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A Study Of The Functions Of Ministry And Laity With Special Reference To The East Caribbean Conference Of Seventh-Day Adventists

Samuel H. Joseph
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Andrews University
Seventh-day Adventist Theological Seminary

A STUDY OF THE FUNCTIONS OF MINISTRY AND LAITY
WITH SPECIAL REFERENCE TO THE EAST CARIBBEAN
CONFERENCE OF SEVENTH-DAY ADVENTISTS

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

by
Samuel H. Joseph

June 1975

Approval

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CHAPTER I

INTRODUCTION

The Purpose of the Study

Therefore it is said, "When he ascended on high he led a host of captives, and gave gifts to men." And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ (Eph. 4:8, 11, 12 R.S.V.).

The writers of the New Testament present a clear and convincing argument as to what the ministry and the functions of the Christian Church ought to be. It is clearly taught in the New Testament that Christ's Church on earth is His spiritual Body. And in this spiritual Body will be fulfilled that mission to the world which was first committed to Israel as a nation. God has equipped His Church with the gifts necessary for the proper administration of the mission committed to her. William Barclay has stated, "In the Old Testament the conquering King demanded and received gifts from men: in the New Testament the Conqueror Christ offers and gives gifts to men."

Israel as a "nation of priests" failed to carry out God's purpose and the tragic result was that she failed to share in the promised blessing made to her father Abraham. "I will bless those who bless you, and him who curses you will I curse; and by you will the families of the earth shall bless themselves" (Gen. 12:3 R.S.V.). Israel's long night

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of probation came to its end. The Christian Church was inaugurated, and the ministry once committed to Israel as a nation was now given to Spiritual Israel—the Christian Church. It is to this Spiritual Israel that God through His Son gave gifts to "the saints for the work of the ministry."

It is therefore, the purpose of this project to examine the following:

(1) This ministry given to Israel as a nation that totally rejected her responsibility.

(2) This same ministry that is now bequeathed to Spiritual Israel, the Christian Church.

(3) The New Testament concept of Ministry as it involves the minister and the layman.

(4) To investigate the Biblical understanding of this ministry as it is perceived by three of the largest churches of the East Caribbean Conference in the West Indies.

(5) To inform this researcher how the members of these churches perceive of the role of the minister and the laity.

(6) To help this researcher to be aware of the possible type of training that would be required, should a need arise, and to develop an educational model that may help to meet that need.

The Importance of the Study

Today, the church finds itself faced with an informed laity that no longer can be overlooked. The concerned layman has come to understand
that he is a part of the ministry of the church. It is the duty of the clergy to train this vast army of believers, with their varied gifts and backgrounds to rightly carry out the ministry committed to them.

When the Bishops met at the Second Vatican Council in 1962, they became aware of the potential of the layman's influence in the structure and administration of the ministry of the church. During the second session the Council Fathers took up the role of the laity in their discussion of the Constitution on the Church. An important document came out of this discussion. It was entitled, "The Laity"¹ and it was approved by the Council. According to this document, the Council Fathers agreed that all the Baptised share in the priestly, prophetic and royal office of Christ.² Laymen were no second class members of the Church because all the baptised are one in Christ and therefore, they share in the diversity of ministry.

Since Vatican II, which ended in 1962, theologians have been actively writing about the layman and his function in the corporate ministry of the Church with new emphasis. The Seventh-day Adventist Church has had the information propounded by Vatican II in regard to the ministry of the laity for decades. The Seventh-day Adventist Church may have to face the fact, however, that somehow she has failed to pay strict attention to this important matter.

Today, Church growth has captured the attention of churchmen, and they are now seeing and understanding the importance of training

²Ibid.
the laity for their ministry. History reveals that the most progressive periods of the church occurred when lay people accept their responsibility for the spread of the Christian faith. If the Seventh-day Adventist Church in this decade of the twentieth century is to fulfill her role in the world, this will only happen through the massive movement of her laity as they are trained for their ministry.

Obviously, if this is to be accomplished, there will have to be a change of attitude in the ordained ministry as well as among the laity. The philosophy that considers the laity to be helpers of the minister so that the minister may do his work, must be brushed aside. Rather, the minister must come to understand that he is the helper of the whole people of God so that the laity can be the church.

In the East Caribbean Conference there is a dearth of this type of ministry. Evangelism, though it is an important aspect of the Church's mission, has some how been wrongly used, and the pastoral role of the ministry is apparently neglected in this Conference. It is reported that the apostasy rate in the Union when compared with its yearly baptisms averages not less than forty-five percent. This picture can and will be changed.

The importance of this study lies in the fact that it not only has provided this researcher with the Biblical understanding of the ministry of clergy and laity, but it has also provided him with current literature dealing with the subject. Hopefully, the information gathered will help to revive a new concept and approach of the ministry of the church in the East Caribbean Conference.
Limitations

The literature dealing with the subject is voluminous. Careful attention has been given only to those studies that present true Biblical approach to this subject have been considered. Since the Spirit of Prophecy abounds with information unparalleled when compared with other works, special attention has been given to this source.

The project is prepared to meet the needs of the Church in the East Caribbean Conference of Seventh-day Adventist in the West Indies. From time to time, therefore, reference will be made to this area in particular and not to the church in its global setting. What may be true in this section of the world might not be true elsewhere.

Organization of the Project

Because of the nature of this project, in Chapter II the historical background of the meaning of the word *Ecclesia* (Church) will be studied in order to understand what the term signified even before it was adopted by the Christian Church. It will be discovered that the mission of the New Testament Church is a continuation of the same mission given to Abraham but that was lost sight of by his descendants. The continual rejection of the prophets and the message of God sent through them to Israel bore very little fruit of repentance.

In Chapter III, we shall examine the functions of the New Testament understanding of the ministry. That the first apostles of the New Testament Church understood and were aware of that function will be substantiated. It will be discovered that after the death of the original apostles, the church's concept of ministry began to take on a new appear-
ance so that by the time of the Fathers of the Early Church, the stage was set for an hierarchical form of church government.

In Chapter IV, a historical development of the ministry of the church from the time of the Early Church through the Reformation will be surveyed. How and through what means the New Testament concept of the "priesthood of all believers" came to lose its significance during this period will be considered. By the time of the Middle Ages, we will discover that church-dominating clergy exercised great ecclesiastical powers. The ministry of the laity in general was lost sight of and played no specific role in the administration of the church.

By the time of the Reformation Martin Luther attacked the evils of clericalism. He vehemently supported the doctrine of the "priesthood of all believers." Basing his arguments on such scriptural passages as 1 Cor. 12:12-13; 1 Peter 2:9 and Rev. 5:9-10, he contended that there was no difference between the layman and priests, princes and bishops, between religious and secular, except for the sake of office and work, but not for the sake of status.¹ Thus, Luther re-emphasized anew the Biblical concept of the ministry of the laity. The layman's ministry was restored; but with the passing of time, to some extent it was buried and remained thus until the past two decades of the twentieth century.

In Chapter V, special attention will be given to the writings of Ellen G. White. It will be revealed that long before any such movements like Vatican II, the Seventh-day Adventist Church had in her pos-

session information regarding the proper relationship that should exist between minister and layman. Unfortunately, this knowledge possessed by the church was not properly utilized. Had the Seventh-day Adventist Church in her mission program around the world carried out the teachings of the Spirit of Prophecy in preparing the lay members of the church for their ministry, the experience of the Pentecostal Church in Brazil and other places might well have been ours.

In Chapter VI, specific attention will be given to the perceptions on this matter of three of the largest churches in the East Caribbean Conference. Based on the findings of a research instrument that was sent to these three churches, we shall critically evaluate their perceptions of the ministry of the church. It is this researcher's hope, that this project will contribute to creating a new concept of the ministry in this area of the world, and thus help to prepare our people for the task committed to them.

Finally, it is my hope that as a result of this research, my ministry will be enriched, intensified and made full. It has provided me with new insights into how to lead our people in the future so that they may fulfill their role of ministry, as outlined in the Bible and the Spirit of Prophecy.
CHAPTER II

THE MEANING AND BACKGROUND OF ECCLESIA

The Greek word Ecclesia, rendered in English as "Church," has a particular origin which can be traced as far back as the days before the New Testament was written. Extra-biblical Greek offers us little insight into this word's Biblical meaning, for there ecclesia is never the title of a religious group. Scholarly research in this area has revealed that ecclesia "denoted the general meeting of a xοΰνον or brotherhood." Thus, the word means an assembly. George Johnston argues on the basis of etymology that if we suggest ecclesia means "the church is a community called out of the world by God" we would be wrong because this is not the primary meaning inherent in the word. He does understand, however, why this concept has been applied. Ecclesia is derived from ἐκκλαζω and anyone having a basic knowledge of the Greek language will readily understand the significance of this root word. The preposition ἐκ means "out of" and the verb καλέω means "to call." The word therefore means "to call out of," but it must be understood that long before the word was used in the New Testament primitive peoples living around the Mediterranean Sea Coast had a full understanding of its mean-


2 Ibid.
ing in their society. The Hellenistic usage of the word is clear, it emphasizes the "purposiveness of the assembled community."¹

If one is going to understand the full meaning of the word ecclesia as it is used in the New Testament, a knowledge of the LXX becomes vital because it was the Biblical text the New Testament authors knew and used.

The Old Testament employs two words to designate the Church, namely qahal (or kahal), derived from an absolute root gal or kal meaning "to call," and edhah from yaadh, "to appoint" or "to meet or come together at an appointed place." These two words are sometimes used indiscriminately, but were not, at first, strictly synonymous.²

In the New Testament, ecclesia is translated from qahal, the assembly of the congregation of Israel. Ecclesia is at times qualified by χυμόν or more narrowly, ἑδραν.³ Here it signifies the meeting of the people for religious ends, especially worship. Johnston suggests that qahal bears practically a technical meaning and this can be found frequently in "postexilic literature."⁴ He contends that it is identical with edhar, and accordingly, we find both translated by συναγωγή in Exodus, Numbers and Leviticus; in other books qahal is rendered ἐκκλησία. Why then is ecclesia used by the translators of the New Testament in preference to συναγωγή? Most of the New Testament writers wrote to a people of Jewish background, and the preference may well have that they chose

¹Ibid., p. 36.
³Johnston, pp. 36, 37.
⁴Ibid.
ecclesia because of its similarity to gahal. "On the other hand, a sufficient reason would be that συναγωγή is less accurate Greek and ἐκκλησία is exactly the right term to use."  

The Ecclesia of the New Testament takes its name and primary idea from the Ecclesia of the Old Testament. What then is the precise meaning of the term Ecclesia as we find it in the Old Testament?

The word itself is a common one in classical Greek and was adopted by the LXX translators from Deuteronomy onwards (not in the earlier books of the Pentateuch) as their usual rendering of gahal.  

Hort seems to disagree with Johnston's suggestion that gahal bears practically a technical meaning. He said that neither of the two Hebrew words edhah or gahal was strictly technical. Both were at times applied to very different kinds of gatherings of the people, though gahal had always a human reference of some sort, gatherings of individual men or gatherings of nations.

Hort and Johnston agree that there is no foundation for the widespread notion that ἐκκλησία means a people or a number of individual men "called out" of the world. The original meaning is simply the calling of the citizens of a Greek community out of their homes by the herald's trumpet to summon them to the assembly. Numbers 10 shows that the calling of the people to the Israelite assembly was made in a similar way.

And the Lord spake unto Moses saying, make thee two trumpets of silver; of a whole piece shall thou make them; that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation (Num. 10:1-3 KJV).

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1Ibid.


3Ibid.
At this point we should consider the usage of ἐκκλησία and συναγωγή in Greek Judaism. "Philo has the former 30 times; 5 as in classical Greek and 25 in LXX quotations most frequently in reference to Deut. 23:ff, where an allegorical interpretation is given to the second assembly."¹ Philo never uses συναγωγή in referring to Israel as a people which corroborates the use of the LXX. That Judaism knew the word and preferred it to συναγωγή in this case is evident. On one occasion, Philo having used the term συναγωγή contended that it was a "name given to the sacred places of the Essenes."² As a place of prayer, the synagogue in Philo's works is regularly προσευχή, (house of prayer) twice συναγωγή. Since he undoubtedly knew συναγωγή in the sense of a building, he may have deliberately rejected it, either on linguistic or apologetic grounds.

Paul never employs συναγωγή. Even in quoting Psalm 64:2 he is made by the author of Acts to put ἐκκλησία in place of συναγωγή."³ Why then is ἐκκλησία chosen? The following seems to be the reason:

The word synagoge came to be used more especially of an actual body of people gathered together in one place; the word ecclesia is used more particularly of a sacred assembly, especially of the sacred assembly of all Israel, and hence of an assembly in its ideal aspect.⁴ Two instances may be quoted to illustrate this point. In the LXX, Psalm 88:5 reads: Εξομολογηθονται οι ουρανοι τα θαυμασια σου και την άληθεν σου έν έκκλησια άγιων. (0 Lord let the heavens praise thy wonders and thy truth in the congregation of the saints; Ps. 89:5 (Eng.).

¹Johnston, p. 38.
²Ibid., p. 41.
³Ibid., pp. 40, 41.

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And in Ecclesiasticus: Ἥγοφιοι αὐνέσει φυεήν αὐτῆς, καὶ ἐν μέσῳ λαοῦ αὐτῆς καυχηθεται. Ἐν ἐκκλησίᾳ ὑψίστου στόμα αὐτῆς ἀνοίξει, καὶ ἐναντι δυνάμεως αὐτοῦ καυχηθεται. (Wisdom shall praise herself and shall glory in the midst of her people. In the ecclesia of the Most High shall she open her mouth; Ecclus. 24:1, 2).

Thus, the definition of the word is not precisely fixed, and the ultimate distinction between ἐκκλησία and συναγωγή arose from the fact that the word συναγωγή became the usual Greek designation for a building known under that name, and called in Hebrew, Keneseth. As συναγωγή was used for the building, ἐκκλησία became employed to express the religious assembly of God's chosen people. "It thus acquired the more abstract and ideal signification, and for that reason was taken up by the Christian church."¹ Johnston went a bit further by stating that:

(1) The disciples of the risen Christ believed themselves to be the true people of God; they were the Messianic community. This could be expressed in Kenishta, the congregation of God but in Greek, apart from συναγωγή, which had definite limitations, we have seen ἐκκλησία was the only word capable of receiving the content of the Christian claim.

(2) It was not so distinctly Jewish as to be unsuitable for a society which quickly accepted Gentiles to membership on the profession of their faith in Christ as Lord.

(3) In particular, ἐκκλησία had scriptural authority and was familiar to all.²

We have no evidence of any conciliary decision for the adoption of the word ἐκκλησία. Other more concrete names were used, but gradually ἐκκλησία ousted them all and became the exclusive possession of chris-

¹Ibid., pp. 14, 15.
²Johnston, pp. 43, 44.
tians. This result owed much to the frequency of Paul's use of ἐκκλησία and to his prominent conception of what the ἐκκλησία was.

Linguistic evidence can add very little to the meaning of ἐκκλησία. The word itself expresses the concept found in the LXX, the church is God's and it exists to serve Him. Both Hellenic and Semitic peoples in those early days understood its implications, and saw it as suitable to describe meeting of their local congregations. The word also had meaning to the Gentiles of Paul's day who flocked to the Christian Church. The term, ἐκκλησία "suggested that the gathered society is the assembly of the divine realm in which is their true citizenship."¹ The catholic thought inherent in ἐκκλησία was quite understandable and we are indebted to Paul for the development of a doctrine which rightly emphasizes: (1) the continuity of the Old and New Covenants of God with men, and (2) the universality, oneness, and novelty of that society on earth, which is God's ἐκκλησία in Christ.

A. C. Headlam suggested that it was a Christian Jew who first drew out the implications of the inherent meaning of the word and formulated a clear conception of the Church.² Inasmuch as Hellenized Semitic and Gentile Christians of the Early Church understood the meaning of ἐκκλησία (that special group of individuals) in its secular role, those early Christians, when they referred to themselves as the "Ekklesia of God," went beyond the secular realm.

¹Ibid.

²Headlam, p. 16.
The first point to note is that, inspite of the different tendencies in primitive christianity, the Ekklesia was always conscious of its unity, even its identity in the different types of congregation and also able to protect this identity against all divisive tendencies.¹

As for the apostle Paul, there was no doubt in his thinking that the Ekklesia owed its existence to the mother community of Jerusalem.² Paul acknowledged "the twelve" because they were the original apostles who by the very fact that they were witnesses "to the resurrection had founded the ekklesia."³ So, Brunner is right when he states that:

The Ekklesia is for Paul the implicit consequence of his concept of faith in Christ and as such the necessary consequence of his concept of faith and his conception of Christ. The Ekklesia is the Body of Christ.⁴

This Body in time came to be known as the Christian Church.

There are strong scholarly debates as to when the Christian Church began. There are at least four suggestions for our consideration.

(1) The call of the first disciples; (2) the confession of Peter as representative of the twelve; (3) The Last Supper, which established a New Covenant, to be sealed by Christ's death; (4) the Union of the disciples in the Resurrection faith, that is (a) either at Easter itself with the appearance to Peter, (b) the other apostles, or (c) the five hundred brethren, or at the Pentecostal gift of the promised Spirit.⁵

It is not the purpose of this project to determine which of the above proposal is correct. It is clear, however, that the New Testa-

²Ibid.
³Ibid.
⁴Ibid., p. 40.
⁵Johnston, pp. 46, 47.
ment ἐκκλησία found its origin in Jesus Christ and, therefore, cumulative forces of darkness will not prevail against her (the Church). "It is Christ the Kyrios, the living and present Lord, who binds believers together. He does this through His Spirit." But the question may well be asked, what has faith or the Spirit to do with the Ekklesia?

Through faith we receive the love of God as our new life. We ourselves become loving. God's self-communication in the cross of Christ causes the man who receive it to become on his side one who communicates himself, one whose heart has been opened for the other man, one who gives himself to him. The Holy Spirit binds us, not merely to God, but to man.

This is the power given to the Ekklesia. It finds its meaning from the Kerygma and as one gets in tune with the Holy Spirit through the Kerygma, he recognizes "agape" as the necessary "fruit of the Spirit." Like faith, the Ekklesia is indebted to the proclamation of the gospel. Both of them came into existence as a result of repentance and obedience. Therefore, baptism as the outward sign of repentance is an integral part of the rise of the Ekklesia. There is no doubt as to where the Christian now stands. If he belongs to Christ, then he belongs to the Ekklesia. No wonder David could have said, "For a day in thy courts is better than a thousand elsewhere. I would rather be a door keeper in the house of my God than dwell in the tents of wickedness" (Ps. 84:10 R.S.V.).

The Ekklesia is both an invisible spiritual reality and a visible social reality. The Body of Christ is at once something which can be apprehended only by faith and something which is visible even to the unbeliever as a social fact.

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2 Ibid.
3 Ibid., pp. 41, 42.
4 Ibid.
In all this, the Holy Spirit is at work. In those early days of "Pentecostal Fire" as men came in contact with the visible Ekklesia they cried out "Brethren, what shall we do?" (Acts 2:37 R.S.V.). Back came the answer with an authority that only the Holy Spirit could give, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38 R.S.V.). To discover the uniqueness of the Pauline doctrine that surrounds the Ekklesia is rather refreshing. The unique thing about the Ekklesia according to Paul is that it is spiritual and, therefore, not legal. It is the Holy Spirit who gives to each member his position and his function in the church. There is no earthly ruler as such in God's Ekklesia, Christ alone is Lord and He rules supreme. That there are indeed persons to whom an official duty has been given is clear; the episcopoi, for example, who are mentioned once by Paul. But this definition of the gifts of grace does not create any difference in jurisdiction or rank. "It was an error to translate the word diakoniai, the 'ministries' by 'office.' The Spirit does not create 'offices' but 'ministries.'"\(^1\)

History is limited therefore, in that it has not given to us all there is to know about the Ekklesia of God. Taking a close look at the Kerygma as outlined by Luke in Acts and Paul in his epistles, it would appear that one of the reasons for God's supreme act in bringing of our Lord Jesus Christ from the dead is for the perpetual existence of the Ekklesia.

