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ABSTRACT

TRANSFORMING THE DEVONSHIRE SEVENTH-DAY
ADVENTIST CHURCH INTO A MISSIONAL
COMMUNITY THROUGH THE BIBLICAL
ALIGNMENT OF THE CHURCH'S
SPIRITUALITY, PASSION
AND MINISTRIES

by

Errol N. McLean

Adviser: S. Joseph Kidder

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: TRANSFORMING THE DEVONSHIRE SEVENTH-DAY ADVENTIST CHURCH INTO A MISSIONAL COMMUNITY THROUGH THE BIBLICAL ALIGNMENT OF THE CHURCH'S SPIRITUALITY, PASSION AND MINISTRIES

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Date completed: July 2010

Problem

Churches experiencing plateau or even decline often arrive at that stage in their life cycle because they are no longer fulfilling the great commission. They have lost their spiritual vitality, vision and a purpose for mission. The challenge is renewing in this context a vision for growth and a commitment to ministry to the lost. This project details how this challenge was responded to at the Devonshire Seventh-day Adventist Church.

Method

Identifying that the church was in the plateau stage of its life cycle was fundamental to approaching the problem. A theological foundation was established as a

first step for communicating to the church a vision for growth and mission. A three stage process was developed and implemented. This was done concurrently with a series of spiritual formation experiences throughout the period of implementation.

Result

The project involved the use of an evaluation instrument. The data from this suggested the transformation process at the Devonshire Seventh-day Adventist church had repositioned the church for growth and with continued equipping of the laity would result in a greater commitment to mission.

Conclusion

Transforming a church into a missional community involves both a spiritual and structural renewal. This is not a project to be implemented as a onetime experience. This is instead a process that must be nurtured and maintained over the long term in order to make permanent the transformation experience.

Andrews University

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A Dissertation

Presented in Partial Fulfillment

of the Requirement for the Degree

Doctor of Ministry

by

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July 2010

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CHAPTER I

A HISTORICAL PROFILE OF BERMUDA AND A BRIEF HISTORY OF THE DEVELOPMENT OF ADVENTISM IN THE BERMUDA CONFERENCE

Introduction

Ministry Challenge

The Devonshire Seventh-day Adventist church began its history as one of the fastest growing and most evangelistic of the Seventh-day Adventist churches in Bermuda. The church has, however, shown symptoms of plateau and decline in its second decade of existence. This lack of sustained growth has sapped the church of physical and spiritual vitality. There is, therefore, a loss of passion for ministry and a lack of focus on fulfilling the Great Commission.

Statement of the Challenge

The challenge of this project was to develop and implement a strategy for renewing the Devonshire Seventh-day Adventist Church into a missional community by the alignment of its spirituality, passion, and ministries in order to experience growth. This was done by creating a vision for ministry that involves the liberating experience of members discovering and using their gifts in ministries focused on bringing the lost to Christ.

Justification for the Project

The major justification for this project is guiding a church into an experience of renewal geared at getting the church to fulfill the gospel commission. The project will recognize that the gospel commission biblically commands the church to present the gospel message and to lead believers into discipleship in Jesus Christ. The project will demonstrate how a church can be transformed missionally by intentionally maintaining a consistent focus on mission and ministry.

Description of the Process

The first step involved collecting data about the growth pattern, soul winning and ministry activities of the Devonshire Seventh-day Adventist church over the past 10 years. This provided an opportunity for the objective analysis of the health and condition of the church.

The second step was the exploration of the biblical context along with Ellen White's writings in order to establish the biblical and spiritual principles for church growth and renewal. This focused on renewal through the priesthood of all believers and spiritual formation.

There was a review of current literature on the challenges of church growth and renewal. This also examined the role of spiritual formation in the process of church growth and renewal.

The fourth step involved the development and implementation of a renewal process for the Devonshire Church as guided by the principles derived from Scripture and supported by current scholarship.

The final step was the collection and analysis of data at a certain point in the

project. This allowed for a determination of the effectiveness of the implementation. The analysis also provided information relevant to improving the church transformation process.

Definitions

Missional. This term is often used to describe churches focused on the mission of God and serving as missionaries in their community by learning the language, proclaiming the gospel and contextualizing the presence of Christ in that culture.¹ In this research, it refers to Churches that are focused on bringing lost people to Jesus through ministry to their community and by personal life commitment to the gospel commission.

Church. Congregation of Christian believers who assemble together in a specific locality.

Ministry. Used in this research to denote service provided to others for the sake of Jesus Christ.

Seventh-day Adventist. The name used officially for the worldwide Seventh-day Adventist Church.

Limitations and Delimitations

Delimitation

This research is limited to transforming the Devonshire Seventh-day Adventist church into a missional body. This approach involves an examination and development of three main factors.

¹Ed Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned Around and Yours Can Too* (Nashville, TN: B & H Publishing Group, 2007), 4.

1. The priesthood of all believers
2. The context of Spiritual Formation in preparing the church to be missional.
3. Establishing a contemporary process for guiding members into ministry.

This research is not addressing the training of members for ministry. This question was not pursued in this particular study because (a) Getting believers to understand the roles and relationship of the clergy and laity in ministry is a more fundamental issue to address. (b) Considering this question was beyond the scope of this research due to the time that would be required to develop this fully.

Limitations

The survey evaluation was done after the seminar presentations on Every Member a Minister. The respondents were only from among those who attended the seminars. The interpretation of the data is, therefore, limited to this group and can only provide generalized indicators for the full church membership.

Historical Context of Devonshire Church

The history and the culture of the Devonshire Seventh-day Adventist church are firmly embedded in the history of Bermuda and the development of the Seventh-day Adventist church on the island. Understanding all the factors that converged to shape Bermuda and the development of the church will provide a context for the challenge that the church faces. Towns, Wagner and Rainer observe that cultural and ethnic barriers will hinder the growth of a church.² Bermuda's history shows that these barriers do exist.

²Elmer Towns, C. Peter Wagner, and Thom S. Rainer, *The Everychurch Guide to Growth: How Any Plateaued Church Can Grow* (Nashville, TN: Broadman & Holman, 1998).

