to serve overseas are given additional training in Batam, Indonesia, where we have established a cell group church base and have built a residence for use as a training centre.

Faith community members have participated in short-term ministries to Hong Kong, the Philippines, east and west Malaysia, Irian Jaya, China, and are being prepared for further outreach to other nations, including eastern European countries.

As the cell group ministry developed, the Lord was preparing us for a greater experience with the Holy Spirit. During 1988, a series of messages on worship was preached. This formed a biblical basis for a more exuberant worship. It took us the rest of the year to feel comfortable about being expressive in praise and worship. As we learned to worship the Lord freely, a greater sense of His presence was experienced by all.

Perhaps the most significant turning point of the church occurred towards the third quarter of 1989 when I began teaching the supernatural gifts of the Holy Spirit during Sunday worship services. The biblical foundation for moving in the Spirit was laid out and the Lord began to release manifestations of these gifts in the body. Some resisted venturing into such works of the Spirit. The church was brought beyond the comfort zone of what we were used to. God was gentle. The manifestations among us were mild. Yet, the direction was forged. We must work the supernatural works of God in order to reach the world for Jesus Christ!

NOTES

It was in 1990 that we ended the year with our first massive evangelistic crusade at the Singapore indoor stadium. We were overjoyed as the crowd packed the 12,000 seat auditorium for two nights. Hundreds accepted Christ for the first time and many were healed miraculously. God indeed showed himself as the Almighty God. May all praises be unto his name!

In both 1990 and 1991, we were invited to perform Christian music on Christmas Eve before tens of thousands of Singaporeans on Orchard Road. The sharing of the birth of Christ from the book of Luke was included in the performances presented by the TOUCH music ministries. In 1992, we saw almost 36,000 attend the Come Celebrate Christmas presentations in the Singapore indoor stadium, and recorded a total of _____ decisions for Christ during the calendar year.

For everyone in Faith Community Baptist Church, 1992 was a year of ministry. It was a year of building bridges with the unsaved who are not open to the gospel. Every member was challenged to seriously consider the personal call of the Lord into specific areas of outreach in Singapore. We launched target groups, and saw many come to Christ as a result. Some ministered to foreign workers in Singapore. We established our presence among diabetics. Others gave their lives to reaching people in selected housing estates.

We finished our first year of training zone supervisors, zone pastors, and missionary candidates. - graduated from the 10-month training in the equipping stations system.

By the end of the year, we entered our first home base: TOUCH Centre, with facilities for celebration, child care, and the production of video training modules.

We conducted seminars in Moscow and in Alma Ata, Kazakestan, and laid plans to return to Alma Ata to assist cell churches there with teams from our church.

Our theme for 1992 was John 9:4: "As long as it is day, we must do the work of him who sent me. Night is coming, when no man can work." The time is now! We need to reach the world with the gospel of Jesus Christ. The need is great but our Lord is greater. In looking back we recognize that he has done exceeding abundantly beyond what we can ask or think. He will continue to do it, and he wants to do it through you. Are you ready?

NOTES

To become a member of Faith Community Baptist Church, the first step is to attend a cell group for four weeks. The next step is to complete the "spiritual formation weekend," which provides a complete orientation to cell group church life.

Those entering our fellowship do so because they are committed to serving the Lord with their lives, and are expected to take advantage of the equipping stations' training modules.

For further information about our church, contact any of our cell members or a pastor of our church. May God bless you as you discover the ministry he has reserved for you!

NOTES

True Life Community
Spiritual Formation

Table of Contents

Title	Number
Welcome to God’s Family	1
The Lordship of Christ	2
The Word of God	3
Baptism and the Lord’s Supper – Signs of the Gospel	4
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NOTES**Spiritual Formation Week-end****February 26-27, 2000**

- I. Welcome to God's Family
The Lordship of Christ
The Word of God
Baptism and the Lord's Supper – Signs of the Gospel

Salvation, A Free Gift – Small Group Time

- II. Sabbath, the Gift of God's Presence
The Holy Spirit
God's Design for Your Body
Stewardship

God's Plan From the Beginning – Small Group Time

- III. Second Coming of Christ
Spiritual Gifts
Servants of the Most High God

- IV. Church Covenant

NOTES

Spiritual Foundation 1 Welcome to God's Family

1. What are some of your struggles or problems?

2. What was God's solution?

3. What does it mean to be born again?

4. How is this new relationship established?

a _____

b _____

c _____

d _____

5. What other terms describe being born again?

a _____

b _____

c _____

d _____

e _____

f _____

g _____

Texts:

NOTES

Spiritual Foundation 2

The Lordship of Christ

1. There are two very important decisions in the life of a Christian.

The decision to _____ Christ as my Savior.

The decision to let _____ be the _____ of my life.

***The result is my adoption into the family of God.

2. My adoption makes me not only a child of God, but also the servant of God.

What does the Greek word Pais mean?

_____ or _____

When I become a child of God this also means I will accept the _____ of Christ.

3. Have you said in your heart, "Jesus, I receive you not only as my Savior, but also as my Lord! I am Your servant! I choose your will in the place of my own will in every decision I make."

How do I become a "servant" of Jesus Christ?

a.

b.

How was Jesus described in Philippians 2:5-11?

If Christ came down and became a servant what response should you have to others? _____

Texts:

Spiritual Foundation 3 The Word of God

NOTES

1. Who is the author of the Bible?
 - a. _____
 - b. _____
2. What is one of the requirements for discovering God's will in the Scriptures? John 7:17

3. What does the word "*theopneustos*" mean?

4. What is the Bible good for?

5. Does it make sense that we should make the Bible our "only rule of faith and practice?" _____

Texts:

NOTES

Spiritual Foundation 4

Baptism and the Lord's Supper-Signs of the Gospel

1. What is Baptism?

- c. Baptism is a _____ (Matthew 28:19) not an _____.
- d. Baptism _____ not _____ us.
- e. Baptism declares that _____ is our _____.
- f. Baptism is a _____ experience.
- g. Baptism is only given to those who _____ a _____ relationship to _____.
- h. Baptism becomes a _____ in our _____ with the Lord.

2. The Mode of Baptism

- a In Scripture, baptism is always by _____.
- b Baptism, in Greek, means _____ or _____ into water, dye or some liquid.
- c Historically, _____ and other forms of baptism came later.

3. What is the Lord's Supper?

- a It is a _____ and _____ means for remembering the person and work of Christ.
- b It is a _____ to the unity of members and to the Second Coming.

4. What does foot washing represent?

- a _____ and _____

5. What do the elements represent?

- a The bread represents _____
- b The cup represents _____

TEXTS:

Salvation, A Free Gift of God

NOTES

“In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God’s grace. Through Christ we are justified, adopted as God’s sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God’s law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and the reassurance of salvation now and in the judgement.”

Small Group Time:

Appoint the person who has the closest birthday to today.

READ: Luke 18:9-14

1. From this passage, what can a person offer or present to God to be saved?
2. What attitudes are being displayed by the two worshippers?

READ: Matthew 18:23-25

1. Which person do you identify with in this parable? Why?
2. If I make Christ Lord of my life what does he expect from me (according to the passage)?
3. Share what struggles or issues you have faced or are facing tonight which made you consider Christ as the solution?

PRAYER FOCUS – READ: 1 John 5:11-13

Do you find yourself questioning if you are saved? Today is a day to put fear aside. Those who have trust in Christ can make this a time of thanksgiving.

NOTES**Spiritual Foundation 5
Sabbath, The Gift of God's Presence**

1. When did God establish the Sabbath?
 - a Genesis 1:31-2:3 When _____ was _____.

2. Did Jesus and the apostles celebrate and observe the Sabbath?
 - a For Jesus, it was a _____. (Luke 4:14-16)
 - b For Paul, it was his _____. (Acts 17:2)

3. How is the Sabbath viewed in the New Testament?
 - a A sign of _____. (Hebrews 4:1-4, 8-11)
 - b A sign of _____. (Revelation 14:6-7)

TEXTS:

Spiritual Foundation 6 The Holy Spirit

NOTES

1. What are the seven personality types of the Holy Spirit?

2. Where does the Holy Spirit dwell? 1 Cor 3:16

3. What does "Parakletos" mean?

4. Who are the two "Parakletos" mentioned in the Bible?

_____ and _____

Without the Holy Spirit, we can _____.

TEXTS:

NOTES

Spiritual Foundation 7 God's Design for Your Body

1. How was the first man and woman designed? Gen 2:7

_____ + _____ = _____

2. Your body is a _____ of the _____
_____. 1 Cor 6:19,20

3. You ought to live _____ and _____ lives. 2 Peter 3:11

4. What happens to those who die?

a They _____ to the _____. (Psalm 146:4)

b _____ know _____. (Ecclesiastes 9:5)

5. What is our hope? John 5:28-29

Why do you think that God set limits to what man can do with His body?

TEXTS:

**God's Plan from the Beginning
Sabbath, The Gift of God's Presence
God's Design for His Dwelling Place
God's Desire for Reconciliation**

NOTES

Sabbath is a celebration of the creation of the world, a reminder of God's great acts of redemption, and a foretaste of heaven's glory. Sabbath is an entire day of worship not just a worship hour. God has pledged to meet us during these hours.

From the beginning, God designed the human race to be a dwelling place for His Spirit. God sets limits to what we can do with our bodies to protect us. What we do with our bodies is significant because it affects our spirituality. God's desire is for us to be healthy and happy.

From the beginning, sin could only be removed by a sacrifice. Throughout the Old Testament sacrifices pointed to the Lamb of God who would come. The sanctuary was a place of worship, which teaches the plan of salvation. Today, our high priest Jesus Christ ministers in a heavenly sanctuary as both our judge and advocate in the heavenly courtroom.

Appoint the person whose birthday is closest to July 4th to be the Leader.

READ: Isaiah 58:13

Is Sabbath closer to a fast or a feast, or both? What attitude should be in our hearts during Sabbath?

READ: Matthew 12:1-14

What kind of things are lawful on the Sabbath? Could this idea be abused? Did Jesus say that Sabbath was no longer relevant?

READ: Hebrews 4:14-16, 7:23-25, 9:23-28

How do these texts explain answered prayer? What is Jesus Christ doing for us in these texts? What is his final act as High Priest?

Prayer Focus: In what area do you need to learn more? What is the next step of faith that God is telling you to take?

NOTES

Spiritual Foundation 8

The Second Coming of Christ

Christ's second coming is a central theme of Scripture. The apostles and early Christians considered Christ's return, "the blessed hope" (Titus 2:12; Heb 9:28)

1. During the passion week, Jesus gave His disciples many signs of His second coming. (Matthew 24:3-14)

- a _____ and _____
 - b _____ and _____
 - c _____ for Christians
 - d _____ prophets
 - e _____ of _____
 - f _____ of _____ will grow cold
- *** (Matt 24:14, Rev 14:6,7)
- g _____ will be preached _____
 - h _____ of true _____

2. What will Christ's return be like?

- a _____
- b _____
- c _____

3. What warning did Jesus give about the Second Coming?

- a _____
(Matt 24:43)
- b _____
(Thess 5:2-6)

TEXTS:

Spiritual Foundation 9 Spiritual Gifts

NOTES

1. Discuss and write down (# them) the complete list of spiritual gifts.
1 Corinthians 12; Romans 12:3-8; 1 Peter 4:7-10

2. Who receives Spiritual Gifts? 1 Cor 7:7

3. Is the spiritual gift useful alone? 1 Cor 14

4. What is the greatest gift of all? 1 Cor 13

TEXTS:

NOTES

Spiritual Foundation 10
Every Member a Minister

1. You are being built to be a _____.
1 Peter 2:5

2. What sacrifice must you offer? Romans 12:1

3. How will we duplicate the New Testament church?
 - a We will be _____ of the Most High God.
 - b _____ will be in our midst.
 - c _____ will be the work.
 - d We will build _____.
 - e We will _____ our members.
 - f We will be _____.
 - g We will _____ leaders.
 - h We will _____.

TEXTS:

Freedom Road Church

Spiritual Formation Weekend

Sunday Morning 8 a.m. - Noon

NOTES

1. Opening Prayer

11. Praise & Worship

111. Prayer

IV. Introduction to "The Freedom Road"

V. The Purposes of a Church

A. Paul's letter to the Ephesians.

B. Ephesians 4:1 - 5:2 (Key texts: Ephesians 4:11-15)

1. To mend believers. (Ephesians 4:12) Greek word katartismos and verb katarizo used in Matt. 4:21.
2. To equip believers for the work of ministry. (Ephesians 4:12)
3. To love one another. (Ephesians 4:12)
4. To come into unity of the faith. (Ephesians 4:13)
5. To come into the knowledge of God. (Ephesians 4:13)
6. To become like Christ and participate in his nature. (Ephesians 4:13)
7. To grow believers from spiritual babies to spiritual parents. (Ephesians 4:13-15; 1 John 2:12-14)
8. To protect believers from false doctrine and those who teach it. (Ephesians 4:14)
9. To follow truth. (Ephesians 4:15)
10. To speak truth in love. (Ephesians 4:15)
11. To spread the gospel and build the kingdom of God. (Mark 16:15,16)
12. To grow up into Christ in all things. (Ephesians 4:15)
13. To bring glory to God. (Ephesians 3:21)

NOTES**VI. Freedom Road Vision Statement**

The vision God gave us to describe the kind of church he wanted us to be.

We are a cell church that will reach pre-believers with the gospel, and equip believers for a life of freedom and ministry in Christ.

VII. Freedom Road Mission Statement

Our commitment to accomplish God's vision for our church.

Our mission is to proactively create relationships with individuals, organizations, and people groups in order to reveal a clear picture of God through accurate Biblical teaching, facilitating, and coaching. We will spread the gospel, teach the New Testament church model, plant churches, and equip believers for a **life** of freedom and ministry in Christ, training them to equip others.

NOTES

V111. The 8 Characteristics of a Disciple

Characteristic #1: Disciples abide in the Word of God.
Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed." John 8:31

Notes: _____

Characteristic #2: Disciples love others.
"A new commandment I give to you, that you love one another, as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another." John 13:34, 35

Notes: _____

Characteristic #3: Disciples forsake all that they have.
"So likewise, whoever of you does not forsake all that he has cannot be My disciple. Luke 14:33

Notes: _____

Characteristic #4: Disciples love God more than anything.
"If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple." Luke 14:26,27*

*The word "hate" means to "love less." It is describing a structure, a priority system.

Notes: _____

Characteristic #5: Disciples die to the old man "of sin."
"Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life." John 12:24, 25

Notes: _____

NOTES

Characteristic #6: Disciples bear fruit.

"I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing." John 15:5

Notes: _____

Characteristic #7: A disciple is not above his teacher but like his teacher.

"A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher." Luke 6:40

Notes: _____

Characteristic #8: A disciple is becoming like Jesus.

"Beloved, now we are children of God' and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is." 1 John 3:2, 3

Notes: _____

IX. Small Group Time

A. Counting the cost - Luke 14:25-35

B. Discussion Questions:

1. What does this passage mean to you when it says to count the cost of something before beginning the journey or process?
2. Are there any fears you have about living a surrendered life in Christ?

***** Break *****

NOTES

X. Unconditional Surrender

“The road of freedom is traveled through a surrendered life.”

A. Definitions

Unconditional - Without conditions or limitations

Surrender - To relinquish possession or control of to another, to give up in favor of another, to give up or give back something that has been granted

B. Articles of Unconditional Surrender - (We use WWII documents to teach this segment)

The Past - Cease all hostilities, reveal all established bunkers and strongholds

The Present - Surrender all positions, weapons, charts, and plans

The Future - Agreement to carry out any future orders that will be issued by the Supreme High Commander

C. Offer yourself as a living sacrifice

“Therefore, I urge you, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God-this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is-his good, pleasing and perfect will. “ -Romans 12:1, 2

What is God calling you to include in your terms of unconditional surrender to him?

1. _____
2. _____
3. _____
4. _____
5. _____

Participants pray and fill out this section individually

TOPIC	TEACHES US:	PROTECTS US FROM:
The Bible	<i>Ultimate truth about who God is</i>	<i>Satan's lies about God, rejecting God</i>
God – The Trinity	<i>Who they are & their roles in your life</i>	<i>False gods and restricting God's access</i>
Creation	God is all powerful, capable of creating	A wimpy God view
History of Good & Evil	Origin of sin and why God allowed it	Satan's lies about our identity and destiny
The Three Kinds of Sin	Why we live in a messed-up world	Believing God wants to condemn us
The Gospel	Assurance of Salvation: Justification, Sanctification, Glorification	Fear of Future; Legalism (righteousness by works)
Agape Love	The Character of God	A false picture of God
Justification by Faith	We are saved from the PENALTY of sin	Guilt
The Cross of Christ	What Jesus was willing to give up for us	A weak gospel that says we have to "do"
Your life "In Christ"	Jesus is the source of our life	Seeking life/peace from another source
Our Two Natures	Our two sources of motivation	Choosing the wrong source (flesh)
The Identity of the Believer	We are sons & daughters of God	Low self-image, fear
The Destiny of the Believer	Why we're here and where we're going	Life without purpose
The Authority of the Believer	What we have power over	Being dominated by Satan's agents/schemes
Discipleship	Surrender & Submission	A perishing life (error)
Baptism	Ceremony confirms us in a new direction	Uncertainty of discipleship
Sanctification/Transformation	We are saved from the POWER of sin	A life of misery
Spiritual Warfare	How to exercise power over evil	Bondage to sin, fear
The Lord's Supper	We are participants in Christ's life & death	Forgetting who we are "in Christ"
The NT Church Model	Church history & Cell church model	False church models

TOPIC

TEACHES US:

PROTECTS US FROM:

The Body of Christ	<i>Our purpose & responsibility</i>	<i>A lack of purpose, laziness, spectatorship</i>
The Remnant Church	<i>Role of the Church at the end of time</i>	<i>Involvement in any other system</i>
The Priesthood of All Believers	<i>We are all ministers</i>	<i>Estrangement from people who need Christ</i>
Spiritual Gifts	<i>How God equips us for ministry</i>	<i>Working without necessary capabilities</i>
Where God Lives	<i>God's plan for our minds & bodies</i>	<i>Mental, emotional, physical sickness</i>
The Law of God	<i>The structure of the universe</i>	<i>Destructive lives</i>
The Sabbath	<i>God always gives before He asks, saved in Christ</i>	<i>The idea of having to do something before rest</i>
Stewardship	<i>Our response to God's gifts</i>	<i>Unbalanced life and lack of blessing</i>
Marriage and Family	<i>How to prosper in relationships</i>	<i>Broken relationships</i>
Death & Resurrection	<i>What really happens when we die</i>	<i>Satan's access through false belief systems</i>
God's Sanctuary	<i>What Jesus is doing right now</i>	<i>Fear of judgment</i>
End Time Events (Eschatology)	<i>What is about to happen</i>	<i>Choosing against God</i>
The Second Coming of Christ	<i>How Christ will arrive</i>	<i>False christs</i>
Glorification	<i>We are saved from the PRESENCE of sin</i>	<i>Fear of sin arising again</i>
The Millennium	<i>What happens after Jesus comes again</i>	<i>Doubt about God's fairness</i>
The Event called Hell	<i>The End of Sin</i>	<i>False view of God as weak, mean, vindictive</i>
Heaven	<i>God's reward for His church</i>	<i>Hopelessness, depression</i>
The New Earth	<i>The reality of our eternal life</i>	<i>Fear of boredom</i>

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NOTES

FREEDOM IN JESUS WEEKEND

Holistic Small
Groups
Intensive 2

NOTES

At this time, a Seventh-day Adventist version of the Freedom in Jesus Weekend is being developed. In the meantime, we recommend using TOUCH's Encounter God materials. The following are samples from the first chapters of the Encounter God Weekend Retreat & Instructor's Guide and the Encounter God Manual.

Jim Egli, *Encounter God: Retreat & Instructor's Guide*, Houston: TOUCH Publications, 2004, (131).

Jim Egli, *Encounter God Manual*, Houston: TOUCH Publications, 1999, (47).

These may be purchased through the NADEI Resource Center: www.nadei.org, or directly from TOUCH: www.touchusa.org.

Encounter God Weekend

Retreat Guide

Jim Egli

NOTES**How the Encounter God
Retreat Works****The Goal of Encounter God Retreats**

The goal of the Encounter God Retreat is for people to experience Christ's healing in every area of their lives. Because the retreat focuses on surrendering to Christ's Lordship and receiving His wholeness, the theme verse is James 5:16 which says: "... confess your sins to each other and pray for each other so that you may be healed."

The Encounter Retreat also emphasizes John 10:10 where Jesus says, "The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full." Satan has sought to destroy people's lives and place them in bondage. At the retreat people are led to identify areas where Satan has brought destruction and bondage. As they bring these areas to the Lord and receive prayer, God brings freedom and life abundant.

Spiritual warfare is a part of the retreat, but they are not primarily deliverance events. Encounters are healing events. They are an opportunity for people to examine their lives in the light of God's Word and surrender themselves more fully to Him. As people do this in an atmosphere of compassion and expectancy, God works powerfully to set captives free, releasing His healing and the life of the Spirit.

The Venue of the Retreat

The venue for an Encounter Retreat is crucial. We have held Encounters in local church buildings, hotels, retreat centers and church camps. Based on our experience and that of other churches, Encounters get the best results when you hold them outside your hometown. They also are much more effective when they are not held in your church building. The reasons for this are apparent. When someone is close to home, it is difficult to disengage from daily concerns. It is too easy to be distracted. People will make a "short" phone call related to their business or run home "quickly" to check on the children.

Churches that have done Encounters in their own building and allowed people to stay at home discover that it is easy for people to miss the first session on Saturday.