\(^1\)Ibid., p. 43.
The religion of the New Testament is rooted in the historicity of revelation. And yet these records (The Old and New Testament) depend on a verdict of faith as a result of the Resurrection. There substantial accuracy is not impaired because they were written 'from faith to faith.' But there would have been no Christianity without the triumph over death. Christianity is always a gospel about Christ, about God's love in Christ.\(^1\)

Paul understood the tender and loving concern that Jesus has for His Church. In the course of his final journey to Jerusalem, therefore, he sent for the elders of the church at Ephesus because he feared he would never see them again. He was broken up emotionally as he laid out his inner feelings to them in words that every faithful minister should seriously consider.

And when they came to him, he said to them; 'You yourselves know I lived among you all the time from the first day that I set foot in Asia, serving the Lord with all humility and with tears and with trials which befall me through the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, testifying both to Jews and to Greeks of repentance to God and of faith in the Lord Jesus Christ. And now, behold, I am going to Jerusalem, bound in the Spirit, not knowing what shall befall me there; except that the Holy Spirit testifies to me in every city that imprisonment and affliction await me... And now, behold, I know that all of you among whom I have gone about preaching the kingdom will see my face no more... Take heed to yourselves and to the flock in which the Holy Spirit has made you guardians, to feed the church of the Lord which he obtained with his own blood. (Acts 20: 18-28 R.S.V.).

This is God's Ekklesia. A people called out but sent back into the places from whence they have been called, that they in turn may call others to become a part of God's family upon earth, the Church.

Israel as the People of God

How can one expect to understand "Israel as the people of God" without first having a good understanding of the first eleven chapters

\(^{1}\)Johnston, pp. 57, 58.
of Genesis? The key to the understanding of the remaining portions of the Old Testament is to be found in these chapters. Perhaps, this could be pushed yet further to include also the New Testament.

These eleven chapters are generally thought of as history in a somewhat limited sense, but there are basic theological concepts to be gained from these chapters. In chapter one we discover the creative act of God. In chapter two man is the center of this creative act and to him was given a most sacred responsibility. As we come to chapter three, we find man encompassed in a sea of guilt which resulted in a state of alienation from God. The picture continues and plunges us into judgment which is mingled with divine mercy. In spite of man's transgression, God still remained faithful to His creation and to man (Gen. 7-10). Man, on the other hand, turned his back upon God's mercy, but God still loves man, whom He created for His glory. The flood brought an end to the wicked generation of antediluvian men and in order to stay the hand of evil, God scattered man over the face of the earth after the flood (Gen. 11).

Here in brief we have a record of the origin of the earth and early history of mankind. As we enter into Genesis 12, we come face to face with the call of Abraham and the history of Israel which began with him.

The call of Abraham, and the history of Israel which begins at this point, is the beginning of the restoration of the lost unity of mankind and of the broken fellowship with God. 'In you all the families of the earth will be blessed' (Gen. 12:3). Here it becomes
clear that the whole history of Israel is nothing but the continuation of God's dealings with the nations, and that therefore the history of Israel is only to be understood from the unsolved problem of the relationship of God to the nations.¹

Wherever one looks in the Old Testament, one encounters the conviction that God in His sovereign grace called Israel to Himself. He delivers her from bondage and gave her the Promised Land. Therefore, Israel occupied a peculiar position among the nations. This call of election did not set Israel apart from the rest of the nations. "Election is not primarily a privilege but a responsibility. If the responsibility is refused, election can even become the motive for divine punishment."²

When those fugitive slaves who had experienced the Exodus deliverance entered into covenant with Yahweh at Sinai, a new society was formed where none had been before: a league of clans united through common allegiance to the same God. In its form, the Sinaitic covenant follows the pattern of a suzerainty treaty of the Hittite empire.³

The Israelites acknowledged God as their benevolent Suzerain and bound themselves to live and work with Him for the salvation of the nations around them. Unfortunately, however, Israel failed. Did this failure on the part of Israel cause God to abandon his promise made with Abraham? Not in the least.

The New Testament is in fact a re-affirmation of the covenant made with Abraham illuminated by light from the life, death and resurrection of Christ. It takes up the great themes of the Old Testament


²Ibid., p. 23.

theology, God's gracious election of His people in the light of what Christ has done for them. "The redemptive purpose of God, begun in Abraham and the Exodus, have come to fulfillment in Jesus Christ and this is the whole meaning of God's history with his people, nay, of history all together."\(^1\)

Old Testament theology understands the whole course of Israel's history in terms of God's dealings with His people through His great redemptive acts. It is a history that moves between promise and fulfillment. Israel became God's people on the basis of grace. Her election was not the result of anything that she had done. Israel brought no glory to God. As a matter of fact, she was in bondage and could not even help herself. The initiative is on God's part, as we discover from the experience of Adam. God is the one who went in search of Adam and all mankind with the call, "Where are you?" (Gen. 3:9 R.S.V.). "For the Lord has chosen Jacob for himself, Israel as his own possession" (Ps. 135:4 R.S.V.). The emphasis in the Old Testament never lies upon Israel as a people but upon Israel as the people of God. Note Moses' counsel to Israel:

> For you are a people holy to the Lord your God; the Lord your God has chosen you to be a people for his own possession, out of all the peoples that are upon the face of the earth. It was not because you were more in number than any other people that the Lord set his love upon you and chose you, for you were the fewest of all peoples; but it is because the Lord loves you and is keeping the oath he swore to your fathers, that the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh King of Egypt (Deut. 7:6-8 R.S.V.).

The Prophet Isaiah said in the same vein of thought:

> But you, Israel, my servant, Jacob, whom I have chosen, the off-

\(^1\)Ibid., p. 140.
spring of Abraham my friend; you whom I took from the ends of the earth, and called from its farthest corners, saying to you, "You are my servant, I have chosen you and not cast you off;" fear not, I am with you be not dismayed, for I am your God; I will uphold you with my victorious right hand (Isa. 41:8-10 R.S.V.).

Israel's redemption from Egypt put her into a unique relationship with God. She became λαός θεός Κυρίου a people holy unto the Lord (Deut. 7:6 LXX). In order that she might serve the Lord (Deut. 7:11).

"The election of Israel does not involve the rejection of any other nation; Israel is chosen for the sake of the world's salvation." However, Israel cherished a false concept of her election. She saw herself as the elite among the nations. This type of false pride became repulsive to the heart of our Lord as He came in contact with the arrogant behavior of the Jews in His day upon the earth.

Against this religion of pride and merit the teaching of Jesus and His disciples, notably St. Paul, represents a vigorous protestant reformation, a reformation based upon a return to the sola gratia of Israel's prophets and to their parallel doctrine of election for service.

Nowhere do we find in the Scriptures that the election of Israel meant the rejection of the nations. "Israel had been called in her election by Yahweh to be preacher and example, prophet and priest for the nations." The New Testament, therefore, continues to affirm the continued operation of the election principle of the Old Testament scriptures embodies in the Biblical history since the days of Seth.

All Israel was called to the priesthood, as a "Kingdom of priests."

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2 Ibid.
3 Ibid.
2 Blauw, p. 28.
(Exo. 19:6) as they passed through the sea and were baptised, (1 Cor. 10:1-4) symbolically they were committed to take the message of salvation to the neighbouring nations around them. Instead of doing the work of a priest, Israel became trapped with the idolatry of the nations to which she was sent. She lost her identity as a "Kingdom of priests" (Ex. 19:6) and by the time of Jesus, Israel's functions in the office of God's priesthood was clouded under the trappings of ceremonialism with the Pharisees and Scribes manipulating the sacred office which had been bestowed upon all Israel. This priesthood of all believers was to be restored. Jesus did this by committing it to the church. This commission is still in effect today. The priesthood given to Israel as a nation is now committed to every member of the Christian Church no matter what his station in life may be. The operation of that priesthood is the main theme around which this project will focus.

Ecclesia—The New Testament Concept

There is no problem in understanding the word ἐκκλησία as it is used in the New Testament. Although ἐκκλησία had no religious associations in extra-Biblical Greek, the LXX translators found it suitable to render the technical term "Qahal Yahweh, the congregation of the Lord."¹ These translators adopted a word, therefore, that could not be confused with any word or phrase which was used by the Greeks for describing their religious societies or cults. This emphasizes the unique position God's people occupied from their point of view.

1Richardson, p. 284.
When these translators used ἐκκλησία which had a political meaning with reference to the Greek city state, they knew what they were doing. In Acts 19:32 we have a fitting example where ἐκκλησία is used in this fashion. Luke in referring to the confused assembly at Ephesus used the term ἐκκλησία, this was purely on a political basis.

Though Paul in his writings has used ἐκκλησία extensively, it must be understood that before his conversion the Jewish Christians used the term in regards to their identity. "They chose it because they wished to distinguish their communities from the Jewish συναγωγή in every city." \(^1\) ἐκκλησία became popular. "It was a word which the Christians found in their (Greek) Bibles and it supplied exactly what they needed." \(^2\) The word suggested that the true "Qahal Yahweh" was now the church of Jesus Christ. "The congregations of Christ in every place were the local manifestations of the New Israel of God, the one true ἐκκλησία Θεοῦ." \(^3\) In the LXX, the congregation of the Israelites, especially when they gathered for religious purposes, was known as the ἐκκλησία (Deut. 31:30; Jud. 20:2) and also when they met for the hearing of the law (Deut. 4:10; 19:10; 18:16).

In the days of the apostles this language found a ready tune on their ears. The church or the congregation was the totality of christians living in one place (Matt. 18:17 (ἐὰν δὲ παρακολουθῇ ἀντίων, εἶπε τῇ ἐκκλησίᾳ). "If she refuses to listen to them, tell it to the church"

\(^1\)Ibid., p. 285.
\(^2\)Ibid., pp. 285, 286.
\(^3\)Ibid.
(R.S.V.). (Acts 5:11 (καὶ ἐγένετο φόβος μεγάς ἐφ’ ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἁκούοντας ταῦτα). "And great fear came upon the whole church, and upon all who heard these things." The usage of the word can be found in such passages as Phil. 4:15, and 1 Cor. 4:17 etc. For the apostle Paul the ἐκκλησία is "the body of Christ" (Rom. 12:4f., 1 Cor. 12:12ff., Col. 1:18, 24; 2:19). "This title defining the church in terms of Christ shows that Paul's ecclesiology is a branch of his christology."^1 Though the church is referred to as the "Body of Christ," it must be understood that it is not a continuation of the incarnation. "The word made flesh was sinless. The church is not."^2 Paul likens the church to a body with its different functions, indwelt by the risen Christ who is commanded to carry out His purpose in the entire world. "The strict theological definition of the church according to the New Testament is that it is the society of the faithful united by a complete confession of the Christian Faith."^3

The New Testament concept of ἐκκλησία is the continuation of Israel the "People of God" not as a nation, but as a unique people called out of the world, but sent back into the world to make disciples of men everywhere to meet the Second Coming of our Lord. The apostle, therefore, likened the church to a body with its various members, each having its own gift, or gifts, working in unity for the good of the whole. This is the ἐκκλησία which although visible in its social setting, maintains an in-

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^2 Ibid.

visible spiritual reality. The church is therefore committed to the authority of the Lord Jesus Christ in Whom alone is to be found the true purpose for its existence.

Paul tells us in Romans 9:6 that God has remained faithful to His promises and He has not rejected His people (11:2).

If God chooses the christians, it is so that he may make them members of the privileged nation, giving them as ancestors Abraham, Isaac, Jacob, Moses and the remnant of Israel. If the line of descent is to remain continuous, the gentiles must efface themselves, as it were, into membership of the remnant.1

Now, as one views the church (ἐκκλησία) in Paul's day, it was composed almost entirely of gentiles. Jewish converts to Christianity were comparatively few in number. This created problems. Repeatedly, the apostle made mention of the condition experienced by the Gentile converts before they were grafted into the spiritual heritage of the Jews. Such passages as Ephesians 2:11-13, 19-22 speak loudly as to the tone of the apostle's argument. No longer were they "strangers and foreigners. They became full citizens with the saints and all those who are of the household of God" (Eph. 2:19). This is the picture of the New Testament concept of ἐκκλησία it is the continuation of the Old Testament meaning of Qahal not as a nation, but for all those who by spiritual birth are grafted into the family of Abraham.

The New People of God

Christianity in its early days was a mighty movement impelled by a conviction and an expectation. The return of Jesus to those early believers was imminent. The age of the Spirit had come and a new era was

born. During this early period before the death of Stephen, Christianity remained Jewish in both race and religion. The temples and synagogues both at Jerusalem and Damascus were frequented, and even the apostles did not see the sense of going far a field. They failed to give proper attention to the words of Jesus that they were "to go into all the world and preach the Gospel to every creature" (Mark 16:15).

For some time the infant church met in the home of John Mark's mother, apparently content that it would not be long before the return of the Lord. Thus, the church was given to prayer as it waited. "This loyally Judaistic attitude is visible in all the sources: after the Ascension the society elects Matthias to succeed Judas as one of the twelve who apparently hoped to rule the redeemed Israel."¹

A careful examination of the record in Acts seems to substantiate that fact. Peter, like Paul and Gamaliel in the Sanhedrin addressed the crowd on the day of Pentecost as "Men of Israel" (Acts 2:22; 3:12; 13:16). Peter saw that the exaltation of Jesus was for the purpose of granting repentance and forgiveness to Israel. "God exalted him at his right hand as leader and Saviour, to give repentance to Israel and forgiveness of sins" (Acts 5:31 R.S.V.). God's people were still the nation of Israel. "I have surely seen the ill-treatment of my people that are in Egypt and hear their groaning, and I have come down to deliver them; and now come, I will send you to Egypt" (Acts 7:34). The world view of the mission of the Church given to the apostles had not yet taken hold of them.

¹ Johnston, p. 60.
How long was this to continue? The change was not long in coming. The preaching of Stephen ushered in a new era of persecution. In contemporary language we would say that the layman Stephen struck the nail on the head and the church which once sat at Jerusalem in ease was now forced to rethink her mission and purpose for her existence.

Stephen struck at the heart of Israel's problem. Though this articulate and outspoken layman suffered at the hands of his Jewish brethren, the fact remains that his suffering and death proved a blessing for the infant church. The Gentile Mission had begun, "the new people of God." Philip, another layman, preached to the Samaritans and the Ethiopian Eunuch; others proclaimed the gospel in Antioch to the Greek-speaking Gentiles. "But there were some of them, men of Cyprus and Cyre'ne, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus" (Acts 11:20).

It was here at Antioch that the disciples were first called Christians; a nickname to be sure, but what a name. "The new people of God," the true and proper nature of the ἐκκλησία. Before this time the church was known as those of "The Way without particular emphasis on the society they formed."¹

The ministry of the apostle Paul was to change radically the whole philosophy of the Christian world.

Paul's idea of the calling of the gentiles is given its first definition at his own conversion. The influence of the Old Testament and primitive Christianity on the notion of "calling," not only concerns Christian in particular, but also the new people and churches which form the new people. ²

¹Ibid., p. 61.
²Cerfaux, p. 176.
In Paul's "epistle the words καλέω and καλλίστευε usually refer to the calling of the gentiles."¹ Paul had discovered this calling in the Old Testament which revealed how God in His great mercy bestowed upon the gentiles the love with which He had pursued Israel (Hos. 2:23; Rom. 9:25, 26).

The above texts show clearly that Paul is here referring to all Christians, both Jew and Gentile as the new people of God. The goal of the call of the gentiles is for no other purpose but that they may become children of the heavenly kingdom. Therefore, in 1 Thes. 2:12 the apostle stresses the fact that this call will "lead to a life worthy of God who calls you into his own kingdom of glory" (R.S.V.).

The Universality of the Call

Before our Lord's final ascension into glory, He committed to the twelve a specific line of responsibility, said He:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always to the close of the age (Matt. 28:18-20 R.S.V.).

This is a gigantic task. The entire world is included here, and the task will not be completed until the "end of the age." This is the mission of the Church; no one individual can accomplish this task; it is the combined duty of every member who has accepted Christ as his Savior.

This is the Church's mission. She must extend this call to the nations of earth. None must be exempted. The church must always be ready to carry out her mission in the world. The ordained ministry alone cannot accomplish this task. Neither can the layman on his own,

¹Ibid., p. 178.
it is the church, the (ἐκκλησία) the people of God in concert through
whom this must be done, there is no other way.

The church is ministerial because Christ is Servant. The church
as Christ's body, the instrument of his purpose, continues his apos-
tolic priestly ministry to the world. Jesus himself conceived of his
mission in terms of service. 'The Son of Man came not to be deaconed
unto but to deacon.\(^1\)

Just as Jesus became a servant in order to minister to the needs
of men, so every member of the church must become a servant that he too
may minister to the needs of his fellowmen. As men enter the Christian
church through the doors of baptism, they receive a special anointing
that sets them apart for their particular role of ministry in the church
and the world. The church's duty is to call men everywhere to the estab-
lished fact that their redemption has been made possible through Jesus
Christ. As men are called to this realization, the church in her life
and action will magnify the Godhead so that those who are called will see
clearly the Author of their salvation and the prime source of their
strength.

In this universal call, the Lord has seen fit to use his church
on earth for its perpetuation. Thus, Jesus taught to His disciples quite
specifically that they also were to be servants. This principle was
clearly enunciated by Jesus when He washed the disciples feet (John 13:
1-11). Jesus as ὁ ἀξιωματικός says: 'If I then, the κυρίος and the rabbi,
have washed your feet, ye also ought to wash one another's feet. For I
have given you an example, that ye should do as I have done to you' (John 13:14f).

\(^{1}\)Ibid.
Again Jesus said: "Whosoever would become great among you shall be your διάκονος, and whosoever would be first among you shall be δοῦλος of all" (Mark 10:43f).

It is not surprising therefore that the conception of Christian disciples as ministers, servants, should have received great emphasis in the Early Church, or that baptism into the Church should have been regarded as an ordination to the ministry of the Church (1 Cor. 12:13 in its context). There are no 'lay' members of the church who are without a ministry in it; the church is a ministerial priesthood of the laity or people of God.

The role of the laity will be dealt with extensively in the following chapter. What is important here is to show that the universality of God's calling men to a knowledge of His redemptive act is a mission that has been given to the church, and that the church can only perform this mission adequately as it becomes a servant church.

Therefore, "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's then you are Abraham's offspring, heirs according to promise" (Gal. 3:28, 29 R.S.V.).

Paul stresses this point further as he speaks to the church at Colosse which was experiencing "the new nature" having crucified the old man of sin; "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarians, Scythian, slave, freeman, but Christ is all, and in all (Col. 3:11 R.S.V.).

So as the church carries out her appointed mission calling men from every walk in life, from every "nation and tongue," she is calling men into a fellowship that knows no boundary. This is inherent in the commission given to the first leaders of the church. Men were to be

1Ibid.
baptised in the three-fold name of the Father, Son, and Holy Spirit. There could be no closer bond in heaven and earth. Only in the marriage relation can finite man catch a glimpse of this relationship that God intends to be experienced in His church.