These barriers are rooted in the history and the culture of the community and the church.

Colonization of Bermuda

One of the earliest written descriptions of Bermuda was provided by a Spanish sea captain, Diego Ramirez. He happened upon Bermuda in October 1603 after his fleet of galleons had either been destroyed or run aground on the reefs around Bermuda. He described Bermuda as a peaceful, idyllic island teeming with abundant edible wildlife.³

Bermuda received its name from the Spanish explorer Juan de Bermudez. Historians believe he was the first European to encounter Bermuda in 1505. Spanish explorers, however, failed to colonize Bermuda because they felt the island had nothing to offer in terms of natural resources.⁴

The English colonized Bermuda almost a century later. This began accidentally when a fleet of English ships sailed from Plymouth on their way to Jamestown, Virginia. During the crossing of the Atlantic, a ship with 150 people ended up stranded in Bermuda. This chance landing resulted in the island's eventual colonization by the British.⁵

Strategic Importance

Bermuda is strategically located in the northwest Atlantic at 32 degrees 18 minutes North latitude and 64 degrees 46 minutes west longitude. This is just off the east coast of the United States at an important point between the United States and Europe.

³Rosemary Jones, *Bermuda: Five Centuries* (Bermuda: Panatel VDS, 2004), 10.

⁴Ibid., 17.

⁵Ibid., 21-29.

This highly strategic location of Bermuda is evidenced in the numerous military fortifications constructed there over her history. Beginning in 1612 and until the withdrawal of the British Garrison in 1957, approximately ninety forts were built in Bermuda.⁶

Bermuda has simultaneously hosted in the past military bases for the British, United States, and Canada. The Second World War emphasized the strategic importance of Bermuda to the United States and Britain in the transatlantic crossings. In 1940, the United States and Britain signed a ninety-nine-year lease contract. This contract allowed the Americans to build naval and air bases in Bermuda.⁷ Bermuda was seen as crucial to protecting America's eastern seaboard.

Self Identity

This increasing recognition of its strategic importance and the subsequent benefits to the Bermudian economy gave confidence to Bermudians about their place in the world and their ability to profit from this strategic location. Jones noted the benefit to Bermuda derived from the thousands of American Armed forces arriving in Bermuda. American military personnel and installations contributed positively the economy of Bermuda.⁸

Bermuda's self-assuredness resulted in the creation of its own identity separate from its historical relationship with the Caribbean. This is reflected in "Getting to Know Bermuda," a booklet introducing non-Bermudians to Bermuda. It states that it is

⁶Edward Cecil Harris, *Bermuda Forts, 1612-1957* (Bermuda: Bermuda Maritime Museum Press, 2006), 25.

⁷Jones, 180, 181.

⁸*Ibid.*, 182, 183.

important to recognize that Bermuda is not located in the Bahamas, which is about 1000 miles to the south. Bermuda is not geographically associated to the West Indies or to the Caribbean!⁹

Today, Bermuda is a self-governing British colony located in the North Atlantic, approximately 570 miles off the coast of North Carolina. This group of small islands covers an area approximately twenty-two miles long by one mile wide.¹⁰ Bermuda's population in 2005 was 68,500 and is the fifth smallest and the third most densely populated country. The average population density is 3,301 persons per square mile.¹¹

Economy and Affluence

Bermuda's beauty, topography, semitropical climate, location and stable political history have made it an attractive place to live and do business. The island has a highly developed economy supported largely by international businesses, insurance, banking and tourism. The high standard of living along with the presence of international offshore businesses has resulted in a relatively high influx of non-Bermudian residents to the island. The CIA World Factbook states that Bermuda is a highly successful offshore financial center and has the highest per capita income of all countries.¹²

Bermudians are proud of their history, their heritage and the success of their

⁹Bermuda Employers Council. *Getting To Know Bermuda: Professional Development Training Guide & Calendar* (Hamilton, Bermuda: s.n., 1995), 5.

¹⁰Ibid.

¹¹Keith Archibald Forbes, "Bermuda's 123 Islands: Listed by Name, Large and Small, Present and Past," *The Royal Gazette*, <http://www.bermuda-online.org/abcdba2.htm> (accessed 12 April 2007).

¹²Central Intelligence Agency, "The World Factbook: Bermuda," <https://www.cia.gov/cia/publications/factbook/geos/bd.html> (accessed 9 April 2007).

country's economy. Affluence has created a culture of materialism where achieving and acquiring is a driving factor in people's lifestyles. *Operation world*, describes Bermuda as a spiritually shallow materialistic Eden. The island is crowded with churches and gospel broadcasts fill the airways. The impact on the spirituality of the people is, however, negligible.¹³

Challenges Faced in Paradise

Bermuda's self-identification speaks of a paradise unrivaled by any other place. Residents are, however, aware of the many challenges that exists. Many of these are as a result of Bermuda's culture, history, ethnic diversity, geographical isolation and vulnerability, as well as its success and attractiveness as a place to live and do business.

Bermuda's population soared from 30,000 in 1939 to 60,000 in 1991. This resulted in evident employment, environmental, and social challenges.¹⁴ Some of these challenges are rooted in her past experience of slavery and colonialism. Jones noted how after World War II, most of the visitors to the island were Americans, some of whom were even attracted to the island by her practice of racial segregation.¹⁵

Bermuda's Demographics

Bermuda's population by race as reported in the 2000 census revealed that of the total 62,059, blacks were recorded at 34,011 or 55% of the population and whites at

¹³Patrick Johnstone, *Operation World: The Day-by-Day Guide to Praying for the World* (Grand Rapids, MI: Zondervan, 1993), 120.

¹⁴W. S. Zuill, *The Story of Bermuda and Her People* (London: Macmillan, 1999), 187.

¹⁵Jones, 134.

21,134 or 34% of the population. By ancestry, the main population groups in 2000 reveals 40,967 Bermudians, 9761 British, 9104 West Indians, 5,499 Portuguese, 4263 Americans, 3081 Canadians, and 2,874 Other Europeans.¹⁶ This population mix had its roots in the waves of migration into Bermuda over her history.