On a positive note, going to a hotel or retreat center away from home also builds anticipation for the event. People see it for what it is - a getaway to experience more of God. If you do it in your own building or hometown, it is merely perceived as a seminar.

Once you get out of town, the setting doesn't make a lot of difference. I have led Encounters in nice hotels, in primitive camps and beautiful retreat centers. Some churches have even used summer cabins for small Encounters. God has worked powerfully in each setting. It doesn't seem to matter if you are crammed into a low-budget camp or a cushy hotel. Don't worry about going to a place with lots of amenities or recreational options. The participants will have little free time to take advantage of them.

Christian camps or retreats centers are often the most hospitable and affordable option. I recommend that you check into them first. In many towns, hotels have cheaper rates on the weekends. We found that the ideal hotels are often the newer, less expensive chains that do not have restaurants and include a free breakfast bar in the lobby. Breakfast is free because there is no restaurant. Also, since they do not have their own restaurant, they do not mind if you bring snacks, drinks and catered food, such as submarine sandwiches, pizza or chicken, for the lunch and dinner.

Men or Women or Both

There are two options for organizing the participants. You can include both men and women, or you can hold gender-specific retreats. The first option is great when you are beginning your Encounter ministry and have not developed two teams to lead gender-specific groups.

Yet experience has revealed that the second option is much more effective. When we began doing gender-specific retreats, we immediately saw that ministry went deeper. It is too easy to be distracted at a mixed retreat. Spouses tend to listen for their husband or wife instead of themselves. They think, "I sure hope my husband is taking this talk to heart, he really needs to hear this!" Or it was easy for them to be distracted, "Why are they taking so long to minister to my wife in this ministry time?" When you have just men or just women at a retreat, people have greater freedom to deal with their own issues and build deeper friendships.

Attendance also increases when you do gender-specific Encounters. People get excited about going to men and women only events. Couples with children did not have to worry about arranging childcare. Singles also more readily join in because they are not going to events dominated by couples.

NOTES

When you do separate Encounters, it does not matter which event - men's or women's - you do first. We do the men's first and the women's a month later. In this way, we do not separate married couples from one another for back-to-back weekends. Couples also find the events more affordable if both do not fall in the same month.

Ministry Pairs

After each of the six healing sessions, people minister to each other in ministry pairs. (At a retreat with both women and men present, this is always done men with men, and women with women.) Pairs are the ideal way to do the healing ministry. If you put people in small groups of three or four, you will find that people get confused and the ministry takes too long.

The leadership of the retreat should assign the partners. We have tested assigning partners and random selection. It is much better to assign them deliberately and prayerfully. When I am the retreat leader, I arrive at the retreat location early with one or two others on the team. After praying over the retreat, we take the most current registration list and determine the ministry pairs. People are put with individuals who are about the same age. When possible, we pair people together who are in the same cell or small group. This helps to facilitate follow-up encouragement and accountability. God is consistently faithful to guide you in your ministry pair assignments. Participants will tell you repeatedly that they had just the partner that they needed.

The ministry pair assignments are announced at the end of the second session on Friday night. Point out that you have tried to make the assignments prayerfully, but if someone feels uncomfortable for some reason with their assignment, they can say so and things can easily be rearranged.

You will find, perhaps to your surprise, that the ministry pairs can handle most of the ministry as the weekend progresses. As the Encounter God Instructors' Guide emphasizes, repeatedly communicate the availability of the retreat leaders to either model ministry for ministry pairs or to step in and minister to an individual. Sometimes a person has a ministry need that they do not want to share with their partner. Also, make it clear that if someone ever feels overwhelmed by something that their partner shares or confesses, they should immediately come to one of the retreat leaders for help and one of them will assume ministry at that point.

I have found that new Christians are able to minister effectively even when two of them are paired together. When two new Christians are paired together, you may want one of the retreat leaders or a group leader to model ministry with them for the first ministry session or two.

As the Encounter Manual and Instructors' Guide emphasize, no one should ever feel any pressure to share something they do not feel comfortable sharing. People should be open and responsive to the Holy Spirit without feeling any pressure from other people or the situation.

Be sensitive to the dynamics as the retreat progresses. Seldom do you need to make changes in ministry pairs in the midst of the weekend, but it is advisable to do so when one person has overwhelming needs. When this is the case, two people from the leadership team should minister to the individuals in this pair. In this way, the partner who is not getting as much ministry gets a break and has some time to receive ministry. If you know that someone is going to have a lot of needs before you begin the retreat, consider pairing them from the onset with a leadership team member or perhaps with a cell or small group leader who has already been through an Encounter Retreat.

Retreat Scheduling Options

On the pages that follow, there are three possible schedules for the Encounter God Retreat. The first format is the standard or "normal" retreat. Also, included are shorter and longer schedules.

The shorter schedule omits the teaching and ministry session on "From Blessed to Cursed." This is a format that we used early in the development of the retreat. On the evaluations from our retreats, however, participants consistently said that the retreat was too short. When we extended the retreat into the evening, we were able to include the sixth session and allow slightly more free time. This extended length significantly improved the feel and impact of the overall retreat.

The longest retreat schedule goes into Sunday. This format allows considerably more time for ministry and building relationships. With this format, a Sunday morning communion service can be included, and you can add teaching and ministry specifically on being filled with the Holy Spirit. There is an Encounter God teaching written for this purpose, and you can download the computer visual presentation from the Encounter God section of TOUCH Outreach Ministries' website at www.touchusa.org. There is no corresponding outline in the Encounter God Manual, but that is not a problem. It is a change of pace for people to listen and feel no obligation to take notes! Although the longest format has distinct advantages, its disadvantage is that it requires considerably more time and expense.

NOTES

If you have both women and men at the same retreat, we recommend that you do separate teaching and ministry for the two sessions "From Impure to Pure" and "Living in Victory." These can run concurrently if you have two rooms available. If you use the Encounter God videos, there are two separate videotapes for men and women for these teaching sessions.

Before you finalize your schedule, you will need to check the meal times that are available at your retreat location. You may need to make adjustments. Camps especially tend to have set meal times that cannot easily be changed. If they require a later breakfast time, you might consider having your morning worship before breakfast.

Never give participants a printed schedule at an Encounter God Retreat. If you hand people a schedule or announce what it will be, they will expect you to follow it! Only the leadership team should have printed schedules. This allows you to easily adjust things as you go along.

Encounter God Retreat Standard Schedule

Friday:

- 7:00 p.m. Arrive, Register, Check into Rooms
- 8:00 p.m. Introductions, Worship, Announcements
- 9:00 P.M. Understanding Spiritual Warfare
- 10:00 P.M. Break
- 10:15 p.m. From Darkness to Light
- How to Receive and Minister Healing
- 11:15 p.m. End of Session - Fellowship and Ministry

Saturday:

- 7:40 a.m. Breakfast
- 8:30 a.m. Worship
- 9:00 a.m. From Bondage to Freedom
- 10:00 a.m. From Impure to Pure
- 11:00 a.m. From Broken to Whole
- 12:00 noon Lunch and Free Time (For Prayer/Rest/Recreation)
- 2:45 p.m. Brief Worship Time
- 2:55 p.m. From Rebellion to Submission

NOTES

4:00 p.m.	From Cursed to Blessed
5:30 p.m.	Dinner
6:30 p.m.	Walking in Victory
7:45 p.m.	Blessing Time
9:15 p.m.	Your Future Ministry
9:30 p.m.	Dismissal

Encounter God Retreat Shorter Schedule

Friday:

7:00 p.m.	Arrive, Register, Check into Rooms
8:00 p.m.	Introductions, Worship, Announcements
9:00 P.M.	Understanding Spiritual Warfare
10:00 P.M.	Break
10:15 p.m.	From Darkness to Light
	How to Receive and Minister Healing
11:15 p.m.	End of Session - Fellowship and Ministry

Saturday:

7:40 a.m.	Breakfast
8:30 a.m.	Worship
9:00 a.m.	From Bondage to Freedom
10:00 a.m.	From Impure to Pure
11:00 a.m.	From Broken to Whole
12:00 noon	Lunch
1:45 p.m.	From Rebellion to Submission
2:30 p.m.	Walking in Victory
3:40 p.m.	Blessing Time
4:40 p.m.	Your Future Ministry
5:00 p.m.	Dismissal

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Encounter God Retreat Long Schedule

Friday:

- 7:00 p.m. Arrive, Register, Check into Rooms
- 8:00 P.M. Introductions, Worship, Announcements
- 9:00 P.M. The Battle and the Victory
- 10:00 P.M. Break
- 10:15 p.m. From Darkness to Light
- How to Receive and Minister Healing
- 11:15 p.m. End of Session - Fellowship and Ministry

Saturday:

- 8:00 a.m. Breakfast
- 9:00 a.m. Worship
- 9:20 a.m. From Bondage to Freedom
- 10:30 a.m. From Impure to Pure
- 12:00 noon Lunch and Free Time (For Prayer/Rest/Recreation)
- 3:00 p.m. From Broken to Whole
- 4:15 p.m. From Rebellion to Submission
- 5:30 p.m. Dinner
- 7:00 p.m. Worship
- 7:30 p.m. From Cursed to Blessed
- 9:00 P.M. Ministry and Fellowship Time

Sunday

- 8:15 a.m. Breakfast
- 9:15 a.m. Worship and Communion Service
- 10:30 p.m. The Gift of the Holy Spirit
- 11:40 p.m. Your Future Ministry
- 12:00 p.m. Lunch
- 1:30 p.m. Walking in Victory
- 3:00 p.m. Blessing Service
- 4:30 p.m. Dismissal

Encounter God Weekend

Instructor's Guide

Jim Egli

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Session One

Opening and "Understanding Spiritual Warfare"

NOTES

Ready:

- Plan to arrive early at the retreat location in order to take time to quiet your heart and to pray over the sight, the event and those who will be traveling to the Encounter.
- This is the opening session of the retreat. As people arrive, they should register and make themselves name tags. There always seem to be people, however, that arrive late. As they arrive, simply have them join the session. They can register during the break after the session.
- This session opens with worship. This is important to set the mood for the session and the entire retreat. We are here to encounter God and let Him work in our lives.
- If you are not using the PowerPoint presentation for this talk, use an overhead projector, white board, or news print to show the different worldview diagrams that are crucial to this talk.

Aim - In this session, people will:

- Open themselves to God in worship.
- Learn the ground rules in order to get maximum benefit from the retreat.
- Know that they have an enemy who creates strongholds in their lives.
- Realize that they can overcome their enemy and his schemes through the blood of Christ and the Word of God.
- Understand what sin is.

Fire:

- As people arrive, display slide I as it welcomes them.
- If, for some reason you start late, do not rush this talk! It is alright to have a shorter break or to go later on the first evening.
- Take 25-30 minutes for opening worship.
- Figure 5-10 minutes for the announcement and icebreaker.
- Allow 50-60 minutes for the first teaching and discussion time.

Understanding Spiritual Warfare

Welcome!

It's good to have you here.
Relax.
Introduce yourself to someone.
Pray that this will be a fantastic retreat
for each one here!

Display this slide as people arrive
and before the session begins.

NOTES

Worship!

Begin the session with worship.

Icebreaker. . .

- Find two persons of the same gender near you.
- Share these things with each other:
- Name (if you don't know each other)
- What was one of your favorite TV programs when you were a child?
- What is one thing you want to receive or learn at this retreat.
- Say a very short prayer of blessing over one another and the retreat.

Have attendees do the icebreaker standing up. Ideally they should find others that they have not met before or persons they have not talked to in a long time.

Announcements & Guidelines

- Please remain here for the entire retreat.
- Minimize contact with the outside world. We are on a Retreat! (Let God direct the outside world for the duration of this retreat.)
- Do not use a Television or Radio.
- Respect confidences.

Give a simple overview of the objectives of the retreat. You do not need to take much time on this slide. It is included to focus our attention and to build anticipation for what is to come. If appropriate, you could share a brief testimony of how freedom ministry has changed your own life.

Our Goals for this Retreat

- Encounter God!
- Realize the Freedom and Presence of Christ in a Deep & Wonderful Way.
- Know how to Walk in Spiritual Victory.
- Be Equipped to Help Others Receive Their Victory in Christ.

The guidelines are straightforward:

- "Please remain. . ." If possible, do not leave the grounds or depart early.
- "Minimize contact. . ." Please eliminate or minimize using phones, pagers, radios and televisions. We are on a retreat!
- "Respect confidences!" We will share deep things this weekend for the purpose of prayer and ministry. If we agree to honor one another's confidences, we can share and minister more deeply.

Make other needed announcements related to registration, ending time and the facilities.

NOTES

The Battle and The Victory

This is simply the title slide to transition from the worship, icebreaker and announcement to the teaching portion of this session.

Make sure participants have their manuals.

It's a War Out There!

• Western Christians often do not realize it! Let's look at 2 Scriptures.

As we live in the world, we can tell we are in the midst of warfare, but as Christians we are often confused about the nature of this war and who our enemies are.

To understand the war and how to win it, we must look to Scripture.

It's a War Out There!

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

— Ephesians 6:12

Read this Scripture together aloud.

It is a spiritual war. There are spiritual forces that want to destroy us. The enemy is not people (the liberals or the government or non-Christians). We do not fight against people but against "spiritual forces of evil."

It's a War Out There!

And there was war in heaven. . . . and . . . The great dragon was hurled down — that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him. . . . Therefore rejoice, you heavens and you who dwell in them! But woe to the earth and the sea, because the devil has gone down to you!

— Revelation 12:7-12

This war began in heaven and it has moved to earth. Heaven's residents are relieved that the battle shifted from heaven to earth; now we are the ones with the problem! "Rejoice, you heavens... But woe to the earth!"

NOTES

It's a War Out There!

- The conflict of Satan & God takes place between Genesis 3:15-Revelation 20.
- Because of Man's Sin, Humankind and the World is Subjected to Evil.

This conflict takes place throughout history.

Through our sin, the world has come under the influence and tyranny of evil.

What is a Stronghold?

A Heavily Fortified Place

How does Satan seek to penetrate our lives so that he can bring destruction and bondage?

A primary way that he does this is through strongholds.

A stronghold is a heavily fortified place.

What is a Stronghold?

- The word is used both Positively and Negatively in Scripture.
 - Psalms 9:9
 - Psalms 18:2
 - 2 Corinthians 10:3-5
- We will look at these verses closer now.

The word "stronghold" is used in both a positive and negative way in the Bible.

Let us look more closely at these verses.

Do not read the verses now as they are on the following slides.

God is Our Stronghold!

The LORD is a refuge for the oppressed, a stronghold in times of trouble.

- Psalm 9:9

The LORD is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge. He is my shield and the horn of my salvation, my stronghold.

- Psalm 18:2

Do not dwell on this slide.

Read the Scriptures and point out that God is to be our stronghold.

Ungodly Strongholds

For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds.

— 2 Corinthians 10:3-4

Ungodly Strongholds

- The word picture in 2 Corinthians 10:3-4 is of the conquest of Canaan.
- The Israelites took the Land but not ALL of it was under their control.
- Certain Strongholds were under others control and remained holdouts for many years, even centuries.

What is a Stronghold?

- In the same way, though we have given our life to Christ, some areas may be "out of control."
- Ex: Anger, Lust, Fear, Resentment
- Satan gains ground in our lives through entry points.

Our Enemies Look for Entry Points

"In your anger do not sin": Do not let the sun go down while you are still angry, and do not give the devil a foothold.

— Ephesians 4:25-26

See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many.

— Hebrews 12:15

The Bible speaks of ungodly strongholds.

The word picture is from the Israelite conquest of Canaan.

Although they conquered the land, there were still fortified pockets that were under enemy control.

For example the city of Jerusalem was not under Israelite control for over 200 years, not until King David conquered it.

In the same way, even though you and I have surrendered our lives to Christ as Lord, there may still be areas that are "out of control."

How are strongholds created in our lives?

Satan gains this ground through entry points.

Read these Scriptures.

In these passages, God says that anger and bitterness can become "footholds" or "roots" that allow Satan to create bigger problems.

NOTES

NOTES

What is a Stronghold?

- Strongholds can come from:
 - Sin (Particularly Habitual Sin)
 - Unforgiveness
 - Occult Involvement
 - Generational Bondage
 - Traumatic Life Experiences

It is not complex. Strongholds come from five areas:

- Habitual sin
- Unforgiveness
- Occult involvement
- Generational Bondage (Things that come through our ancestors and families)
- Traumatic Life Experiences

What is a Stronghold?**A Hold that is Strong!**

What is a Stronghold?

A hold that is strong!

We can have strongholds in our lives, families, churches and nations.

What is a Stronghold?

- It is usually futile to try to remove spiritual oppression without dealing with the root.
- **Jesus already died to free us from All of these bondages! No further price must be paid!**

Two important things to realize about strongholds: 1. It is usually futile to take authority over evil forces that are affecting us if we do not deal with the underlying root.

For example: A young pastor had a severe anger problem and would go into a rage directed at his wife if the house was the least bit messy. He underwent much counseling and it did not help. Then he confessed the sin of pornography and destroyed his filthy videos and magazines. When he did this, his anger problem disappeared. It was an entry point that Satan was using to bring spiritual oppression to him and disunity to his family.

2. Jesus already paid the full price for your freedom. Your total victory is already paid for. You can relax this weekend and simply receive what he has already done for you! No further price must be paid for victory. We must only be willing to apply it to our lives.

We Have All Authority in Christ!

- The authority of a police officer does not come from his or her experience, rank or training.
- Every Christian has the full authority of Christ over evil forces.
- We are already in position above and over forces of evil.
- The following diagrams are adapted from Dr. Timothy Warner, *Resolving Spiritual Conflicts & Cross-Cultural Ministry*.

When a police officer stops you, you do not ask them how long they have been a policeman or what their rank is.

You know that even if this is their first day on the job, they have the full authority of the state behind them. In the same way, every Christian has the full authority of Jesus over evil forces.

Police officers do not normally raise their voice; they remain calm. Yet we are afraid of them. In the same way, we do not need to yell at demons. We can speak calmly and confidently when we order them to leave.

I want to show you some diagrams that will help you understand our authority in Christ.

NOTES

The "Dominant" Worldview

A Worldview is our understanding of how the world works. It usually operates subconsciously. It is our assumptions about the world.

In the "Dominant Worldview" God is seen as distant but people try to manipulate spiritual forces (represented by the stars) through mediums or holy men. This is how most people in the world understand things (animists, New Age, Eastern religions, cults etc.).

The "Scientific" Worldview

Modern people (including Christians) are influenced by the "Scientific Worldview." In this way of seeing things, God is thought to be distant and removed from this world.

The material world is seen as ultimate reality.

NOTES

In the "Biblical Worldview":

God is active and interested in the world. Besides God, there are both good and evil spiritual beings. The Bible calls them angels and demons.

God works in our world primarily by His Spirit and through angels.

The Holy Spirit lives in us believers. He guides us and He convicts unbelievers.

God also works through angels. Although angels are at work about us, they are rarely seen as they do not want to distract us from Christ.

Evil spirits (fallen angels) are relatively powerless in themselves. They use two primary means to influence us: Temptation and Deception. We will look at this more in a later teaching.

Through His death and resurrection, Christ has received "all authority in heaven and on earth." (Matthew 28:18)

NOTES

"And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus. . ."

- Ephesians 2:6

What is the significance of our being "seated with Christ in the heavenly realms?"

When we apply this to our diagram, we see how the early Christians understood it.

Our Authority in Christ

We do NOT approach spiritual warfare from a position below the evil forces.

We are seated with Christ and have his full authority. We do battle from a superior position, with authority over all evil and with God's angels at our disposal.

The Christian Worldview

This is the full picture of what is going on in our personal conflict against "spiritual forces of evil in the heavenly realms." (Ephesians 6:12)

You do not need to take much time or dwell on this slide. It is included to round out the diagram.

Stand and Discuss. . .

- What stood out to you in the teaching we just received?
- What questions do you have?

Have people stand and take 3 minutes to discuss these questions with one other person:

- What stood out to you in the teaching we just received?
- What questions do you have?

Then continue with the final portion of this teaching.

NOTES

The Heart is. . .

- "Wicked above all things?" (Jeremiah 17:9)
- It is **Deceitfully** Wicked!
- What Does that mean?
- Deception is Such a Powerful Tool because the Deceived person does not know it!

This short teaching on sin helps lay a foundation for the rest of the retreat. We want people to realize the need to evaluate their life in light of God's Word. This is essential because our hearts are "deceitful."

Our hearts are not only wicked. They are DECEITFULLY wicked. That means, we trick ourselves. We hide our sins even from ourselves.

I know how to fool myself, and you know how to fool yourself!

Deception is such a powerful tool because a deceived person does not know they are deceived. Because even our hearts deceive us, we must look at our lives in the light of God's Word.

Our Nuclear Arsenal

- Divine power to tear down arguments, pretensions and to take Captive every Thought.
- God's Word has Explosive Power to Tear Down Strongholds.

God's Word gives us powerful tools to demolish the strongholds in our minds.

Sin is. . .

- Putting Ourselves on the Throne of Our Lives
- Anything in Violation of God's Word
- Genesis 3:1-8
- We Do not Need to Know About Evil
- Romans 16:19
- Be Aware of Idols of Entertainment, Materialism, Comfort, and Personal Freedom that are worshiped in our Culture.

After displaying the slide title "Sin is. . ." and before revealing the text below it, ask: "What is sin?"

Take several answers, affirming what people say. Then show the first two bullets that define sin.

Our modern culture is filled with perversity that God wants us to remain ignorant about.

It can be especially hard to see the strongholds in our own society. Things we put before God: entertainment, materialism, comfort, and personal freedom.