Because of the complexity of the church with men and women coming from varied backgrounds, experiences and cultures, the Lord has laid the burden of the ministry of His church not on a selected few, but on the entire body. He has equipped His church with a variety of gifts thus enabling her to do the work demanded of her. With her variety of gifts the church is commissioned to "go therefore and make disciples of all nations." It is a universal mission with a universal call, given and empowered by the entire Godhead working together for the salvation of man. There is no barrier: "And let him who is thirsty come, let him who desires take the water of life without price" (Rev. 22:17 R.S.V.).

The Mission of the Ecclesia (The Church)

As one thinks of the mission of the church, Matt. 28:18–20 stands out prominently as a peak among peaks. In this commission the mission of the church for the first time is clearly stated in language that cannot be misunderstood. Our Lord who was dead is now alive, death has been conquered, the powers of evil have been forever broken, and Jesus is now King of kings and Lord of lords (Rev. 19:16).

This commission is emphatic because all four gospels culminate in the pronouncement of the resurrection and the call to mission. What is important about the church's mission is that she is commissioned to take the gospel of a crucified, risen Lord to the nations of earth.
"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19 R.S.V.).

This mission to the world is of great importance but the church also has a mission of equal importance to herself.

He who would evangelize those without the church while neglecting the building up of those within the church is a good deal like the head of a family who is moved with deep compassion for the emaciated children of his neighbor but neglects to feed his own, forgetting the startling warning of the inspired apostle: "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worst than an infidel" (1 Tim. 5:8).

This must never be lost sight of. The feeding of the members of the church is an important mission, perhaps to some extent even more important than evangelism. In the closing verses of the Gospel of John, Jesus emphasizes the importance of this fact in dialogue with Peter when he said to him, "feed my sheep" (John 21:17).

This challenging responsibility was given not only to Peter but to the entire church. At times there are those who lose sight of this fact and believe that the mission of the church has an external dimension only.

That Salvation is not merely a momentary occurrence but a continuous process as well. . . . Sanctification, which is a most important aspect of Salvation, is a tedious process that is completed only at death. Therefore the church must zealously proclaim to its members the truth of God, for through it God is want to sanctify His own (John 17:17).2

This in no way curtails the divine commission to "Go into all the world." The training of the laity becomes especially important at


2Ibid.
this point. Because of the enormity of the task, God expects every church member to be enlisted in the Missionary program of the church in carrying the gospel to the world.

The Lord requires that far greater personal effort shall be put forth by the members of our church. Souls have been neglected, towns and villages and cities have not heard the truth for this time, because wise missionary efforts have not been made... Our ordained ministers must do what they can, but it must not be expected that one man can do the work for all.¹

The mission of the church is for the entire company of believers. Each is expected to carry out his God given responsibility. Jesus came in search of men, and every one who has accepted the pardoning grace of God must also go in search of his fellowman. As important as it may appear for the Lambs of the fold to be fed and cared for, it is of equal importance that both ministers and laymen work with the same dedication and enthusiasm for the salvation of those outside the church.

The mission of the church is to continue the work of Christ bringing the beauty and charm of a risen and soon-coming Lord to the realization of troubled men everywhere. How can this be done? We hope to discover this in the following chapters.

CHAPTER III

THE UNDERSTANDING OF THE FUNCTIONS OF
THE MINISTRY AND THE LAITY

The Role of the Ministry in
New Testament Times

The essential fact about the New Testament view of the ministry is that it presents us with one basic ministry, the ministry of Jesus Christ. Those who are called upon by the church to share in the ministry of Christ are never regarded as exercising a ministry based on any inherent power or right of their own. Whatever they do is accomplished only on the grounds of what Christ has done for them.

The apostle Paul sensed this important fact of his total dependence upon Christ for the proper administration of the ministry in his case when he said: "For I will not venture to speak of anything except what Christ has wrought through me to win obedience from the Gentiles, by word and deed" (Rom. 15:18 R.S.V.). The casual observer might be tempted to think that Paul was engaged in some work of the ministry. Even if it could be argued that he did, to the apostle the essential thing was that Christ was doing the work of the ministry in and through him. In the particular instances of which the apostle speaks, it is Christ, and not he who was the real minister, though it is true that Christ chose to work through Paul. This is consistent with the thought
throughout the New Testament. "There is but one essential ministry, the ministry of Christ. All valid human ministry is reflection of that."\(^1\)

This is fundamental and it matters very little what men may say about the ministry as long as it is Christ who is at work through His ministers. G. W. Bromiley puts it this way:

> It is Jesus who speaks when the word of the Gospel is truly preached. It is Jesus who is proferred and who blesses when the sacraments are rightly administered. It is Jesus who heals or helps when practical assistance is extended to the needy. It is Jesus who bears and endures when persecution or hardship is imposed and accepted. It is Jesus who rules when spiritual discipline is exercised... it is He Himself who is the true Minister.\(^2\)

The New Testament teaching offers no effective ministry based on the human element apart from the indwelling Christ. The New Testament presents Jesus, Christ as the true Minister applying to Him a wide variety of titles which we normally associate only with the human ministry. How many times we err in the use of the word 'apostle.' We generally use the word to mean the designation of the twelve, and sometimes one or two others like Paul and Barnabas. But what does the writer of the Hebrews say to his readers? "Therefore, holy brethren, who share in the heavenly call, consider Jesus, the apostle and high priest of our confession" (Heb. 3:1 R.S.V.). This is the only place in the New Testament where the exact term "Apostle" is applied to Jesus. The thought the word carries, however, is much more widespread. The true meaning of the word is 'one


who is sent' and the idea that Jesus is sent by God is found elsewhere in the New Testament besides Hebrews. It is a predominant theme in the Fourth Gospel from which there are numerous references that could be cited. Jesus constantly refers to the Father as 'him that sent me,' or with some similar phrase. This same thought is found in the Synoptics, "Whoever receives one such child in my name receives me; and whosoever receives me, receives not me but him who sent me" (Mk. 9:37 R.S.V.). Also we read: 'He who hears you hears me, and he who rejects me rejects him who sent me' (Luke 10:16 R.S.V.). That Jesus is God's apostle is clearly taught in the New Testament.

Not only is Jesus known as an apostle, He is also referred to as a Bishop. Peter tells his readers that they were 'straying like sheep, but have now returned to the Shepherd and Guardian of your soul' (1 Pet. 2:25 R.S.V.).

'Bishop' means ' overseer' or 'guardian.' It points in the Christian Church to the function of looking after the affairs of the Church, of supervising and caring for the Church. But the function which Christ Himself had first discharged. He alone can be called in the full sense the 'Bishop of our soul.'

The word which Peter joins with 'Bishop' is 'Shepherd' and the identical word is translated 'pastor' when it is used of a Christian Ministry (Eph. 4:11). Jesus is referred to by the same title elsewhere. The most important passage, of course, is that in which He twice refers to Himself as 'the Good Shepherd' (Jn. 10:14).]

The fourth Gospel makes it clear that the supreme act of the Shepherd is to die for the sheep and thus bring them life. "I came that they may have life, and have it more abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep" (Jn. 10:

1Morris, pp. 26, 27.
10, 11 R.S.V.). This kind of shepherdship certainly necessitates direct and personal knowledge of the sheep. Jesus said: "I know my own and my own know me" (verse 14).

Morris contends that it must have been thoughts like these which led to the magnificent benediction at the end of the Hebrews,¹ "Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with every good that you may do his will working in you that which is pleasing in his sight, through Christ; to whom be glory forever and ever Amen" (Heb. 13:20, 21 R.S.V.).

The apostle Peter went a bit further by using a compound form of the word. He calls Jesus "The chief Shepherd" (1 Peter 5:4 R.S.V.), which can, of course, be translated as the chief Pastor. The New Testament is clear, for Christians the basic pastorate is that exercised by our Lord. We may give to men the title of apostles, ministers, or pastors in the Christian communion, but they are not shepherds in the fullest sense. They cannot be. There is but one good Shepherd. At best men may be under shepherds. The great Shepherd, the chief Pastor, is Jesus Christ.

Sometimes the term 'teacher' (didaskolos) is used of ministers (1 Cor. 12:28; 2 Tim. 1:11; Eph. 4:11). This term is also applied to Jesus over and over again (Matt. 8:19; Mk. 4:38; 5:35 etc.). There are two other words of importance to which some thought should be given, one of which is characteristically applied to all Christians and the other that is never applied to any Christian. These words are diakones and

¹Ibid.
hierëus. The former is used in the New Testament in a general way to indicate the nature of the service to be rendered by every sincere follower of Christ. A technical meaning is also given to diakones as it applies to a very important order of ministry. The apostle Paul seems to use this technical term when he says that, "Christ became a servant (diakones) to the circumcised to show God's truthfulness" (Rom. 15:8 R.S.V.). Scholars like Morris believe that Paul was the originator of this technical use of the word. Even before the ministry of Paul began, however, our Lord Himself said, "I am among you as one who serves (ho diokones)" (Lk. 22:27). Christ's mission to this world was a mission of service. He came to perform the initial act of serving which today is the duty of the Christian minister. That our Lord became a servant, however, He has set the pattern for all future ministers who may follow in His footsteps. This should never be lost sight of; it is at this point that the minister becomes effective. He is indeed a "slave" of Christ; He is a servant in the same magnitude as his Lord. Herein lies the minister's credential.

The latter word hierëus translated "priest" is the most important of all the titles of ministries applied to Christ. The writer of Hebrews stresses the great importance of the central teaching of the atonement in which Christ is indeed our High-priest. Unlike all other priests who offered sacrifices, however, Christ as Priest offered Himself.

In essence, this is the magnitude of the Priesthood of Christ. "For then he would have had to offer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the age to put away sin by the sacrifice of himself" (Heb. 9:26 R.S.V.). It
is this priestly work of Christ that lies at the very foundation of the
Christian faith. This type of priesthood is shared with no other being
or beings in all the universe. It is a unique priesthood. It nullifies
sin and takes it completely out of the way. It perfects men. It brings
them into the state of salvation that no other priest can. It is there-
fore not accidental that the word hieraus, "priest" is never in the New
Testament applied to Christian ministers. Nothing can be added to the
perfection of that priesthood offered by Christ. There is absolutely
nothing left for any other priest (of which there is none) to offer.
The priesthood of Christ is the only priesthood known in the Christian
church, apart from the corporate "priesthood of all believers." Paul
says of Christ, "He is the one Mediator (1Tim. 2:5).

We have examined some of the titles given to our Lord in the New
Testament and have discovered that He has taken the first place on every
count and rightly so. Therefore, the Christian minister finds the pur-
pose for his existence in Jesus Christ. As Christ became a servant and
in some respects a slave to His Heavenly Father, so it is that the Chris-
tian minister must be in the same relationship to the Founder of the
Church, Jesus Christ.

Somewhere between A.D. 33 and the present, "ministers" moved
both grammatically and theologically from a verb (a thing done) to a
noun (a person doing it); what was originally a function of the
Church became a station in the church. That is, ministry was origin-
ally the assignment of all believers; indeed each follower had his
own ministry or ministries. These were gifts and calling of the
Spirit. The Pastor existed as the one whose gift and call it was to
equip the ministers (laity) for their ministries.¹

Paul's letter to the church at Ephesus is perhaps the best avail-

¹David Haney, The Ideal of the Laity (Grand Rapids: Zondervan
able presentation of this concept which the German reformer, Luther was later to refer to as "the priesthood of (all) believers." The Scripture says, "When he ascended on high he led a host of captives, and he gave gifts to men" (Eph. 4:8 R.S.V.). What therefore were the gifts given to men? These were the gifts: "Some should be apostles, some prophets, some evangelists, some pastors and teachers." The reason or purpose for the gifts given to the church is clearly stated. "For the equipment of the saints, for the work of the ministry, (Christ's ministry) for building up the body of Christ" (verse 12).

Paul emphasizes that every member has his own call, and that some are called to be pastors and teachers to equip the church (the laity) for their ministries. What then was the role of the minister or pastor in New Testament times? As I understand it, to equip the ministers (laity) and not to do the work for them.

Unfortunately, somewhere, "ministry" became a "noun" and what a pity that the Biblical understanding of the term was lost sight of with the result that in many areas ministry to a great extent is restricted to the professional clergy. Nowhere in the New Testament is this to be found. The ministry is the work of a servant, not a professional.

"The New Testament pattern of ministry is that the pastor is not the torch-bearer, the one who leads the way but the lighter of lamps."¹

The old-fashioned idea was that the pastor had a program, and that the members were his helpers in putting his program into effect. Thus, it has long been understood that lay members have a function, but it has often been seen as little more than an auxiliary function.

¹Haney, p. 43.
... Now with the new emphasis on what the church might be in the world, the familiar picture is entirely reversed.¹

The task of the ministry is too numerous and complex for any one person to carry on no matter how well trained and gifted that person might be. People who stand in need of spiritual help are too many for a "pastor-only approach." The New Testament's approach to ministry is well founded; the church, laity and clergy together constitute the priesthood of God (1 Peter 2:9). The ministry of the church is the function of all, it is not a station for a selected few. The task is too great, the pastor is not the one commissioned to carry the torch; he lights the torch (the laity) by preparing them for ministry. This is his primary function based on the authority of the New Testament.

When the pastor truly understands his function he will begin to see people more in terms of their potential rather than what they are.

He will begin to "call out the called out," looking for multipliers, for the potentially powerful. And having found the person—Christ—would make and the gift—he has given, the pastor will exercise his own ministry by polishing and preparing the minister for ministry. The discoverer becomes the enabler and, hence, a lighter of lamps. That is authentic New Testament ministry!²

This is precisely what Barnabas did in discovering and uncovering the ministry of Paul in Antioch. Years before this Barnabas carefully and thoughtfully filed away Paul's statement of his call to the Gentiles. It was an idea perhaps too radical for the time. Later as Barnabas visited the congregation at Antioch as an emissary from headquarters, he

²Haney, p. 45.
saw the Gentile phenomenon coming to pass, and he remembered the words of Paul and went to Tarsus to get the apostle (Acts 11:19-26).

Later on we find Paul lighting the lamps of Timothy and Titus, while Priscilla and Aquilla refined the ministry of Apollos (Acts 18:24-28). This is the function committed to the minister, he becomes all that Christ was, "and greater works than those will he do." Thus empowered by the Holy Spirit, who is in reality the giver of the gifts to the church, the Christian minister is under divine mandate to train, enlighten, and equip the laity for the total ministry of the church.

The Role of the Laity in New Testament Times

The Priesthood which the New Testament presents to us is a corporate priesthood of the entire Christian community. In this community there is no caste; where one comes from matters not. Social and economic standing has no meaning here, all the members of the church, men and women, are ἐπεστάλεσα τῷ Θεῷ (hereis tou Theu) (Rev. 1:6; 5:10; 20:6).

This peculiar priesthood in which all members of the church share, has its origin at baptism. It was at baptism when hands are laid upon them they receive the Holy Spirit in a special way and are rightly initiated into the corporate priesthood of the church. Therefore, baptism is more than what some men think it is. It is more than the experience of an inner cleansing. Baptism is also the official ordination of new members into the royal priesthood. "It is the making of a layman in the church of Christ."^{1}

^{1}Richardson, p. 301.
of the people of God. This might cut across what we see and experience today in the Adventist Church. A layman certainly is not a church member who has given his ministerial responsibility, his function of evangelism and pastoral care, over to the paid professionals to perform for him. The only proper and right understanding of the laity is the Biblical understanding which is that they are priests and ministers of the church of Jesus Christ.

The church is the people of God. It is the body of Christ, a spiritual building, the temple of the Holy Spirit. As the temple of God, the church is "vivified by the Spirit and filled and quickened by it in its individual members."\(^1\)

In the ancient times of paganism only the priest had access to the inmost areas of the temple, he acted as mediator between the deity and the profane people as they waited on the outside. This too was the practice in Judaism. Only the high priest could enter the holy of holies.

When we come to New Testament times, however, this procedure practiced in Judaism found its fulfillment in the sacrificial death of Jesus Christ who perfected and finished this kind of mediation. Thereby He opened the very throne-room of God to every believer.

No longer do Christians stand at the door of the temple waiting for the earthly priest to reappear. They themselves now stand in the midst of the temple and communicate directly with God. There is no more veil.

Every believer, as a member of the community, as a man among men

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and on behalf of other men, has an ultimate direct relationship with God, which no human being even in the fellowship can take away from him and no human, nor ecclesiastical authority can disrupt.¹

God's grace is now in direct contact with man as he is guided and controlled by the Holy Spirit. The believer now stands in ultimate freedom, and with this freedom he has a personal responsibility. As a member of the royal priesthood he must now proclaim the good news of Salvation within the radius of his influence by life and active witness. "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Peter 2:9 R.S.V.). This is the duty of the believer now. He is to declare to the world his faith in the Lord Jesus Christ. He must "be prepared to make a defense to anyone who calls you to account for the hope that is in you" (1 Peter 3:15 R.S.V.).

Kung has noted that there is a great variety of words in the New Testament to describe the activity of preaching. Among the thirty or more words used are proclaim, announce, preach, teach, explain, speak, say, testify, persuade, confess, charge, admonish, etc. This variety of words representing preaching makes it possible for each and every one to make his contribution towards the proclamation of the Gospel.² Church members are not only to pray, not only to hear the word from the sacred desk each week, not only to give a witness to the world by good deeds, but they are to proclaim and speak forth the word during the

¹Ibid., p. 373.

²Ibid., p. 375.
worship hour. "When you come together, each one has a hymn, a lesson, a revelation, a tongue or an interpretation. Let all things be done for edification" (1 Cor. 14:26 R.S.V.).

Those who have united with the Lord in the covenant of service are under bonds to unite with Him in the great, grand work of soul saving. Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others. ¹

If church members are given the opportunity and their right to the word, it may prove the difference between an inactive and an active church. The Christian message in the first century A.D. spread with such speed because it was not a message for "the few," but because it was a message proclaimed by all according to their gifts. The preaching of the Gospel was committed not only to the apostles and evangelists of that century, but to merchants, soldiers, seafarers, laymen in action, aggressive action, who took with them the message of salvation and preached it wherever they went. To this Paul tells of the truthfulness of this preaching of the word by laymen: "For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere so that we need not say anything" (1 Thes. 1:8 R.S.V.).

Paul's imprisonment at Rome did not stop the ungoing trust of the Gospel to the laymen of his day. They continued to proclaim the word fearlessly and with growing courage, even if not always with the purest of motives.

I want you to know, brethren that what had happened to me has really served to advance the gospel, so that it has become known throughout the whole praetorian guard and to all the rest that my imprisonment is for Christ; and most of the brethren have been made confident in the Lord because of my imprisonment, and are much more bold to speak the word of God without fear.

Some indeed preach Christ from envy and rivalry, but others from good will. The latter do it out of love knowing that I am put here for the defense of the Gospel; the former proclaim Christ out of partisanship, not sincerely but thinking to afflict me in my imprisonment. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in that I rejoice (Phil. 1: 12-18 R.S.V.).

On the basis of the New Testament all Christians are committed preachers. Their roles may vary, but nevertheless they are all committed to the proclamation of the Gospel. Every believer can and must, herald it in some form or the other to others since he has been taught in the school of Christ through the active power of the Holy Spirit.

As we listen to the New Testament, we hear anew the call to ministry. It is the ministry of Christ given to His church. It is more than just the work of one group of men set aside by ordination to serve as "servants" to the body of Christ. The New Testament concept of ministry takes in all of the body of Christ—His Church. The gifts given to the church are for all, and the use of these gifts is to prepare the entire Church (laymen and ministers) for the work of the Gospel.
CHAPTER IV
MINISTRY IN THE EARLY CHURCH AND THE MIDDLE AGES

In the New Testament, we read of "deacons" (διάκονος 1 Tim. 3:12), "elders" (πρεσβύτερος 1 Tim. 5:17), "overseers" (ἐπίσκοπος Acts 20:28), and "pastors" (ποιμένας Eph. 4:11). These were the titles given to the "office-bearers" of the local churches. Men holding these sacred offices were the trusted servants of the people. Their credentials of authority were based on the understanding that they were servants in the same manner as Jesus was. These office-bearers were chosen by the people and they in turn were responsible to the people. It was a basic understanding based on the authority of the Scriptures that the entire Christian community shared in the priestly ministry of the Body of Christ.