The English colonizers were the first inhabitants of Bermuda. The next major group to enter Bermuda was black slaves. For over 200 years, right up until abolition in 1834, slaves were brought to Bermuda as a source of cheap labor by the colonists. They arrived in Bermuda as slaves generally from America and the Caribbean.¹⁷

The Portuguese were the next large group to arrive. Beginning in 1849 and continuing for another 150 years, Portuguese workers came to Bermuda from Madeira, Cape Verde, and the Azores. As soon as they settled into Bermuda, they began sponsoring the arrival of their family and friends. Over time, thousands of Portuguese people came to call Bermuda home.¹⁸

The final important group arriving in Bermuda was West Indians. Hundreds of West Indian immigrant workers began to arrive in Bermuda from the 1890s. By the early twentieth century, they accounted for approximately 20 % of the island's population. They came largely from Jamaica, St Kitts, Nevis, Barbados, and Trinidad. They gained employment in a variety of trades, particularly in farming, construction and maritime.¹⁹

¹⁶Bermuda Government Report on the 2000 Census of the Population and Housing Census Office: Bermuda, 30.

¹⁷Jones, 45.

¹⁸Ibid., 118.

¹⁹Ibid., 154.

Social Hierarchy

These various groups that entered Bermuda subsequent to the English all faced prejudices and discriminations based on race, ethnicity and privilege. This is because the English settlers who formed the backbone of the Bermudian society imposed on its institutions their laws, customs, language and religion. They were the dominant group at the top of the hierarchical structure. They determined the groups to be admitted to the island and the positions those groups would hold in the social structure of the island.²⁰

The effect of this bigotry still echoes in Bermuda. There is an ongoing debate at all levels about the resultant inequities in society. Many Bermudians perceive that their island is still divided on the basis of skin pigmentation and color.²¹

Slavery and the Black Population

The prejudice faced by blacks began with slavery. Tough measures were enforced as early as 1623 to discriminate against black slaves and servants. Under legislation passed entitled the “insolencies of Negroes,” the free movement and assembly of blacks were restricted. Even the freedom to be commercially engaged was controlled. This and other legislations were used to expel even free blacks from the Island. Branding, disfigurements and executions were used to punish those daring to protest the status quo.

The black population was denied basic human rights for many years. Bermuda’s social structure trapped blacks in a lifetime of slavery lasting almost 200 years.²² Slavery

²⁰Cinda Irene Wall , “Transforming Bermudian Society: A Study of Flexible Ethnic Identity,” (B.A. thesis, Radcliffe College, 1987), 57.

²¹Zuill, vii.

²²Jones, 46, 47.

was described as a sinister institution having a lasting tragic impact on Bermuda.²³

History records that slavery ended in Bermuda in August 1834, yet segregation continued for many more years. The so-called “Forty Thieves” families, who were descendants of the original white settlers, perpetuated a system of racial segregation, both in government and in social activities, lasting for over 200 years.²⁴

Segregation

The post-emancipation black-white division in Bermuda was particularly evident in segregations in schools and public places. A violent riot erupted on April 25, 1968. This was triggered by the barring of a black youth from a party held at a club. The riot represented a clash of the island’s past of privilege over prejudice and the economically and socially segregated black and white societies.²⁵

The surfacing of Bermuda’s underlying tensions indicated the urgent need for change. The 1960s and 1970s were the decades that saw the greatest social changes in Bermuda. This period brought an end to segregation, the introduction of universal suffrage, the creation of political parties, the first elections, and the establishment of labor standards and workers rights.²⁶ Blacks in Bermuda agitated for these changes as they stood to gain the most from society’s integration. In this period, Bermuda experienced

²³Ibid., 45.

²⁴Melvin Ember and Carol Ember, *Countries and their Cultures*, 4 vols. (New York: Macmillan Reference, 2001), 1:231.

²⁵Jones, 204.

²⁶Ibid., 205.

labor strikes, protest against segregation, boycotts of segregated institutions and agitation for equal voting rights.²⁷

Prejudice Facing the Portuguese

The Portuguese population of Bermuda also experienced prejudice and discrimination. Years of prejudices have cast a stigma over generations of Portuguese people. They felt pressured to abandon their native language and culture in order to assimilate.²⁸ They also faced social prejudice banning them from joining many of the island's white clubs. They formed their own sporting and social clubs through which they were able to lobby for increased rights.²⁹

The Portuguese also faced restrictive legislations that were specifically enacted to control their entry into Bermuda. They were banned from bringing their families to join them by what was called the "no-wives rule." The relaxation of this rule still meant that workers had to spend seven years in Bermuda before their families could to join them. The Portuguese felt they were unjustly discriminated against as other European immigrants, notably British workers, were not placed under the same restrictions.³⁰

Decades of restrictions placed on Portuguese workers limited their employment to farming, and cleaning. This job category restriction was only lifted as recently as 1982. They were also discouraged from sending money back home to support their families.

²⁷Ibid., 206.

²⁸Ibid., 114.

²⁹Ibid., 119.

³⁰Ibid.

This kind of discrimination and intimidation meant most Portuguese workers hesitated to complain as they were afraid of the repercussions.³¹

Prejudice Facing West Indians

The final major group to arrive in Bermuda and to experience horrific discrimination and prejudice were the West Indians. The majority of West Indians arrived in two main waves. They arrived first to work on the massive five-year extension of the Royal Naval Dockyard beginning in the 1900s. The second wave arrived in the 1920s to work on the building of the Bermuda Railway.³²

The paradox of the prejudice experienced by the West Indians was that black Bermudians were involved in this display of prejudice. They shared ethnic and racial similarity to the arriving West Indians and centuries of connection and family ties between Bermuda and the Caribbean. This however could not prevent the West Indians from experiencing social prejudice from both black and white Bermudians.³³

Bermuda's hierarchical polarization meant that those at the bottom of the social heap were always seeking to be integrated into the group above them. The relationship between Bermudian blacks and the later-arriving West Indians reflected this reality. Over the years, through intermarriage and longevity, the Bermudian blacks and the earliest arriving West Indians have integrated more closely.