NOTES

The Reality

The thief comes only to steal
and kill and destroy;
I have come that they may have life,
and have it to the full.
I am the good shepherd.
The good shepherd lays down his life
for the sheep.
- Jesus (John 10:10-11)

Satan is out only to steal, kill and destroy
our lives and our loved ones.

Jesus wants to give us life to the fullest!

God's Heart

May God himself, the God of peace,
sanctify you through and through.
May your whole spirit, soul and body
be kept blameless at the coming of
our Lord Jesus Christ. The one who
calls you is faithful and he will do it.
- 1 Thessalonians 5:23-24

Because God loves us and wants us to
experience abundant life, He calls us to
total purity spiritually, emotionally, and
physically.

What Do You Want?

- Do you want Christ's total freedom?
- Write a short prayer from the heart
to Christ on the front page of your
Spiritual Freedom Inventory.

Invite people to write a short prayer on the
front page of their freedom inventory.

Assure them that this is just between them
and God, that they will not have to share
this with anyone else. There is no right
answer. They should write whatever is on
their hearts.

NOTES**Encounter God Weekend****Manual** **Jim Egli**

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1. Understanding Spiritual Warfare

> There is a battle going on out there! Are you fighting to win?

Section 5

NOTES

MANUAL	NOTES
<p>The Israelites took the land but parts of it were out of their control.</p> <p>In the same way, though we have given our life to Christ, some areas may be "out of control."</p> <p>Examples: anger, lust, fear, resentment.</p> <p>2. A stronghold is ground Satan gains in our lives through entry points.</p> <p><i>"In your anger do not sin": Do not let the sun go down while you are still angry, and do not give the devil a foothold.</i> (Ephesians 4:25-26)</p> <p><i>See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many.</i> (Hebrews 12:15)</p> <p>3. Strongholds can come from:</p> <ul style="list-style-type: none"> • Sin (Particularly habitual sin) • Unforgiveness • Occult Involvement • Generational Bondage • Traumatic Life Experiences <p>4. What is a stronghold? A hold that is strong!</p> <p>It is usually futile to try to remove spiritual oppression without dealing with the root.</p>	

We have all Authority in Christ!

Every Christian has the full authority of Christ over evil forces.

In his book *Resolving Spiritual Conflicts & Cross-Cultural Ministry*, Dr. Timothy Warner explains three worldviews:

1. In "The Dominant Worldview," God is removed from the world. People try to manipulate spiritual forces through mediums or holy men.

2. In "The Scientific Worldview," God is removed from the world. The only reality is the material world. People are on their own.

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MANUAL	NOTES
<p>3. However, in "The Biblical World-view," God is active and interested in the world. There are both good and evil spiritual beings (angels).</p>	<p>The "Biblical" Worldview</p> <p>God is active & interested in the world.</p> <p>There are both good and evil spiritual beings (angels).</p>
<p>God works through angels and by His Spirit. The Spirit guides believers and convicts unbelievers.</p>	<p>The "Biblical" Worldview</p> <p>God works through angels and by His Spirit.</p> <p>The Spirit guides believers & convicts unbelievers.</p>
<p>Fallen angels have two primary means to influence people: temptation and deception.</p>	<p>The "Biblical" Worldview</p> <p>Fallen angels have two primary means to influence people...</p>
<p>We are seated with Christ: <i>"And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus..."</i> (Ephesians 2:6)</p>	<p>The Authority of Christ</p> <p>Christ has "all authority in heaven and earth."</p>

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MANUAL	NOTES
<p>When we look at life through a Christian Worldview, we see that seated with Christ we approach spiritual warfare from a position ABOVE evil forces!</p>	
<div data-bbox="503 453 780 672"> <h3>Our Authority in Christ</h3> <p>You approach spiritual warfare from a position ABOVE evil forces!</p> </div>	
<div data-bbox="503 704 780 923"> <h3>The Christian Worldview</h3> <p>You have a winning position in spiritual warfare.</p> </div>	
<h2>Understanding Sin and Spiritual Warfare</h2> <ol style="list-style-type: none"> The heart is not only wicked above all things; it is <i>deceitfully</i> wicked! (Jeremiah 17:9) Deception is such a powerful tool because the deceived person does not know it! Our nuclear arsenal <ul style="list-style-type: none"> Divine power to tear down arguments and pretensions and to take captive every thought. God's Word has explosive power to tear down strongholds. Sin is . . . <ul style="list-style-type: none"> Putting ourselves on the throne of our lives. 	

NOTES

MANUAL	NOTES
<p>• Anything in violation of God's Word. (see Genesis 3:1-8)</p>	
<p>4. We don't need to know about evil.</p> <p><i>... but I want you to be wise about what is good, and innocent about what is evil. (Romans 16:19)</i></p>	
<p>5. Be aware of the idols of Entertainment, Materialism, Comfort, and Personal Freedom that are worshiped in our culture.</p>	
<p>The Reality</p>	
<p>1. Jesus wants the best for us, Satan wants the worst:</p> <p><i>"The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. I am the good shepherd. The good shepherd lays down his life for the sheep." (John 10:10-11)</i></p>	
<p>2. God's heart</p> <p><i>May God himself, the God of peace, sanctify you through and through.</i></p> <p><i>May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it.</i> (1 Thessalonians 5:23-24)</p>	

MANUAL

NOTES

Write a short prayer from your heart to Christ on the front page of your Spiritual Freedom Inventory.

NOTES

ADDITIONAL FREEDOM IN JESUS RESOURCES

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Anderson, Neil. *Victory Over the Darkness: Realizing the Power of Your Identity in Christ*. Ventura, CA: Regal Books, 2000.

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Johnson, David and Jeff VanVonderen. *The Subtle Power of Spiritual Abuse*. Minneapolis, MN: Bethany House Publishers, 1991.

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Wilkinson, Bruce. *Personal Holiness in Times of Temptation Course Workbook and Video*. Atlanta: Walk Thru the Bible Ministries, 1997.

MENTORING OTHERS

Holistic Small
Groups
Intensive 2

NOTES

At this time, a Seventh-day Adventist version of the Mentoring Others weekend is being developed. We recommend using TOUCH's Mentoring Another Christian guidebook.

Ralph Neighbour Jr., *A How-To Guide for Mentoring Another Christian*, Houston: TOUCH Publications, 2001, (64).

This can be purchased through the NADEI Resource Center: www.nadei.org or directly from TOUCH: www.touchusa.org.

Mentoring Another Christian

One of the values of churches with Holistic Small Groups is that of accountability, or mentoring. Every HSG member is partnered together with another person of the same gender for mentoring and prayer, or for prayer and evangelizing together. A new group member is partnered with someone who has been in the HSG for awhile, and who can mentor them through the early stages of the equipping track and their first few months of group life. If the new group member is a brand new Christian as well, they are taken through the new believer's material before moving on to the next level. This relationship does not last forever. After several months, the mentor-protégé relationship changes to that of partners ministering together, sharing their faith with unbelievers. Perhaps at this time the former protégé will become a mentor to another new group member, and so the cycle continues.

As part of the equipping track, TOUCH publishes a how-to guide for accomplishing this mentoring process. As we continue with this session, we will touch some of the highlights of this mentoring guide as an overview.

A Mentor's Lifestyle

What is a mentor? He/she is someone who supports another believer. The mentor may not be in full-time ministry, may not be a fully mature Christian, may even be a fairly new Christian. Mentoring is one's first ministry in the HSG, and is important for the spiritual growth of not only the person being mentored, but the one mentoring. Jesus modeled the mentoring relationship with His twelve disciples. The group watched how Jesus modeled living in the will of His Father, His nights of prayer, the journeys they took together, how He treated people. They also had plenty of opportunity to watch each other, contrasting their behavior with that of

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Jesus'. They were also able to learn from each other as Jesus drew out thoughts from first one and then another in discussions. And because He was with them constantly, He was able to impact them by using teachable moments.

A mentor is responsible for creating an atmosphere of spiritual growth for the protege, and is willing to sacrifice time and energy for the person.

Six Things A Mentor Does

1. A mentor listens. This means we try to get inside the other person's way of seeing the world, to understand how the other person feels. This listening is done with acceptance for the person, even if the behavior is bizarre.
2. A mentor intercedes. After listening well, and understanding the other person, you take his/her needs to God in prayer. Take to God anything that the relationship is not yet strong enough to bear, anything that is an area of need or growth.
3. A mentor models. This doesn't mean you are perfect, but are growing. Let your protege see your flaws, and watch you deal with them. The greatest gift you can give your protege is your sincere example of a fellow pilgrim who is also on the journey.
4. A mentor teaches. The goal is not to impart information, but transformation. The Biblical model is that of life-sharing, of a student constantly being with a teacher. The relaying of information took place in the context of constant information.
5. A mentor sets the pace. You will be a step ahead in areas of Christian growth. You will lead the way in being transparent in your relationship, in spending quantity and quality time with God, in witnessing to the lost.
6. A mentor involves the protege with other Christians. Expand the relationships of the person with other group and church members. Contact with others will prevent your protege from being merely an echo of yourself.

The Mentor's Ministry & Mission

Establishing a relationship with another person is always a two-way process. It is really a partnership. Together you will share each other's expectations. Some of these for you might be developing friendship, sharing significant Scriptures that have spoken to you, helping build self-confidence. A protege's expectations may include a desire to hear God speaking to them, help with painful problems which must be solved, answers to spiritual questions.

You will each make decisions about when and where to meet each week, which day and hour, other people who may be included in social times you both share, etc.

A mentor will want to meet the family and close friends of their protege. You will also want to meet, if possible, the people in the protege's life who they have patterned after.

Your mission is edification. This seems ambiguous, but involves seven steps:

1. Identifying feelings. Help your protege get in touch with their feelings by active listening and by being in touch with God as you listen.
2. Discern problems. Don't worry – if you miss something the first time around, it will come up again and again until God brings it to your attention.
3. Confront negative behaviors. Always do this in love, and with the sense that the Holy Spirit is directing you to be involved in this way. But don't be afraid to confront, either. Sometimes this is an obvious thing, like consistent failure to be with God daily. Other times it will be behaviors or attitudes that are unrecognized by the protege.
4. Explore options. Help explore ways to deal with problems, but keep away from the counseling end of things.
5. Provide information. Answer questions, or find the answers. Questions will be about the HSG, the Bible, worship, or anything else the protege comes up with.
6. Help your protege shift paradigms. Help them step out of an old lifestyle, and into the new life in Christ.
7. Demonstrate ministry activity. From the beginning, engage your protege in times of ministry to others. Visit unbelievers, share your testimony with others in your protege's presence and encourage him/her to do the same.

Remember that you are not a problem solver for your protege. You will answer questions, but you cannot solve their problems. You are there to set the pace in spiritual matters, to lead them to look to God as the Problem-Solver, the one who meets all their needs. You are working toward the protege's being able to stand on their own with God, in an interdependent relationship with others. Your relationship changes when your protege is ready to be a mentor to another new group member. At this point, the two of you are now partners in ministry!

NOTES

SHARING JESUS WITH OTHERS

Holistic Small
Group
Intensive 2

NOTES

At this time, a Seventh-day Adventist version of Sharing Jesus With Others is being developed. In the meantime we recommend using TOUCH's Touching Hearts guidebook for training on how to reach Type "A" interests.

Ralph Neighbour Jr., *Touching Hearts: Empowering You to Share Your Faith*, Houston: TOUCH Publications, 2001, (94).

This can be purchased through the NADEI Resource Center: www.nadei.org or directly from TOUCH: www.touchusa.org.

Touching Hearts

Discipling Members in Reaching "Type A" Unbelievers

A response pyramid has been developed illustrating five different awarenesses of people towards Christianity. Those individuals who we find at the top of the pyramid are ready to make a commitment for Jesus as their personal Savior. At the bottom of the pyramid are those who are not even aware of the Christian message. The bottom of the pyramid is wide, illustrating that there are more people in this world who are not aware of the Christian message than there are those ready to make a commitment.

1. The five levels are:

TYPE "B" Unbeliever

Level 5- No Awareness of the Christian message but perhaps aware of the supernatural.

Level 4- Aware but not receptive to the Christian message. Two problems: does or does not know a Christian.

Level 3- Open to the Messenger. Perhaps would be interested in becoming part of a "Free Market Group" (Interest Group, Felt Need Group, Share Group, etc.)

TYPE "A" Unbeliever

Level 2- Open to the Message. To this person one can begin giving Bible Studies, sharing the message of the plan of salvation.

Level 1- Ready for Commitment. Accepts the gospel message.

NOTES

2. We must train members to reach all levels of people because Christ died for all people.
 - ✓ First reaching Type A unbelievers
 - ✓ Then after experience, reaching Type B unbelievers
3. What percentage of your current members are well-trained in relational evangelism?
4. The Touching Hearts Training, which is produced by TOUCH Ministries USA (a church resource center) and is used around the world effectively is bringing individuals to a decision for Jesus. In this training the giving of the gospel in a relational way is the goal of each presenter. The training begins with:
 - A. Touching Hearts Weekend. Individuals who have been discipled through the equipping materials and weekends, have been baptized, and are active group members will team up with another accountability partner and attend the weekend seminar on John 3:16.
 1. Discovering Type A individuals. During the weekend, which begins Friday evening participants will develop their own list of friends, relatives, neighbors, and associates, and discover how many Type A individuals they actually know.
 - a. People who are willing to attend a celebration or a special group meeting.
 - b. People who already believe in God, accept the Bible, understand that Jesus is the Son of God, and have some awareness of Scripture facts.
 - c. People who may already have a church membership somewhere, but are inactive, or desire to grow into a deeper knowledge of Scriptures and walk with God.
 - d. They are searching for something.
 - e. They may not have all the "pieces of the puzzle" in place as far as Christian knowledge is concerned.
 - f. Bible Study or explaining the plan of salvation are appropriate activities to do with them.
 2. Sharing their witness. Participants will develop ways to give personal testimonies concerning how Christ has helped them in their life. They will learn how to be a witness under any and all circumstances.

NOTES

3. Sharing John 3:16. After sharing their testimonies with their partners and others, participants will now learn how to give the gospel presentation while drawing a simple illustration for a visual aid. This will be practiced several times until each person can give the presentation without any hesitation. Other points in sharing Christ, probing for responsiveness, and drawing in the net is taught during the weekend. How to handle excuses using probing principles and when to give investigative Bible Studies that help bring individuals to decisions are also taught.

4. Practice session. (Show video of John 3:16).

B. Daily Growth Guides.

1. Following Touching Hearts Weekend, the participants go through five daily growth guides per week for five weeks. Each day the individual spends about 10 minutes a day on the guides. These guides help to shape values to effectively reach Type "A" unbelievers. With each daily growth guide there is a response session where they are to write in their own personal response. This enhances the learning curve as they retain the knowledge and values daily.
2. Each week participants are to meet with their ministry partner who went through the weekend training with them, and review the material that was covered the previous week. The goal is that each will win one lost soul within the year and one unbeliever each year from then on.
3. In the daily growth guides they will have chances to continue practicing the John 3:16 diagram. There are five Scriptures that they will put to memory during the five week, that will help add to their presentation

C. Visiting Type "A" Unbelievers

1. During the five weeks and the weeks to follow, each participant and their ministry partner will visit together their lists of individuals they developed during the weekend training.
2. At each visit they are watching for an opening to share the gospel presentation and or begin investigative Bible studies.
3. Ministry will continue visitation every week visiting everyone

NOTES

on their lists and making more than one visit with each individual. This is prime time and says to the unbeliever, "We care about you!"

D. Sharing with their Group

1. One of the exciting experiences ministry partners will have in the group is that they will be able to practice the John 3:16 presentation at every group meeting for the next several weeks. This helps them become confident and also gives those who have not gone through the training something to look forward to in the future.
2. During the weeks the ministry team is contacting their Type "A" unbelievers, their group is to be kept informed about their ministry. In this way the group will know just how to pray for the work you are doing. The partners are an extension of their group and are ministering under the group's prayer intercession.
5. Once a person has won a Type "A" unbeliever to Christ, the unbeliever is invited to join their group. The leader and the assigned sponsor (which could be you) then makes a visit with *Welcome to Your New Life* and a copy of *Your Journey Guide* and the new believer begins the equipping track. These Touching Hearts participants have now produced a child for the Kingdom of God and have become parents in their Spiritual journey. They are now ready to be equipped to reach Type "B" unbelievers.

Instructions: Write over the diagram as it is explained to you.

TALK IT OVER

At which of the PYRAMID LEVELS would it be possible to:

- _____ Study the Bible together?
- _____ Share your conversion testimony?
- _____ Go on a biking or hiking excursion?
- _____ Invite a friend to attend a Celebration?
- _____ Invite a friend to pray to receive Christ?
- _____ Spend time developing a friendship?
- _____ Meet family members?

FREE MARKET GROUPS

Holistic Small
Groups
Intensive 2

NOTES

Free Market Groups

Free market groups can be used to reach Type "B" interests. These groups are used to build relationships before inviting others to a holistic small group or church.

Models Practiced By:

Seventh-day Adventist Churches:

Longview Seventh-day Adventist, Longview, Washington

Non-Adventist Churches

New Life Church, Colorado Springs, Colorado, Tim Haggard

Willow Creek Community, South Barrington, Illinois, Bill Hybels

Books:

Small Groups for the End-time. Kurt Johnson, 1997, Review & Herald

Think Big. Think Small Groups. David Cox, 1998, South England Conference of Seventh-day Adventists

Starting (& Ending) A Small Group. Dan Williams, 1996, InterVarsity Press

How To Build A Small Group Ministry. Neal F. McBride, 1995, Navpress

How to Lead Small Groups. Neal F. McBride, 1990, Navpress

Main Resources Used:

Serendipity Seminars throughout the country

Serendipity Catalog

1-800-525-9563

www.serendipityhouse.com

Review and Herald Publishing Association

55 West Oak Ridge Drive

Hagerstown, MD 21740-7390

Phone: 301-393-3000

Adventist Book Center: 800-765-6955

Pacific Press Publishing Association

PO Box 5353

Nampa, ID 83653-5353

Phone: 208-465-2500

Adventist Book Center: 800-765-6955

NOTES

Definition:

- Number of people not limited; based on leader's ability and people's interest
- Emphasis given to meeting people's needs or interests; multitude of topics available in the group
- People choose the group they want to attend, based on relationship, interest, need
- Clear starting/stopping points; people know level of commitment up front
- The best groups survive, the weaker groups dissolve
- High appeal to entrepreneurs, teachers, and people who have a full schedules
- Obvious starting/stopping point. People know what they are committing to
- Focus on meeting felt needs; gives appealing interest point to get together
- Leaders express their gifts in areas that are appealing to them, increasing leadership availability pool

Disadvantages:

- More risk for leaders to teach heresy or to go contrary to church beliefs
- Increase in administration due to stopping and starting points, and number of choices
- Can lead to the promoting of superficial short term relationships

Small Group Definitions**How Are Relationships Built?**

People join group because of similar interests or felt needs.

Relationships might be short term but have the potential to become long term.

How Is Discipleship Done?

People disciplined by joining a group that meets a specific felt need.

Individual's choice to decide which group to be part of.

How Is Evangelism Done?

Because of the variety of the groups and the short-term time commitment, members are encouraged to invite an unbelieving friend to a group that they know would have an appeal.

How Is Multiplication Done?

Each person is encouraged to bring a friend. The beginning of a new segment of groups causes a natural multiplication.

Number of People In A Group

At least three and can grow as large as the need demands.

Commitment For Group Members

All the groups have a specific starting and stopping point.

What Is It's Fundamental Premise?

People join small groups primarily because of a felt need.

Unique Features

Year is broken into segments where the groups run. People sign up for group and each segment is based on their felt need or interest.

KINDS OF GROUPS

1. Relationship-Oriented Groups

Group's primary focus: spiritual and/or social relationships among members. Meeting format is a secondary issue. Emphasis placed on group identity, relationship dynamics, and the processes necessary to bring these about. Terms often used: "growth group," "caring group," "fellowship group," or "covenant group."

Key Characteristics:

- Relationships are the key focus.
- "Process" has priority over content.
- Heavy emphasis on group dynamics.
- Many formats or applications are possible.
- A common "main-path" option.

Examples:

- Assimilation Groups - Helps visitors and new members fit into church identity and fellowship.
- Growth Groups - Assists Christians in developing their spiritual lives.
- Recreational Groups - Facilitates spending leisure time in a purposeful manner.

Resources

101 Birth Stage Bible Study by Serendipity (7-13-Week Topical Courses for beginning groups)

- For starting a small group program in your church, to reach out to people not into heavy-duty Bible study. Designed for group building.
- Each session has two options for Bible study - A Gospel study and an Epistle study. Gospel study is basic, "entry-level" study with multiple-choice questions. Epistle study is designed for deeper study featuring inductive, open-ended flow questions.

NOTES

- Seeker-friendly and interactive.
- *Subject Core Values*

✓ Family	✓ Stressed Out
✓ Marriage	✓ Wholeness
✓ Relationships	✓ Gifts & Calling
✓ Assessment	✓ Beliefs
	✓ Jesus

Prayer Country: A Tour Guide to the Wonders of Prayer

Author: Dorothy Eaton Watts

Description: Ever feel as if your prayer life has fallen into a rut? That you're just mechanically going through the motions of devotions? If so, this book could well mark the beginning of a radical transformation in how you communicate with God. Each chapter has activities easily adapted for small groups or individual use. Pacific Press.

Bible Studies for Busy Women / Estudios Biblicos para la Mujer de Hoy

Author: Adris Stenbakken, Carole Ferch-Johnson

This series of fourteen Bible studies is designed to encourage and nurture the Adventist woman and those who want to know more about the Christian way of life. For individual or small group study, these guides explore themes of salvation, prayer, spiritual growth, relationships, self-worth, integrity, managing emotions, coping with worry, mentoring, and more. Included are fellowship activities, topic-specific prayer activities, and easy guidelines to help you get a small group started and keep it running smoothly. Pacific Press.