After the days of the Apostles, and by the early decades of the second century, the local churches began to change the form of the two-fold ministry (elders, and deacons) they had inherited from the Apostles. By the end of that century the change was almost complete.

The change was two-fold, and concerned both the prophetic and the local ministry. Stated in the briefest manner, it may be described thus: the "prophetic" ministry passed away, its functions being appropriated by the permanent office-bearers of the local churches, and every local church came to supplement its organization by placing one man at the head of the community, making him the president of the college of elders.¹

The part of the change which came about in the second century, that which gave the senate of the congregation its president, "was simple, natural and salutary." This change came about gradually and at different times in various parts of the Empire. It was brought about peacefully, and with very little disturbance. The other change, which meant the overthrow of the "prophetic" ministry of the apostolic and immediately subsequent period, was a revolution. Widespread revolt was experienced and the church was split.

At the close of the first century most if not all, of the local churches had at their head "a college or senate or session" of rulers, who were called elders (ἐπίσκοποι). This was the ministry of oversight. In each of these local congregation there was a group or a body of men who rendered "subordinate service," this body of men were called deacons, but whether they were part of the college of elders, or were formed into a separate college of their own, is not clear. What seems clear, however, is that the ministry of each local congregation or church had shifted from a two-fold ministry of elder and deacons to a three-fold ministry of the church, and in some schools of thought this shift was referred to as the inception of what in later centuries was called mono-episcopacy or monarchical episcopacy.

To show what this change meant, scholars like Lindsay, Lightfoot,

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1Ibid., p. 170.

2Ibid.

3Ibid.

and Streeter¹ suggest that it might be necessary to take a look at three of the oldest Christian Documents, (1) The Didache or the Teaching of the Twelve Apostles, (2) certain fragments which are sources of the Apostolic Canons, (3) The Letters of Ignatius of Antioch. Although these scholars differ as to the precise dates for these documents, they may be taken as belonging to the years between 100 and 180 A.D.

In the first mentioned we find the Christian society ruled by a college of office bearers who are called "overseers and deacons;" and in the second we see one bishop or pastor (the terms are synonymous in the document), a session of elders and a body of deacons, but the elders rule over the bishop as they rule the congregation, and the bishop is not their president; in the third we have the three-fold ministry of bishops, elders and deacons contributing a governing body at the head of the congregation or local church.²

This is the type of ministry we find in the Church by the end of the second century. However, one needs to be cautious because even though this three-fold ministry of bishops, elders and deacons is at times referred to as the beginning of mono-episcopacy, this idea was according to Lindsay "based on the erroneous conception that a three-fold ministry and episcopacy are identical."³

After the passing of the original Apostles, their place as leaders in the church was taken over by bishops and presbyters who governed the local church, and the cohesion of the "body" was maintained by the personal intercourse of the bishops, and the authority of Church Synods.


²Lindsay, p. 171.

³Ibid., p. 170. Lindsay in his footnote states "The Presbyterian or Conciliar system of Church Government is as much a three-fold Ministry as Episcopacy."
These Synods became increasingly popular and important until they somehow culminated into the first Ecumenical Council at Nicea in 325 A.D.

Episcopacy which was in the process of development created serious problems for the church during the Middle Ages. By the time of the Reformation the bishop (or the first pastor) of Rome reflected in his person authority far beyond that which the Apostles and the Early Church Fathers claimed. Contemporary information dealing with the development of episcopacy is limited, and what is available is somewhat ambiguous and inconsistent. Since this particular subject is peripheral to the purpose of this project to trace the development of episcopacy, only a few remarks will be made on it here in passing.

There are those scholars who are of the opinion that Ignatius of Antioch (d before 117 A.D.) was perhaps the first of the Church Fathers to sanction an episcopal form of church government, based on his letters to the Churches at Tralles, Magnasia, and Smyrna in which special references are made to the bishop as presiding in the place of God.¹ Phillip Schaff² has outlined a unique development of the system, but he too suggests that it is not clear as to when this order of church government was truly established.


Joseph C. McLelland is of the opinion that the three-fold ministry of bishops, priests, and deacons did not exist in the time of the Apostles, but was a later development, and he contends that the terms bishops and elders, episcopos and presbyteros, must not be invested with their later meaning. No further study can be given to the development of this form of church government here, but we will discover that when the episcopacy emerges to view in the Middle Ages, a monarchical form was well established. It was considerably different from the concept of ministry known to the first Apostles of the Christian Church.

Ministry in the Middle Ages and the Reformation

During the Middle Ages the functions of the clergy were well established in the Roman Catholic Tradition and reached such an extent as to dominate the lives of the laity. C. R. Cheney refers to a synodal statute of the bishop of Worcester, dated 1229 which states that laymen were not to sit in the choir among the clergy, nor were they to carry cross or candle in processions, except as a matter of necessity. "The clergy were regarded as shepherds, and the laity as sheep."²

The church in this period did not make much use of her laity. The church found refuge in Deuteronomy 22:10 which said: You shall not plow with an ox and an ass together (R.S.V.). Stephen Langton, preaching at St. Paul's on his return from exile in August, 1213 is reported to have told his congregation: "Because you are layfolk, it is your business to


believe that your prelates are men who do all things discreetly and with counsel."¹ The view of the church as the community of the faithful was lost sight of by the clergy of the time, and when it came to church government, the church was equated with the clerical order.

The citation from Deuteronomy above can be taken as representing the official view of the Medieval Church on the relationship between the clergy and the laity. The Second Council of Seville in 619 also made use of this text in support of a canon forbidding laymen to hold offices as oeconomi in the church or even to act in the capacity as ecclesiastical judges. "It was to this canon as quoted in Gratian's Decretum (c 1140), that an educated cleric would turn in the Middle Ages if he wanted to know about the laymen's place in the church."²

Between clergy and laity a great gulf had been fixed. Weber suggests that this was the achievement of papal reform of the eleventh century. He also contends that heretical and semi-heretical movements which flourished in the twelfth century in southern France and northern Italy owed their success to dissatisfaction with the official church. These movements were lay movements both in composition and leadership. Although there were some theologians who inspired the laity, they, nevertheless, could not provide the type of leadership that was really needed. The church had a strangle-hold upon them which to a large extent limited their influence and usefulness to the laity.

¹Ibid., (See also Weber, p. 113.
The laity was stripped of its right to function as a part of God's ideal priesthood of believers. The church of the Middle Ages failed to instruct the laity, but was not slow in taking away from the layman his initiative and almost every opportunity to use his head in the Church's service.

These heretical groups were severely weakened by persecution and the Inquisition, and the voices of laymen were not to be heard again to any extent until the re-emergence of heresy as a major problem in England and Bohemia in the fourteenth and fifteenth centuries. The more active laymen, merchants, artisans, and Knights, allied themselves with an eminent academic churchman in the person of John Wycliffe, who became their leader in raising their voices against the ecclesiastical abuses of the times.

That these "heretical" movements should spring up and become popular in the Middle Ages was due to a number of factors. (1) With the reopening of trade routes with the East, the Cathari doctrines found their way to the West and this helped to revolutionize western thinking in religious matters. (2) Monastic reformers read the "Rule of St. Benedict" and were trying to live by it to the letter. Different types of men were also reading the Bible and reconstructing their own religious philosophy and interests accordingly.

(3) Early in the 13th century the words of the Gospel were again heard in the church. Men like Francis of Assisi touched by the revelation...
tion of the Gospel of Christ founded an order based on what he considered to be the life and teachings of Christ, and charged his disciples to go out (to preach the Gospel) two by two, taking nothing with them.

(4) The intellectual awakening of the age created severe problems for the established Church. At the end of the fourteenth and the beginning of the fifteenth centuries, humanists had begun reading the works of the Ancients (Cicero, Plato and others) with renewed interest and were discovering ideas that had been lost for more than a millennium.

(5) Perhaps the greatest factor which was responsible for the rebirth of these "heretical" movements were (a) The immorality of the clergy which caused unrest and dissatisfaction among the laity. (b) The Medieval conception of the church as mother and the idea that outside of her there was no salvation, this was the most influential doctrine for the suppression of ideas and change among the laity. It was also an instrument used by the unscrupulous clergy to perpetuate superstition and fear among the laity.

The consequence of this teaching was a complete negation of the laity's function in the Church. The laity were simple passive recipients of liturgical practices and there was a wide divorce between doctrine and practice and the spiritual life of the people was neglected by many of the clergy in the early and high Middle Ages.

Thus we have a brief look at the ministry of the church during the early period which set the stage for the Reformation in the 16th century. Ministry in the Middle Ages was a church dominated ministry with the clergy in the West in most cases giving their full support to the Pope in Rome. The clergy were the elite in society and sat at the
head of all things whether ecclesiastical or civil. Powerful rulers were subdued by the Church. A leading example is the subservience of Henry IV to Gregory VII. The ministry of the church was taken from the laity except for groups like the Waldensians that were considered heretical. This was an underground movement, to some extent, that centered in southern France, northern Spain and northern Italy. When they were rooted out of southern France and northern Spain, they survived from the late twelfth century onwards in northern Italy.

Ministry in the Days of the Reformation

Hans-Ruedi Weber has collected for us an illustrious list of outstanding laymen during the Reformation period from all over Europe. These eminent laymen played a distinct role in the Reformation of the 16th century came from different walks of life. Among them were lawyers, merchants, scholars, and artisans. The accomplishments of these men are beyond the scope of this study but it is evident that they had a great impact on the progress of the Church of that age. These dedicated laymen influenced the world in the Arts, the Sciences, and the recapture of Biblical theology hidden for centuries. Our principal concern with this fascinating period is to understand the ministry of the church and how it functioned then.

To accomplish this, we have chosen to look at Luther's concept of ministry since, as it is well known that he was one of the leading figures responsible for the changes that took place during this period.

\[1\] Ibid., pp. 136, 137.
Martin Luther's struggle with the church, came to a head in 1517. His problem was not simply over the question of anti-clericalism in medieval times. As a student of the Bible, Luther had discovered the "pearl of great price" in two of the epistles of Paul. "In the doctrine of Justification in Romans and Galatians, he found the clue to the unity and solidarity of all Christians." Luther felt that all Christians could stand together on this grand theme as equals before God. In his gloss on Galatians 3:28, he beautifully paraphrased the text in these words:

Ergo non est sacerdos neque laicus, non est canonicus neque vicarius, non est dives neque pauper, non est Benedictinensis neque Carthusiensis neque Minor neque Augustinensis, non est huius vel huius cuiuscunque status, gradus out ordinis. (translated below)

There is neither priest nor layman, canon or vicar, rich or poor, Benedictine, Carthusian, Friar Minor, or Augustinian, for it is not a question of this or that status, degree, order.

Luther discovered that through baptism and faith in Jesus Christ, Christians everywhere are incorporated into the death and resurrection of Christ, and so into one fundamental Christian estate of brotherhood. The priesthood of all believers was the burning conviction of the German Reformer. In a letter to his friend Spalatin in December 1519, he enunciated a view of a universal Christian priesthood which he later published in 1520 as three great manifestoes. Luther's conviction of the

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1 Ibid., p. 138.
4 Ibid.
universality of the priesthood of all believers was based on the Scriptures. His references to it are more frequent than is sometimes suggested. These texts are the premise on which he based his convictions. They are all quoted from the R.S.V.

And like living stones be yourselves built into a spiritual house, to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ. . . . But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light (1 Peter 2:5,9).

And made us a Kingdom of priests to his God and Father to him be glory and dominion forever and ever. Amen (Rev. 1:6).

And has made them a kingdom of priests to our God, and they shall reign on the earth (Rev. 5:10).

Blessed and holy is he who shares in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years (Rev. 20:6).

There is neither Jew nor Greek, there is neither slave nor free, there is neither male or female; for you are all one in Jesus Christ (Gal. 3:28).

It is written in the prophets, 'And they shall be taught by God.' Everyone who has heard and learned from the Father comes to me (John 6:45).

There was no doubt in Luther's mind as to the composition of God's priesthood. Every member of the Christian faith a priest.

Brunotte, in his summary of the evidence compresses Luther's doctrine in four points.

(1) Before God all Christians have the same standing, a priesthood in which we enter by baptism and through faith.

(2) As a comrade and brother of Christ, each Christian is a priest and needs no mediator save Christ. He has access to the Word.

(3) Each Christitan is a priest and has an office of sacrifice, not the Mass, but the dedication of himself to the praise and obedience of God, and to bearing the cross.
(4) Each Christian has a duty to hand on the Gospel which he himself has received.

In the thinking of the Reformers and Luther in particular, no priest should be allowed to come between God and the human soul. There is no need that they should. The laity and the clergy are on the same level for clergy and laity alike have immediate access to God through faith, and both are responsible for the advancement of the Kingdom of God among their fellow-men.

The Reformers did not see any difference between the clergy and the laity except in that the former had been selected to perform certain definite duties; but the function did not in anyway make the one who performed it more holy intrinsically. If the clergy misused their position and did not perform their work within the context of the Scriptures, it was the duty of the laity to call them to order and insist that they amend their ways.¹ It was on this principle of the priesthood of all believers which Christ and the Apostles affirmed, that Luther took his stand and shook the Church of Rome.

It is the one Great religious principle which lies at the basis of the whole Reformation Movement. It was the rock on which all attempts at reunion with an unreformed Christendom were wrecked. It is the one outstanding difference between the followers of the reformed and the medieval religion.

Almost all the distinctive principles of the Reformation group themselves around this one thought of the Priesthood of all Believers.²

For centuries Rome had been hiding behind three mysterious walls.


These walls were: (1) When under the threat of secular force, The Papacy stood firm, declaring that secular force, had no jurisdiction over her; rather the opposite was the case, and the spiritual was superior to the secular. (2) When the Holy Scriptures have been used to reprove her, The Papacy responded that no one except the Pope was competent to expound Scripture. (3) When threatened with a council, The Papacy pretended that no one but the Pope could summon a council. The Roman Curia had entrenched itself behind these walls for centuries as the Church trampled the rights of God's heritage, and actually brought the laity into fear and submission. This three-fold wall Luther attacked vehemently, having no fear whatsoever for his personal safety.

To the Reformer, the first of these walls is the property of the whole body of believers in Jesus Christ, and they are spiritual because Jesus has made all His followers priests to God and to His Christ. The "cobbler" belongs to this "spiritual estate" as truly as a bishop.

To the second wall, Luther considered it to be foolish to say that only the Pope can interpret Scriptures. If that were true, where is the need of the Holy Scripture at all? Said Luther:

Let us burn them, and content ourselves with the unlearned gentlemen at Rome, in whom the Holy Ghost alone dwells, who, however, can dwell in pious souls only. If I had not read it, I could never have believed that the devil should have put forth such follies at Rome and find a following.2

1 Dillenberger, pp. 406, 407.
2 Lindsay, p. 244.
can be interpreted by all who have the mind of Christ and approach the
word of God humbly seeking enlightenment.

The third wall falls with the other two. Luther said it was
nonsense to say that "the Pope alone can call a council." Scripture
teaches that if our brother offends we are to tell it to the Church;
"and if the Pope offends, and he often does, we can only obey Scripture
by calling a council."\(^1\)

What was ministry like in the Reformation Period? A monarchical
system of church government was the legacy inherited from the Middle Ages
which ran contrary to that ministry of the first apostles of the Chris-
tian Church. Luther along with other theologians of his time fought to
restore this "ministry of all believers" in its proper context. This
corporate ministry which was restored to the Christian Church by the Re-
formers was yet to be battered and bruised by the passing of time.

Today the Church has again sensed her need for the proper restor-
ation of this type of ministry known in the New Testament. The Church
obviously has failed since the time of the Reformers to utilize the com-
bined potential of clergy and laity. Voices are beginning to be heard
on every side, the church must now listen to these voices crying as it
were in the wilderness. What are these voices saying to the Church? In
this age of technology and outer space travel, this age when our world
has become considerably smaller than it was in the days of the Reformers—
The message to the Church is this:

The work of God in this earth can never be finished until the

\(^1\)Ibid.

\(^2\)Ibid.
men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.

It is to this theme of a united ministry within the context of the Seventh-day Adventist Church we shall pursue in the following chapter as we approach ministry in contemporary times.

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CHAPTER V

THE CHURCH AND ITS MINISTRY TODAY

All the "signs of the times" indicate that a new society is taking shape around the world today. The basic shape of this new society is urban. Life and culture are changing radically under the growing influence of the metropolis, the secular city and its sprawling complex of suburbs. This new phenomenon of our expanding cities has surely affected and continues to affect man and his religion. How has the city affected men's attitudes, their beliefs, their devotional practices? Is religion capable of making an impact on our urban society? Does the church have a special mission to the metropolis? How can the church be relevant to the new society? These questions are not easily answered. Trying to find those answers and solutions, however, is of critical importance—both to the church and other secular organizations.

It is not difficult for the average American to readily understand the problems that the cities of his nation are experiencing. The problems of the inner city are no longer peculiar to America. In the larger cities of the Caribbean Islands, it is generally felt that we are experiencing severe psychological problems never heard of before on these islands. There are the hippie and blackpower movements, the drug addicts, the incredible growing line of prostitution, the increasing crime rate, the spiralling divorce rate, juvenile delinquency, the problem of disease, alcoholism, hunger, poverty, substandard housing and others too numerous
to mention are the types of problems that confront the church and its ministry on these islands. The reader will do well to reflect on these growing concerns.

In an article dealing with "Crime and Punishment—Caribbean Style" published in the Jamaica News it was reported that:

Urban streets are deserted after dark. Burglar bars and high security fences transform residences into mini-fortresses. Citizens band together to protect their communities. Gunmen rob and kill with casual regularity. Throughout the society the signs of the alarming rise in crime are legion. . . . In Jamaica and the rest of the Caribbean the nature and extent of crime has changed dramatically in response to changes in social and economic conditions. Petty thefts and domestic killings and woundings largely characterised the crime pattern of former years. Today modern developments and social changes have led to an increased sophistication and to a proliferation in crime. A dramatic increase in crimes involving the use of the gun, in drug trafficking and more recently, so-called economic crimes (currency smuggling, etc.) has strained the limited economic resources of the countries in the region and threatened the disruption of the social harmony necessary for continued development.1

The writer suggests that unemployment is notably rampant throughout the Caribbean region, and that economic pressures that cause the denial of basic necessities is playing a major part in the development of criminals. Another factor is population density, especially in urban centers and uneven distribution of wealth.2

Within this milieu, the Church is called to be witness to Christ. Moreover, the "least of his brethren" have a special claim upon the church.

The advent of the Messianic Kingdom is marked by the gospel's being preached to the poor. Christ the Saviour was also Christ the


2Ibid.
Servant and Christ the Physician. Ministering to the physical hunger of the poor is no less important than ministering to their spiritual needs; it is indeed a prerequisite.¹

If the Servant Church is going to fulfill her mission in the inner city, she must first be attentive to the concerns that are embodied in the lives of the inhabitants. That is to say, the Church cannot speak to them about God until it learns what they know about Him, and what they think of themselves in terms of their relationship to God.

As we have already stated, there are no easy solutions to the problem. However, the Church, through her corporate ministry of minister and laity, must find a way to articulate the gospel to the needs of men where they are. The Church must go where the action is. This was Christ's method. He came where the action was and on the devil's ground He conquered (Matt. 4:1-11 R.S.V.).