The response of the earlier arriving group of West Indians reflected the same level

³¹Ibid.

³²Ibid., 154.

³³Ibid.

of prejudice towards subsequent arriving West Indians as they experienced when they arrived. One black Bermudian of West Indian extract, in seeking to understand this phenomenon, explained how the African Bermudian was encouraged by the dominant white establishment to express superiority towards their West Indian counterpart.³⁴

The Development and Growth of Christianity in Bermuda

Over the years, Christianity has had a major influence on the Bermudian society. This goes right back to its first settlers who brought their faith and religion with them. History reveals that, in 1864, about 85 percent of the population of Bermuda were nominal members of the Church of England which was the state church. The Methodists had about 9 percent, the Presbyterians, about 5 percent and the Catholics, about 1 percent of the population.³⁵ One hundred percent of the population was affiliated to a church.

The strength of Bermuda's Christian culture is still evident today. A popular expression reflects that Bermuda has more churches per square mile than any other country or area of comparable size.³⁶ The high number of religious broadcasts on the public media indicates the influence of the church in Bermuda. The growth of churches in recent years has paralleled the increasing influence of fundamentalist Christians. This is reflected in the high percentage of non-church goers who admit that they listen to the religious broadcasts. They do not view themselves as antichurch or anti-Christian. They

³⁴Rolf Patton Commissioning, "The Bermudian West Indian Experience" (Presentation to the West Indian Association, Hamilton, Bermuda, July 11, 1996), 5.

³⁵Frank E. Manning, *Black Clubs in Bermuda: Ethnography of a Play World* (London: Cornell University Press, 1973), 73.

³⁶*Ibid.*, 72.

see themselves, instead, as having drifted away from the principles of the church and descended into a lifestyle incompatible with Christian morality.³⁷

This generally positive attitude towards Christianity is expressed mainly in the black community and among people who were generally raised in the church. Mannings notes that many people in this group socialized as children in church and Sunday school or had accepted and practiced Christianity as adults. They generally believe that the teachings of Christianity had positively impacted them and that eventually they would return to the church.³⁸ This positive attitude towards church and Christianity reflects that opportunities exist in Bermuda for growing the church.

The Seventh-day Adventist Church in Bermuda

Government statistics reveals that the Seventh-day Adventist church is the fourth largest religious group in Bermuda. The last government census in the year 2000 recorded 4042 members of the Seventh-day Adventist church.³⁹ This reflects the membership of the Seventh-day Adventist church at 15.35 percent of Bermuda's population.

The beginning of the Seventh-day Adventist church in Bermuda can be traced back to 1884. One researcher indicates that a black Bermudian called Francis Reid was the first known Seventh-day Adventist in Bermuda. He worked as a colporteur and

³⁷Ibid., 76, 77.

³⁸Ibid., 78,79.

³⁹Bermuda Government Report on the 2000 Census of the Population and Housing Census Office: Bermuda, 36.

conducted the first baptism in the church.⁴⁰ The more widely accepted history of the start of the church credits Canadian immigrants, Marshall Enoch and his wife, along with the Poque brothers from Minnesota, as the first Adventists on the island in 1890.⁴¹

Early Adventist Believers

The early Adventist work in Bermuda began with a few families in various parts of the island accepting the Sabbath. They often faced persecution and prejudices. One experience describes how an individual on his way home from an evangelistic meeting sensed danger when he realized he was being followed. He began to run as a sharp metal object struck his heel. Unfazed by this incident, he continued attending the meetings.⁴²

The earliest Adventist believers, on accepting the Sabbath in the 1880's and 1890's, generally worshipped at home with their families. Most were excited to meet other believers on occasion. The formation of small branch Sabbath Schools by groups of families became one method of growing the church. These were called family Sabbath Schools or Home departments. No motorized transport existed then, so traveling from various island outposts to a central worship location was a journey of several hours. The formation of family Sabbath Schools, therefore, became a practical necessity.⁴³

⁴⁰Nellie E. Musson, *The Missing Mr. Read: The Story of Bermuda Adventists* (Toronto: University of Toronto Press, 1984), 11.

⁴¹Leslie C. E. Holder, *Bermuda Institute of Seventh-day Adventists: Origin, Philosophy, Growth* (S.I.: Oakwood College Publishing Association, 1999), 2.

⁴²Musson, 31.

⁴³Ibid., 83.

Church Growth and Organization

The Hamilton Seventh-day Adventist church was the first church organized in 1901.⁴⁴ The growth of the church particularly around Hamilton in the central part of the island resulted in the organization of this church and in the construction of the first church building in 1909.⁴⁵ The General Conference recognized the growth and declared Bermuda a mission field in 1910 and a part of the Atlantic Union in 1915.⁴⁶

The early growth of the church in Bermuda reflected the evangelistic zeal of the early believers to share their faith and conviction with others. The enthusiasm and dedication of the pioneers in spreading the message reflected the intensity of their commitment to evangelizing the island. The early leaders believed that evangelism was the life blood of the church. Their evangelistic outreach involved tent meetings, house to house studies and the establishment of branch Sabbath Schools in the locations where the tent meetings were held.⁴⁷

Christian Education in Bermuda

The establishment of a church school was key to the growth of the church in Bermuda. The driving philosophy was that the church must prepare its children and young people to serve God.⁴⁸ M. L. Rice, president of Atlantic Union on a visit to Bermuda in 1941, noted the importance of establishing a church school. He observed that

⁴⁴Ibid., 47.

⁴⁵Ibid., 80.

⁴⁶Ibid., 49.

⁴⁷Ibid., 77, 78.