30 Days to a More Powerful Prayer Life

Author: Joe Engelkeimer

Description: This book is a great resource for small groups, prayer meetings, and individual devotions. Use it to prepare your church for evangelism. Pacific Press.

Bring Back the Glory

Author: Randy Maxwell

Description: This book is a call to seek and possess the revival of true godliness we so desperately need. This is a must-read book. A study guide is included in the book. Great resource to use for prayer meeting or small groups. ISBN: 0816317887. Pacific Press.

Sensing His Presence, Hearing His Voice

Author: Carrol Johnson Shewmake

Description: Explains how to hear and recognize the voice of God. Shares how to have a continual sense of His presence. Ideal for individual or small group study. Written by the author of *Practical Pointers to Personal Prayer* and *Sanctuary Secrets to Personal Prayer*. Review & Herald.

Face to Face with Jesus

Author: Kurt Johnson

Face to Face is an easy-to-read Bible study guide on the life of Christ. Great to use for personal study, small groups, Sabbath school, prayer meeting, etc.

Topics include: Jesus—Why He Came, Jesus—Who He Is?, Jesus—The Early Years, Jesus—His Ministry Begins, and more. In all there are 13 chapters that

can be used as separate studies. ISBN: 0828013624. Review & Herald.

Out of the Pit

Author: Larry L. Lichtenwalter

Description: Drawing from the life of Joseph, Larry Lichtenwalter shows how we can escape the pits of betrayal, discouragement, resentment, rejection, sexual temptation, compromise, and the enticing traps of power and prosperity. Ideal for small groups, Sabbath school, prayer meetings.

ISBN: 0828014329. Review & Herald.

Prayer Works

Author: Kurt Johnson

Description: A deeply spiritual exploration of prayer in study guide format. Perfect for individual or small groups study. Review & Herald.

Coming Together

Dan Linrud, Diane Forsyth, Bill Ashlock and Delcy Kuhlman. Leader's Guide by Curtis Rittenour

Center For Creative Ministry, PO Box 23200, Lincoln, NE 68542-3200

AdventSource: 800-328-0525

Description: The leader's guide accompanies the four books in the Coming Together program (Experiencing God through Scripture, Prayer, Contemplation, and Spiritual Mentoring). Designed for small groups leaders who desire to explore with friends a closer walk with Jesus. Coming Together is a group approach to spiritual renewal. It's all about starting a Spiritual Formation Group whose members seek to find intimacy with God in community. Perfect for personal study, prayer meeting, or small groups. 13 lessons in each book.

Life in the Son

Author: Mark Finley

Description: A life-changing exploration of John's gospel. Self study text is designed for personal or small group use, no teacher's manual necessary. (24 lessons or may be completed in 12 sessions.) Good for new member class.

Seminars Unlimited, PO Box 66, Keene, TX 76059-0066

Toll-Free: 800-982-3344

Zondervan's Bible Study Resource Center

Description: *Knowing God* Series and *Fruit of the Spirit* Series. Thirty-two topical Bible study guides perfect for small groups adult Sabbath school classes and personal devotions. *Knowing God* Series c.1994; *Fruit of the Spirit* Series c.1991. Six lessons in each book; each lesson is independent; study questions that stimulate thinking and discussion; each study focuses on one or two passages of scripture.

Zondervan, 5300 Patterson Avenue SE, Grand Rapids, MI 49530

Zondervan: 800-876-7335

Small-Group Leader's Guide Volume III — Doug Fields, the Author of Purpose-Driven® Youth Ministry, and Brett Eastman, Coauthor of Doing Life Together — DVD Video

Joy — Phyllis J. Le Peau

Love — Peter Scazzero

Games — Youth Specialties

Peace — Jack Kuhatschek

Devotion — Mike Yaconelli

Kindness — Phyllis J. Le Peau

Patience — Stephen Eyre

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Gentleness — Phyllis J. Le Peau

Overcoming — Bill Hybels — Softcover

Faithfulness — Jacalyn Eyre — Softcover

Self-Control — Jack Kuhatschek — Softcover

Tough Topics — Jim Aitkins — Softcover

... and many others

Zondervan, 5300 Patterson Avenue SE, Grand Rapids, MI 49530

Zondervan: 800-876-7335

Change Your Life Biblically

Jesus Christ Prison Ministry, PO Box 893, Yucaipa, CA 92399

These Bible studies were written for the express purpose of bringing people into contact with the Bible. They take a person through the complete Bible using 2 Peter 1:5-8 as the basis for exploring the many biblical topics. *Change Your Life Biblically* was written by one who spent seven years behind bars. It will change your life. The three volume set is available in workbook format and also at their website under "Bible Studies." (www.jcpm.com)

Creative Bible Studies for Young Adults

Author: Denny Rydberg

Group Publishing, Inc., PO Box 481, Loveland, CO 80539-0481

Here are 20 faith-stretching Bible studies especially for 18- to 35-year-olds.

These five four-week studies fit into young adults' schedules...and address their day-to-day needs. Plus you'll get photocopiable handouts...simple and clear preparation suggestions...timesaving Scripture background information...and easy-to-follow study plans. Topics include: Stress, sexuality, success, God's will, spiritual growth. ISBN: 0931529999

Experiencing God

Author: Henry T. Blackaby, Claude V. King

Description: *Experiencing God* challenges Christians to experience the fullness of a life lived in a fellowship with the loving, personal God. This book shows you how to deepen your own personal relationship with God and discover your special place in His kingdom. Great resource for small group study. ISBN: 0805401970

Broadman & Holman Publishers, 127 Ninth Avenue North, Nashville, TN 37234

Adventist Book Center: 800-765-6955

Fun Friend-Making Activities for Adult Groups

Author: Karen Dockrey

Description: While most books for small adult groups simply offer lessons with little or no focus on group relationships, this book provides adult-appropriate relationship-building activities and a plan for developing and deepening relationships within a group thus giving leaders both the tools and the blueprint for transforming strangers into close, caring friends. Icebreakers are generally five to fifteen minutes long, Camaraderie-Builders run fifteen to twenty-five minutes in length, and Friend-Makers will usually fill the majority of an hour-long meeting which allows groups to supplement their regular meetings with a relationship-building activity or to devote their entire meeting to some relationship-oriented issue. ISBN: 0764420119

Group Publishing, Inc., PO Box 481, Loveland, CO 80539-0481

Phone: 970-669-3836

2. Content-Oriented Groups

Main reason for meeting is study or discussion of a Biblical passage or topic. Interpersonal relationships are merely assumed. Little if any time spent on dealing with group dynamics. Primary focus is content.

Key Characteristics:

- Focus is on information, ideas, and/or intellectual data.
- Relationships are important, but at best a secondary concern.
- Becoming a group - group development - isn't usually discussed.
- Many formats or applications are possible.
- A common "main-path" option.

Examples:

- Bible Studies - To systematically study God's Word.
- Discussion Groups - To provide a forum for discussing relevant issues.

Resources

201 Growth Stage Bible Study by Serendipity (12-, 13-, and 26- Week Courses for deeper study - with no homework.)

- Bible study with no homework
- Contains its own compact reference library. Word definitions, historical backgrounds, running commentary to keep text in context and add depth to group discussion.
- *Subjects:*

✓ Discipleship (Life of Christ)	✓ Wisdom (Parables of Christ)
✓ Endurance (Philippians)	✓ Supernatural (Parables of Christ)
✓ Freedom (Galatians)	✓ Challenge (Sermon on the Mount)
✓ Faithfulness (I John)	✓ Excellence (Romans)
✓ Leadership (1&2 Timothy)	✓ Integrity (I Corinthians)
✓ Performance (James)	✓ Hope (Revelation)
✓ Perseverance (I Peter)	✓ Gospel (Mark)
✓ Teamwork (Ephesians)	

301 Develop Stage Bible Study by Serendipity (13-week courses combining personal and group study).

- For those who desire heavy-duty Bible study; homework option.
- Assignment to complete before group meeting, uses latest techniques in inductive Bible study.
- Sharing questions for group meeting, using latest inductive techniques.

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- Leadership training. Goal: new leaders, new groups.
- Mission component of group is the focus, challenges group to see needs of church and people not in a group.
- Subjects:

✓ John (The Test of Faith)	✓ Life of Christ (Behold the Man)
✓ James (Walking the Talk)	✓ Parables (Virtual Reality)
✓ Ephesians (Our riches in Christ)	✓ Philippians (Joy Under Stress)
✓ Miracles (Signs & Wonders)	✓ Sermon On The Mount (Examining Your life)

Discoveries in Partnership / Study Guide

Author: Thurman C. Petty, Jr.

Description: Acquaint yourself with the five fundamental principles of Christian stewardship. Also available is a new study guide designed for personal use or for a small group setting. Pacific Press.

Rock-solid Living in a Run-amok World

Author: David Smith

Description: With warmth and wit Rock-solid Living explores timeless truths from 1 Corinthians to show how we can reflect Jesus in a couldn't-care-less culture and tackle today's challenges from a Christian perspective. Ideal for small groups and prayer meetings. ISBN: 0828013411. Review & Herald.

Interactive Bible Study Guides

Author: Lee J. Gugliotto

Description: Step-by-step workbooks with daily and weekly worksheets for personal study and small groups. Paper, 3-hole punch.

Jude Study Guide (adult)

Jude Study Guide (kids)

Acts Study Guide

Galatians Study Guide

Daniel Study Guide (coming soon)

Empower Ministries, PO Box 60429, Reno, NV 89506-0429

Phone: 775-750-9783

3. Need-Oriented Groups

Primary reason is common need. Meets together for common support and understanding. Group members' attitudes and actions say, "I understand your struggle; I've been there myself."

Key Characteristics:

- Focus on meeting specific interpersonal and intrapersonal needs.
- Supporting relationships are important.
- Multiple formats or applications possible.
- A common "specialty-path" option.
- Especially effective as "outreach" ministries to the community.

Examples:

- Recovery Groups - Assists in maintaining recovery from addictive habits and/or lifestyles (Alcoholics Anonymous, co-dependency, overeating,

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sexual addiction, drugs, etc.)

- Support Groups - Assists those who have suffered significant difficulties (divorce, cancer, losing a spouse or family member, rape, job loss, etc.)
- Self-Help Groups - Aids in developing healthy spiritual, psychological, social habits/skills (spiritual disciplines, public speaking, assertiveness training)
- Group counseling - Deals with personal issues that require the guidance of a professionally trained group facilitator (severe cases of above issues)

Resources

Felt Need Series by Serendipity (7-13 Week Topical Courses with or without videos)

- Every session begins with an ice-breaker to move class into small groups to get acquainted before seeing video.
- After video, class returns to small group for response to video, using handout of discussion questions.
- Bible Study addresses the same issue as the video. Handout is discussion questions for Bible passage.
- Subjects:
 - ✓ 12 Steps (*The Path to Wholeness*)
 - ✓ Dealing With Grief & Loss (*Hope in the Midst of Pain*)
 - ✓ Divorce Recovery: (*Picking Up the Pieces*)
 - ✓ Healthy Relationships: (*Living Within Defined Boundaries*)
 - ✓ Marriage Enrichment (*Making a Good Marriage Better*)
 - ✓ Parenting Adolescents: (*Easing the Way to Adulthood*)
 - ✓ Stress Management: (*Finding the Balance*)
 - ✓ Blended Families (*Yours, Mine Ours*)

Dynamic Living: How to Take Charge of Your Health

Author: Hans Diehl, DrHSc, MPH & Aileen Ludington, MD

Description: Drs. Aileen Ludington and Hans Diehl provide cutting-edge information on nutrition; reversing and normalizing health conditions; weight loss; and more. Ideal for prayer meetings, health seminars, and small groups.

Available in Spanish. Review & Herald.

Peace is an Inside Job

Author: Kurt Johnson

Description: A packet of Bible study guides for personal or small group study. Complete set of 6 lessons includes:

1. Stress—Who Needs It?
 2. Fear Is Not a Laughing Matter.
 3. Don't Worry—Be Happy!
 4. Coping With Guilt.
 5. Grief: Power to Cope.
 6. Steps to Peace With God.
- Review & Herald.

Families at Worship

Author: Millie & John Youngberg, Alice Lowe

Description: This is a seminar for assisting and teaching families to have a closer daily walk with God and to experience the blessings of family worship. The primary intent of these seminar materials is to provide for a six-part series

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of meetings on family worship, the target audience envisioned being adults. However, the materials may also be used by individuals for personal study and devotional growth or by small groups. Materials include transparency masters, handouts, and two audio cassettes. AdventSource.

The Feminine Journey: Understanding the Biblical Stages of a Woman's Life

Author: Cynthia and Robert Hicks

Description: Perfect for individual or small group use, this discussion guide explores six Hebrew and Greek terms for "woman" that shed light on the many different characteristics, opportunities, and challenges of each stage of womanhood. The authors propose that a woman's true identity is found in who she is as an individual designed by her creator—and that may look different at the various stages of her life. ISBN: 0891098305

NavPress Publishing, PO Box 35001, Colorado Springs, CO 1994

Phone: 719-548-9222

Dangers Men Face

Author: Jerry White

Description: In *Dangers Men Face*, Jerry White identifies five subtle dangers men face and offers strategies for safely traveling around them. From the loss of identity sparked by a family or career crisis to the discouraging entrapment of sexual sin, this encouraging resource will help you recognize these dangers and equip you to meet and overcome the challenges that lie ahead. (Questions for small-group discussion included.)

NavPress Publishing, PO Box 35007, Colorado Springs, CO 80935

Phone: 800-366-7788

Money, Possessions, and Eternity

Author: Randy Alcorn

Description: This is a practical and comprehensive biblical study about money and possessions. This writing comes from a pastor's painstaking study and broad experience. Excellent for small group study.

Tyndale House Publishers, PO Box 80, Wheaton, IL 60189-0080

Phone: 630-668-8300

When Chronic Illness Enters Your Life

Author: Lisa Copen, Director

Description: Focusing on the feelings, fears and your faith, these five bible studies will help those who suffer from chronic illness and pain. Great for personal use or small group study.

Rest Ministries, Inc., PO Box 502886, San Diego, CA 92150

888-751-7378

Biblical Financial Study Collegiate Edition - Teacher's Guide

Description: The Biblical Financial Study Collegiate Teacher's Edition may be taught in either a college classroom or a small groups study. This Teacher's Guide contains everything the teacher needs to lead the class.

Crown Ministries Inc., 530 Crown Oak Centre Drive, Longwood, FL 32750-6758

Crown Ministries Inc: 407-331-6000

Everywoman

Author: Celia Lamberton Hiob

Description: *Everywoman* is an 8 1/2 x 11" manual that reveals the love of God through encounters with women of the Bible. The 12 chapters cover a wide range of relational topics including "Faith" "New Birth" "Abuse" "Love for Husbands" and more! Each chapter has "Personal Response" & "Relationship

Skills" designed for group activity. There are guidelines for beginning and conducting small groups that can bring nurturing & renewal to women of every age, culture, or religion.

Creation Enterprises International, PO Box 274, Siloam Springs, AR 72761
Creation Enterprises: 800-522-4234

Family Life HomeBuilders Couples Series

Author: Dennis Rainey, General Editor

Description: The HomeBuilders Couples Series is a series of small-group Bible studies for married couples to help facilitate Christian growth, communication, and intimacy in marriage. Available are: Building Your Marriage; Building Teamwork in you Marriage; Building Your Mate's Self-Esteem; Resolving Conflict In Your Marriage; Mastering Money In Your Marriage; Growing Together In Christ.

Gospel Light; Regal Books, 2300 Knoll Drive, Ventura, CA 93003

Gospel Light: 800-235-3415

The Purpose-Driven Life

Rick Warren helps readers to discover, develop, and fulfill God's purpose for their lives. A groundbreaking manifesto on the meaning of life: The most basic question everyone faces in life is Why am I here? What is my purpose? Self-help books suggest that people should look within, at their own desires and dreams, but Rick Warren says the starting place must be with God and his eternal purposes for each life. Real meaning and significance comes from understanding and fulfilling God's purposes for putting us on earth. ISBN: 0-310-20571-9

Zondervan, 5300 Patterson Avenue SE, Grand Rapids, MI 49530

Zondervan: 800-876-7335

Living a Purpose-Full Life : What Happens when You Say Yes to God

Author: Jan Johnson

Description: Jan Johnson writes to the heart of where women live with Living a Purpose-Full Life. With thorough research and thoughtful writing, Johnson manages to dig to the depths of the issues that women everywhere wrestle with. At the close of each chapter, questions are included to ponder or discuss as well as suggested prayer topics and scriptures to contemplate. Great for small groups or individual use. ISBN: 1578560489

Waterbrook Press, 5446 N Academy Boulevard Suite 200, Colorado Springs, CO 80918, Phone: 719-590-4999

Grief Recovery by Larry Yeagley. AdventSource.

Developing Divorce Recovery Ministry: A How-to Manual. David C. Cook, 850 N. Grove Avenue, Elgin, IL 60120. 800-323-7543.

Encouraging One Another: Support Groups and How to Organize Them in Your Church by Calvin Thomsen. AdventSource, 5040 Prescott Ave., Lincoln, NE 68506. 800-328-0525.

By the Power of God's Love by Dr. Walter C. Thompson. Creation Enterprises International, P.O. Box 274, Siloam Springs, AR 72761.

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4. Task-Oriented Groups

"Doing" groups. Purpose is to accomplish a defined task, job, assignment. Relationships are secondary, usually not discussed unless a problem arises. Group members may not even view themselves as being a group. Committees, planning groups, and evangelism groups are usually task-oriented.

Key Characteristics:

- Group shares a defined task
- Relationships are important, but at best a secondary concern
- Members may or may not see themselves as a group
- Multiple formats are possible
- A common "specialty-path" option
- Especially effective as "ministry" groups within a local church

Examples:

- Leadership Groups - Motivates, equips, encourages future leaders
- Service Groups - Cooperatively accomplishes a designated ministry (youth, home and foreign missions, nursing home, rescue mission, etc.)
- Advocacy Groups - Undertakes a cause (pro-life, Bible distribution, anti-drug, family life, etc.)

ESL: Creating a Quality English as a Second Language Program

Author: Susan E. Burke

Teaching someone English can be a vital link to your community! Your church can open doors of employment, education, the gospel. This step-by-step guide for churches to start an ESL program is written at a 3rd grade to 5th grade reading level. Interesting topics, life stories, Bible studies, and answers to faith questions that motivate adult new readers.

CRC Publications, 2850 Kalamazoo Avenue SE, Grand Rapids, MI 49560

Other Resources:

Inter-Varsity Press

P.O. Box 1400, Downers Grove, IL 60515

630-734-4000, www.intervarsitypress.com

Inter-Varsity has many small group guides. Topics on New Testament, Old Testament, Bible Characters, and miscellaneous topics.

Willow Creek Association

P.O. Box 3188, Barrington, Illinois 60011-3188

847-765-0070, www.willowcreek.com

Willow Creek has several small group resources ranging from tough questions people ask, to how to grow spiritually, to Biblical topics.

AdventSource

5040 Prescott Avenue, Lincoln, NE 68506-5431

800-328-0525, www.adventsource.org

Group Leader Training

One of the greatest strategies you learn as a church pastor or leader of many groups is that of multiplying leaders, not groups. If you focus on multiplying groups, soon you will find yourself running short of leaders. Focus on training leaders, and the groups will multiply.

You cannot have too many trained leaders because the unsuspected always happens. A leader may move out of town and have to be replaced. After leading a group for a few years, a leader may ask for a year's break, needing a replacement. Every time a group multiplies, additional leaders are needed not only for the new groups, but to also replace those who move into Zone Supervisor Leadership. It is a good idea to have three or more leader apprentices in each group. Remember that every group member is a potential leader. In time the goal should be to move individuals into leadership within two to three years according to their completion of equipping materials and commitment to group life and ministry.

Where do we begin once we have those who are ready to take a look at leadership in group life? There are three steps through which a potential group leader goes.

- I. Being selected as a potential Group Leader for training.
 - A. Zone Pastors, Zone Supervisors, and Group Leaders prayerfully work together in selecting potential Group Leaders for training.
 1. All potential Group Leaders and spouses will be personally interviewed.
 2. The group should pray together over the decision for a potential Group Leader to go into training.
 3. The final commitment to serve as a group leader will not be made until the close of the Future Group Leader Weekend.
 - B. Commitments made as different aspects of training is completed.
 1. Commitment sheets are signed at the close of the Future Group Leader weekend that will commit the person to six months of internship.

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2. If at the end of that time, it is obvious the Lord is affirming this person's ministry, a two year commitment for service and official appointment as a Group Leader will be made.

II. Cell Group Leader Training Weekend (Resource: *Cell Group Leader Training*, M. Scott Boren and Don Tillman, TOUCH Outreach Ministries, Houston, Texas USA. May be purchased through NADEL.)

A. Purpose and importance of holding a Cell Group Leader Weekend:

1. It gives a comprehensive presentation of the church's vision and ministry goals given by senior church leadership.
2. It addresses the importance of the Group Leader calling to both the potential leaders and their spouses, if married.
2. It provides valuable interaction between the staff and potential group leaders.
3. It allows the potential leaders and their spouses to look at the lifestyle of group leadership, before they leap.
4. Gives an accurate picture of what group leadership will mean.
5. Offers the zone pastors an opportunity to get acquainted and build relationships with each potential group leader and evaluate the readiness of each potential leader.
6. Participants will complete the first session of the *Cell Group Leader Training* materials.
7. Participants will process the *Journey Guide for Cell Group Leaders* in a small group setting.
8. Participants will make a commitment to God to allow Him to shape and use them as group leaders.