Over the past few decades, it could be said that the Church's understanding of her theological function is changing. "Christianity is in need of a new theology—not a new faith—but a new understanding of that faith."² The Church cannot continue to carry on business as before. The task facing the Church is too much for the ordained ministry.

The Second Vatican Council has described the Church as the pilgrim people of God. It will have to become such not only in theory but in fact. For too long the layman in the pew has been described in negative terms, as being neither a cleric nor a religious. Recent Catholic theology has returned to the early Christian conviction so popular with the 16th-century Reformers, that faith and baptism together constitute a man as belonging to the priesthood of the faithful.³

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²Ibid., p. 278.
³Ibid., p. 280.
Today the Catholic Church admits that the layman has both the right and the responsibility of assuming an active role in the ministry of the church. Leadership in the Catholic Church has long been synonymous with the clergy. Modras suggests that this trend is changing.

Examination of the relationship of the ministerial priesthood of the faithful shows that the clergy are meant to assist the laity in their mission of bringing Christ to the world. Restoring the proper relationship between clergy and laity within the Church would be a difficult task if it were not for present trends which are making such a reversal of roles absolutely necessary.¹

Seventh-day Adventists have been blessed with an abundance of information regarding the relationship that should exist between the minister and the laity. In spite of her understanding of the priesthood of all believers, however, the Seventh-day Adventist Church has failed in some areas to make the proper use of this corporate ministry. Ministers and laymen working side by side is God's method for the successful promulgation of the Everlasting Gospel. Ellen G. White writing as early as 1896 affirmed:

The work of the Gospel is not to depend solely upon the minister; every soul should take an active part in advancing the cause of God. But, instead of this, how many of our larger churches come and go like a door on its hinges, feeling no responsibility for the progress of the work, no interest in the salvation of souls for whom Christ died. They do not dream of weaving their religion into their business.²

The Seventh-day Adventist Church has a unique message for the world in these crucial times. Like other Christian communions, we

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¹Ibid., pp. 180, 181.

share such themes as the "State of the dead," the "Second Coming of Christ," "Baptism by immersion," and to some respect "Righteousness by faith." However, the unique messages of the Sanctuary and the Three Angels messages of Rev. 14:6-12, set Seventh-day Adventists apart as a distinct people with a distinct message for the end of the age. The work that is to be done by the Seventh-day Adventist Church until the end of time is too momentous for the ordained ministry alone. God's priesthood, (clergy and laity alike) must be trained and equipped to share in the advancement of this unique message.

Perhaps reflecting the condition of the Church in her day, and possibly seeing through prophetic eyes the condition of the Church today, Ellen White wrote:

The members of the Church are trained to rely upon preaching and they do little for Christ. They bear no fruit, but rather increase in selfishness and unfaithfulness. They put their hope in the preacher, and depend on his efforts to keep alive their weak faith. Because of the lack of proper instruction among the church-members by those whom God has placed as overseers, there is not one merely, but scores, who are slothful, and who are hiding their talents in the earth, and still complaining of the Lord's dealings toward them. They need to be tended as do sick children. This condition of weakness must not continue. The idea that the minister must carry all the burdens and do all the work, is a great mistake. Overworked and broken down, he may go into the grave, when, had the burden been shared as the Lord designed, he might have lived. That the burden may be distributed, an education must be given to the Church by those who can instruct the workers to follow Christ, and to work as He worked.¹

This is indeed the central thrust of our study. Church-members must be taught that they too are God's ministers. On their shoulders

¹Ibid., pp. 14, 15.
must equally rest the responsibility of the mission of the Church.
This means total involvement of the entire body of believers. According to Ellen G. White:

With remarkable finesse and recognized ability, Satan made his plan to obstruct the triumphs of the gospel. He divided the church into two groups: clergymen and laymen. Later on, he persuaded the leaders that the laymen should be kept in silence because they are "second class citizens, passive hearers of the word." The missionary dialogue with the world came to be the exclusive responsibility of the ministry. This was the triumph of clericalism.¹

The Seventh-day Adventist Church must not become victim to this ancient system of clericalism which led to the apostasy of the Middle Ages, and the separation of God's priesthood. The Church through her ordained ministers, (who are indeed servants of the people) must train the priesthood for their ministries. Our ministers are not to do the work for the laity. Together ministers and laity are to share the ministry of the Church.

A Radical Church in a Secular Age

"What are most needed are lay people who love the church so deeply that they are prepared to engage in responsible revolution."²

The lay people properly trained are the ones who will keep the legitimate concerns of the world before the Christian Community.

If the lay members of the church simply become the sounding board for the clergy or the support for a clergy centered church,

then the Church will be that much poorer, and that much more unable to fulfil her part in God's mission to His world.¹

Speaking of a lay theology, a theology understandable to the needs of the laity, Robinson suggests that what the Church needs is "a theology which is impelled by the needs of the laos, or whole people of God, to be the Church in the world."² This concept of lay theology of which Robinson speaks would include, among other things: (1) understanding the importance of the proper use of power; (2) political action and the revolutionary disturbance in society; (3) the meaning and significance of this age of technology and automation; (4) the future of mankind; (5) racial conflict; and (6) the desperate needs of the underdeveloped countries or the third world.

Since laymen comprise about 99.5 percent of the Church's membership, it is important that they be made aware of their priestly calling. They should be prepared to shoulder their responsibility for the Church's mission or there will be no mission, and possibly no church.³

Working in concert with other social agencies, the Church must be concerned in such areas of life as vocational guidance, premarital counseling, holding families together; the provision of wholesome recreation; the prevention of juvenile delinquency; resident care for the elderly; the rehabilitation of alcoholics; the prevention or the reconciliation of industrial strife; the alleviation of poverty, ignorance, 

¹Ibid., pp. 106, 107.
³Jones & Wesson, p. 108.
and disease; and of great importance racial injustice. The Church is not the only agency which God has ordained for doing good in the world. However, whatever the church does, either within the world or within its own life, aught to be motivated by the teachings of Jesus. The Church must in this radical secular society be ever conscious of humanity's basic needs. Like her Master, she must go where the action is. Through her trained priesthood (ministers and laity) the Church must be known in her community as a servant Church.

The Seventh-day Adventist Church and Her Laity

The Seventh-day Adventist Church, unlike other churches, has divine guidance both from the Spirit of Prophecy as well as the Scriptures. The relationship that should exist between ministers and laity is clearly outlined in these sources. The Biblical understanding of the ministry of the Church was clearly stated in the preceding chapters. We were made to understand that God's priesthood involves the entire membership of His Body—the Church. This concept of a corporate priesthood of all believers we hold in common with other communions. However, we are reminded over and over, that the laity's role in the ministry of the Seventh-day Adventist Church is very vital in its life and for its survival.

We are instructed that as soon as a church is organized, the members should be set to work. They should be taught to go forth in the power of God and tell others of the redeeming love of their Savior.¹

An integral part of the ministry of the Seventh-day Adventist Church around the world is her lay members. God "expects all laymen as well as ministers to take part"¹ in the ministry of His Church. Because of the vital role of the layman in the ministry of the church, counsel has been given for his or her proper education. In the Seventh-day Adventist Church one of the unique roles of the ordained ministry is that of educating or equipping the ministers (the laity) for their ministry.

The ministers should not devote so much of his time to preaching as to educating. The people are to be taught how to extend the knowledge of the truth. If they do this work successfully, they will have no time or disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond.²

Christ's method was that of teaching as He gathered to Himself the twelve disciples. These men were taught how to work for others, and in working for others their ministry became powerful. Our ministers should not stand alone, "trying to do by themselves all that needs to be done."³ If this type of ministry is practiced, it will result in failure.

Minister-Member Relationship

A few pertinent quotations will now be cited in succession after which an appropriate evaluation will follow:

(1) The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be

¹Ellen G. White, Review & Herald, September 11, 1913, p. 884.
²Ellen G. White, Manuscript 127, 1901, Manuscript Release NO. 331.
³Ibid.
labors together with God. When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the Church are not laborers together with God.  

(2) It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians even if they have not received so thorough an education as some others.  

(3) Should all the labor that has been expended on the churches during the past twenty years be again expended upon them, it would fail, as it has failed in the past, of making the members self-denying, cross-bearing followers of Christ. Many have been overfed with spiritual food, while in the world thousands are perishing for the bread of life. Church members must work; they must educate themselves, striving to reach the high standard set before them. This the Lord will help them to reach if they will co-operate with Him. If they keep their own souls in the love of the truth they will not hold the ministers back from presenting the truth in new fields.  

These three quotations cited above are very important and should be carefully studied by both minister and laity. It is frightful when one realizes that the Holy Spirit will be withheld from the Church while the larger portion of the Church is inactive. The concerned minister must, therefore, become conscious of his responsibility. He must prepare the Church to work prayerfully and earnestly for the salvation of men. Lay-members are to be taught that they share a part in the total ministry of the Church. They must recognize that their audience is the


world; every man with whom they come in contact with whether on the job at home or at play. Whatever they do, Christ must be known through their ministry.

God has given talents to every member of His Church. Some may have received more talents than others, but every one can work and must use that which he has been given. The promises of God are sure, they will not fail. He will use humble and devoted Christians even though they may have but a limited education. Ministers must impress this fact on the minds of every Church member. He must encourage and teach the Church members how to use the talents that God has given to her.

Though the Church must be fed, there is danger that the minister might fail to provide a balance diet for the Church. As in the physical world, so it is in the spiritual. Exercise is necessary for the proper development of a healthy body and a strong mind. Let the church members get out and use their spiritual muscles in doing "house to house" visitation. Let them tell others what Jesus means to them. This is good training. Educate them that instead of coming to church expecting a sermon every Sabbath, let them in turn relate their experiences of the week. "The meeting will then be as meat in due season, bringing to all present new life and fresh vigor."\(^1\)

This is corporate ministry, this is the Biblical idea or understanding of the ministry of the Church. In some areas of the world the Church has failed to some extent to keep this concept of ministry constantly before the people. Knowing that at baptism the believer enters fully into God's priesthood, the writer would suggest that prior to

baptism the candidate should be carefully instructed that he is about to enter into a ministry that calls forth his daily commitment to the preaching of the Gospel in word and life. This commitment is as vital as teaching him the other doctrines of the Church. One reason why so many soon leave the Church after baptism may be that they were not aware of the fact that they too are part of the priesthood of God. Like the ordained minister, they are also responsible to God to take the Gospel to the world. There are too many of our church members who believe that the proclamation of the Gospel is the duty of the paid minister and not theirs.

This type of thinking must not be allowed to continue. The time has come for every member of the church to understand that at baptism, God has ordained him to be a minister in the world. This is the challenge for the Seventh-day Adventist Church as she faces the dawn of a new day in her mission program around the world.

As we face this new day, we certainly can learn from others who are now experiencing fantastic church growth in some areas of the world. Michael Green in his book Called to Serve, tells of the phenomenal church growth of the Pentecostal churches particularly in South America. These churches are growing at a much faster rate than any other church in the world today. Green refers to the Elim Church which has been in Brazil for only nine brief years and now has over 220 congregations.

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Comparing this with the Anglican Church that has been there for some 120 years, Green attributes this phenomenal growth to the fact that the Pentecostal Church is predominately a lay church. "They have, indeed, a ministry, but it is not a hierarchy." The ministers of these Pentecostal churches have a secular job, and they dedicate themselves to equip the saints for the work of service. Every believer is held responsible to communicate his faith in personal conversation with his friends. The work of the ministry is the business of all. The Church is kept alive "because the whole people of God take a real part." As Seventh-day Adventists, we can learn from the Pentecostal brethren. We have the tool, we have the message; perhaps what we need is the vision.

To bring this chapter to a conclusion, it might prove profitable to reflect on what Arnold B. Come has to say in his book Agents of Reconciliation. He contends that according to Paul every member of the church must be regarded as having some gift of grace from Christ. One cannot be grafted into the Body of Christ without drawing some strength from the Body. Each member of the Body has a contribution to make, some service to perform for the upbuilding of the body. His service of ministry might be preaching or teaching, it might even be that of contributing or performing deeds of mercy, it might be a spirit of faith and hope and love in the community of the church. No one person or group

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1Ibid.
2Ibid.
3Ibid.

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will be able to perform all of these ministries, but each individual can share in one or more of them. "Each and every gift from Christ is needed for the functioning of the whole. No one form of service can look down on another as unimportant or unnecessary."^1

When all the members of the Church of God regard each other in this way, then the distinction between the clergy and the laity will disappear.

Each member will be both an active minister of his own special gift of grace to the rest of the body, and also a thankful recipient of the riches of grace that are offered to him through all the other diverse members. Every sensitive pastor and preacher has had the experience of being humbled and enriched by the strength of the simple faith and sacrificial love of some obscure saint who was utterly incapable of preaching a sermon or assuming organizational responsibility.^2

The communion of the Holy Spirit which makes believers "one body" in Christ is in no way limited to the ordained clergy. It also belongs to the other part of the body—the laity. That unique oneness (

The communion of the Holy Spirit which makes believers "one body" in Christ is in no way limited to the ordained clergy. It also belongs to the other part of the body—the laity. That unique oneness (χωρίσματι) is expressed by the spiritual communion that God maintains through His Son with all those who through faith seek His face.

It is important to point out, however, that church members do not all share the gifts of the Church equally. A diversity of ministries is found in the Church.

In the physical world, the hand cannot do the work of the feet, neither can the eyes do the work of the ears. Yet, each member does his or her particular work and is important to the proper functioning of the body. In the spiritual world the same principle is at work as in the

^1Ibid., p. 104.
^2Ibid.
physical. The minister must not do the work of the laity neither should the laity that of the minister. Paul's idea of the church is that of a body knit together by every joint (Eph. 4:16).

The minister takes his place not above but alongside of all the members of the Church, each of whom is equipped to carry out his role of ministry. The Apostle clearly states that "There are many parts, but one body" (1 Cor. 12:20 R.S.V.). Each member becomes important to this body because he has a work to do which no one else can do. A proper minister relationship is vital. If this proper understanding can be maintained, the church will grow because each member will become skilled in his specific line of ministry. The right hand will not say, "I do not need the left hand," neither will the heart say "I do not need the eyes," but together the Church as one unit, though with many parts will present a corporate ministry to the world and souls will be saved.
CHAPTER VI

SURVEY OF THREE OF THE URBAN CHURCHES IN
THE EAST CARIBBEAN CONFERENCE OF THE
SEVENTH-DAY ADVENTIST CHURCH

This survey concerns itself with three of the urban churches of
the East Caribbean Conference of the Seventh-day Adventist Church in the
West Indies. The purpose of this survey is to study and examine, the
perceptions of the members of these three churches in relationship to
the Biblical and theological understanding of the function of the ministry and the laity. Three aspects of this function will be examined.
(1) The church members perception of the responsibility of the minister;
(2) the church members concept as to what laymen are; and (3) the church
members understanding of the ministry of the church.

Method of Study

One of the basic reasons for a survey of this type is to gather
data and to learn from other people their opinions on certain basic con-
cepts that tend to hold an organization or institution together. The
instrument used in this survey was a questionnaire which was prepared
and sent to the three churches. In this project we shall refer to the
churches as A, B and C.

The president of the Conference was informed about the study,
and his permission was given to work with these three urban churches.
The pastor in charge of each church was informed about the study.
through the president's office, and personally by this researcher. The pastors' assistance was solicited to supervise the project and request was made that the data should be gathered on a given Sabbath of their choice. This of course, would ensure the largest possible returns. Based on information received from each pastor, questionnaires were sent to each church. What is more important is the number of surveys completed in comparison to the total active membership of the churches.

Number of questionnaires sent and returned are as follows:

<table>
<thead>
<tr>
<th>Churches</th>
<th>Number Sent</th>
<th>Number Returned</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>250</td>
<td>183</td>
<td>73</td>
</tr>
<tr>
<td>B</td>
<td>250</td>
<td>156</td>
<td>62</td>
</tr>
<tr>
<td>C</td>
<td>300</td>
<td>232</td>
<td>77</td>
</tr>
</tbody>
</table>

Respondents were asked not to sign their names on the questionnaires, thus making it easier for them to respond as honestly and as frankly as possible. However, quite a few did sign their names and gave words of encouragement for the undertaking.

No attempt will be made to be judgmental. However, it should be noted that to a practicing minister who is concerned about the spiritual health of the entire church, the percentages of those who state that they "do not know" or are "not certain" ranging from 5 per cent upwards, will be considered a matter of substantial concern in this project.

The questions were divided into three groups. (1) The duties of the minister dealing with his responsibilities to the church; (2) What are Laymen; and (3) What is the role of the laity. In the first section five choices were given by which the church members could register their perception. These choices are as follows: (1) Strongly Agree, (2) Agree, (3) Do not know, (4) Disagree, (5) Strongly Disagree.
In sections two and three, only three choices were given, (1) Yes, (2) Not Certain and (3) No.

As we now consider the data, the responses of the three churches will be referred to not by name, but will be labelled A, B and C. Under each church the number of persons who responded will be given. The data of the combined churches will also be given and for this we shall use the abbreviated form CBM meaning combined membership. The results are tabulated in terms of percentages.

The following questions dealing with the possible duties of the minister were intended to solicit from these church members their Biblical and theological understanding of the following:

(1) How involved with the work of the church they think the pastor should be; and (2) if any of these functions stated are indeed his responsibility. It is certainly not the purpose of this study to criticise any lack of knowledge on the part of either the members or the pastors of these churches that might be made evident in this research. This is beyond the scope of the project. The aim of this research has been to investigate whether the members understand the Biblical functions of the minister and the layman.

Questions dealing with the church members perceptions of the pastor's responsibility.

**TABLE 1**

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>183</td>
<td>156</td>
<td>232</td>
<td>571</td>
</tr>
</tbody>
</table>
Table 1 indicates that all three churches agreed and strongly agreed that the pastor is responsible for visiting the members of his church. An average of 11 per cent of the members of these churches who responded to the questionnaires indicated that they do not know if visitation is a part of the pastor's responsibility. The fact that about 17 per cent fall in the last three categories would seem to indicate that a better understanding of the pastor's responsibility along this line in necessary by this segment of the church.

**TABLE 2**

The pastor is responsible for preaching sermons.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>182</td>
<td>156</td>
<td>232</td>
<td>570</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>37.7</td>
<td>44.8</td>
<td>42.4</td>
<td>41.6</td>
</tr>
<tr>
<td>Agree</td>
<td>42.0</td>
<td>28.8</td>
<td>32.6</td>
<td>33.6</td>
</tr>
<tr>
<td>Do not know</td>
<td>14.2</td>
<td>16.0</td>
<td>15.0</td>
<td>15.0</td>
</tr>
<tr>
<td>Disagree</td>
<td>2.7</td>
<td>8.3</td>
<td>5.1</td>
<td>5.2</td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>2.7</td>
<td>1.9</td>
<td>4.2</td>
<td>3.1</td>
</tr>
</tbody>
</table>

**TABLE 3**

The pastor is responsible for preaching every Sabbath.
Because Tables 2 and 3 deal with preaching, they will be looked at together. Table 2 shows that the greater percentage of the church members feel that preaching is a major responsibility of the pastor. It is important to note however, that a significant percentage indicate that they do not know.

Table 3 on the other hand indicates that in church A 22 percent, in church B 18 percent and in church C 19 percent of the church members do not know if the pastor should preach every Sabbath. The percentage that have a strong conviction that this should not be expected of the pastor is less than 50 percent of the combined membership, while a considerable percentage of the church members would expect their pastor to provide them with a sermon every Sabbath. This group represents just a little less than one-third of the combined membership with church C showing 47 percent in this category.