⁴⁸Holder, 8.

this was a pressing need that required much prayer and study.⁴⁹

Christian Education and Evangelism

It is generally believed that the establishment of a church school in Bermuda contributed to evangelism and the growth of the church. The mission of the church demands evangelism. The founding of Bermuda Institute of Seventh-day Adventists is one of the most important evangelistic decisions made by the Adventist church in Bermuda. Over the years, hundreds of non-Adventist children attended the school and were exposed to the Adventist message.⁵⁰

School Opening Challenges

The opening of an Adventist church school in Bermuda was fraught with challenges. The church submitted a request to receive a license to operate a church school to the Government board of education in 1942. The request was initially denied as some did not want a church operated school in Bermuda and others were opposed to having a school where “Colored” children and White children attended class together. The church viewed with disfavor the rejection and reasons given by the civil authorities.⁵¹

Numerous board meetings were held and the vast majority of members felt that that God’s school should not be segregated. They wanted a school for everybody. At a final meeting, the church capitulated and voted to comply with the demands of the government board. They viewed this as a practical decision made in the interest of getting

⁴⁹M. L. Rice, “A Trip to Bermuda,” *Atlantic Union Gleaner*, March 12, 1941, 1.

⁵⁰Holder, 25.

⁵¹*Ibid.*, 12.

the church school started as early as possible. The first approved Seventh-day Adventist school in Bermuda was a school for Black children.⁵²

Evangelistic Impact

The opening of a segregated school negatively impacted evangelism among Bermuda's white population. The exclusion of white children from the church school resulted in white Adventist parents sending their children overseas or to segregated public or private schools. This trend continued even after 1965 when all local schools were desegregated. There is still a notably minimal presence of white children in the school.⁵³

One early principal recognized the far-reaching negative evangelistic impact of this absence of White children. He observed that the future of the white segment of the work in Bermuda was dependent on white children receiving their early education at Bermuda Institute. This would result in the children remaining in the church. If the children of white members attend non-SDA schools, they would be lost to the church and the numbers of Caucasians in the church would decrease over the years.⁵⁴

He also pointed to two positive examples of white parents whose children began attending the Church school before the official end of segregation. The DeSilvas and the Melashenkos enrolled their children in the school. Today the children of these families are preachers and teachers in the church. He observed that the church school nurtures our

⁵²Ibid., 12, 13.

⁵³Ibid., 13

⁵⁴Ibid., 14.

children and keeps them in the faith.⁵⁵

Brief History and Growth of Devonshire SDA Church

There are eleven Seventh-day Adventist churches located across Bermuda. The membership at the end of 2006 was 3810.⁵⁶ People crisscross the island, bypassing closer congregations to attend the churches of their choice. This is possible because of three main factors: 1) The high degree of mobility based on personal transportation; 2) An excellent public transportation system; 3) The smallness of the Island.

The Devonshire church is centrally located in the parish of Devonshire. This congregation began as a company with fifty charter members. The church was organized in June 25, 1977, under the leadership of Mission President Robert Carter and Pastor Jerry Lee Jr. The church worshipped in its early years at some rented school facilities. Ground breaking for the present site of the church building occurred on December 20, 1981. The church complex was officially opened on December 19, 1987.

Ministry and Outreach

In its early years, the congregation was strongly evangelistic and missional in its outreach efforts. This core value resulted in the construction of a church complex that included space for a preschool with the intent to reach out to the community. The church reflected this desire by identifying itself as DCL meaning Devonshire Church of Love.

Over the years, the outreach and community ministries of the church included tent

⁵⁵Ibid.

⁵⁶Private communication with the Administrative Secretary of the Bermuda Conference (May 5, 2010).

evangelism, revelation seminars, evangelism Sabbaths, friendship Sabbaths, a bread ministry, a senior's ministry, a street ministry group, prison ministry groups, health fairs, stop smoking seminars, community ministries fair, outdoor prayer meeting, and a community Bible class. The church has also hosted summer camps, an after-school program, a preschool, a community exercise class, another church denomination, two community youth and sports clubs, and other civic events. All these ministries and hosted activities are in line with the church's desire to impact the whole community.

Over the decades, the church has grown to a membership on record of 420. The church however plateaued and its evangelistic fervor began to wane. Growth slowed as the membership aged and soul winning became more of an event and less of a lifestyle and a process.

Factors Causing the Decline

The following are a number of factors that seemed to have negatively affected the growth of this particular congregation. 1) The attrition of some of its founding members over the years to other congregations, in particular members with strong evangelistic fervor, and leadership qualities; 2) The resistance of the older and the founding members to promote, and develop lay leadership among the youth and newer members. This resulted in a severe attrition of youth to other congregations and away from the faith; 3) Failure to make changes to the worship culture of the church to embrace the wishes of the youth; 4) The development of a general mistrust and reactive relationship between the seniors and younger members of the church during the decade of the late eighties to the mid nineties. During this decade, many of the younger members drifted away to other congregations or out of the church.

The Devonshire church showed the characteristics of a matured church. The church had plateaued and was experiencing some degree of decline. This model approach is, therefore, not one of pure church growth as is understood by some of the purists. The focus of this approach is to renew, restore and revitalize a declining church and to return the church to a culture of mission and evangelism.

Church Renewal

For renewal and revitalization to occur, certain changes must occur and the challenges that arise are often from the resistance to these changes. The Devonshire church had expressed evangelism as a core value yet in the recent decade they failed to practice this value. The culture of the Devonshire Church had become increasingly more clergy dominated. The laity had lost its motivation, believing that evangelism was the responsibility of the clergy.

Renewing an existing church is not an easy task. David Cox, however, affirms in *Future Church* that no local church need go beyond the point of no return and die. The born again experience available to individuals regardless of their circumstance is also available to every church. Churches also can be renewed and revitalized.⁵⁷ The process of renewal is recognized as more difficult than planting a new church. Wagner notes that newer churches have a greater potential for growth than older churches. The older a church gets, the less efficient it is in baptizing new converts and the more effort it takes to produce results similar to those achievable in a newer church.⁵⁸

⁵⁷David Cox, *Future Church* (Grantham, England: Stanborough Press, 2001), 213.

⁵⁸C. Peter Wagner, *Church Planting for a Greater Harvest: A Comprehensive Guide* (Ventura, CA: Regal Books, 1990), 32.