B. The Zone Pastor(s) listens, evaluates, and questions the candidates during the weekend training. He is in prayer as he facilitates. Different types of possible questions can be asked or comments made:

1. Unawareness. The person is "in the dark" and is trying to learn what is involved. Example: "Wow! This takes a lot of time, doesn't it? Can I work this into my schedule?"
2. Awareness. The person is "in the dark" and is trying to learn what is involved. Example: "How can I get out of some of the jobs at the church so I can do this well from the start?"
3. Willingness to receive. The person is thinking through the ministry opportunities and is making mental plans to do it. Example: "I can see that there will be less channel surfing in my life from now on!"

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- C. The Weekend Training can be done several ways
1. The retreat followed by seven weeks of training
 2. Eight weeks of training with no retreat
 3. Five weeks of training plus three monthly follow-up sessions
 4. Two-day retreat
 5. One-day seminar

D. Overview of the Two-day Weekend Training

First day, 5:00 - 9:45 p.m.

5:00 Registration & Settle In

6:00 Evening Meal

7:00 Worship

7:20 Icebreaker

Have participants break into groups of three and complete the following statement: "I am at this training because..."

7:25 Introduce Vision Presentation speaker (senior or staff pastor)

7:30 Vision Presentation

Use this time to present a well-prepared overview of your church's history, the vision God as given you, the goals and ambitions you have, and the strategies you are using to achieve them. (You can use the *Cell Church Revolution*, a ten-minute video, to demonstrate how groups are impacting the church in North America). Be personal and be motivating. Explain to trainees the role that they will play in the overall vision accomplishment. Close the session with a time for questions and answers.

8:15 Break

8:45 Testimonies: "My experience as a group leader"

Arrange in advance for several current group leaders from your church to share a 10-minute testimony arising out of their experiences leading a group. These testimonies should be humorous, uplifting, and victorious in nature, but should not de-emphasize the difficulties involved in group leadership. If you are training your first group of leaders, consider inviting an experienced group leader or pastor from another holistic small group-based church to address your group.

9:15 Pass out copies of the Cell Group Leader Training: Participant's Guide. Review the Guide and the upcoming weeks of training. Briefly overview the plan for tomorrow.

9:45 Break into groups of three for a closing time of prayer.

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Second Day, 7:00 a.m. - 6:20 p.m.

- 7:00 Morning Devotions
- 8:00 Breakfast
- 9:00 Worship
- 9:20 Icebreaker -- Have participants break into groups of three and share the answer to the following question with one another: "I went to sleep last night at [time] because..." After 5 minutes, call the groups back together.
- 9:25 Introduce trainer for morning's session
- 9:30 Teach Session 1: Preparing Your Heart for Group Leadership from *Cell Group Leadership Training*
- 11:00 *Journey Guide for Cell Group Leaders* -- Give each trainee a copy of the *Journey Guide for Cell Group Leaders*. Instruct them as follows to: Find a quiet spot and spend the next hour filling out the *Guide*. Be as honest as possible. The intent is not to catch you in your faults, but to help you see clearly where you are so you can move with confidence where God wants to take you. (You must start from where you are to go where you need to be.) Be prepared to review your *Journey Guide* experience in a small group later in the day, and, in greater detail, with a trusted advisor/mentor following the retreat.

Afternoon

- 12:00 Lunch
- 1:00 Recreation/Free Time
- 3:00 *Journey Guide for Cell Group Leaders*
Strategically place retreat participants into groups of three or four to discuss their Journey Guide entries. If possible, place members of the same group together. Photocopy the discussion guide on page 25 and distribute copies to participants.

Note: These small group discussions around the Journey Guide for Cell group Leaders can be powerful experiences. Try to have at least one person seasoned in ministering to others in each group. Be prepared to join and help in a group if called upon.

Your leader trainees will need to process the *Journey Guide for Cell Group Leaders* further upon returning home. In this case, the processing is in the form of a Journey Guide interview, conducted by the trainee's supervisor or mentor. Part 3 of this Trainer's Guide contains instructions for facilitating such an interview.

Evening

5:00 Dinner

6:00 Worship

6:20 *Journey Guide for Cell Group Leaders*

Facilitate a large group discussion, encouraging participants to describe feelings, insights, discoveries, etc. they experienced while filling out and discussing their *Journey Guides for Cell Group Leaders*.

Encourage discussion by asking:

- ✦ What was it like to complete the *Journey Guide for Cell Group Leaders*?
- ✦ Was it easy? Difficult? Why?
- ✦ What was it like to discuss your Journey Guide entries with someone else? Easy? Difficult? Why?
- ✦ What emotions did you experience throughout the process? What is the next step for you?

Encourage trainees to allow the Journey Guide to be just that -- a journey guide. Encourage them to allow God to grow them from where they are now to where they need to be as they mature as leaders.

Note: Through the Journey Guide process, some participants may decide that group leadership is not for them. You will need to approach them with wisdom, discernment, and prayer. Just because a person's past is marred by sin does not mean he cannot serve God as a group leader, and serve very well. Some past experiences or revealed character traits, however, may disqualify a potential leader. In every case, the Journey Guide is intended to reveal "growing edges" for those filling it out. Identifying these growing edges is rarely fun, but it is critical to do, especially when placing a person into a position of spiritual leadership.

7:00 Commitment Time

Spend a short time reflecting on Ezekiel 34:16 (see end of Session 1, *Cell Group Leader Training*). Use the passage to highlight the role group leaders are committing to.

- ✦ It does not carry the weight of the entire congregation, as with the church's pastoral staff.
- ✦ It does carry the weight of investing a significant part of one's life into the spiritual development of a small group of people under the guidance and assistance of the church's pastoral staff.

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Invite trainees to make a personal and public commitment to allow God to shape them into an "Ezekiel 34:16 Group Leader." Make available a large piece of newsprint and colored markers. Invite trainees to add their names to the newsprint signifying that commitment. You, as the leader, should sign first, followed by other group leaders or supervisors that are present. (This piece of newsprint can be used as backdrop your church's next worship celebration as those making these commitments are formally introduced to the church.)

- 7:45 Conclusion: Remind trainees of the next group leader training session's time and location. Close by offering a prayer of blessing over all those who attended the retreat.

III. Eight Week Training for Potential Group Leaders (Resource: *Cell Group Leader Intern Training*, M. Scott Boren and Don Tillman, TOUCH Ministries, Houston. May be purchased through NADEL.)

Each training session is estimated to be about 90 minutes long. Following are the topics that are taught, practiced, and discussed during the weekly training. At each training session practical assignments of the ice breaker and worship are given to a different potential group leader and then evaluated. Following are the different topics covered over nine weeks of training.

Lesson 1 - **Preparing Your Heart for Group Leadership**

Lesson 2 - **Getting a Meeting Off the Ground**

Lesson 3 - **How to Facilitate Ministry in the Group Meeting**

Lesson 4 - **Practicing Transparent Communication in a Meeting**

Lesson 5 - **Life Outside the Group Meeting.**

Lesson 6 - **Reaching Out to Unbelievers**

Lesson 7 - **Walking Together Through the Stages of Group Life**

Lesson 8 - **Reforming Groups by Producing Leaders**

IV. "John Wesley and George Whitefield were famous preachers... Most believe that George Whitefield was a better preacher than Wesley. Benjamin Franklin once calculated that Whitefield could easily preach to a crowd of 30,000 people (without a microphone!). Whitefield probably even recorded more decisions than Wesley because of the huge crowds he attracted."

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“At the end of his life George Whitefield said this: ‘My brother Wesley acted wisely – the souls that were awakened under his ministry he joined in class, and thus preserved the fruits of his labor. This I neglected, and my people are a rope of sand.’” *Leadership Explosion: Multiplying Cell Group Leaders to Reap The Harvest*, by Joel Comiskey, TOUCH Publications, Houston, Texas.

Wesley created a system that produced leaders, while Whitefield only produced conversions.

The following pages are samples from the first chapter of the *Cell Group Leader Training*, M. Scott Boren and Don Tillman, TOUCH Outreach Ministries, Houston, Texas USA. This may be purchased through the NADEI Resource Center: www.nadei.org or directly from TOUCH: www.touchusa.org.

Session I

Preparing Your Heart for Cell Group Leadership

Session I

Preparing Your Heart for
Cell Group Leadership

Ready:

- Prepare yourself for this session so that you can stand in front of the trainees with complete confidence that cell/small group ministry will work in your church. Because this is the first session, you will want to exhibit enthusiasm for the ministry of small groups in your church.
- Make sure that you understand the nature of a group that lives out Upward, Inward, Outward, Forward. Work through the Recommended Reading at the end of Session 1 in the Participant's Guide. The book *Home Cell Group Explosion* will provide further background for your teaching of this session.
- Keep in mind the small group experiences of the people you are training. This will help you communicate the nature of a UIOF Cell Group. For instance, if many people have experienced home Bible studies in the past, you can illustrate how those kinds of groups fall short of the call of the Great Commandment and the Great Commission.
- This training is entitled *Cell Group Leader Training* and throughout this training the words 'cell group' are used. These words are not magical. It does not matter what you call your groups. In fact, churches have called their groups by various names including:
 - Small Groups
 - Life Groups
 - Lift Groups
 - Touch Groups
 - Hope Groups
 - Community Groups
 - Shepherd Groups

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If you do not call your groups "cell groups" you may need to explain that the words are generic, and may be used to describe the groups in your church. Do not focus on what you call your groups. Titles do not transform lives. Instead, this training focuses on the values or the lifestyle that the members of your groups embrace. These values are summarized in the four elements Upward, Inward, Outward, Forward. If your groups are embodying these four elements, it does not matter what you call the group.

- Secure copies of the book *How to Lead a Great Cell Group Meeting* by Joel Comiskey to distribute at the end of this session. Couples can share this resource.
- Secure copies of *Cell Group Leader Training Participant's Guide*. Each person needs a personal copy of this tool.

Aim — In this session people will:

- Understand the nature of a holistic small group.
- Discover how the Great Commandment and the Great Commission impact the nature of an effective small group.
- Compare the heart of a shepherd to the heart of a hired hand.
- Learn ways to prepare their hearts for effective leadership of holistic cell groups.

Fire:

- Distribute the copies of the *Participant's Guide* as people arrive.
 - If you teach the entire session, it will take 90 minutes.
 - If plan to teach this session in 60 minutes, skip the following sections, which are marked with an *:
- Biblical Foundations for Holistic Cell Groups*, page 32
 - The Heart of an Effective Leader*, page 38
 - The Characteristics of Shepherds*, page 40
 - Small Group Activity*, page 40
 - Large Group Activity*, page 44
- Remember that the purpose of these training sessions is to train your people, not preach to them. (Do not neglect the processing activities that are designed to facilitate interactive learning.)
 - Maintain your focus on the holistic nature of effective small groups — as expressed in the four elements, Upward, Inward, Outward, Forward.

Participant's Guide — page 9

Multiple Kinds of Small Groups

3 minutes

Personal Activity

- There are multiple kinds of small groups.
- Check the various kinds of groups that you have experienced.

PERSONAL ACTIVITY

This session opens with an activity, which demonstrates that participation in small groups is not a new phenomenon. In fact, even if this is the first group of leaders you are training, you will find that almost 100% of the trainees will have participated in at least one of these kinds of groups.

Check the types of groups you have participated in.

Pause

Raise your hand if you checked off at least one group. Two. Three. Four. Etc. Many people have been a part of multiple groups at the same time. Has this been the case for someone?

Small groups are not a new concept in the church. Jesus did small groups. So did Paul, which is illustrated by the Scripture on the opposite page. Martin Luther wanted to do them. John Wesley viewed them as the most important part of the churches he planted. Today, cell groups are flourishing in churches around the world.

Participant's Guide — page 10

8 minutes

Effective Cell Groups are Holistic

- A group of 4-15 people.

Some cell groups work while others fall short. Those that work best have a common characteristic: they are holistic. They seek to involve people and touch people at a relational level that impacts the entire Christian life, not just one part. Here is a working definition for a cell group that works:

NOTES

Preparing Your Heart for Cell Group Leadership

Multiple Kinds of Small Groups

PERSONAL ACTIVITY

Check the various kinds of groups that you have experienced.

- ☐ Task Groups
- ☐ Mission Groups
- ☐ Choir Groups
- ☐ Bible Study Groups
- ☐ Worship Groups
- ☐ Fellowship Groups
- ☐ Discipleship Groups
- ☐ Care Groups
- ☐ Recovery Groups
- ☐ Evangelism Groups
- ☐ Leadership Development Groups
- ☐ Intercessory Prayer Groups
- ☐ Sports Groups
- ☐ Sunday School Groups
- ☐ Altar Ministry Groups

9

Cell Group Leader Training

Effective Cell Groups are Holistic

- A group of 4-15 people.
- Members gather weekly for scheduled meetings.
- Members support one another through unscheduled, life-giving interaction.
- Members reach out to the hurting world.
- New leaders are mentored and released.
- Group multiplication is a goal.

"No Christian can grow strong and stand the pressures of this life unless he is surrounded by a small group of people who minister to him and build him up in the faith." — Chuck Colson

Biblical Foundation for Holistic Cell Groups

- Great Commandment
 - Upward — Love God
 - Inward — Love People
- Great Commission
 - Outward — Preach the Gospel
 - Forward — Make Disciples

10

Communication Lines

$$N \times N - N = CL$$

$$2 \times 2 - 2 = 2$$

$$3 \times 3 - 3 = 6$$

$$10 \times 10 - 10 = 90$$

$$15 \times 15 - 15 = 210$$

- A group of 4-15 people.

This is a general framework to illustrate that cell groups are small groups. To illustrate the importance of their being small, let's look at this equation.

N = Number of people in a group

CL = Communication Lines

$$N \times N - N = CL$$

$$2 \times 2 - 2 = 2$$

$$3 \times 3 - 3 = 6$$

$$10 \times 10 - 10 = 90$$

$$15 \times 15 - 15 = 210$$

When there are 2 people in a group, there are 2 communication lines.

When there are 3, the communication lines increase to 6.

When there are 10 people, there are 90 communication lines!

When 15 people arrive, there are 210 communication lines.

Effective Cell Groups are Holistic

- A group of 4-15 people.
- Members gather weekly for scheduled meetings.
- Members support through unscheduled, life-giving interaction.
- Members reach out to the hurting world.
- New leaders are mentored and released.
- Group multiplication is a goal.

- Members gather weekly for scheduled meetings.

This may seem obvious to some, and legalistic to others. This statement is meant to clarify that attending a weekly meeting is important because it serves as a point of connection. Some churches have tried bi-weekly meetings. This is better than nothing, but research has shown that bi-weekly meetings do not stimulate community life as effectively as weekly meetings.

These meetings should be held away from the church campus, which more naturally facilitates relationships and reaching out to unbelievers. By stating that cell groups meet off campus, this differentiates them from Sunday School classes, training classes, task groups, or Bible studies that meet at the church building. These groups have their place, but they are not cell groups by definition.

8 minutes

Biblical Foundation for Holistic Cell Groups

- Great Commandment
 - Upward
 - Inward
- Great Commission
 - Outward
 - Forward

Jesus on the Cross

- Members support one another through unscheduled, life-giving interaction.
Weekly meetings do not make a life-giving group. Love, support, prayer, and mutual edification do.
- Members reach out to the hurting world.
Holistic groups help people reach out to others who need Jesus.
- New leaders are mentored and released.
The experience of group life naturally develops people for ministry.
- Group multiplication is a goal.
Holistic groups have the ultimate goal of increasing God's Kingdom by birthing new groups.

Teaching

Biblical Foundation for Holistic Cell Groups*

The above definition of a holistic group can be summarized with the words Upward, Inward, Outward, Forward. When a group embodies these components, it will be effective. It will see miracles.

The first two, Upward and Inward, are derived from the Great Commission, and the second two, Outward and Forward, from the Great Commandment. Many try to create small groups that separate one of these four elements from the others, such as prayer groups. These unbalanced groups set up false expectations because it is impossible to fully participate in prayer with others unless the people in a group are loving one another, loving the lost, and making disciples. Besides, who would argue that a Christian can choose the Outward component and ignore the other three or that a church can say it will only focus on Inward at the expense of the others. Just as churches and individuals much be balanced so should cell groups.

The story of Jesus on the cross is an easy way to remember these four components. Jesus demonstrated each relational component as he died on the cross. First, he related Upward to the Father as he prayed to His Father and for others. Second, he related Inward to the thief on His right. This thief asked Jesus to remember him and immediately Jesus included him in the family of God. This man did not have to do anything special to attain inclusion. Third, Jesus related

Outward as he loved the thief on the left. Even though the thief mocked him, Jesus still loved him. Forth, Jesus related Forward to some of His future leaders: John, Jesus' mother, His aunt, Mary Clopas, and Mary Magdalene. John was the only leader of renown. The others must have been silent leaders in the early church or they would not have been included in the Gospels for future generations to read. The success of a church and of cell group is dependent upon these silent leaders.

The focus of the cross is always upon Jesus. Upward, Inward, Outward and Forward are only possible when the group maintains a clear view of Jesus and what He is doing. Without Him, there is no purpose for the cross. Without him, there is no purpose for your cell group.

Note: The cross illustration can be drawn on a napkin to communicate the vision and the purpose of the holistic cell group.

Participant's Guide — page 11

4 minutes

Teaching

Why the Great Commandment and the Great Commission?

Every cell group is on a journey. Like a car, an effective group runs on four wheels.

Cell Group Journey

Upward

When a group fails to focus on God through prayer, intercession and worship, it will lose its Upward wheel, causing the car to veer to the right and stall out in a ditch.

Outward as he loved the thief on the left. Even though the thief mocked him, Jesus still loved him. Forth, Jesus related Forward to some of His future leaders: John, Jesus' mother, His aunt, Mary Clopas, and Mary Magdalene. John was the only leader of renown. The others must have been silent leaders in the early church or they would not have been included in the Gospels for future generations to read. The success of a church and of cell group is dependent upon these silent leaders.

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Participant's Guide — page 11

4 minutes

Teaching

Why the Great Commandment and the Great Commission?

Every cell group is on a journey. Like a car, an effective group runs on four wheels.

Cell Group Journey

Upward

When a group fails to focus on God through prayer, intercession and worship, it will lose its Upward wheel, causing the car to veer to the right and stall out in a ditch.

10 minutes

The Heart of an Effective Leader

- The call of the heart
 - Not a job
- Heart of a shepherd (John 10:11-15)

The Heart of a Shepherd

SHEPHERD	HIRED HAND
Cares to point of sacrifice	Quits when it gets tough
Knows sheep personally	Knows sheep as a flock
Intimate relationship with God	In it for personal advancement
Heart for the sheep	Just doing the job

Teaching

The Heart of an Effective Leader*

Cell leadership is not a job; it is a call of the heart.

If you are going through this training because it seems like a good thing, or because your pastor wants you to, or because you feel guilty for not doing enough, then please reevaluate why you are here.

There is a major difference between a person who is called and someone who is doing a job. Jesus illustrated this difference in John 10:11-15 as he compared the actions of a shepherd with the actions of a hired hand.

Note: At this point, highlight the differences between the shepherd and the hired hand.

SHEPHERD	HIRED HAND
Cares to point of sacrifice	Quits when it gets tough
Knows sheep personally	Knows sheep as a flock
Intimate relationship with God	In it for personal advancement
Heart for the sheep	Just doing the job

Shepherds have a heart for the sheep. This is necessary because sheep need a shepherd. No other farm animal needs tending like sheep. They are the only animals that needs shearing annually. If they are left unshorn, they will fall over from the weight when wet, and then they will eventually die because they cannot turn themselves over. Sheep cannot defend themselves. They are afraid of running water; therefore, shepherds must lead sheep by "still waters." They need a shepherd, one they can trust with their lives.

The Characteristics of Shepherds

- A shepherd has a flock.
- A shepherd leads.
- A shepherd gets close to sheep.
- Cell group leadership is about getting close to people.

The Characteristics of Shepherds*

- A shepherd has a flock.

A flock is the mark of a shepherd. A leader is defined by the fact that people follow him. As John Maxwell says, "A leader with no one following him is just going for a walk."

- A shepherd leads.

He goes first. He does not drive his sheep. Dr. Lynn Anderson tells the story of a trip to Israel where he was leading a tour and sharing about the caring leadership of shepherds. As the bus drove down the road, he looked out the window and saw a man driving a flock of sheep. Furious, he stopped the bus. Walking toward the man, he asked him why a shepherd would drive the sheep. The man responded, "I am not a shepherd: I am a butcher."

Participant's Guide — page 13

- A shepherd gets close to sheep.

Sheep are not the cleanest animals in the world. Imagine the smell and filth of three inches of matted wool after a long winter. It is impossible to care for sheep without smelling like them.

- Cell group leadership is about getting close to people.

Leaders must get close enough to earn the right to care for them, to speak into their lives and to walk them through their pains and victories.

8 minutes

SMALL GROUP ACTIVITY *

Instruct the participants to get into groups of four or five people. Make sure to tell them that they will get 8 minutes to discuss these questions.

Small Group Activity

- Share why you have chosen to attend this training.
- What do you hope to learn through this training?

NOTES

Cell Group Leader Training

The Heart of an Effective Leader

- The call of the heart!
- Not a job!
- Heart of a shepherd (John 10:11-15)

SHEPHERD	HIRED HAND
Cares to point of sacrifice	Quits when it gets tough
Knows sheep personally	Knows sheep as a flock
Intimate relationship to God	In it for personal advancement
Heart for the sheep	Just doing the job

- Shepherds are not:
 - Super-Christians
 - Bible teachers
 - Pastors

The Characteristics of Shepherds

- A shepherd has a flock.
- A shepherd leads.
- They do not drive

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- A shepherd gets close to the sheep.