TABLE 4

The pastor is responsible for training the church members to give Bible Studies.
An average of two-thirds of the combined membership of these churches agreed and strongly agreed that this is a vital responsibility of the pastor. The fact that 21 per cent state that they do not know would indicate that training on this point is needed in all three churches. That 13 per cent of church A, 9 per cent of church B and 11 per cent of church C should disagree or strongly disagree that the training of the church members to give Bible Studies is not the responsibility of the pastor raises further questions for consideration.

TABLE 5
The pastor is responsible for training church members for visitation.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>183</td>
<td>156</td>
<td>232</td>
<td>571</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Do not know</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>21.3</td>
<td>39.3</td>
<td>24.0</td>
<td>11.4</td>
<td>3.8</td>
</tr>
<tr>
<td>B</td>
<td>25.6</td>
<td>28.8</td>
<td>28.2</td>
<td>12.8</td>
<td>4.4</td>
</tr>
<tr>
<td>C</td>
<td>21.4</td>
<td>29.1</td>
<td>30.0</td>
<td>13.7</td>
<td>5.1</td>
</tr>
<tr>
<td>CBM</td>
<td>571</td>
<td>32.3</td>
<td>27.6</td>
<td>22.7</td>
<td>4.5</td>
</tr>
</tbody>
</table>
In this table, the data show that in all three churches an average of 28 per cent of the total membership of these churches do not know if the training of the church for this important function of visitation is the responsibility of the pastor. However, 55 per cent of the memberships agreed and strongly agreed that this is indeed a basic responsibility of the pastor. Of equal importance is the substantial percentage who disagreed that this responsibility should be placed upon the shoulder of the pastor.

**TABLE 6**

The pastor is responsible for overseeing church property.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>183</td>
<td>156</td>
<td>.232</td>
<td>517</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>12.5</td>
<td>20.5</td>
<td>19.7</td>
<td>17.6</td>
</tr>
<tr>
<td>Agree</td>
<td>23.4</td>
<td>23.7</td>
<td>19.7</td>
<td>22.0</td>
</tr>
<tr>
<td>Do not know</td>
<td>32.2</td>
<td>34.6</td>
<td>22.3</td>
<td>28.8</td>
</tr>
<tr>
<td>Disagree</td>
<td>22.4</td>
<td>12.1</td>
<td>22.7</td>
<td>19.7</td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>9.2</td>
<td>8.9</td>
<td>15.0</td>
<td>11.5</td>
</tr>
</tbody>
</table>

In table 6 forty per cent of the combined membership of the churches indicate that the pastor is responsible for seeing over church property. The percentage of the membership in each church who do not know disagreed or strongly disagreed represent 60 per cent of the combined membership of these churches. It might be interesting to note that whereas in church A and C the percentage of those members who do not know show a difference of 10 per cent, in the same churches those members that disagreed show only a slight difference of .3 per cent.

In the summary this will be considered.
TABLE 7

The pastor is responsible for organizing the Dorcas Society.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>182</td>
<td>155</td>
<td>232</td>
<td>569</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Agree</td>
<td>17.4</td>
<td>17.3</td>
<td>14.5</td>
<td>16.2</td>
</tr>
<tr>
<td>Agree</td>
<td>26.7</td>
<td>29.4</td>
<td>18.0</td>
<td>23.9</td>
</tr>
<tr>
<td>Do not know</td>
<td>23.4</td>
<td>33.3</td>
<td>28.3</td>
<td>28.1</td>
</tr>
<tr>
<td>Disagree</td>
<td>26.2</td>
<td>12.8</td>
<td>27.4</td>
<td>23.0</td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>5.4</td>
<td>6.4</td>
<td>11.1</td>
<td>8.0</td>
</tr>
</tbody>
</table>

In Table 7 there is a wide difference of opinion by all three churches as to whether the pastor should be responsible for organizing the Dorcas Society. Not less than one-third of the membership in church C believe that it is the pastor's responsibility, while as high as 47 per cent of the membership of church B and 44 per cent of church A feel the same. However, the data also reveal that at least one-third of the church membership of both churches A and C disagreed or strongly disagreed that the pastor should be involved with the organization of the society in question. That very high percentage in each church that do not know should not be overlooked.

TABLE 8

The pastor is responsible for knowing people and agencies in his community to whom he may guide those in need of help.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>183</td>
<td>156</td>
<td>233</td>
<td>572</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>B</td>
<td>C</td>
<td>CBM</td>
</tr>
<tr>
<td>----------------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td><strong>Strongly Agree</strong></td>
<td>23.4</td>
<td>39.7</td>
<td>27.8</td>
<td>29.7</td>
</tr>
<tr>
<td><strong>Agree</strong></td>
<td>43.1</td>
<td>32.0</td>
<td>33.4</td>
<td>36.1</td>
</tr>
<tr>
<td><strong>Do not know</strong></td>
<td>16.3</td>
<td>21.7</td>
<td>24.0</td>
<td>20.7</td>
</tr>
<tr>
<td><strong>Disagree</strong></td>
<td>12.0</td>
<td>3.8</td>
<td>9.0</td>
<td>8.5</td>
</tr>
<tr>
<td><strong>Strongly Disagree</strong></td>
<td>4.9</td>
<td>2.5</td>
<td>5.5</td>
<td>4.5</td>
</tr>
</tbody>
</table>

**TABLE 9**

The pastor is responsible for knowing the social problems in his community.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Respondents</strong></td>
<td>182</td>
<td>155</td>
<td>232</td>
<td>569</td>
</tr>
</tbody>
</table>

| **Strongly Agree** | 17.4  | 32.6  | 19.3  | 22.3  |
| **Agree**          | 42.6  | 41.6  | 24.4  | 34.9  |
| **Do not know**    | 25.1  | 17.9  | 22.7  | 22.2  |
| **Disagree**       | 9.8   | 5.1   | 14.5  | 10.4  |
| **Strongly Disagree** | 4.3   | 1.9   | 18.4  | 9.4   |

**TABLE 10**

The pastor is responsible for educating his members how to deal with social and community problems.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Respondents</strong></td>
<td>182</td>
<td>155</td>
<td>232</td>
<td>569</td>
</tr>
</tbody>
</table>

| **Strongly Agree** | 19.1  | 25.0  | 23.1  | 22.3  |
| **Agree**          | 48.0  | 41.0  | 30.0  | 38.8  |
| **Do not know**    | 20.7  | 27.5  | 27.4  | 25.3  |
| **Disagree**       | 8.7   | 2.5   | 10.7  | 7.8   |
| **Strongly Disagree** | 2.7   | 3.2   | 8.1   | 5.0   |

These three tables reveal that all three churches are agreed
or strongly agreed that the pastor's knowledge of: (1) knowing people and agencies in his community, (2) knowing the social problems of his community and (3) educating his members how to deal with social and community problems are vital areas of his responsibility. Church B shows the strongest possible trend in that in Table 8 seventy-two per cent, Table 9 seventy-four per cent and in Table 10 sixty-six per cent agreed or strongly agreed that the pastor is responsible for the above mentioned functions. Church A follows church B with 67 per cent, 60 per cent and 67 per cent respectively. In the same order, church C follows church B with 61 per cent, 44 per cent and 53 per cent of her membership supporting the conviction that the pastor should be informed along the lines of the areas discussed. It is therefore, not surprising, that the three churches follow the same pattern in the percentages of those members who disagreed and strongly disagreed. Significant, however, is the substantial per centage of those members who do not know. Combining the three Tables, they reveal that those church members who do not know average 70 per cent in church C, 66 per cent in church B and 62 per cent in church A.

TABLE 11

The pastor is responsible for educating the church how to deal and care for new members as they enter the church.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>183</td>
<td>156</td>
<td>232</td>
<td>571</td>
</tr>
</tbody>
</table>

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The data in this table reveal that the majority of the membership in each church agreed or strongly agreed that the pastor is responsible for preparing the church to care for new members as they enter the church. In no church the percentage drops below 73 per cent. However, there is again a substantial percentage of the membership in each church who do not know. Significant though is church B in which the data reveal that only 4 per cent of the membership disagree or strongly disagree.

**TABLE 12**

The pastor is responsible for the salvation of every church member in his congregation.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>183</td>
<td>156</td>
<td>232</td>
<td>571</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>26.7</td>
<td>36.5</td>
<td>24.4</td>
<td>28.4</td>
</tr>
<tr>
<td>Agree</td>
<td>27.3</td>
<td>21.1</td>
<td>18.8</td>
<td>22.2</td>
</tr>
<tr>
<td>Do not know</td>
<td>20.2</td>
<td>23.7</td>
<td>19.9</td>
<td>20.9</td>
</tr>
<tr>
<td>Disagree</td>
<td>14.2</td>
<td>9.6</td>
<td>21.0</td>
<td>15.7</td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>11.4</td>
<td>8.9</td>
<td>15.4</td>
<td>12.4</td>
</tr>
</tbody>
</table>

In Table 12 an average of 21 per cent of the total membership of the three churches state that they do not know if the pastor should be held responsible for the salvation of his church members. The data also reveal that 54 per cent of the membership in church A, 58 per
cent in church B and 43 per cent in church C agreed or strongly agreed that the pastor should be held responsible for the salvation of the church. Significantly church C in the last two categories reveals that 36 per cent of her membership feel that this responsibility should not be required of the pastor. A sizable percentage in churches A and B also hold that the pastor should not be held responsible for their salvation.

TABLE 13
The pastor is responsible for visiting non-church members.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>183</td>
<td>156</td>
<td>232</td>
<td>571</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>22.9</td>
<td>35.8</td>
<td>25.3</td>
<td>27.4</td>
</tr>
<tr>
<td>Agree</td>
<td>45.3</td>
<td>35.8</td>
<td>31.3</td>
<td>37.0</td>
</tr>
<tr>
<td>Do not Know</td>
<td>19.6</td>
<td>18.5</td>
<td>24.0</td>
<td>21.1</td>
</tr>
<tr>
<td>Disagree</td>
<td>9.2</td>
<td>8.3</td>
<td>13.3</td>
<td>10.6</td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>2.7</td>
<td>1.2</td>
<td>5.5</td>
<td>3.4</td>
</tr>
</tbody>
</table>

Here again a substantial percentage of the churches combined do not know if the pastor should be held responsible for visiting non-church members. However, over 50 per cent of the church members in each church think that the pastor should. Among those who disagreed or strongly disagreed that the pastor's visitation program should not be extended beyond the boundaries of the church are, church A 12 per cent, church B 10 per cent and church C 19 per cent.

Briefly summarizing this section which dealt with the pastor's responsibilities, three basic discoveries are apparent.

(1) An average of 20 per cent of the total combined member-
ship of the churches do not know what the responsibilities of the pastor are. (2) The majority of the church members throughout seem to understand what the responsibilities of the pastor are, but they tend to have very high expectations as to the amount of work he should perform. (3) Those who disagree or strongly disagree are a considerable percentage of the churches' memberships. However, looking at the total picture, there is need for education that these churches may obtain a more balanced concept of the responsibility of the pastor. In the final summary consideration will be given to the type of training that might prove necessary.

What are Laymen?

This section on laymen is not intended to split hairs as to whether the answers given are right or wrong. What is important is that we may understand how our people in these churches see their roles as laymen.

As stated in the theological section of this project, at baptism every member of the church receives his initial ordination to become a part of God's priesthood. This must always be remembered. Therefore, in this section, we are dealing with members of God's universal priesthood who may not know that they are thus regarded. If this is the case, it is hoped that as a result of this study, concerted efforts will be made to keep this concept ever living before them. They must come to know that they are a responsible part of the "Royal Priesthood" spoken of by the apostle Peter (Peter 2:9).

Questions dealing with the Church members concept of what are laymen.
### TABLE 14
Laymen are church members who are not ordained ministers.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>182</td>
<td>154</td>
<td>232</td>
<td>568</td>
</tr>
<tr>
<td>Yes</td>
<td>50.8</td>
<td>40.3</td>
<td>52.3</td>
<td>48.6</td>
</tr>
<tr>
<td>Not Certain</td>
<td>30.0</td>
<td>40.3</td>
<td>34.3</td>
<td>34.6</td>
</tr>
<tr>
<td>No</td>
<td>18.5</td>
<td>17.9</td>
<td>12.8</td>
<td>16.0</td>
</tr>
</tbody>
</table>

In this Table church members were asked to state their opinion whether or not they consider laymen to be church members who are not ordained ministers. The data reveal that 30 per cent in church A, 40 per cent in church B and 34 per cent in church C are not certain. This percentage is very high. Whereas 51 per cent in church A, 40 per cent in church B and 52 per cent in church C stated yes, that laymen are church members who are not ordained ministers. A reasonable percentage however, said no. In the final summary we shall return to this Table.

### TABLE 15
Laymen are church members who have no special training in theology.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>182</td>
<td>155</td>
<td>232</td>
<td>569</td>
</tr>
<tr>
<td>Yes</td>
<td>40.9</td>
<td>27.5</td>
<td>31.7</td>
<td>33.5</td>
</tr>
<tr>
<td>Not Certain</td>
<td>41.5</td>
<td>50.6</td>
<td>46.7</td>
<td>46.1</td>
</tr>
<tr>
<td>No</td>
<td>16.9</td>
<td>21.1</td>
<td>21.0</td>
<td>19.7</td>
</tr>
</tbody>
</table>

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According to the data in Table 15 an average of 46 per cent of the combined membership of these churches are not certain whether laymen are church members who have no special training in theology. The percentage stating Yes, is 13 per cent below those who said that they are not certain. Only 20 per cent of the combined membership believe that the answer should be No. This Table like the former will be enlarged upon in the summary.

TABLE 16

Laymen are church members who are not directly involved in preaching and pastoral work.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>182</td>
<td>155</td>
<td>232</td>
<td>569</td>
</tr>
<tr>
<td>Yes</td>
<td>26.2</td>
<td>27.5</td>
<td>33.9</td>
<td>29.7</td>
</tr>
<tr>
<td>Not Certain</td>
<td>46.9</td>
<td>50.6</td>
<td>40.3</td>
<td>45.2</td>
</tr>
<tr>
<td>No</td>
<td>26.2</td>
<td>21.1</td>
<td>24.8</td>
<td>24.3</td>
</tr>
</tbody>
</table>

The data in this Table reveal that by far the greater percentage of the church members in each of the churches are not certain as to whether laymen are church members who are not directly involved in preaching and pastoral work. Among those church members whose answer is Yes or No, the percentage is approximately the same. Nearly one-third of the membership of each church divide between Yes and No which would seem to point to the fact that there is need for education. This problem will be discussed in the summary.

TABLE 17

Laymen are church members who have not received a special call to the ministry.
Table 17 is similar to Table 16. The data reveal that the greater percentage of the church members are not certain if laymen are church members who have not received a special call to the ministry. The data also reveal that one-third of the membership of each church are in agreement that laymen are church members who have not received a special call to the ministry. It is significant also to note that a considerable percentage in each church stated No. There is an atmosphere of uncertainty in these churches as revealed by the data.

TABLE 18

Laymen are church members who understand their relationship to Jesus Christ and are willing to use their talents for the salvation of their fellow men.

Table 18 reveals that in all three churches, the overwhelming majority of the church members are certain that laymen do understand their relationship to Jesus Christ and at the same time are willing to use their talents for the salvation of their fellow men. Inspite of
this overwhelming majority, yet, there still remains a significant per-
centage who state that they are not certain.

The relatively small percentage that answered "No" when compared
with those who are not certain amounts to a little less than one-third
of the total membership of each church. Taking into account that this
percentage in terms of number is fairly substantial, it would indicate
that education for this group is essential.

The next four tables will be given at once since they seem to
be concerned with one basic approach. At the end of the data a summary
will be made for these four Tables.

TABLE 19
Laymen are church members who hold no administrative office
but are ordained

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>182</td>
<td>155</td>
<td>232</td>
<td>570</td>
</tr>
<tr>
<td>Yes</td>
<td>28.4</td>
<td>31.4</td>
<td>20.6</td>
<td>26.0</td>
</tr>
<tr>
<td>Not Certain</td>
<td>34.4</td>
<td>39.7</td>
<td>42.9</td>
<td>39.3</td>
</tr>
<tr>
<td>No</td>
<td>36.6</td>
<td>28.8</td>
<td>36.0</td>
<td>34.2</td>
</tr>
</tbody>
</table>

TABLE 20
Laymen are a selected few commissioned by Christ to preach the
gospel to the world.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>181</td>
<td>156</td>
<td>233</td>
<td>570</td>
</tr>
<tr>
<td>Yes</td>
<td>27.2</td>
<td>28.8</td>
<td>30.4</td>
<td>29.0</td>
</tr>
<tr>
<td>Not Certain</td>
<td>37.1</td>
<td>39.7</td>
<td>35.6</td>
<td>37.2</td>
</tr>
<tr>
<td>No</td>
<td>34.4</td>
<td>31.4</td>
<td>33.9</td>
<td>33.3</td>
</tr>
</tbody>
</table>
TABLE 21

Laymen are church members who are not employed by the denomination and do not receive a salary.

<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Respondents</td>
<td>181</td>
<td>156</td>
<td>232</td>
<td>569</td>
</tr>
<tr>
<td>Yes</td>
<td>45.9</td>
<td>46.7</td>
<td>53.6</td>
<td>49.3</td>
</tr>
<tr>
<td>Not Certain</td>
<td>34.9</td>
<td>30.7</td>
<td>26.6</td>
<td>30.4</td>
</tr>
<tr>
<td>No</td>
<td>18.0</td>
<td>22.4</td>
<td>19.3</td>
<td>19.7</td>
</tr>
</tbody>
</table>

TABLE 22

Laymen are church members who hold administrative office in the church only.

<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Respondents</td>
<td>183</td>
<td>156</td>
<td>233</td>
<td>572</td>
</tr>
<tr>
<td>Yes</td>
<td>21.8</td>
<td>33.3</td>
<td>16.3</td>
<td>22.7</td>
</tr>
<tr>
<td>Not Certain</td>
<td>36.6</td>
<td>35.2</td>
<td>33.4</td>
<td>34.9</td>
</tr>
<tr>
<td>No</td>
<td>41.5</td>
<td>31.4</td>
<td>50.2</td>
<td>42.3</td>
</tr>
</tbody>
</table>

These four tables when taken together reveal that in each case one-third of the church members are not certain whether laymen are (1) members who hold administrative office but are not ordained, (2) a selected few commissioned by Christ to preach the gospel to the world, (3) members who are employed by the denomination and do not receive a salary, or (4) church members who hold administrative office in the church only.

Apart from Table 21 the data reveal that less than one-third of the church members answered Yes to the questions. However, basical-
ly the answers given to the questions are, Table 19: No; Table 20: No; Table 21: Yes and Table 22: No. It would seem necessary to comment on these four tables here within the text. Therefore, no mention will be made of Tables 19 through 22 apart from a passing note in the final summary.

In each table the percentage of the membership who are not certain is very high. Table 20, states that laymen are a selected few commissioned by Christ to preach the gospel to the world. The answer by no stretch of the imagination could be yes. However, in all three churches, a considerable percentage believe this to be so.

In Table 21, the respondents show a lack of knowledge as to who laymen really are. To state that laymen are church members who are not employed by the denomination and therefore do not receive a salary could never be true either. There probably are more laymen receiving denominational salary than there are ministers who are paid employees preaching from the pulpit. Yet, the answers to this statement reveal that 46 per cent of the membership of church A, 47 per cent of church B and 54 per cent of church C believe that laymen are church members who are not employed by the denomination and do not receive a salary.