TABLE 1. Members Added by Baptism to the Devonshire SDA Church

<u>Year</u>	<u>Baptisms</u>	<u>Year</u>	<u>Baptisms</u>
1977	1	1993	18
1978	36	1994	16
1979	36	1995	17
1980	20	1996	8
1981	21	1997	3
1982	38	1998	3
1983	9	1999	19
1984	41	2000	17
1985	22	2001	11
1986	23	2002	26
1987	14	2003	21
1988	23	2004	5
1989	15	2005	11
1990	18	2006	25
1991	16	2007	25
1992	14		

Baptismal Averages per Decade

1. 1977–1986 247 average 24.7
2. 1987–1996 159 average 15.9
3. 1997–2006 141 average 14.1

Resistance to Change

The difficulty in getting older established churches to grow at the same pace as newly planted churches is often dependent on the resistance of cultures and traditions that have developed over years. Malphurs explains how established churches build up various traditions over a period of years. Using the metaphor of old and new wineskins in Matt 9:16-17, he notes that Jesus indicates how hard it is to change established traditions. It may not be the wisest decision to bring significant changes to older, established churches. Old wineskins have difficulty in stretching. It is important that some changes take place if these churches are to survive. It must, however, be gradual and be done over a lengthened period.⁵⁹ Church growth literature reflects that difficulties will be experienced in leading established churches to fulfill their mission of kingdom growth.

Rainer notes the resistance of one church to the vision of the pastor for growth. The resistance resulted in confrontations, loss of key leaders and the of the pastor. The intentional effort to lead a resistant church toward fulfilling its mission comes at a cost to the church and its leader.⁶⁰ Mature established churches find it more difficult to grow than newly planted churches. Boren notes that an organization's structure can be changed quickly but changing the underlying culture can take years.⁶¹

⁵⁹Aubrey Malphurs, *Pouring New Wine into Old Wineskins: How to Change a Church Without Destroying It* (Grand Rapids, MI: Baker Books, 1993), 46.

⁶⁰Thom S. Rainer, *Breakout Churches: Discover How to Make the Leap* (Grand Rapids, MI: Zondervan, 2005), 29.

⁶¹M. Scott Boren, *Making Cell Groups Work: Navigating the Transformation to a Cell-Based Church* (Houston: Cell Group Resources, 2002), 87.

Renewal is Possible

Church renewal and transformation is difficult but it is not an impossible task. Church renewal is vital to the very life and long-term existence of the church. God is committed to the growth and the renewal of his church. Towns, Wagner and Rainer express the hope that all churches would grow and fulfill the Great Commission to the glory of God.⁶² Malphurs shows that, in the time of Jesus, the Pharisees and John's disciples changed and embraced new models. People and churches today can change. This change can occur through church birth and church revitalization.⁶³

⁶²Towns, Wagner, and Rainer, 18.

⁶³Malphurs, *Pouring New Wine into Old Wineskins*, 182.

CHAPTER II

THE BIBLICAL AND THEOLOGICAL BASIS FOR EQUIPPING MEMBERS FOR MISSION AND MINISTRY

Introduction

Equipping the laity for mission and ministry must be founded on a biblical understanding that fulfilling the gospel commission is the foremost reason for the church's existence. To accomplish this mission, the church must understand that every member is divinely ordained to fulfill this mission through ministry. This chapter presents the biblical and theological foundation for the priesthood of all believers as well as their call to mission and ministry. Examining the biblical foundation reveals that spiritual formation is a key factor of the equipping process for ministry.

A Biblical Mandate for Mission

The mission of the church is to bring lost humanity to Christ. Liederbach and Reid note that our missional purpose is given in the Great Commission found in Matt. 28:18-20.¹ “And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all

¹M. Liederbach and A. Reid, *The Convergent Church: Missional Worshipers in an Emerging Culture* (Grand Rapids, MI: Kregel, 2009), 144.

things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen” (NKJV). The Great Commission is the “Magna Carta” of the Church.²

The Great Commission

Other gospel writers record the Great Commission to note its importance. Mark states this in his gospel.

He said to them, “Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well” Mark 16:15-18, NIV.

The gospel of Luke also records the Great Commission.

He told them, “This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high” Luke 24:46-49, NIV.

The record of the Great Commission in Acts states:

And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” He said, “you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” Acts 1:4-8, NKJV.

Jesus Equipping His Disciples for Ministry

Jesus consistently expressed commitment to ministry and equipping his followers.

²Russell Burrill, *Recovering an Adventist Approach to the Life and Mission of the Local Church* (Fallbrook, CA: Hart Research Center, 1998), 7.

He states his ministry manifesto in Luke 4:18, 19 (KJV). “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” Fulfilling this manifesto is a two-step process that involves Jesus first calling, and then equipping his followers for ministry. Dunavant notes that the equipping process creates true disciples. The Great Commission makes disciples by going, baptizing and teaching.³

On the Job Equipping

Jesus equipped his followers through on-the-job training. In Mark 3:1, 2 and Luke 9:1-10 Jesus is recorded as empowering the twelve disciples to do ministry. Luke 10:1 then reveals Jesus’ commitment to equip all his followers: “After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place.” This shows that after commissioning, Jesus sent every follower into ministry as a part of the equipping process. Reid notes that Jesus trained the twelve and the seventy. He sent them out to evangelize even before he gave the Great Commission.⁴

The text below reveals Jesus’ recognition that his mission requirement was for equipped followers active in ministry. Matt 9:35-38 (KJV) says, “And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and

³Del Dunavant, *From Membership to Discipleship: A Practical Guide to Equipping Members for Ministry* (Lincoln, NE: AdventSource, 2006), 51, 52.

⁴Alvin Reid, *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional* (Nashville, TN: B & H Publishing Group, 2009), 62.

were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.” The SDA Bible Commentary states that Jesus was experiencing heavy demands in ministry. The requirement was for more laborers. Jesus engaged all his followers to apply what they had learned through observing him in ministry.⁵

The Equipping Process

Jesus began equipping his followers by calling them to observe him in ministry. John records Jesus’ invitation to two disciples to follow him after they asked about his mission. His response in John 1:39 (NKJV) says, “Come and see.” It was Christ’s desire that, by following him, they would be equipped for ministry. In Matt. 4:19 (NKJV), Jesus said, “Follow Me, and I will make you fishers of men.” Patterson notes that the process involves willingness by the disciples to follow and learn.⁶

The disciples were learning from watching Jesus. He then sent them to practice what they were learning. Matt 10:1, 5 (NIV) states that “he called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness.” Jesus sent them out with the following instructions: “As you go, preach this message: ‘The kingdom of heaven is near.’ Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons (Matt 10:7-8, NIV)” He was equipping them to

⁵“Matthew,” *SDA Bible Commentary*, ed. F. D. Nichol (Washington, DC: Review and Herald, 1980), 5:371, 372.