"How do you get sheep small on you when you don't teach them — except for a handshake and some quick words in the elite Sunday morning?" — Lynne Anderson

- Cell group leadership is about getting close to people.

Share why you have chosen to attend this training.

What do you hope to learn through this training?

Preparing Your Heart for the Great Commandment

"Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself."
— Matthew 22:37-39

13

10 minutes

Preparing Your Heart for the Great Commandment

"Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself."

— Matthew 22:37-39

Teaching

Preparing Your Heart for the Great Commandment

Read Matthew 22:37-39.

Participant's Guide — page 14

Upward — Love God

- Passion for intimacy with God.
- How to prepare your Upward life.

Upward — Love God

In order for a group to embody the commission of Upward and Inward, cell leaders must first embody the commission themselves.

- First, they must have a passion for intimacy with God.

This passion for God stimulates ministry. Out of this passion comes love for the sheep. Without it, leaders often feel the need to minister out of performance, guilt, or compulsion. Groups don't work when this happens.

If your passion for God is waning, get alone with God and seek His presence and His fullness.

- How to prepare your Upward life.

Focus on the Lord before the cell meetings. Don't get caught in the trap of worrying about what will happen in the meeting, asking yourself if you are prepared. Don't focus on the questions, who will attend, or if everything is ready. Focus on Christ.

Fasting helps to focus your energy on seeking God as you submit your physical desire to the Lord.

Pray over the location before the meeting.

Inward — Love One Another

- Love for people.
- How to prepare your Inward life.

Inward — Love One Another

- Love for people.

It is impossible to participate in the ministry of God without loving people. If you lead great meetings where people share deep insights, if you teach the Word revealing truth, if you sacrifice time and energy for the sake of your group, but you have not love, you have nothing.

People require love in order to feel safe enough to embrace transformation. Jesus spent his entire ministry loving the outcasts, those who felt they had no place in God's eyes.

Illustration: "If God had a refrigerator, your picture would be on it."

The cell group should be an environment where people feel safe, safe enough to risk sharing who they are. Cell group leaders play a key role in facilitating this environment.

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- How to prepare your Inward life.

A safe place is created by God. Leaders open the door for God to come in. This is done through prayer. As you pray for those in your group, love will grow for them. You will discover how to intercede and minister to them. As you hear the Lord, you can begin to speak encouragement into the lives of your members.

Note: This is a good place to insert a personal illustration about how your attitude toward a person changed as you started praying for him or her.

5 minutes

LARGE GROUP ACTIVITY *

Large Group Activity

- List ways that group members can show love to one another.

Ask the group to contribute to a list of practical ways to show love to other people in a group. Record the list on a whiteboard or flipchart.

NOTES

Cell Group Leader Training

Upward — Love God

- Passion for intimacy with God
- Cell group ministry flows out of love for God.
- Groups don't work well when leaders lead out of:
 - Performance
 - Guilt
 - Compulsion
- Your regular time with the Lord dictates whether you will minister out of your own abilities (the flesh) or out of the fullness of God (the Spirit).
- How to prepare your Upward life:
 - Spend the last 30 minutes to an hour before the cell meeting praying, worshipping, and interceding for group members.
 - Fast.
 - Pray over the location of the meeting before people arrive.

Inward — Love One Another

- Love for people
- People need love to enter into transformation.

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- God extends His love to create a safe place for those who don't know love.
- When you pray for your cell members, God will reveal how to love them.

"Thus this spiritual love will speak to Christ about a brother more than to a brother about Christ. It knows that the most direct way to others is always through prayer to Christ and that love of others is wholly dependent upon the truth in Christ." — Dietrich Bonhoeffer

- How to prepare your Inward life:
 - Pray daily for your group members.
 - Let God transform your heart for them.
 - Listen to God's Word for them.
 - Share what you hear God saying.

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10 minutes

Preparing Your Heart for the Great Commission

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the earth."

— Matthew 28:19-20

Teaching

Preparing Your Heart for the Great Commission

Read aloud Matthew 28:19-20.

Outward — Penetrate the Lost World

- Cell groups depend upon a "go" strategy.
- Group leaders lead people to "go" through:
- How to prepare your Outward life.

Outward — Penetrate the Lost World

- Cell groups depend upon a "go" strategy.
Groups take the good news of Jesus Christ to people. They do not expect people to "come and see." They go to neighborhoods, subdivisions, office buildings, coffee shops. They go where people live.
- Group leaders lead people to "go."
 Sometimes, groups need a little stimulation to reach out to people outside the group. These are some basic ways that a leader can lead people to touch the lives of hurting people.
- How to prepare your Outward life.
 Many leaders in the church know few unbelievers on a friendship basis because they are so busy "doing" church stuff. Begin by asking the Lord to give you compassion for the lost. Then pray regularly for specific lost people. Ask God to direct you to an unbeliever with whom you can become a good friend.

NOTES

Cell Group Leader Training

Preparing Your Heart for the Great Commission

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." — Matthew 28:19-20

Outward — Penetrate the Lost World

- Cell groups depend upon a "go" strategy.
 - They do not rely on "come and see" methods.
 - They take the message to hurting people.
- Group leaders lead people to "go" through:
 - Service
 - Missions
 - Sacrifice
 - An open-door policy
 - Building relationships with unbelievers
 - Inviting new people
 - An "Empty Chair"
- How to prepare your Outward life:
 - Ask God for compassion for the lost.
 - Pray for the lost.
 - Befriend a lost person.

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Forward — Mobilize Disciples

- Forward takes place through:
- The future of cell group ministry depends upon future leaders.
- How to prepare your Forward life.

Forward — Mobilize Disciples

- Forward takes place through three means:
 - 1) the discipling of new believers
 - 2) the mentoring of new leaders
 - 3) the launching of new groups.
- The future of your cell group ministry depends upon the development of future leaders.
If you do not mentor future leaders, it will be impossible to start new groups. It will also require you, as the leader, to do everything in the cell group. This will cause leader burn-out.
- How to prepare your Forward life.
Delegate practical tasks in the cell group. Involve others in the set up, organization, and networking.

Start praying now that God will raise up new leaders.

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15 minutes

SMALL GROUP ACTIVITY**Small Group Activity**

- Where did you mark the "X" on page 11?
- Why do you think your group struggled with that component?
- What can you do differently to change your next group?

Instruct participants to gather back into groups of four or five to discuss the three questions on page 18. Inform them that they will have about 15 minutes to share their responses.

"Ask the Lord of the harvest, therefore, to send out workers into his harvest field" — Matthew 9:38

- *Leading From the Heart: A Group Leader's Guide to a Passionate Ministry* by Michael Mack.

5 minutes

Recommended Reading

- *How to Lead a Great Cell Group Meeting* by Joel Comiskey, Introduction, Chapter 1.
- *Leading From the Heart: A Group Leader's Guide to a Passionate Ministry* by Michael Mack.

Closing

Gather the entire group back together. Encourage them by telling them that you see great potential in their future leadership of groups or they would not be at this training.

Pass out copies of *How to Lead a Great Cell Group Meeting*, and tell them to read the introduction and chapter one as a supplement to this session's training.

For those who are interns in current cell groups: Have them turn to Appendix B on page 136. Tell them that these are practicums that will help them practice in their groups what they have learned from this training. Point out that the first practicum is to meditate every day on Ezekiel 34:1-6, which is quoted on page 19 of the *Participant's Guide*.

For those who are part of a Prototype or Pilot group: Instruct them to meet in their cell groups, and work through the activities found in the lesson for this week.

Close with prayer.

NOTES

Cell Group Leader Training

SHORT-TERM ACTIVITY

Where did you mark the "X" on page 11?

Why do you think your group struggled with that component?

What can you do differently to change your next group?

Recommended Reading

- *How to Lead a Great Cell Group Meeting* by Joel Comiskey, Introduction, Chapter 1.
- *Leading From the Heart: A Group Leader's Guide to a Passionate Ministry* by Michael Mack.

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Appendix B

Practicum 1

- Read Ezekiel 34:1-6 quoted on page 19. Meditate on it every day this week.
- Think about:
 - What is the calling of a shepherd?
 - How do you feel about this calling?
 - Spend time each day praying for the heart of a shepherd.

Practicum 2

- Lead the worship in your group this week.
- Prepare by meeting with your cell group leader to pray for the meeting and to choose the way to lead worship.
- Get feedback from your cell group leader; discuss how the worship time went.
 - What was one thing that went well?
 - What could you have done better?

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CHURCH-WIDE HARVEST EVENTS

Holistic Small
Groups
Intensive 2

NOTES

Church-Wide Harvest Events

Friendship Evangelism in a church based on Holistic Small Groups happens because of the Biblical truth that every member is a minister. Through teams of two, with the promise of the Holy Spirit, there is a divine synergy that penetrates type "A" unbelievers in the world for Christ. Once a Christian has won another person to Christ, then they are ready to work with a team of three using Free Market Groups, reaching out to type "B" unbelievers, those who usually don't know their true need is Christ.

Now add to these exciting efforts of different teams reaching out to the lost, the church using "harvest events," and you have a church that is moving on all fronts, using total evangelism. This is why churches based on HSG's are the fastest growing churches throughout the world today, penetrating mankind with every strategy.

Harvest events are special events, usually held on a weekend, that introduce Christ to the unbelievers. Follow-up is done by inviting individuals who have made a decision to follow Christ to a Group and beginning them on the equipping track.

Holidays are good times to attract people, and harvest events are usually held around these times. For instance, in the United States such holidays could be Christmas, Easter, and the Fourth of July. Topics that could be used are: The Birth of Christ, The Resurrection of Christ, and Freedom in Christ. Why would people come to such events in their already busy schedules? Remember the church based on HSG is all about relationships. The group members are constantly connecting with people and building relationships. In today's society, people are starving for community. The church-at-large is only helping its people reap the harvest. The sign of a mature HSG structure is the schedule of ongoing harvest events that results in decisions for Christ.

A. Major Church-Wide Harvest Events

1. In addition to the above there needs to be at least one major church-wide harvest event held each year by the whole church. These should be planned to maximize involvement. This event should involve at least one person from the church for every ten people you plan to attract to the harvest event. The groups are to be prepared to actively participate in the harvest event in every

NOTES

possible way. Develop as many tasks as possible to involve people. Group members and groups can be involved in the following ways:

- a. Musicians: bands, orchestras, drama groups, etc.
- b. Counselors: prepare them by conducting Encountering God Weekends in advance of the event.
- c. Ushers: use more than you need to build the percentage of involvement.
- d. Prayer Warriors: have them begin to fast and pray one day a week for three months prior to the event.
- e. Greeters: prepare name tags to identify them at the entrance doors.
- f. Technicians: have volunteer crews using teens or young adults at assist in the moving of props, microphones, etc.
- g. Carpark Teams: use flashlights, use teams to help guide cars to parking spots.
- h. Food Support Teams: arrange for food to be served to either the performers and/or to the people attending the event.

2. Major Harvest Events for Churches With HSG's.

- a. Daniel - Revelation Seminar.
- b. Angels Seminar.
- c. Evangelistic Crusade.

B. Special Church Wide Harvest Events.

1. Again these one to three weekend night events should involve as many of the church members as possible. Every group should be involved with responsibilities for the weekend event, from preparation, to the event itself, to follow-up.
2. Special Harvest Events for Churches With HSG's.
 - a. Come Celebrate Christmas (or Easter). These are usually musical-drama events that draw large crowds of people when well done. Plan on repeating the production for two or three evenings. New resources come out every year in major Christian book stores with musical scores, narration, and tapes of the music for actual performance and/or practice. Remember that the church is not just entertaining the community but giving an invitation to accept and follow Christ. Decision cards may be used as well as a call to come forward in making a decision for Christ.
 - b. Experiencing True Freedom. (A Forth of July Event) A three night event sharing who Jesus is.

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- c. Summer Holiday Camping Excursion. The church holds a church-wide camping event where members invite their friends and neighbors. On Sabbath a Christ-centered message is given with an invitation to dedicate one's life to Christ. Again, groups follow up on such events in order not to lose any for the harvest.
- d. Winter Holiday Retreat. The church holds a church-wide retreat at a youth camp where lodging and warmth are furnished. Group members invite their friends and neighbors. Group activities in the snow always builds community. Again, as above, a Christ-centered message should be given on Sabbath with an invitation to dedicate one's life to Christ. Follow-up includes inviting the special guests to become part of a group.

C. Special District/Zone Events

1. Zones are made up of three to five groups depending upon the church structure. Districts are made up of areas outlined geographically involving two to five zones. The following events could be run by either a Zone or a District.
2. Special Harvest Events for Zones and/or Districts.
 - a. Home Made Ice Cream Social. A District or Zone can get together at a park with two or more ice cream making machines. Different groups can rotate each Sunday afternoon establishing a Christian presence among the residents. After a couple of weeks you will find that people will come out and help turn the crank, even bringing bananas and peaches for the mix. One group prayer-walked their neighborhood, invited their neighbors to an ice cream social, and ended up with two new families who started attending their group.
 - b. Foods Of The World. People love food. Especially popular are food fairs where different kinds of international foods are being sampled. This event will attract a lot of people, especially when all the foods are vegetarian. With each dish furnish a card showing the recipe and a Bible promise. A booth should be established where names can be dropped in a box for several drawings. Prizes could include cookbooks, and booklets of stories of Christians. Cards can be handed out with personal invitations to come visit a group of Christians who meet weekly for fellowship and study.

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- c. Valentine Party. Special preparations for a Valentine's party would include "ice breakers," decorations, etc. Couples sit around tables in groups of six, sharing how they met, fell in love, etc. Towards the close, the leader (or someone they choose ahead of time) may share about the qualities of Christian love and fidelity. An invitation to follow Christ and to attend the group meetings would be offered at the close.
- d. National Holiday Party. National holidays always attracts people. It is a chance for barbecues, fun and games. This can be tied in with the group attending parades and fireworks.

D. HSG Group Events

1. "Mini-Harvest Events" will make a group come alive with vision for what can be done to win lost people to the Lord. If a group is on a yearly cycle it should plan on two or three mini-harvest events a year.
2. Ideas for Special Harvest Events for Groups.
 - a. Lighthouse Evening. Today one of the many hobbies that people have is visiting Lighthouses. Invite people who have an interest in lighthouses, bringing their best photos of lighthouses to share. Stories can be told of their most exciting visit. Show a video of certain lighthouses. Plan special trips to visit lighthouses. Have refreshments and when the time is right give a testimony of Jesus being the Light of the world inviting others to attend group night.
 - b. Game Night Followed with a Harvest Event Meeting. Plan on an evening of games among neighbors and friends. Some groups have even chosen a Sunday afternoon for this event. Have fun, eat food, and get better acquainted with neighbors and friends. Follow-up this event by inviting the visitors to come join you in two weeks for your group's group meeting. This is a special meeting where singing and a couple of testimonies are given by group members. The evening ends with a prayer and an invitation to accept Christ. Follow-up is necessary for those who attended the group and gave their lives to Christ. Detailed planning is given in a booklet, "Are You Fishing with a Net?" By Randall G. Neighbour.

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- c. **Monthly Birthday Parties.** Have a party, someone's birthday! This gives a special reason for the group to have a party. The birthday party should always be at the group member's home who is having a birthday. The purpose is to invite the birthday person's friends to the party so that group members can get acquainted with them. The birthday party can even be for an unbeliever, which would make a special impact of thoughtfulness of the group that sponsors the party.
- d. **Weekly Prayer Walks.** A great summer afternoon activity for groups. Prayer walk a certain neighborhood for several weeks, getting acquainted with the residents. After a few weeks go house-to-house hanging out door hangers that share with the people that you have been praying over their neighborhood asking God to bless them. The door hanger should also give an invitation for them to write out their prayer request. The following week pick up the card and offer prayer for those who request. This event will open up new doors of friendships that can be developed over the weeks to come and invitations to the group can be given.
- e. **Celebrations at the close of Free Market Groups.** It is recommended that groups sponsor at least one Free Market Group annually. At the close of the ten- (or so) week sessions, a special "Celebration" is conducted. Each person in the group invites two friends. Those from the group who have sponsored the gathering will invite all the other members of the group to participate. This activity can often lead to a harvest of people so contacted.

God Honors Preparation!

In the new paradigm, planning and preparation are tools for constructing effective harvest times. Your group can follow the preparation outlined in "Are You Fishing with a Net?" or you can use the material to spark your own plans. God bless as you and your church move into total harvesting.

NOTES

THE WORSHIP EXPERIENCE

Holistic Small
Groups
Intensive 2

NOTES

The Worship Experience

"Fear God, and give glory to Him, for the hour of His judgment is come. And worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

Introduction:

- ♦ As Adventists, we are privileged to understand worship because of our unique emphasis on having a clear picture of God:
 - ☆ When we see God as the Most High God, the Sovereign Ruler of the universe, He who has control of worlds and eons past, present, and future, we can only come before Him in praise and awe of His omniscience, omnipotence, and His determination to save our sinful planet.
 - ☆ When we see God as the Most Nigh God, our Comforter, our Guide, our Shepherd, the one who is willing to walk by our side, sharing our life, we can only bow before Him in gratitude and worship for all He means to us in our everyday life.
- ♦ Worship is an action on the part of created beings that acknowledges God's sovereignty as Lord and Savior, supreme Ruler of the universe.
- ♦ Worship recognizes our dependance on the God who walks with us in everyday life.
- ♦ Worship acknowledges God's mighty acts of salvation in our personal and corporate history -- His deeds.
- ♦ Worship flows from an understanding of God's involvement in our lives both individually and corporately.
- ♦ When we come into worship, we focus solely on God, not only intellectually acknowledging His goodness, but also sensing His presence and responding with our emotions.

Worship must be "*an authentic experience, an encounter with God that has life-changing results.*" (Robert Webber, *Worship Leader*, March/April, 2000, p. 12.)

"The true worship of God comes as an act (or actions) in response to God's Person, in reflection on His works, in the rapture of knowing Him and being known by Him. True worship is deliberate. True worship is purposeful." (Ronald B. Allen, *Worship Leader*, March/April, 2000, p. 10.)

NOTES

1. Group Worship Time

- A. The group worship time is to lead us into the presence of God. In the flow of our weekly group meetings, we have left the week behind us, have bonded as a group, and now can enter corporately and very intentionally into God's presence.
- B. The focus of worship should be totally on God, not on ourselves or any member of the group. This is the time we are giving ourselves as a gift to God. The flow is from us as a body, to God.
- C. A good time frame for worship would be 15-20 minutes.

2. Corporate Worship

Meaningful corporate worship comes as a result of two things:

- A. Our own rich, private relationship with God, regular devotional time with God in which the only purpose is to nourish ourselves in God's presence, hear His voice through His Word and through the Holy Spirit, and let God work with us on a very deep level.
- B. Needs of nurture, Bible study, and fellowship are met in the group – through sharing and living in community with others we experience His presence, love, and healing in our lives, creating in us the desire to praise Him and share what He has done with the world.

3. Praise and WorshipA. Worship is:

- 1. A response to God for His Mighty Acts for us corporately and individually
- 2. Adoration directed towards God for who He is -- Creator, Redeemer, Sanctifier, Lord . . .
- 3. Praise and thanksgiving to God for His Mighty Acts in our lives
- 4. A heart response of love to God
- 5. The pouring out of our inner selves to God
- 6. Glorifying God with our whole being because of His Mighty Acts to us
- 7. A life lived out for God in response to His Mighty Acts for us

B. Praise is:

- 1. Adoration/thanksgiving to God for who He is and for His Mighty Acts in our lives
- 2. Dynamic, energetic, vocal, often louder than "worship"
- 3. A weapon for spiritual warfare, for winning victories in our lives
- 5. A preparation for worship, to bring our minds into focus
- 6. Worship, as it is a heart response to God

4. Posture

In Biblical times many postures for praise and worship were used. Singing, expressions of joy on the face reflecting the experience in the heart, kneeling, bowing the head, lifting the head to God, clapping, shouting, lifting the hands, prostration, and even dancing, were used at one time or another. People expressed with their bodies their feelings of joy in the Lord. These were spontaneous acts of praise, and can be appropriate in the small group as well as the celebration time.

5. Group Worship

Although songs are what we mostly think of when we think of worship, singing is only one avenue of leading us into God's presence. Confession is very much worship-focused as it prepares our hearts for entering God's presence, Scripture can certainly bring us into God's presence, direct prayer to God is certainly praise and worship. Creativity keeps worship fresh and alive week after week. For longer worship times, try praying through the Lord's Prayer or a Psalm, or (for visual people) praying through the sanctuary.

Worship time in the group, as well as in corporate worship, is especially meaningful when everyone has been worshipping God on their own during the week.

"We must live for Christ minute by minute, hour by hour, and day by day; then Christ will dwell in us, and when we meet together, His love will be in our hearts, welling up like a spring in the desert, refreshing all, and making those who are ready to perish, eager to drink of the waters of life." 5T 609

6. Samples of Group Worship

1. Communion with God, and Reflection on a selected topic. Quiet, less exuberant singing. Focus on being in God's presence and on listening. Group members, including children, then share what they hear God speaking to their lives personally.
2. A time of silent, personal confession. During the silent prayer, children can be coached to move quietly about the group, putting their hand on each adult's shoulder or arm, and saying a silent prayer for that person before moving on to the next person.
3. Celebration, with more music and more exuberant. Emphasis on what God has done in the group's history and in individual lives of those in the group. Children can use tamborines and other simple instruments during the singing.
4. Body Life, with conversational prayer centered on a Psalm, or bringing needs of the group to God. Group shares what God is doing in their lives, less singing. Encourage children to share, and to participate in the prayer time.