In Tables 19 and 22 the data show a very high percentage of the church members who are not certain if laymen are what the statements say. In summarizing this section as to what are laymen, it is quite evident that the church members do not have a proper understanding as to what laymen are. The data throughout would seem to suggest that a program of education geared to helping these churches to better understand who laymen are is needed.
What is the Role of the Laity?

In this section, we shall observe these three churches closely as we try to discover their attitude or thinking pattern in relation to the questions asked. This section of the questionnaire is vital in that it deals with an issue of great concern in our church. The role of the laity is no longer an obscure consideration. Church men in this decade are very much concerned about the potential of their laymembers. In some communions, great effort is undertaken for the proper training of this army of ministers. It is believed that the continued existence of the church is dependent, to a large extent, on a prepared laity.

In these days of uncertainty, it becomes vital that our ministers with all seriousness begin to train the laity for their ministry. Church members are to be educated and made aware that they have an important function in the structure of the church. They must be prepared to stand on their own feet. They should be educated to know the relationship that exists between them and the ordained minister of the church.

What, therefore, is the role of the laity? In this section we will attempt to discover the thinking pattern of the churches as to how they see their role as laymen. This may prove helpful in preparing them to do evangelism in the future, which would give to the pastors more time to reflect on the pastoral responsibilities of the church which has been neglected heretofore.

Questions dealing with the church members understanding of the role of the laity.
TABLE 23

The role of the laity is to assist and support the ministers in their work.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>183</td>
<td>155</td>
<td>232</td>
<td>570</td>
</tr>
</tbody>
</table>

Yes | 63.9 | 62.8 | 72.5 | 67.1 |
| Not Certain | 30.6 | 33.3 | 23.6 | 28.4 |
| No | 5.4  | 3.2  | 3.4  | 4.0  |

In this Table an average of 28 per cent of the three churches are not certain about their role in assisting the pastors in their work. The data show that 73 per cent of the members in church C agree to the fact that the church has a duty to assist and support the pastors in their work. This is also the conviction of the other churches with 64 per cent and 63 per cent in churches A and B respectively. However, that substantial percentage of those members who are not certain points out the need for future education.

TABLE 24

The role of the laity is to go out into the world, win people to Christ and lead them into the church.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>183</td>
<td>155</td>
<td>232</td>
<td>571</td>
</tr>
</tbody>
</table>

Yes | 63.3 | 63.4 | 80.2 | 70.2 |
| Not Certain | 31.1 | 32.6 | 18.4 | 26.3 |
| No | 5.4  | 3.2  | .8   | 2.9  |
Table 24 indicates that in all three churches, the church members are highly positive that their role is to go out into the world and make converts of the people for Christ. In church C 80 per cent of the church members agreed to the fact. Although there is a difference of 17 per cent among each of the other churches, the majority nevertheless is in favor. However, in churches A and B nearly one-third of the memberships are not certain. Here again we see a similar pattern as in Table 23.

TABLE 25

The role of the laity is to aid in the administration of the church at the local level.

<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>183</td>
<td>155</td>
<td>232</td>
<td>570</td>
</tr>
<tr>
<td>Yes</td>
<td>54.0</td>
<td>51.9</td>
<td>59.2</td>
<td>55.5</td>
</tr>
<tr>
<td>Not Certain</td>
<td>38.2</td>
<td>39.7</td>
<td>37.3</td>
<td>38.2</td>
</tr>
<tr>
<td>No</td>
<td>7.6</td>
<td>7.6</td>
<td>3.0</td>
<td>5.7</td>
</tr>
</tbody>
</table>

This table calls for the sharing of responsibilities in the local church. Here the Table reveals that over one-third of the members are not certain if they should share in the administration of the church at the local level. Only 55 per cent of the total membership of the combined churches think that they should aid in the administration of the church. Church C leads with 59 per cent, church A with 54 per cent and church B with 52 per cent.

TABLE 26

The layman has no special role besides helping the minister.
<table>
<thead>
<tr>
<th>Churches</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>183</td>
<td>155</td>
<td>233</td>
<td>571</td>
</tr>
<tr>
<td>Yes</td>
<td>22.9</td>
<td>28.2</td>
<td>14.1</td>
<td>20.8</td>
</tr>
<tr>
<td>Not Certain</td>
<td>41.5</td>
<td>41.0</td>
<td>35.6</td>
<td>38.9</td>
</tr>
<tr>
<td>No</td>
<td>35.5</td>
<td>30.1</td>
<td>50.2</td>
<td>40.0</td>
</tr>
</tbody>
</table>

The Table reveals that basically the answer given by these church members to this question is no. They do not think that laymen have any special role besides helping the ministers. Significant, however, is the very high percentage that is not certain where to stand. That an average of 39 percent of the combined membership find themselves in this state of uncertainty should not be overlooked.

In summarizing this section briefly two facts have been established by the data. (1) In each church, more than one-third of the membership is in a state of uncertainty as to their role as laymen in the church. (2) The percentage of the membership in each church that understands their role is not less than 50%. That a larger percentage might come to understand their role in the church there seems to be a need for training in this area.

**MAJOR SUMMARY AND ANALYSIS OF THE DATA**

In pulling these data together and interpreting what the data seem to be saying, it might be proper to look at each section separately. In the first section, thirteen questions were asked dealing with the responsibilities of the possible functions of the minister.

(1) In Table 1 the data suggest that the church members consider that the pastor's visit in their homes is of vital importance to
them. This is true in each church. In church A this is the agreed and strongly agreed convictions of 81 per cent of the membership. In church B 77 per cent and in church C 83 per cent. With this information the pastor who may be called upon to serve in any of these churches can know beforehand what is expected of him in this area of ministry.

(2) Tables 2 and 3 dealt with preaching, therefore they shall be viewed together. In Table 2 all three churches consider preaching sermons as a vital part of the pastor's responsibility. In these churches, the percentages of the members who agreed or strongly agreed is not less than 74 per cent. However, in Table 3 where the question was asked if the pastors should be held responsible for preaching every Sabbath, not less than 27 per cent of the church members think that they should.

Preaching sermons is definitely a responsibility of the pastor, but church members do not expect in general that their pastor must preach every Sabbath. Such an expectation is not in harmony with the Spirit of Prophecy.¹ The data therefore suggest that in regard to Table 3, there is a need for a better understanding of the pastor's responsibility. Education as to this function is needed.

(3) Looking at the data on Table 4 through 7, these Tables reveal that the church members expect the pastor to do quite a lot of work in the church. Tables 4 and 5 are indeed the pastor's responsibility, but here he can prepare others in the church to assist him prepare the church for these two important functions of training the church members how to give Bible Studies and visitation of other church mem-

bers or non-church members. Tables 6 and 7 are duties that the pastor need not share. These types of activities can be carried out by (1) the deacons whose responsibility it is to overseeing church property and (2) a capable Dorcas leader whose knowledge in that area far exceeds that of the pastor. The considerable percentages of the church members who indicate that these two activities should occupy the pastor's time should be educated to know that this should not be.

(4) Tables 8 through 10 give us an idea of the thinking of these churches as to how they view the pastor in relation to his community. In general the picture is healthy in each church. However, there is a considerable percentage of the church members who do not know what the pastor's function should be in the community.

Looking at the percentages of those who disagreed and strongly disagreed especially in church C, present substantial reasons for one becoming concerned. It is essential that the pastor knows the community in which he serves if his ministry is to prove effective to those to whom he ministers.

The data therefore suggest that these churches perhaps need basic education in community affairs. The data pin point what can be referred to as a lack of comprehension of the churches' involvement in the social structure of their specific community. As Abraham was called out of Ur but sent back into the world to represent and present the One who called him, so the church must become conscious that her calling qualifies her for service. It is beyond doubt that the pastor has a God—given responsibility to guide and educate the church to help in the social structure of the community. These three churches reflect a
lack of training in this area. This would indicate that they are in need of community education. 

(5) In Tables 11 through 13, the church members reveal that they intend to hold the pastor responsible for three basic functions. (1) To prepare the church how to deal with new members as they enter the church; (2) To hold the pastor responsible for the salvation of each church member; and (3) To hold the pastor responsible for visiting non-church members.

The latter responsibility, although important, is not as serious as the two former. As the pastor prepares the church to give Bible Studies and for visitation, the latter responsibility can be taken care of easily. However, the first consideration may well reveal the reason for the high apostasy in the area under study. The percentage on this question in each of the churches who do not know, disagree or strongly disagree, represents a sizable figure that would indicate that training is needed. This training will help to equip these church members to assist the pastor in closing the door to apostasy.

Table 12 indicates that the church members need to be taught that they have a vital part in preparing themselves for the kingdom of God. That the greater percentage of the churches should hold the pastor responsible for their salvation would indicate that there is a need to educate the churches that inasmuch as the pastor shares some responsibility, in the final analysis they are responsible for their salvation and this responsibility should be their overriding duty. Just as this paper has emphasized over and over that each member should share in the ministry of the church, so, each member in the church must be taught not only to minister to others but to himself.
As we look at this section dealing with the pastor's responsibility, it would appear that the responsibility of the pastor is not properly perceived. In all areas there is definite need for education. However, the data make it clear what the thinking or attitudes of these churches are, and this of course provides some basic understanding of what to expect as one ministers to these church members.

In section two of the questionnaire we considered the church members concept as to what laymen are. The data in this section reveal that there is need for education in this area.

(1) In Table 14 the question stating that laymen are church members who are not ordained ministers, the percentage of those who are not certain is high. On the other hand, the very percentage of the church members who responded yes does not necessarily mean that they are right. If we accept the Biblical premise that at baptism each church member is ordained to the ministry of Christ, then we must conclude that there is need for education at this level, and that our people should come to know that they by the virtue of their baptism are set apart by the Holy Spirit to proclaim the gospel by word and life.

Every member of the church in the broadest sense of the word is a minister.

(2) In Table 15 the data reveal a lack of knowledge by the churches under study. In Chapter V of this project we discovered that during the Middle Ages, there were men of outstanding theological training who served as laymen in the church. That an average of 46 per cent of the total membership of these churches should state that they are not certain is rather revealing. The percentage stating "No", though
comparatively small, would seem to be correct. Here our church members can be instructed that they are not exempt from the study of theology.

(3) In Table 16 by far the greater percentage of the members who took the survey in each church are not certain as to whether laymen are church members who are not directly involved in preaching and pastoral work.

The Biblical data reveal that there were outstanding laymen who were directly involved in the proclamation of the gospel. To name a few, Philip the evangelist was one of the seven deacons of the church at Jerusalem (Acts 6:5), and Stephen, the first Christian martyr who was the chief of the seven deacons. That these men were eminent preachers is substantiated in the Scriptures (Acts 21:8; Acts 6 and 7). According to the Scripture, these men were chosen for the purpose of serving tables and for looking after the internal problems facing the then growing church (Acts 6:1-3). Aquila and Priscilla (Acts 18:24-26) were also outstanding preachers in the days of the apostles. These men had one thing in common they were laymen.

It is true that many of our members might not be involved in formal preaching but we cannot deny Biblical precedents in this matter. In some communions today there are outstanding laymen who are directly involved in preaching and pastoral work. Would to God that more such activities could characterize the Seventh-day Adventist Church worldwide. The delay of our Lord may well hinge upon the fact that the laymen of the church need to give themselves more to the preaching of the gospel.

The Spirit of Prophecy states:
"There are men who will be taken from the plow, from the vineyard, from various other branches of work, and sent forth by the Lord to give the message to the world."\(^1\)

"The common people are to take their places as workers. Sharing the sorrows of their fellow men as the Savior shared the sorrow of humanity, they will by faith see Him working with them."\(^2\)

There is a great need for the members of these three churches to be educated to the fact that laymen are to be involved in the preaching of the gospel to the world.

(4) In Table 17 the data reveal two points of interest. (1) the greater percentage in the church are not certain if laymen are church members who have not received a special call to the ministry. (2) 35 per cent of the total membership are in agreement that laymen are church members who have not received a special call to the ministry. Of importance however, less than one-third of each church said No to the statement which would indicate that they are right. If the second category is right, could we conclude that only the ordained ministry are the ones called by God to the ministry of the word? On the contrary No. The entire body of Christ (the church) is called to the ministry of the gospel. We are all "called to be saints", and this we would recognize as a special call. It would seem that at baptism each believer is set apart to the ministry and God expects him to fulfill that ministry given to him.

---

\(^1\)White, *Evangelism*, p. 48.

In Chapter III of this project it is stated that:

In the understanding of the New Testament a layman is a member of the people of God. . . . He certainly is not a church member who has given his ministerial responsibility, his function of evangelism and pastoral care over to the paid professionals to perform for him. The only proper and right understanding of the laity is the Biblical understanding which is that they are priests and ministers of the church of Jesus Christ.

The data given in Table 17 would, therefore, suggest that the greater percentage of the church members are uncertain, while a substantial percentage believe that laymen have not received a special call to the ministry. This concept must be corrected.

Tables 19 through 22 previously dealt with, reveal that our church members do not understand properly how involved they should become in the administration of the church. Our members must come to know that this church is the property of all the people. Therefore, the holding of administrative position is the right of any member as long as he has the qualification needed.

In section three of the questionnaire, we wanted to understand how these church members understand their role in the ministry of the church. The general picture drawn from the data shows a healthy sign, that the respondents understand their function in the church. However, throughout there is a large percentage who were not certain of their role. Unfortunate though this may be, it is hoped that through a program of education, this one-third plus percentage of our church members will come to the proper knowledge of their function in the church.

The next obvious question that confronts this researcher is as follows: What have you learned as a result of this study? My answer would be that I have learned the following:
(1) The church members of these three churches need a better Biblical understanding of the overall role of the laity.

(2) The church members expectation of their minister is very high and at times quite demanding.

(3) The pastor needs to devote more time to helping the church members to understand that their role as laymen is a God-given responsibility which must be understood and exercised.

(4) There seems to be a need for the formation of study groups in each church that would help church members to become conscious of their talents and to train them how to use their talents.

(5) The percentages of responses in the category "do not know" may suggest the need for refining and or clarifying the questions utilized in the instrument.

(6) All three churches need to understand that the ministry of the church is equally their responsibility and not totally that of the pastor.

(7) Each church needs to be taught the New Testament concept of ministry. The church members need to be confronted with the fact that they are all ministers, and the proclamation of the gospel is their duty also.

Suggestive approaches as to how the carrying out of what I have learned will benefit these church members will be dealt with in the chapter "Education in Context."
CHAPTER VII

EDUCATION IN CONTEXT

My aim in this chapter is to present the proposal of a program for the church that this researcher would like to implement when I return to the pastorate. I strongly believe that any meaningful changes in attitudes among the church members will be the result of more than just sermons and week-end retreats.

This program as I envision it will occupy a period of not less than five years, but the initial stage of this proposed program will be carried out in the first year of my pastorate. At the end of that year, I would like to carry out a retesting and re-evaluation of the total program. In such a re-evaluation, I propose to use the same questionnaire that was used in this project. The data from this future examination can be compared with the data from this examination in order to determine if changes in attitudes and understanding have taken place.

The objectives of this first year's program are as follows:

Desired Goals

(1) To create an atmosphere of fellowship.

(2) To awaken and quicken in the hearts of each church member a sense of his responsibility as a minister of the gospel.

(3) To promote the study of the Bible and the Spirit of Prophecy.

(4) To help the church members to discover their gifts.

(5) To prepare the church for and lead her into her ministry.
Long Range Goals

(1) To contribute to the diminishing rate of apostasy now experienced by the church in the East Caribbean Conference.

(2) To involve the entire church in this program and to develop better leadership role in the church.

(3) To equip the church with the spiritual preparation and understanding which will prepare her for her Lord's return.

If these goals are to be met, it would mean that various educational approaches and procedures will have to be explored. Going into a church for the first time, it would seem that the initial place to begin is with the Church Board. On meeting with the Board for the first two sessions, I would discuss things in general with them. We would try to discover what are the basic needs facing the church. Each member of the Board would be encouraged to be open minded and feel free to make his or her suggestions. Perhaps we would select four or five of these basic problems whatever they may be and discuss them as together we look for solutions.

By our third session, the Board may well have come to the consensus that: "Our basic need is for the church to better understand the responsibility and function of the ministry committed to her by her Lord." This now has become the Board's conclusion and not that of the pastor. This is very essential for a proper understanding of the function of the ministry of the church. Never should the pastor carry out his program in the church. Whatever the church is involved in must always be the business of the church.

The stage is set for the Board, the responsible body of the
church, to provide the necessary instrument to train the church that she may better understand her role of ministry. Before our dismissal, I would suggest that the Board choose three of their number to meet with me to prepare a tentative program which will be returned to the Board at our fourth session. Having done this, I would ask the three elected to suggest a date for us to meet and to draw up this tentative program. When this is done we would then have a program to be presented to the Board.

The Tentative Program

We recommend that the following items of suggestions be studied by the Board.

1. A series of sermons to be preached dealing with the duties and functions of the minister and the laity.

2. A series of sermons to be preached dealing with membership conservation.

3. The formation of a lay school to prepare the members of the church for evangelism.

4. The training of small groups in the church for visitation.

At our fourth session the tentative program is presented to the Board. It is discussed and approved. On the following Sabbath, the Board presents the program to the church. Here again it is discussed, accepted and voted. This has become the church's program. We are now ready to launch out in faith. My task has begun as I try from here on to lead the church to accomplish the above mentioned goals.
Approach

For the first three months each Sabbath, I have in mind to preach a series of sermons dealing with the Biblical concept of the church and the functions of the ministry of the church. During this time the design is to organize the lay school to prepare the members of the church for evangelism. This lay school would be comprised of all the elders of the church along with any others who are directly concerned with public evangelism.

The training of this selected group is very vital. In the process of time this group will become the men and women who will assist me in training the entire church when it will be divided up into small groups for the study of the Bible and the Spirit of Prophecy.

I have in mind to provide a central theme that would be kept before the church continually. Everything we do would revolve around this theme. The proposed theme is as follows:

\[ \text{GOING} \rightarrow \text{MAKE} \rightarrow \text{DISCIPLES} \rightarrow \text{TEACHING} \rightarrow \text{BAPTISING} \rightarrow \text{GOING} \]

\[ ^1\text{Vergil Gerber, God's Way to Keep a Church Going & Growing (California: William Carey Library, 1973), p. 19.} \]
Everything possible to keep this theme alive will be done.
In the lay school, the theological part of this project would become my
text along with selected portions from the writings of the Spirit of
Prophecy and other relevant theological studies. It is suggested that
the lay school would meet every Sabbath afternoon. Each member of the
class would be provided with xeroxed or mimeographed material based on
the aspect of the function of the church to be studied. As a group we
would decide what norms would be used to keep our discussion in its
right perspective so that each member will receive the most benefit pos-
sible from the class.

After a short lecture of twenty-five to thirty minutes, depend-
ing on the size of the group, (a suggested size 16 members) we would
divide in groups of four. In these small groups, we would try to pull
together the Biblical concept of the church and its ministry in its sim-
plest term that will be understandable to all. If we are to lead the
church to accomplish its ministry we must first understand the nature
and background of the church, its mission and its reason for existence.
This foundation, hopefully, I would like to establish in the first three
months.

In the following three months, another series of sermons will
be preached every Sabbath dealing with the concept of "Who or What are
laymen; and what is the role of the laity in the Church." Chapter III
of this project provides the basis for class study along with other
portions from the Spirit of Prophecy on the theme. Consideration will
also be given in Chapter IV to helping them to know the shift that took
place in the ministry of the church from the days of the Apostles to
the time of the Reformation. We would follow the same approach as in
the first period.