⁶Stanley E. Patterson, “Pastoral Ministry: Management of Spiritual Leadership,” *Ministry*, July/August 2005, 8.

fulfill his mission. Macchia expresses how Jesus invested in the lives of his disciples to empower them for mission.⁷

Ministry and the Priesthood of Believers

There are some Christians today who still believe that ministry is the sole prerogative of a professional clergy, priestly class. Ogden notes that even in a Protestant culture, the minister is identified in a priestly context. The minister is seen as having a closer relationship with God than others do. This role division between clergy and laity has damaged the church by creating an unbiblical hierarchical relationship.⁸

Priesthood of Believers in the SDA Church

The Adventist church believes in the doctrine of the Priesthood of Believers. The church accepts the most basic implication of this doctrine, that every believer has direct access to God. God is the only one able to forgive sins. However, the church is failing to recognize that this doctrine also means that every member is a priest and, therefore, is a minister with a ministry to perform.⁹

Equipping in the Old Testament

Moses' model is a pattern for equipping people for service. Walker notes that Moses was initially authoritarian rather than equipping in his leadership style. His role was that of judge, prosecutor, defense and juror. This was a hierarchal model, with Moses

⁷Stephen A. Macchia, *Becoming a Healthy Church: Ten Traits of a Vital Ministry* (Grand Rapids, MI: Baker Books, 2003), 130.

⁸Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God* (Grand Rapids, MI: Zondervan, 2003), 86, 92.

⁹Burrill, *Recovering an Adventist Approach*, 26.

at the peak making all the decisions.¹⁰ All ministry aspects were dependent on Moses. This resulted in his becoming over-burdened and inefficient in ministry.

Jethro understood the dangers of this leader-dependent model. He counseled Moses to equip others as leaders to assist him: “. . . thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee” (Exod 18:21, 22). Ogden notes that Jethro’s counsel is germane to equipping followers for ministry.¹¹

Old Testament Priesthood

The Hebrew word for “priest” is *kohen*. It is from contracting the transliteration of the Latin word *presbyter*. It refers to an individual empowered to function in a sacred ministry, mediating between God and man. This ministry involves the individual offering sacrifices for man’s sins.¹² Understanding this is important to developing a correct biblical and theological understanding of the priesthood of all believers.

Prior to sin, man was his own priest ministering in direct face to face communication with God. Andreasen points out that sin brings about separation from God. Reconciliation and communion with God could only then be restored through

¹⁰Eldon G. Walker, “The Role of the Pastor in Equipping the Laity for Ministry in the West Jamaica Conference of Seventh-day Adventists” (D.Min. dissertation, Andrews University, 2003), 24.

¹¹Ogden, 158.

¹²*SDA Bible Dictionary* (1979), s.v. “Priest.”

sacrificial offering and prayer. This was effected through the mediation and reconciliation ministry of the Old Testament priesthood.¹³

Equipping the Old Testament Priests

Exodus and Leviticus describe in great details the equipping of the Aaronic priesthood. This process involved setting the priests aside for ministry. God commanded Moses to set apart Aaron and his sons for ministry.

And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: Ex 40:13-15 KJV.

Equipping involved consecrating the individuals called to the priesthood. They were set apart for a holy purpose. The Hebrew word for consecrate “qadash” also means to be prepared.¹⁴ This preparation was in the context of equipping for ministry. Aaron and his sons were prepared for their ministry by God through Moses. This preparing or equipping was essential to their calling to the ministry of the priesthood. It was a solemn seven-day event that involved sacrifices, purifying, and anointing.¹⁵

The Old Testament consecration of the priests for service is representative of the believer's equipping for ministry. Hardinge notes that the calling, the consecration, the duties, the robing for office and the empowerment comprise the complete equipping process for the priests. This process is a pattern for the ministry of Christ and the

¹³M. L. Andreasen, *The Sanctuary Service* (Hagerstown, MD: Review and Herald, 2006), 47, 48.

¹⁴James Strong, “Qadash,” *Strong's Exhaustive Concordance of the Bible* (Lake Wylie, SC: Christian Heritage, 1988), 102.

¹⁵Andreasen, 61.

priesthood ministry of every believer.¹⁶

Role of Old Testament Priests

The inability of sinful humanity to experience direct communication with God meant that the Old Testament priests communicated to God on their behalf. They were the only ones able to draw near to God. People gained access to God through the ministry of the priests. The priests were the only group empowered to minister as go-between in the sanctuary service.¹⁷

The New Testament book of Hebrews describes the ideal Old Testament priesthood. Johnsson details this description in Hebrews 5:1-4. He lists the seven characteristics of the priesthood as divine appointment, representation for humanity, mediatorial, offering sacrifices, providing atonement function, compassionate to the weakness of others, and offering sacrifices for his own sins.¹⁸ The Old Testament priests also served as religious teachers of the people (Lev 10:11).¹⁹

Mediation and Reconciliation

Mediation and reconciliation are two functions of the Old Testament priests. Reconciliation restores oneness through bridging the gap between the people and God. The priest's offering of sacrifices and prayers ascended with the smoke from the altar of incense. The sinner brought the offering. He took its life, but the priest applied the

¹⁶Leslie Hardinge, *Outline Studies in the Sanctuary* (Payson, AZ: Leaves-Of-Autumn Books, 1995), 53.

¹⁷Andreasen, 40, 41.

¹⁸William G. Johnsson, *Hebrews, The Abundant Life Bible Amplifier* (Boise, ID: Pacific Press, 1994), 106.