NOTES

7. Elements of a Spirit-filled Corporate Worship Service

A. A Heart Preparation

1. Coming into God's presence with heart in tune with Him, ready to bow at His feet and express to Him our love and devotion.
2. Willingness to be real in the presence of God, emotions and all.
3. Receptiveness for an encounter with the living God.
4. Seeing God for who He is -- the King of the universe, the High and Lifted Up One, Majestic, Awesome . . .

B. Music

1. Songs of experience (hymns & contemporary -- ex: *I'm Trading My Sorrow, Redeemed How I Love To Proclaim It*)
2. Songs of joy (Ex: *Victory Song, You Are Worthy Of My Praise, Joyful, Joyful, We Adore Thee*)
3. Songs of faith and trust (Ex: *I Lift Your Name, A Shield About Me, You Are My All In All*)
4. Majestic, bright and cheery, lively and upbeat (Ex: *God Is Great, Awesome God, Shout To The Lord*)
5. Soft and meditative (Ex: *Here I Am To Worship, O Lord, You're Beautiful, I Stand In Awe*)
6. Songs that acknowledge our own need (Ex: *Breathe, Create In Me A Clean Heart, Purify Me*)
7. Songs of Dedication (Ex: *I Give You My Heart, I Lay Me Down, Holiness*)

C. Testimonies and sharing

1. Joys, sorrow, challenges, tasks

D. Prayer

1. People praying on behalf of the congregation
2. The altar of prayer
 - A. People presenting their special requests and their loving dedication to God
3. Participatory, vocal

E. Preaching

1. Spirit-filled
2. Exposition of Scripture

Early Adventist Worship

NOTES

The following are statements from Ellen White, beginning early in her ministry and ending just six years before she died. Italics supplied.

- A. "But God will have a people on the earth that will not be so cold and dead but that they can praise and glorify him. He will receive glory from some people, and if his chosen people, who keep his commandments should hold their peace the very stones would cry out. . . . "With such a prospect as this before us (of the wnd Advent), such a glorious hope, such a redemption that Christ has purchased for us by his own blood, shall we hold our peace? Shall we not praise God, even with a loud voice, as the disciples did when Jesus rode into Jerusalem? Is not our prospect far more glorious than theirs was? Who dare then forbid us glorifying God, even with a loud voice, when we have such a hope, big with immortality and full of glory? We have tasted of the powers of the world to come, and long for more. My whole being cries out after the living God, and I shall not be satisfied until I am filled with all his fullness." {RH, June 10, 1852}
- B. (At Dansville after James White's stroke) "Nov. 26, at our season of prayer in the morning, we were led out to pray fervently that God would especially bless my husband, and give him a large measure of his Holy Spirit. The Spirit of God rested upon us, and we were especially revived and strengthened in the Lord, and we united our voices in praise to God . . . (evening) We all had an unusual spirit of prayer. Heaven seemed very near. We felt the sanctifying influence of the Spirit of God; not a cloud intervened between us and our Saviour, and unspeakable gratitude filled our hearts, and we could not hold our peace. *We shouted the high praise of God for his rich and precious blessing* which was by us more highly prized than any earthly treasure. How rich, how exceedingly precious, seemed the promises of God!" {RH, February 27, 1866}
- C. (In Rochester) "All who engaged in these seasons of prayer were greatly blessed. They not only felt a burden of prayer for my husband, but in their own behalf. With brokenness of spirit, with their faces bathed in tears would these servants of God entreat that a deep work of grace might be wrought in their own hearts. *Shouts of victory, and praise to God ascended to Heaven for his tokens of love and acceptance.* I never enjoyed greater freedom in prayer. We had the assurance that our petitions were heard. We were often so refreshed with heavenly showers of grace that we could say, 'My cup runneth over.' *We could weep and praise God for his rich salvation.*" {RH, February 27, 1866}
- D. (Oakland tent-meeting, July 2, 1869) "And you who have been hanging on to the skirts of Zion, we want to hear your *songs for rejoicing* ere this meeting shall close. We want to see you *stand in the congregation of the saints, and say, Hear what the Lord has done for me.* We want to hear your *voices speaking forth the honors of your Redeemer.* We want to hear *songs of praise* from lips that have not sounded his praise for months. We want to hear *shouts of victory* from those that have been overcome. We want to have the sweet Spirit of Christ come freely into our midst. We want the waters of salvation to flow here. And we want all to take hold of the work together. Shall we take right hold together, and sweet union and love be here, melting, and cementing, and uniting, our hearts together as one? Oh, that here we might triumph in God!" {RH, August 17, 1869}

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- E. *"Praise the Lord in the congregation of His people. When the word of the Lord was spoken to the Hebrews anciently, the command was: 'And let all the people say, Amen.' When the ark of the covenant was brought into the city of David, and a psalm of joy and triumph was chanted, 'all the people said, Amen, and praised the Lord.' This fervent response was an evidence that they understood the word spoken and joined in the worship of God."*

"There is too much formality in our religious services. The Lord would have His ministers who preach the word energized by His Holy Spirit; and the people who hear should not sit in drowsy indifference, or stare vacantly about, making no responses to what is said. The impression that is thus given to the unbeliever is anything but favorable for the religion of Christ. These dull, careless professed Christians are not destitute of ambition and zeal when engaged in worldly business; but things of eternal importance do not move them deeply" {5T 318, 1880's}

- F. *"Is your temporal business of as much consequence as the service of God? matters where eternal interests are involved? God is displeased with your lifeless manner in his house, your sleepy, indifferent ways of conducting religious worship. You need to bear in mind that you attend divine service to meet with God, to be refreshed, comforted, blessed, not to do a duty imposed upon you." {RH, April 14, 1885}*

- G. *"Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. Let there be no long, dry speeches and formal prayers merely for the sake of occupying the time. All should be ready to act their part with promptness, and when their duty is done, the meeting should be closed. Thus the interest will be kept up to the last. This is offering to God acceptable worship. His service should be made interesting and attractive and not be allowed to degenerate into a dry form." {R&H Nov. 30, 1886}*

- H. *"While we are exhorted not to forsake the assembling of ourselves together, these assemblies are not to be merely for our own refreshing. We are to be inspired with greater zeal to impart the consolation we have received. It is our duty to be very jealous for the glory of God and to bring no evil report, even by the sadness of the countenance or by ill-advised words, as if the requirements of God were a restriction upon our liberty. Even in this world of sorrow, disappointment, and sin the Lord desires us to be cheerful, and strong in His strength."*

"Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshipers below is taken up in the heavenly anthem, and praise and rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam."

"Let us all bear in mind that in every assembly of the saints below are angels of God, listening to the testimonies, songs, and prayers. Let us remember that our praises are supplemented by the choirs of the angelic host above. Then as you meet from Sabbath to Sabbath, sing praises to Him who has called you out of darkness into His marvelous light. 'Unto Him that loved us, and washed us from our sins in His own blood' let the heart's adoration be given. Let the love of Christ be the burden of the speaker's utterance. Let it be expressed in simple language in every song of praise. Let the inspiration of the Spirit of God dictate your prayers. As the word of life is spoken, let your heartfelt response testify

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that you receive the message as from heaven. This is very old-fashioned, I know; but it will be a thank offering to God for the bread of life given to the hungry soul. This response to the inspiration of the Holy Spirit will be a strength to your own soul and an encouragement to others. It will give some evidence that there are in God's building living stones that emit light."

"Why not awake the voice of our spiritual songs in the travels of our pilgrimage? Why not *come back to our simplicity and life of fervor? The reason why we are not more joyful is that we have lost our first love.* Let us then be zealous and repent, lest the candlestick be moved out of its place." {6T 365-368, late 1800's}

- I. "The course taken by the hardhearted and impenitent inhabitants of the doomed city is similar to the attitude of churches and individuals toward Christ at the present time. They neglect His requirements and despise His forbearance. *There is a form of godliness, there is ceremonial worship, there are complimentary prayers, but the real power is wanting.*" {May 9, 1892, 5T 258}
- J. "The atmosphere of the church is so frigid, its spirit is of such an order, that men and women *cannot sustain or endure the example of primitive and heaven-born piety.* The warmth of their first love is frozen up, and unless they are watered over by the baptism of the Holy Spirit, their candlestick will be removed out of its place, except they repent and do their first works." {TM 167, 1892}
- K. Let not the little companies think that they can have no meeting when they have no minister. Let them not think that one of their members must stand in the pulpit and preach to them. The time and season are very precious. *The assembled believers are in the audience chamber of the universe of Heaven. They are to witness for God and the Lord Jesus Christ, who gave His life for the world. The little company are to do service to God by offering to Him spiritual worship.* When there is no delegated minister to speak to the little companies, *let each one witness to the truth, and be faithful to speak often one to another of the love of God,* and thus train and educate the soul. Let each one seek to become an intelligent Christian, bearing his responsibility, and acting his personal part to make the meeting interesting and profitable.--RH Sept. 10, 1895.
- L. "*The evil of formal worship cannot be too strongly depicted,* but no words can properly set forth the deep blessedness of genuine worship. When human beings *sing with the spirit and the understanding,* heavenly musicians take up the strain and join in the song of thanksgiving. He who has bestowed upon us all the gifts that enable us to be workers together with God, expects His servants to cultivate their voices so that they can speak and sing in a way that all can understand." {9T 143, 1901}
- M. "Cheerful Present-Truth Message.--Now, just now, we are to proclaim present truth, with assurance and with power. Do not strike one dolorous note; *do not sing funeral hymns.*" {Letter 311, 1905, Ev. 122}

NOTES

Planning A Group Worship

- A. Pray for God's inspiration as you plan worship.
- B. Think about what has touched your heart this week in your time with God or what's happening in the lives of your group members. What do you and they need to say to God this week -- what Scripture would be meaningful, what songs come to mind as you think of your group's recent experience with God? Has God led you to a new awareness of Him or a new depth of fellowship that can be the base for worship? What victories have been won? What struggles are faced, and how has courage been found? If you're struggling, chances are, someone else is, too. And if you've had victory, someone else would surely love to celebrate with you. Plan a worship that will help *you* personally to come into God's presence, and it will touch others. Make worship a personal act, not something that is "out there." Ask, What will bring us to a sense of God's presence? What will make us see God? What will give us an opportunity to respond to Him?
- C. Ask God to show you a theme or focus for your worship, and the atmosphere you will be seeking to create. Will it be one of praise for victory, of confession and heart-searching, of seeing God in a new way for who He is, of hope? Or will it coordinate with the Word time theme for that night?
- D. In Old Testament times, the definition of worship was rehearsing God's mighty acts in behalf of corporate Israel. This is Biblical worship. How can this be included in group worship?
- E. Think of how God might wish to be honored with your theme, and at the same time how you can create an atmosphere so that others will be led into God's presence. Worship can include prayer, singing, sharing what God has done, cleansing our hearts before God, reliving a mighty act of God in Biblical times through reading Scripture and responding. The focus should be only on God, not on each other.
- F. Take the plan to God and work it through. Practice songs so you know them fairly well. If there is to be spontaneity from the group (prayers, responses, sharing), plan how much time can be allowed for that before moving on. Plan who you will ask to do which thing, and prepare them ahead of time. We are coming before the King -- make it the best for Him that it can be!
- G. During the worship time, keep to your plan, but be sensitive to the Holy Spirit if He chooses to go beyond what you have done.
- H. A general flow that is usually used, is movement from the louder praise time, funneling down into the more meditative, quiet time of worship. But be creative. Experiment and find out what works best for you and those in the group at any given time.

Singing in a Small Group

NOTES

A. Singing brings us closer to God.

1. Praise is the language of heaven.

David praises the Lord: "I will extol Thee, my God, O King; And I will bless Thy name forever and ever. Every day I will bless Thee, and I will praise Thy name forever and ever. Great is the Lord, and highly to be praised . . . One generation shall praise Thy works to another, and shall declare Thy mighty acts. On the glorious splendor of Thy majesty, and on Thy wonderful works, I will meditate . . . and men shall speak of the power of Thine awesome acts; . . . and shall shout joyfully of Thy righteousness." Psalm 145:1-7

2. One privileged way to use the language of heaven is through singing.

3. It sets a receptive mood in my heart for the Lord.

4. It brings me in tune with Him.

5. It gives me an outlet for prayer and the expression of joy.

6. It's a way to express myself and participate in worship.

B. Singing brings us closer to one another.

1. When we are in action together, it helps draw us together.

2. Singing helps to bind people together.

C. A group member chosen by the leader is the one who facilitates this portion of the meeting.

D. In the cell, see if anyone plays a guitar, or other instrument. Include others often in the music of worship. If no one plays an instrument, the cell may choose to sing a cappella, or use one of the praise and worship CD's that are available now.

E. Make sure the children are included. Some suggestions include: occasionally give them some rhythm instruments to play during the singing, let them wave ribbon "banners" to the music, while they are singing ask them to draw what they see of God as they're singing, during a lengthy prayer time have the children move about the group silently, laying their hand on each adult's shoulder and saying a silent prayer for that adult, having them read some of the Scripture, etc. Teach them that worship is totally about God, and that worship is fun.

NOTES

F. Choosing songs:

1. A praise time would include direct praises to God (talking to God).

Examples:

I Love To Be In Your Presence
 I Exalt Thee
 Glorify Thy Name

2. A time of group rejoicing would include meaningful, upbeat songs.

Examples:

I Will Enter His Gates
 Awesome God
 Great and Mighty Is He

3. A topical worship time would include songs about the topic.

Example: Topic: Submission, Consecration

As The Deer
 Have Thine Own Way, Lord
 Turn My Heart

Example: Topic: Comfort

You Are My Hiding Place
 What A Friend We Have In Jesus
 Fear Not

4. A song that asks for the Holy Spirit is always appropriate.

Examples:

Spirit of the Living God
 Come, Holy Spirit
 I Surrender All

G. Some song sources:

1. Check local Christian bookstores for songbooks
2. Visit the web:
3. Praise & Worship For Small Groups by WholeHearted Worship puts out several CD's along with word sheets for use directly in the cell. Their address is: WholeHearted Worship, P.O. Box 3774, Brentwood, TN 37024. Phone number is: 1-800-950-7288.

H. Songs past 75 years old are considered public domain, and free for anyone to use. This includes many hymns. But for all other songs, to make copies, or to use words on an overhead screen for congregational singing, you or your church must do one of the following:

1. Get permission to use the song or the songbook
2. Obtain an annual license that gives you the freedom to use almost any song for congregational and/or group singing (doesn't include choral sheet music, vocal solos, keyboard arrangements, etc.)

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I. For a license, write or call:

CHRISTIAN COPYRIGHT LICENSING, INC.
7031 NE HALSEY ST.
PORTLAND, OR 97213

Among other things, this gives you license for:

printing songs in bulletins, songsheets, programs
printing songs in bound or unbound songbooks compiled by the church
making overhead transparencies, slides, etc. for the visual projection of songs

Be sure to read their terms of agreement.

NOTES

Practice Time

Divide into groups of 3's or 4's.

1. List at least three things that draws you into the presence of God.
What works for you? Share with the group.
2. As a group, generate ideas together about how to lead others into God's presence through worship.
3. Take 10 minutes and plan a cell worship.
Evaluate:
Does it lead people into the presence of God?
Is it totally God-focused?
Are children included?

CREATING COMMUNITY

Holistic Small
Groups
Intensive 2

NOTES

Creating Community

One of the identifying marks of A HSG is the community relationship group members have with one another. Positive, healthy relationships do not just happen, they must be actively cultivated. Group members intentionally create this community.

“Christian sociability is altogether too little cultivated by God's people. . . Those who shut themselves up within themselves, who are unwilling to be drawn upon to bless others by friendly associations, lose many blessings; for by mutual contact minds receive polish and refinement; by social intercourse acquaintances are formed and friendships contracted which result in a unity of heart and an atmosphere of love which is pleasing in the sight of heaven.” AH 457.

Jesus asked His Father, “May they be brought to complete unity to let the world know that You sent Me and have loved them even as You have loved Me.” John 17:23 NIV. Unity doesn’t mean becoming the same. It means harmony. It means disagreeing in a spirit of love. Community integrates differences to make up a complete whole. Despite differences of opinion, love, and singleness of spirit, identity, and purpose, unite us.

There are several killers of unity:

- ♦ One is anger over offenses real or imagined. Where anger exists, unity cannot. The solution to anger is confession, repentance, and forgiveness.
- ♦ Another is fear of those who are different from us because their ways are strange, and we tend to be suspicious of things we don’t understand. Also, their style of relating or solving issues may require us to change to be in harmony with them. The solution to fear is an understanding of the other person, learning the minds and hearts of those who are different from us.
- ♦ A third problem is pride. When we take a superior air and think ourselves better than our fellow Christians, when we judge others, then we separate ourselves from them and block unity. Tearing down this barrier requires that we recognize our “sameness” and that we all stand equal before God.

Community begins when we seek Christ as the center of our lives and our group. It continues when we seek to understand and appreciate each other. It comes to fruition as we celebrate our differences, and seek loving resolutions to conflict.

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“It is the will of God that union and brotherly love should exist among His people. The prayer of Christ just before His crucifixion was that His disciples might be one as He is one with the Father, that the world might believe that God had sent Him. This most touching and wonderful prayer reaches down the ages, even to our day; for His words were, ‘Neither pray I for these alone, but for them also which shall believe on Me through their word.’ John 17:20. While we are not to sacrifice one principle of truth, it should be our constant aim to reach this state of unity. This is the evidence of our discipleship. Said Jesus, ‘By this shall all men know that ye are My disciples, if ye have love one to another.’ John 13:35.” PP 520

Community also takes knowing **ourselves** to bring an intimacy and depth of community not possible with people less “open” to themselves. It’s this willingness to see ourselves as we really are that allows us to realize our strengths and weaknesses, that enables us to say “I’m sorry”, or “I forgive you”, that pushes us to grow past our own habits, see the sin in our lives, and be teachable enough to change. It also gives us compassion for the weakness of others, and the ability to rejoice in their strengths.

Community

Relationships are what life in the Body is all about. In a small group, each person is a BIG part of the group! You come to know each other well. The group is a place:

- ♦ Where lasting relationships occur. You gather, worship, pray, sing, minister, grow and learn together, while building strong relationships.
- ♦ Where discipleship is encouraged through one-on-one mentoring.
- ♦ Where all Christians have opportunities to minister. Group members minister to one another; no division exists between “minister” and “lay person”.
- ♦ Where communities are built. Your needs can be met regularly in a small group. Members care for each other, pray with, and visit one another in times of need and crisis.
- ♦ Where a hedge is placed around each member.

“The powers of darkness stand a poor chance against believers who love one another as Christ has loved them, who refuse to create alienation and strife, who stand together, who are kind, courteous, and tender-hearted, cherishing the faith that works by love and purifies the soul. We must have the Spirit of Christ, or we are none of His.” SD 286

Community takes time to build. Groups typically go through five stages:

NOTES

1. The Courtship Stage:

People decide if they want to be a part of the group.

2. The Honeymoon Stage:

Decision to commit to the group is made. At this time, there is a feeling that nothing can go wrong, this is where he/she belongs.

3. The Conflict Stage:

Discovery of not only good things about each other, but also things that rub the wrong way. Values, ideals, personality styles, communication patterns, may all vary. This is the time to embrace the differences, and learn to see each person as unique, serving and ministering differently, and contributing their own special spiritual strengths. Knowing the different personality types helps to understand each other and see things from another's eyes.

4. The Problem-Solving Stage:

Members must move from Conflict to Problem-Solving for the group to become true community. The challenge is to stay away from defensiveness, but to seek to understand the other person's words and motivations.

5. The Community Stage:

Moving through conflict and resolution will ensure that members will feel closer as a result. They are more intimate, having survived some trials together. As a result, the group can move as one to serve God beyond the group.

Building a house requires time, energy, commitment, and planning. It goes up one brick at a time, from the ground up. People-building also requires times, energy, commitment, and planning. Community develops, one person, one issue, one situation at a time. Building a community requires God's love, and His word in us. Following are four people-building values:

- ♦ We *share* the love of God with each other in an environment where people feel loved, accepted, and nurtured. We recognize that we are God's arms and hands and voice to minister to those in our group.
- ♦ We *shape* lives by communicating Biblical principles through sharing, teaching, modeling.
- ♦ We *serve* together like Christ, using the spiritual gifts each has been given to minister to each other and to those beyond the group.
- ♦ We *send* disciples into the world to lead others to Christ.

NOTES

Personality Styles

"We seldom find two persons exactly alike. Among human beings as well as among the things of the natural world, there is diversity. Unity in diversity among God's children--the manifestation of love and forbearance in spite of difference of disposition--this is the testimony that God sent His Son into the world to save sinners.

The unity that exists between Christ and His disciples does not destroy the personality of either. In mind, in purpose, in character, they are one, but not in person. By partaking of the Spirit of God, conforming to the law of God, man becomes a partaker of the divine nature. Christ brings His disciples into a living union with Himself and with the Father. Through the working of the Holy Spirit upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ, and of His power to take away sin." SD 286

One tool, the DISC Personality Test, was developed to reveal insights about who you are in a small group. Using the workbook, you will learn about yourself and how to improve the relationships in which you are a part. Understanding yourself and others requires openness, honesty, trust, a sense of humor, and above all, love. The DISC tool is only a foundation for self-discovery. Discovering yourself and your way of relating to people is an ongoing process. It's up to you to continue this process, both in your group, and alone with God.

"Personality styles are the language of observable behavior." *DISC* p. 6.

As you watch other people around you, you will notice the individual styles of relating to the world around them. Understanding personality styles are important in several ways.