At the end of six months, I would prepare a check list dealing
in the simplest terms with the area covered. This check list will be
a type of examination which will help me to determine how well the
group has understood the nature and function of the church and their
ministry. It will not be an individual examination. Rather, we would
divide the group into smaller units who would work together answering
the questions on the check list. The result would help me to know if
I should move on or whether I should spend more time with this basic
preparation.

Assuming that the result is satisfactory, the next step would
be to involve the entire membership of the church. This trained group
would be my main support in helping me to train the other members of the
church.

Training the Church for Visitation

In the last quarter of the year, I would make plans for a
twelve-week program of evangelism. In this program of evangelism, the
design would be to involve the entire church. The support of the mem-
bers in visitation will be valuable. Therefore, they must be trained to
assist me in this aspect of their ministry.

During the third quarter of this program, the attention of the
Church would be directed to the necessity of knowing how to give Bible
study in the homes of their friends and neighbors. Chapter V of this
project would be stressed, as I try to place on the heart of each member
his or her responsibility to be a witness for the Lord. The church would
be divided into groups of not more than ten persons. Each Sabbath after-
noon, as we study together, certain aspect of Church growth would be
stressed. We would discuss methods of personal evangelism. We would
try to discover aspects of method that we can use that would prove ben-
eficial to the Seventh-day Adventists' understanding of personal evangel-
ism.

In preparing for this upcoming evangelistic effort, each Sab-
bath the type of sermons that would be preached, would be based on the
experience of the infant church just before and after Pentecost. The
Book of Acts I consider as the evangelists' constitution. In this Book,
the method for successful, aggressive evangelism is clearly outlined.
I am in agreement with Vergil Gerber when he states that:

(1) The evangelistic MESSAGE of repentance and forgiveness
through the suffering and resurrection of Christ is based upon the

(2) The evangelistic MANDATE is to share this message with all
nations (verse 47).

(3) The evangelistic METHOD is through human witnesses (man)
(verse 48).

(4) The evangelistic MEANS is the dynamic of the Holy Spirit
(verse 49).1

(1) Therefore, the church, would be led to understand her need
for the out pouring of the Holy Spirit as was the infant Church at Pente-
cost.

1 Ibid., p. 19.
(2) The church would be taught how to give dynamic witness in her community.

(3) The church would be instructed how she may launch out and touch men's lives with the power of the gospel.

(4) The church would be instructed that she is committed to the proclamation of the gospel.

(5) The church would be enlightened that she is under divine mandate to make disciples of all men. The entire Body would be asked to commit every available talent to the service of God.

During this third quarter, I would use the Wednesday night prayer meetings to study such themes as the Parable of the Talents (Matt. 25), the Parable of the Soil (Matt. 13:1-23) and the Parable of the Harvest (Matt. 9:37-38). As we study these parables the church would become aware that every member has at least one talent and he is held responsible for its development. Through visitation and Bible Study the human soils of our community would be prepared and tested, to sow the seeds in the best possible soil. We would look forward, with confidence in God to reaping a good harvest at the end of that first year's work.

The last three months of the year would be devoted to evangelism. By what means would we measure whether our first year's work was successful? Obviously, by the fruits of our labor.

Fruit is a measurable objective. Whether we pick in terms of bushels or by ones and twos depends on our end goal. Jesus said: "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples" (John 15:8).1

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1Ibid., p. 26.
If at the beginning of the first year's program the church was "X" hundred members strong, and at the end of that year the membership grows considerably, this I would consider fruitful. This type of increase is not impossible in the West Indies. This is certainly within reach. With this increase, however, the task has just begun. These new ones must be nurtured. They must be cared for and be protected against the wolf of apostasy.

If at the end of the first year the church achieves her "Desired Goal," this would present a healthy atmosphere throughout. A sense of fellowship pervades a working church because she understands her functions in her community and to herself. In such an atmosphere a love for the study of the Bible and the Spirit of Prophecy develops. The church is now conscious of her talents and is prepared to use and develop them to the highest good. The church shoulders her responsibility of the ministry, with renewed love to hasten and finish the task committed to her.

As we move on into the second and succeeding years, apostasy should be significantly reduced. There is a growing force of strong leadership in the church. The church understands the purpose for her existence, as both pastor and laity join hands, working together for one common goal, the soon return of our Lord. What will the membership be at the end of our five-year period? Perhaps this might not be possible to predict here. However, if in five years we are able to add a sister church or churches with sizable membership, then the program could certainly be considered a success and it would provide further evidence that the Holy Spirit still is able to use humble instruments to finish the work of the gospel.
CHAPTER VIII

CONCLUSION

We have reviewed the etymology of the word Ecclesia and have discovered that its original meaning had little to do with how we use this word today. From its original secular relations, this word was adopted by the Christian Church and came to signify the people of God as a group called out of the world. The full understanding of the word became meaningful to both Jews and Gentiles during the days of the apostles. To these two groups, Ecclesia meant that they had experienced a new relationship with God. The Ecclesia came to represent the Body of Christ, His church upon earth.

To this Body, God through His Spirit bestowed His gifts upon men and these gifts were for the strengthening of the church. The idea of Ecclesia also came to mean the continuation of Israel the people of God, not as a nation, but as a unique people called out from the mundane affairs of life.

To this Body (the church), God working through His Son set the wheels of restoration in motion. In order for the church to accomplish its tasks, various branches of ministry were committed to her, each having its specific functions. However, there was no segregation of this ministry committed to the church. The Biblical data indicate that all believers share in this ministry, and the right hand cannot say that it has no need for the left. The ministry of the church became the property of all believers in Christ. All were responsible for keeping the continued thrust of the Gospel alive.
As the church continued to grow and increase in number, by the time the first apostles passed off the scene, the "grevious wolves" spoken of by Paul in Acts 20:29 began to show their faces on the horizon. By the time of the Early Church Fathers, strong eroding elements began chipping away at the structure of the ministry established by Jesus and His apostles. The erosion continued so that by the time of the Middle Ages the ministry of the laity was in a state of confusion. By then clerical orders were well established and the function of the laity was as it were captured and sent off into the wilderness by the ecclesiastical orders.

The influence of the Catholic Church was somehow successful in keeping this concept of the "priesthood of all believers" dormant for centuries. During the time of the Reformation, the Reformers addressed themselves to the Biblical message of the "priesthood of all believers." The Biblical concept of the ministry was sought, found and restored from its wilderness experience. In the centuries that have followed the Reformation, the laity of the church, even among churches outside of Catholicism did not live up to the teachings of the New Testament. The lay ministry became inactive, while the ordained ministry became powerful, and in time, came to be considered as the superior part of the Church.

The Christian church suffered by not using the gifts of the church given to the laity. Through inactivity, the laity became weak, ineffective and powerless. The twentieth century, however, has created a new breed of laymen who no longer sit back in the church and allow others to carry out their ministry. Laymen are on the move today. A new birth has taken place as it were, and the voices once captured in
the wilderness of ecclesiastical inactivity are now being heard. It is a strong cry. It has even caught the clerical ears of the Fathers of Vatican II.

The most Holy Council, then, earnestly entreats all the laity in the Lord to answer gladly, nobly and promptly the more urgent invitation of Christ in this hour and the impulse of the Holy Spirit. Younger persons should feel that this call has been directed to them especially, and they should respond to it eagerly and generously. Through this holy Synod, the Lord renews his invitation to all the laity to come closer to him every day, recognizing that what is his is also their own (Phil. 2:5), and to associate themselves with him in his saving mission. Once again he sends them into every town and place where he will come (cf. Luke 10:1) so that they may show that they are co-workers in the various forms and modes of the one apostolate of the Church, which must be constantly adapted to the new needs of our times. Ever productive as they know that their labor in him is not in vain (cf. 1 Cor. 15:58).

A new day has dawned. The ministry of the laity is not only the concern of Vatican II, but church men everywhere. The laity must now fulfill their ministry. They are servants of God sent by Christ into the world. As baptized members of the Church they become ministers committed to the proclamation of the message of salvation, God's gift to man.

But there is a need for this vast army of workers to be trained and this is the duty of the ordained minister. He is under divine obligation to equip the laity for their ministry. The ordained minister must never attempt to do the work of the laity. It would certainly look foolish to see a man putting the horse in the cart's position. The thrust of this project is that the rightful order of the Biblical theology of the ministry of the laity be understood and be implemented. Both the ministry and laity should become conscious of their function

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1 Sheerin, p. 87.
working side by side and as a team of equals to advance the Gospel and, if time permits, to finish its proclamation in the world in our day.

As we have examined the data of the questionnaire, they reveal that quite a reasonable percentage of the church members understand the responsibility of the minister's function in the church. The church members show, however, weakness of perception as to their function in the church in relation to that of the pastor. The Biblical theology of the corporate ministry of the laity, dealing with their responsibility needs to be strengthened through some means that will help these church members to understand their role in the ministry of the church.

The true benefit of this research will not be known until perhaps sometime in the future. The interval of time should provide me with further opportunity to test my findings. I shall dedicate my future ministry to the continued probing of the theme of this project. The church or churches that will be under the influence of my ministry, shall be prepared through the various methods and approaches best adapted to their development. The churches will be educated to understand that the ministry of the church is first and foremost their responsibility.

They will be trained that in the absence of a minister, they must be able to minister to themselves, because the gifts necessary to do so are present among them. Conscious efforts will be made to discover the gifts in the church; and the proper training for the development of these varied gifts will be carried out. Through this method, it is hoped that the door to apostasy will be closed as each church member becomes responsible for the other member. That the entire
church may come to know Christ, and to understand their relationship first to Him and then to their fellow men, shall be our aim as both minister and laity share on an equal basis in the ministry of Christ committed to the saints.

RECOMMENDATIONS

Based on the findings of this study, the following recommendations will be forwarded to the president of the East Caribbean Conference.

1. That the Lay Activities Department of the East Caribbean Conference work closely with the pastors in the field in the preparation of an educational program, based on the Bible and the Spirit of Prophecy, that will lead to a better understanding of the role of the laity in the Seventh-day Adventist Church.

2. That throughout the Conference, our pastors should become more involved in the training of the members of the church thus equipping them for their ministry.

3. That our pastors be encouraged to divide the churches into groups of not more than ten in each group, thereby making each member responsible for the others in his group.

4. That each group be instructed to elect one of its number as its leader. The leader will be held responsible to keep the pastor informed at all times with any problem or problems faced by any member of the group.

5. That on a quarterly basis, the leaders of all groups will meet with the pastor and the Church Board for the purpose of discussing the spiritual status of each member.

6. That in every church, special attention be given to the continued education of new members as they enter the church through baptism and transfer.

7. That in every church the pastor be held responsible for the training of the church elders, that they may be equipped to carry on the program of the church efficiently in the absence of the pastor.

8. That the church members be taught not to take lightly their baptism. No person should be baptised before he understands that baptism is a sacred responsibility that equips the believer for discipleship and apostleship.
9. That our ministers be reminded that they have a sacred responsibility to study the Bible and the Spirit of Prophecy. Through these sources, they should come to understand that the training of the laity for their ministry is their God given responsibility.

10. That our ministers and church members become more conscious that the ministry of the church extends beyond the bounds of the church. Hence the church has a responsibility to the community in which she functions.

11. That our ministers be encouraged to pay more attention to their pastoral functions and as an educator in the church, he must always be on the alert not to confuse his function with that of the laity. We are engaged in one ministry with different functions.

12. That recommendation be made to the theological faculty at Caribbean Union College, Trinidad, that every young minister in training be informed that the training of the members of the church will be an essential part of their ministry. Therefore, training to this end should be given.

No man can estimate the worth of a soul. In the Council of Eternity, the Godhead, knowing the path that man with an independent will might choose to follow, made a plan in infinite wisdom to rescue man should he go astray. The Biblical record is that man went astray and as soon as that happened, God came in search of man.

But the Lord God called to the man, and said to him, "Where are you?" And he said, "I heard the sound of thee in the Garden, and I was afraid, because I was naked; and I hid myself" (Gen. 3:9-10 R.S.V.).

The ministry of reconciliation had begun. Man in his estrangement must be brought back into fellowship with his God. In the first message of hope man was assured that the power of sin would be crushed (verse 15). Thousands of years went by as man through the sacrificial system looked for the Redeemer who was to come and share his earthly woe. At the fullness of time Jesus came and the church was born. Having established the church, Jesus gave her her marching orders.
Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age (Matt. 28:19, 20).

Sinful men and women, redeemed by the blood of Jesus Christ are commissioned with a task that angels would like to do. How can we as ministers do less than be prepared to give ourselves in the full service of restoration. Through the ministry of the church, minister and layman, God's priesthood, must continue God's program committed to her.

Sometimes ministers do too much; they seek to embrace the whole work in their arms. It absorbs and dwarfs them; yet they continue to grasp it all. They seem to think that they alone are to work in the cause of God, while the members of the church stand idle. This is not God's order at all.¹

May we heed the counsel and share the ministry of the church with the people. Let them do the work allotted to them. Ministers, remember that we are only one part of the corporate ministry of the priesthood of the believers. We cannot do both the task committed to the laity and our task effectively. "This is not the will of God."²

The role of the laity in the Seventh-day Adventist Church is of prime importance and needs special attention in the East Caribbean Conference. Over the years, the percentage of apostasy experienced by this Conference has been on a yearly increase. This trend has caused many of our leaders in the area to be concerned. From the personal knowledge of this researcher, nothing tangible has been done by way of investigation to determine the possible reason or reasons for this increase. It was precisely this problem that led to the development of

¹Review and Herald, Nov. 18, 1884, p. 721.
²Ibid.
this study and the particular methodology was dictated largely by the concern to provide concrete and practical guidelines for helping to resolve this problem.

From the point of view of both background and experience, a solution to this problem became an increasing preoccupation with me. With the new conceptual tools and the great insights which my program here at the Seminary provided, it became clear that such a task could be productive and would represent a fresh contribution to the work of the church in that Conference.
APPENDIX A

QUESTIONNAIRE ON THE LAYMAN'S UNDERSTANDING
OF THE MINISTRY

Dear fellow Church members:

In my final program here at Andrews University, Berrien Springs, Michigan, I am engaged in a project which requires your help at this time. Your quick attention in the answering of this questionnaire will be very helpful to me in the completion of my work. As far as possible, kindly answer all of the questions below.

Your friend

Samuel H. Joseph

Instructions

Below, we have selected a wide variety of duties, jobs or tasks which a minister might or might not be involved in. Church members have different ideas and opinions as to how much or to what extent a minister might be involved in any of these.

To help us get your opinion, we have rated these involvements from 1 to 5. Please look carefully at the box provided with the explanation. Having done that, kindly blacken the space on the answer sheet which corresponds to the answer you have selected. To do this, please use a soft pencil. Do not use a pen; the computer will reject anything done with a pen.

1. Strongly agree
2. Agree
3. Do not know
4. Disagree
5. Strongly disagree

Sample: 1 2 3 4 5

The pastor is responsible for raising the Ingathering goal.

Suppose you disagree with any of the questions, you would blacken on the answer sheet NO. 4 as shown in the sample above.
Duties of the Minister

Churches and their percentages: The three churches are represented as A, B and C. The combined Churches are represented as CBM. All of the figures below represent the different percentages.

1. The pastor is responsible for visiting the members of his church.

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2. The pastor is responsible for preaching sermons.

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3. The pastor is responsible for training the church members to give Bible Study.

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4. The pastor is responsible for preaching every Sabbath.

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5. The pastor is responsible for training the church members for visitation.

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6. The pastor is responsible for overseeing church property.

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7. The pastor is responsible for knowing people and agencies in his community to whom he may guide those in need of help.

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8. The pastor is responsible for visiting non-church members.

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9. The pastor is responsible for giving much time to his personal devotion.

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10. The pastor is responsible for knowing the social problems of his community.

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11. The pastor is responsible for educating the church how to deal and care for new members as they enter the church.

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12. The pastor is responsible for organizing the Dorcas Society.

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13. The pastor is responsible for educating his church members how to deal with social and community problems.

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14. The pastor is responsible for the salvation of every church member in his congregation.

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Instructions

In recent years our Church has been faced with the question as to: What is the role of the laity in the overall program of the Church? Doubtlessly, as you would expect, church members have different opinions on this question. We would like to get your opinion as to what you as a church member living in the West Indies think about the role or function of the laity.

To help us get your opinion, we have rated these statements from 1 to 3. Please look carefully at the box provided with the explanation. Having done that, kindly use a soft pencil and blacken the space on the answer sheet to indicate your response. We would like you to respond to each of these questions.

1. Yes
2. Not Certain
3. No

Sample: 2]1[345

Laymen are gospel workers in the church.

Suppose you are not certain about any of the statements in this question, you would blacken NO. 2 as shown in the sample above.

What are Laymen?

15. Laymen are church members who are not ordained ministers.

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16. Laymen are church members who have no special training in theology.

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17. Laymen are church members who are not directly involved in preaching and pastoral work.

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18. Laymen are church members who hold no administrative office but are ordained.

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19. Laymen are church members who have not received a special call to the ministry.

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20. Laymen are church members who hold administrative office but are not ordained.

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21. Laymen are a selected few commissioned by Christ to preach the gospel to the world.

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22. Laymen are church members who are employed by the denomination and do not receive a salary.

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23. Laymen are church members who hold administrative office in the church only.

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24. Laymen are church members who understand their relationship to Jesus Christ and are willing to use their talents for the salvation of their fellow men.

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What is the Role of the Laity

25. The role of the laity is to assist the ministers in their work.

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26. The role of the laity is to go out into the world, win people to Christ and lead them into the church.

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27. The role of the laity is to aid in the administration of the church at the local level.

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28. The laity has no special role besides helping the minister.

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29. The role of the laity is to take care of all local church affairs.

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30. The role of the laity is to aid in the administration of the church at all levels; Conference, Union, Division and General Conference.

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<td>26.2</td>
<td>20.5</td>
<td>20.1</td>
<td>22.2</td>
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</table>

31. The laity has no special role besides helping the minister.

<table>
<thead>
<tr>
<th>Number Respondents</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>15.3</td>
<td>19.2</td>
<td>11.5</td>
<td>14.8</td>
</tr>
<tr>
<td>Not Certain</td>
<td>49.7</td>
<td>48.7</td>
<td>43.3</td>
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</tr>
<tr>
<td>No</td>
<td>34.9</td>
<td>30.7</td>
<td>44.2</td>
<td>37.5</td>
</tr>
</tbody>
</table>
32. The role of the laity is to support the church with their funds while leaving the administration and soul winning phase of the work to the pastor and his Church Board.

<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number Respondents</td>
<td>183</td>
<td>155</td>
<td>231</td>
<td>569</td>
</tr>
<tr>
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<td>25.1</td>
<td>26.9</td>
<td>18.0</td>
<td>22.7</td>
</tr>
<tr>
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<td>34.9</td>
<td>34.6</td>
<td>50.6</td>
<td>41.2</td>
</tr>
</tbody>
</table>

33. The role of the laity is to be aware of the ministry of the church and keep the pastor informed about what needs to be done.

<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number Respondents</td>
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<td>155</td>
<td>233</td>
<td>571</td>
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<td>60.8</td>
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<td>29.4</td>
<td>27.4</td>
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<td>8.9</td>
<td>19.3</td>
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</tbody>
</table>

34. The role of the laity is to wait until they are told by the Missionary Department of the church what they may do in soul winning.

<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>CBM</th>
</tr>
</thead>
<tbody>
<tr>
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<td>155</td>
<td>231</td>
<td>568</td>
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<td>17.9</td>
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<tr>
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<td>39.7</td>
<td>25.3</td>
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<td>41.6</td>
<td>60.9</td>
<td>54.0</td>
</tr>
</tbody>
</table>
The churches are located as indicated in the Map above.
BIBLIOGRAPHY


**Articles and Periodicals**


*Review & Herald*. November 18, 1884.