- ♦ They help us become better communicators. When we know how someone else needs to receive information, we can adjust our style of communicating to enable the other person to understand us better.
- ♦ They help us prevent or resolve conflict. They can help us understand that another person isn't meaning to be offensive if they are acting/speaking differently than we would.
- ♦ They help us appreciate the differences in others. We learn to get along while adjusting to the different styles of others. After all, if everyone had the same style of relating, life would be pretty boring!
- ♦ They enable us to positively influence others. By understanding your own tendencies and style of relating, you can be aware that your style may not match someone else's, enabling you to adjust to the style of person you are working with. This is especially helpful when you are wanting to lead someone to Christ.

So what are the personality styles?

- ♦ The “D” style is a driver, one who pushes to get the job done. He/she is a dominant personality and can easily take over a group or a job. This person is direct and to the point, can make decisions quickly, can work independently, is goal-oriented, an organizer. He/she can be pushy, and tends to become angry quickly.
- ♦ The “I” personality is the life of the party. He/she is outgoing, talkative, enthusiastic, emotional, and trusting. This person is interested in people, is both an encourager and an influencer, and is usually optimistic. The “I” wants to be a peacemaker. He/she may be inattentive to detail and disorganized.
- ♦ The “S” person is steady and supportive, warm, friendly, patient and easygoing. He/she is a passive-type person, a good team player, loyal and dependable, liking things to remain stable. This person will provide good follow-through on a project, but may be resistant to change of any kind. He/she may be overly sensitive, and “hold” things inside.
- ♦ The “C” is the conscientious personality, thinks things through, accurate, careful, systematic, precise, with high standards. He/she is a good organizer, and follows directions well, having a compliant tendency. This person may also find fault easily, and be so focused on the details that the big picture is missed.

Do you recognize yourself in any of these? Do you see anyone you know? Each is crucial to making the Body a fully-functioning group. But each personality has traits that will rub someone else the wrong way. Through Christ’s love, we can learn to understand and accept each other’s strengths and weaknesses. We can rely on the strengths of another, and we can be supportive of the struggle with their weaknesses.

How Is Community Built?

Community is created by many little, (sometimes big) things. Following are some concrete ideas:

- ♦ Commitment to confidentiality, mutual edification, regular attendance, and willingness to be in community are essential for the health of the group.
- ♦ Care about, support, love, encourage, build up, serve, accept, honor, submit to, bear with, forgive, admonish, live in peace with, ONE ANOTHER. (See list of “one another” texts.)

NOTES

- ♦ Live in community with each other socially. Shop together, play ball together, clean the house or car together, jog together. Do things that need to be done anyway, but do them together.
- ♦ Live in community with each other spiritually. Encourage each other in your spiritual journeys. Hold group members up to God in your private prayers. Spontaneously pray with each other throughout the week.
- ♦ Remember birthdays, anniversaries of those in your group, and do something special. This could be a party, or a special spiritual time of sharing blessings for that person. Be sensitive to those who don't have family around them, such as singles, and make sure the group recognizes them in the way a family would.
- ♦ If someone is known to be struggling with a crisis, or an issue, make extra contacts with him/her during the week just to ask how they are doing, or let them know they are being prayed for.
- ♦ During holidays, make sure everyone has a place to go and is not left alone.
- ♦ A "family time" during group time (usually during the icebreaker) keeps everyone in contact with one another's lives. This is a sharing of what's been happening that week in each family, and need only take 1-2 minutes per family unit.
- ♦ Affirmation of those in the group makes people feel special and wanted. This can be done for one person as for a birthday, during a half night of prayer for those who have special needs or for a main activity for everyone, or for a normal group meeting (make sure that within a span of time no one is left out).
- ♦ Rejoice with a graduation, a successful surgery, a new baby, a needed job, or other joyful life-events. Do a "praise report" time in group each month.
- ♦ Have an occasional supper together before group, or a Sabbath breakfast before church, or a picnic during the summer months.
- ♦ "Brush Up" with each other by initiating calls, visits, and notes during the week between group meetings, and by covering each other in prayer and letting the other person know it.
- ♦ Be open and vulnerable about your own struggles during group times, and one-on-one times. Let the others into your private world, and respect and cherish being in theirs.

- ♦ Slow down -- spend time with one another, enjoying their company.
- ♦ During half-nights of prayer spend time sharing individual needs. Set the person in the middle, and gather around, touching their arm or shoulder as the group prays for him/her.
- ♦ Include the children in the above things. They are part of the community, too.
- ♦ By making group members feel secure and loved, the door is open for them to embrace new people into the group without fearing their own position in the group will be taken. And new people will want to be part of a group who has learned to value and enjoy others.

NOTES

NOTES

52 One-Another Texts

Romans	12:5	Belong to one another*
	12:10	Be devoted to one another
	12:10	Honor one another
	12:16	Live in harmony with one another
	12:18	Live at peace with one another*
1 Corinthians	15:7	Accept one another
	1:10	Agree with one another
	4:6	Don't take pride over against one another*
	10:24	Look out for one another*
	12:25	Have equal concern for one another*
Galatians	16:20	Greet one another with a holy kiss
	5:13	Serve one another
	5:15	Don't devour one another*
	5:26	Don't envy one another*
	5:26	Don't provoke one another*
Ephesians	6:1	Carry one another's burdens*
	4:2	Bear with one another*
	4:25	Speak truthfully with one another*
	4:32	Be kind to one another
	4:32	Be compassionate to one another
Philippians	4:32	Forgive one another
	5:19	Speak to one another with psalms, hymns, and spiritual songs
	5:21	Submit to one another
	2:4	Look to the interests of one another*
Colossians	3:9	Don't lie to one another*
	3:13	Bear with one another*
	3:13	Forgive one another
	3:16	Teach one another
	3:16	Admonish one another
1 Thessalonians	4:9	Love one another*
	4:18	Encourage one another*
	5:11	Encourage one another
	5:11	Build up one another*
	5:13	Live in peace with one another*
Hebrews	5:15	Be kind to one another*
	10:24	Spur on one another*
	10:25	Meet with one another*
	10:25	Encourage one another
	13:1	Love one another*
James	5:9	Don't grumble against one another
	5:16	Confess your sins to one another*
	5:16	Pray for one another*
1 Peter	1:22	Love one another
	3:8	Live in harmony with one another
	4:9	Offer hospitality to one another
	5:14	Greet one another with a kiss of love
1 John	1:7	Have fellowship with one another
	3:11	Love one another
	3:16	Lay down your lives for one another*
	3:23	Love one another
	4:7	Love one another
2 John	5	Love one another

Practice Time

NOTES

Break into groups of only 3's or 4's.

1. Ask one person to share in one minute or less, something that happened in their life this past week. It can be happy, sad, funny, touching.
2. After the person shares, the group responds in a way that will be affirming, and that will be entering into the shared experience.
3. Go around the group in this way until everyone has shared.
4. Take a few minutes and discuss the group time.
 - ♦ How did it feel when the group responded to you the way they did?
 - ♦ Could they have said something else that would have made you feel more valued by the group?
 - ♦ Thinking over what you said, what are some things that would have hurt or offended you if someone had said them?
5. Discuss:
 - ♦ What could be some reasons why people do not respond in a way that builds community?
 - ♦ How can your cell be more sensitive to one another?

NOTES

SMALL GROUP WORD TIME

Holistic Small
Groups
Intensive 2

NOTES

Small Group Word Time

Pastors of churches with Holistic Small Groups usually prepare Word lessons based on the passage they have studied and presented for the worship hour. Thus group members are able to assimilate the study passage more thoroughly as well as discussing ways to put it into practice.

Some suggested Biblical materials for Word/sermon time could include the following:

- Books of the Bible (For longer books choose selected sections. An average series would last no longer than thirteen weeks).

- Biographies of Bible characters

 - e.g. Abraham, Moses, Deborah, David, Ruth, Peter, Paul

- Great Chapters of the Bible

 - Genesis 1; Exodus 19-20; Exodus 32; Isaiah 53; Acts 2; 1

 - Corinthians 13 and 15; Romans 8; Galatians 5; Ephesians 2;

 - Philippians 2; Revelation 21

- Encounter with Jesus in the Gospel of John

 - The first disciples, Nicodemus, the Samaritan woman, the healing at the pool of Bethesda, etc.

- Great sections of the Bible

 - The Sermon on the Mount, etc.

- Prayers of the Bible

- Major themes of the Bible

- Specific topics in the Bible

 - Families, women, healing, etc.

- Psalms and Proverbs

- Word studies

- HSG Church Values

 - Groups function as the basic church

 - Every member is a minister

 - Prayer moves the life of the church

 - Christ indwells, empowers, and uses His church

 - Leaders are called to serve, etc.

Different types of Bible studies can be used in groups, but the one used in groups is the inductive method, which leads individuals into a deeper relational experience with God and each other. The purpose or goal of the inductive study is to discover (or review, if it's based on the sermon) what the Bible teaches and how it applies to our lives today.

NOTES**BACKGROUND:**

- 1. The Word time is part of a Group sequence:**
 - A. Welcome – person to person
 - B. Worship – person to God
 - C. Word – God to person
 - D. Works – person to person
- 2. The Purposes of Word Time**
 - A. To allow God to speak to us through His written Word
 - B. To facilitate the affective learning for value change
 - C. To edify and minister to one another
- 3. There are three ways people learn:**
 - A. **Cognitive (thinking, teaching)**
 1. Gained from a teacher in classroom-type setting, or from books.
 2. Very logical, sequential, left-brained
 3. Deals with head knowledge
 - B. **Modeling (watching, feeling)**
 1. Communication is by demonstrating an action – modeling
 2. Deals with values
 - C. **Application (doing, sending)**
 1. Not logical, experiential
 2. Uses repetition and practice
 3. Deals with skills
- 4. Physical preparation for Group Word time**
 - A. Arrange the room as close to a circle as possible
 - B. Take care of any distractions before they occur – turn on the answering machine (with volume off), take care of pets, etc.
 - C. Provide enough lighting for people to see their Bibles, enough ventilation to keep the room from being stuffy
- 5. Pointers for Word time**
 - A. Facilitate, don't teach
 - B. Discuss the passage, not just the pastor's sermon
 - C. Give everyone a chance to share
 - D. Use open-ended questions
 - E. Answer questions with questions

NOTES

6. Basic Facilitation Skills

- A. **Attending skills:** “attending” means presenting yourself physically in a manner that shows you are paying attention to your members.
 - 1. Face your members
 - 2. Maintain appropriate eye contact
 - 3. Show interest towards members
 - 4. Avoid distracting behavior
 - 5. BE interested in what they are saying
- B. **Observing skills:** helps you assess how your discussion is being received
 - 1. Smiling or nodding can mean enthusiasm or understanding
 - 2. Yawning, vacant stare, looking at the clock suggests boredom
 - 3. Frowning, scratching head indicates confusion
- C. **Listening skills**
 - 1. Listen for the meaning behind the words
 - 2. Listening is different from hearing, which is merely the recording of the other person’s message
 - 3. Respond to the meaning (“You’re saying . . .”) and to the feelings (“You feel . . .”).
 - 4. Ask questions to clarify what someone is saying, or paraphrase what they say to see if you understood correctly
- D. **Questioning skills:**
 - 1. Seeking information and opinion
 - 2. Clarifying someone’s statement
 - 3. Redirecting the discussion
 - 4. Paraphrasing someone’s statement
 - 5. Don’t limit to questioning, but allow sharing to take place
 - 6. Try asking instead of telling

NOTES

WRITING INDUCTIVE QUESTIONS

1. SHARING (1 or 2 Questions)

- A. These questions can be viewed as a mini ice breaker in that they encourage people to talk. There is a natural desire to know and to be known even though there is also a natural built-in fear. Sharing usually consists of questions about personal experiences.
- B. The first one or two questions are usually the sharing questions. They are simple, open-ended questions which permit and encourage people to talk about themselves. These questions have no right or wrong answers. Members of the group are encouraged to talk about past experiences, present happenings, future hopes, feelings, fears, anxieties, likes, dislikes, sorrows and joys.
- C. The goal is sharing ourselves. The risk is rejection, but the greater risk is losing that love and acceptance for which we all long.
- D. It is always best to develop the sharing questions so that they are based around the same theme as that which is going to be discussed in the Scripture lesson.

Sharing questions can come from five areas:

- A. **The Past** - sharing personal history, things that are easy to share
Example: Who was your favorite teacher and why? Where did you live when you were 10, what was your favorite room in the house, and why?
- B. **Present** - sharing what is happening in the personal life at the present time – a Where are we now? question.
Example: What do you like to do for fun?
- C. **Future** - sharing hopes and dreams, expectations, possibilities, and desired changes
Example: If you were given unlimited resources and time, what one thing would you do this coming year?
- D. **Affirmation** - sharing positive things about others in the group
Example: What one quality do you value in the person on your left?
- E. **Accountability** - sharing how to implement the Christian faith
Example: How did it go last week with the commitments you made?

2. WORD STUDY QUESTIONS (3 or 4 questions)

NOTES

A. Discovery Questions

1. The main purpose now is to look at the chosen text and see what it says. These are called the who, what, where, and when questions.
 - a. What does the passage say to you?
 - b. Who do you see are the recipients of the passage?
 - c. Where do you understand it being presented?
 - d. When did it likely take place?
2. It is very important to know what the passage says before you try to understand its meaning. However, don't overdo these kind of questions and especially in asking the obvious. As Clarence Schilt says in Dynamic Small Groups. "These questions should be easily answered, yet not so simple that they insult the intelligence." (p.75).
3. Discovery type questions can also lead to noticing things like repetitions, contrasts, and comparisons, as well as gathering information about people, places, and situations. Discovery questions take the form of information questions. Answers to these questions should be within the text. It is good that the questions are general enough that there can be several possible answers.
4. Try to avoid using "and" or "but" as they really introduce a second question most of the time. Some sample questions would be:
 - a. What are the different reasons stated in the passage?
 - b. From this passage what do you know about the centurion in charge?
 - c. In this chapter what are some of the miraculous signs Jesus has performed?
 - d. According to this passage where do good gifts come from?
 - e. How are we made according to this passage?
5. *Note: The answer to Discovery questions are always found in the text.*

NOTES

B. Interpretation (Mingled in with Discovery questions)

1. The third set of questions is an interpretation of what the passage means. Other terms are: understanding, exploration, discovery, dig, and study.
2. These questions help the group move from general observations to the more specific underlining issues. **Principles** are often discovered within the Scriptures using interpretation questions.
3. Interpretation questions not only guide the discussion, but also stimulate personal responses among the members.
4. These questions may start with "how," "explain," "why," etc. Let the Scriptures talk to us giving us purpose, consequence, definitions, and positions. Some sample questions would be:
 - a. What does this passage tell us about God's nature?
 - b. Why should Christians pray?
 - c. How are Christians supposed to resolve differences between each other?
 - d. Explain the differences and the similarities in the two stories in this passage.
 - e. Why do you think Peter was surprised?
5. *Note: Answer to Interpretation questions will not be directly found in the passage.*

3. CONCLUSION (1 or 2 Questions)

NOTES

A. Application

1. Application, or "reflection" questions consist of:
 - a. How is it relevant to me today?
 - b. What does it mean to me here and now?
 - c. What am I to do with what I've learned?
 - d. What area in my life is going to be different as a result of the passage studied?
2. These type of questions are more difficult to formulate yet are the tie between Bible study and daily living. A method to consider would be comparing your situation with that portrayed in the Scripture or your attitude with those involved in the passage or perhaps with those listening to the narration.
3. The application can be corporate, as members of the body of Christ, as well as an individual response. Remember God wants to bring about change in our lives, a heart change, and not just be endowed with greater knowledge.
4. Application questions do not need to always come at the end of a study, but may be asked at the time when Scripture confronts life.
5. "Dr. Terry Fullam uses a simple acrostic 'SPACESTEP' to help in applying Scripture to our lives:
 - a. S - Is there a sin to confess?
 - b. P - Is there a promise to receive?
 - c. A - Is there an attitude to cultivate or avoid?
 - d. C - Is there a command to obey?
 - e. E - Is there an example to follow or avoid?
 - f. S - Is there something for which to give thanks?
 - g. T - Is there a truth to believe?
 - h. E - Is there an error to reject?
 - i. P - Learn to pray the passage."

Growing Christians in Small Groups by John Mallison (p. 99).
6. Some sample questions would be:
 - a. What does this story say to you?
 - b. As you relate to this passage in today's world what contemporary idols come to mind?
 - c. As you look at your life, what handicap have you had that God has turned into an opportunity for you to glorify Him?
 - d. What evidence do you have that God is living and active today?

NOTES

B. Action

1. Similar to application questions, but requires accountability to God based on what the Scriptures have taught.
2. Answers the questions, What am I going to do with what I have learned? What area in my life is going to be different as a result of the passage studied?
3. In this area the leader needs to be careful not to offend or embarrass group members by putting them on the spot. The safest way is to never ask an individual directly any question, but ask questions to the group letting individuals respond freely. Some sample questions would be:
 - a. How do you plan to practice thankfulness around your family?
 - b. What changes would you like to make in your life beginning tomorrow?
 - c. Who would you like to invite to our small group this coming week?
 - d. What can we do as a group this week to demonstrate the love of God?

SUMMARY

Word time will usually include one or two sharing questions, followed by three or four study questions using a mixture of Discovery and Interpretation questions, then followed by one or two application/action questions which may be asked in discussion or given for silent or written reflection. Questions per lesson will be about five or six. Keep questions clear, relevant, and stimulating.

DO'S AND DON'T'S

1. Do not use questions that can be answered with a simple "yes" or "no." These type of questions bring discussion to a quick halt.
2. Short, brief questions work best. Avoid the long, wordy questions. Avoid a purely intellectual approach.
3. Keep the questions flowing smoothly and logical in sequence within a study.
4. Don't use double negatives. Doesn't it make sense not to write questions that use words that most people don't understand?
5. Don't be afraid of silence. Questions that are addressed to you as the leader, should be given to the total group to answer.
6. Avoid compound questions. Three separate questions would be better than a compounded three-part question.
7. Don't use either/or questions as they encourage limited answers.
8. Have the study time end with application and action. Head knowledge is not enough.

YOUR TURN:

NOTES

Scripture: Mark 8:22-25

SHARING:

1.

STUDY:

2.

3.

4.

CONCLUSION:

5.

NOTES

BECOMING A PARADIGM PIONEER

Holistic Small
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NOTES

Becoming A Paradigm Pioneer

1. WHAT TO LOOK FOR IN THE VIDEO

The focus of *Paradigm Pioneers* is the high leverage role of paradigm pioneers, the unique individuals who take advantage of the opportunities generated by paradigm shifts. As you watch the video, ponder these questions?

- Who are the paradigm pioneers?
- What do paradigm pioneers do?
- What makes paradigm pioneers see the world differently and use that to their advantage?

2. KEY INSIGHTS FROM THE VIDEO

A. Understanding Paradigms

Paradigms are about patterns of behavior and the rules and regulations we use to construct those patterns.

We use those patterns first to establish boundaries, and then to direct us on how to solve problems.

B. Paradigm Shifts

A paradigm shift begins when the rules change as a result of a new pattern for problem solving, whether this is an innovation or a new idea.

C. Paradigm Leadership

Paradigm Shifters -- Those who Discover the New Rules.

Paradigm Pioneers -- Those who Develop Those Rules.

Paradigm Settlers -- People who Refine the Paradigm after the Paradigm Has Become A Reality.

NOTES

D. The Role of the Paradigm Pioneer

The Paradigm Shifter VISUALIZES the New Idea.

The Paradigm Pioneer DRIVES the New Paradigm from Rough Concept into Practical Application.

You are a Paradigm Pioneer!

E. Characteristics of Pioneers

INTUITION (FAITH)-The ability to make good decisions with incomplete information. A Paradigm Pioneer enters early on the paradigm curve when there is very little data to help solve the problems.

COURAGE-If Paradigm Pioneers needed to justify decisions with facts, they would never have enough data. They display a willingness to move forward in the face of a great task with little information.

COMMITMENT TO THE LONG TERM-Paradigm Pioneers understand how much time it takes to go from a rough concept to the working paradigm.

3. RESPOND

- A. How does the Paradigm *Pioneer* video and teaching speak to you personally right now?
- B. What's the most valuable thing you learned this week?
- C. What is the next step for you to apply this?
- D. Where would you like prayer right now?

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1997, Small Group Seminar, Serendipity
1998, Natural Church Development Consultation Training – Christian Schwarz
1999, Willow Creek Leadership Conference
2000, February 24-29, 9th International Conference of Cell Group Churches, Faith Community Baptist, Singapore
2000, June 13-15, Life Giving Leadership Conference, New Life Church
2001, March Growing Cell Churches, Touch Ministries
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 Associate Pastor, Salem, Oregon, 1973-1974
Pastor, Dallas and Falls City, Oregon, 1974-1975
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Pastor, Camas, Washington, 1977-1981
 Supervised College Extern
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 North American Division Evangelism Institute (NADEI), LaGrange, Illinois
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 Associate Director, Adjunct Professor SDA Theological Seminary CHMN
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CLASSES TAUGHT (Andrews University, Seminary)

Advance Cell Church & Planting
 Cell Church
 Field Practicum
 General Field Work
 Holistic Small Groups
 Independent Study
 Introduction to Cell Church & Planting
 Small Group Ministry & Evangelism

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Cell Intensive 1
 Cell Intensive 2
 Cell Intensive 3
 Cell Intensive 4
 Cell Leadership Training
 Church Planting Conference
 Coaching & Consultation
 Exploring Groups for Community and Evangelism Seminar
 Freedom in Jesus Seminar
 Holistic Small Group Training
 How To's of Groups
 Introduction to Cell Church
 Mini-SEEDS
 SEEDS
 Seminary Cell Group Meetings, Leader Meetings, Coach Meetings
 Sharing Jesus & Reaching Out Seminar
 UIOF Seminar