¹⁹*SDA Bible Dictionary* (1979), s.v. "Priest."

sacrifice. It was through this process that the sinner could experience forgiveness and reconciliation. This experience brought him back into communion with God.²⁰

The Old Testament priesthood demonstrates the importance of the ministry of all believers. The believer is called to function as a priest in a ministry of reconciliation. 2 Cor 5:18, 19 notes that the believer has been given a ministry of reconciliation. Baldwin notes that the believer is reconciled to God in Christ and can with confidence invite sinners to come to Christ and enjoy the same experience of reconciliation.²¹

Priesthood of All Believers in the Old Testament

The foundation for the doctrine, priesthood of all believers, has its roots in the Old Testament. Burrill notes that Adam and Eve were in direct, priestly communion with God in Eden. This is God's ideal for relating with his people. The intermediary function of the sanctuary priest was a temporary solution. This practice was only to last until Christ came to restore the Edenic ideal.²²

God's call to Abram was for mission and to a priestly ministry. Genesis 12:1-3 says, "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." The text invites Abram's seed to fulfill a

²⁰T. H. Jemison, *Christian Beliefs* (Boise, ID: Pacific Press, 1959), 198.

²¹C. S. Baldwin, *Justification by Faith: More than a Concept, A Person: Jesus, the Irreducible Minimum, The Unsurpassable Maximum* (St Joseph, MI: Dikaioma Publishers, 2002), 237.

²²Burrill, *Recovering an Adventist Approach*, 22, 23.

priestly mediatorial ministry for all families of the earth.

A Kingdom of Priests

Stevens notes that God's priestly call to Abraham was in harmony with his intention that his people be a kingdom of priests. This is recorded in Exod 19:6. God's people in the Old Testament are one ministering people. Abraham's call to bless the nations placed a covenant obligation of priestly ministry on Israel. They were called to be God's people and to fulfill His purpose.²³

Reid points out that it was in the context of the covenant that God desired His people to be a Kingdom of priests. As priests, they were to minister to others and intercede on their behalf. Though Israel failed, their obligation to ministry remained.²⁴ Hardinge reveals that it is still God's purpose for His church to fulfill this covenantal calling to be a member of His royal priesthood.²⁵ Andreasen also states that the Levitical priesthood is now ended. The Royal priesthood is now conferred on all God's people.²⁶

New Testament Priesthood

Jesus as High Priest

The full understanding of the priesthood as ministry is typified in the life of Jesus. The New Testament often describes Jesus' ministry as that of a high priest. Hebrews 4:14 (NIV) says, "Therefore, since we have a great high priest who has gone through the

²³R. Paul Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Grand Rapids, MI: Eerdmans, 1999), 35, 36, 38.

²⁴Reid, 54.

²⁵Hardinge, 270.

²⁶Andreasen, 292.

heavens, Jesus the Son of God.” His ministry is the epitome of all ministries and a pattern for all believers. It was Jesus’ conviction that his ministry would be mission-driven and accomplished as service and not entitlement.

Ministry as Service

The New Testament describes Jesus’ ministry as one of service. In Mark 10:45, Jesus stated that he did not come to be served but to serve. Stevens expresses that the word ministry comes from the Greek term diakonia, which simply means to serve. Jesus was one who served. In Matthew 20:26, 27, Jesus identifies service as a quality of greatness.²⁷ It was in serving man that Jesus manifested his role as a high priest.

Jesus was the quintessential High Priest. Hardinge states that he embodied the full symbolism of the Old Testament high priesthood.²⁸ The high priestly ministry of Jesus became the replacement for the Old Testament priesthood. Jesus’ ministry established the guide for the priesthood of all believers and gave all believers direct access to God.²⁹

Jesus’ service and ministry must be seen in the light of His high priestly role. Hull notes that ministry means to serve. We serve best when we serve like Christ. Eph 4:12-16 calls for all God’s people to do the work of service or ministry.³⁰ Jesus ministered as our High Priest. Burrill states that Paul also identified the priest’s action as one of ministry

²⁷Stevens, *The Other Six Days*, 138.

²⁸Hardinge, 355, 362.

²⁹Stevens, *The Other Six Days*, 175.

³⁰Bill Hull, *The Disciple-Making Church* (Old Tappan, NJ: Revell, 1998), 164.

and service.³¹ The priesthood of believers in the New Testament is identifiable with the ministry and service modeled by Jesus.

A Ministry to Save

Matthew 1:21 declared Jesus' mission at His birth. He will save His people from their sins.³² Luke 4:18, 19 (NIV) shows Jesus proclaiming his commitment to a ministry of service: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor."

The focus of Jesus' self identity was his mission and call to ministry.

Jesus knew that his calling was to a high priestly ministry. Matthew 9:11-13 shows this priestly quality of his ministry: "And when the Pharisees saw it, they said unto his disciples, 'Why eateth your Master with publicans and sinners?' But when Jesus heard that, he said unto them, 'They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.'"

New Testament Believers as Priests

The New Testament shows that Paul understood and practiced the high priestly pattern of Jesus' ministry of service. In Acts 26:16-19, Paul stated how Christ called him to a ministry of service. He describes this service in terms similar to that used by Jesus in Luke 4:18, 19. Beale and Carson note the motif of service in Jesus' ministry proclamation

³¹Burrill, *Recovering an Adventist Approach*, 74.

³²Matthew 1:21.

in Luke 4:18-19. Jesus' proclamation is from Isa 61:1, 2. This parallels the anointed servant figure of Isa 42:1.³³ Beale and Carson also note the similar Isianic servant motif of Isa 42:1, 7 in Paul's defense in Acts 26:18.³⁴ This presents service as essential in the priesthood of the New Testament believers.

First Peter and the book of Revelation contain the most unambiguous references to the New Testament believers as priests.³⁵ 1 Peter 2:4, 9 refers to the believers as a holy priesthood and a royal priesthood, respectively. Peter was speaking to all believers. He was not addressing just a professional clergy group. He was writing to believers in Asia Minor. His audience would consist mainly of Jewish Christians.³⁶

The Spiritual Sacrifice of Believers

Believers were addressed as priests because they were expected to offer spiritual sacrifices. This confirms that the New Testament priesthood is based on service and ministry, not on prestige or hierarchy. Edwards notes the connection between the sacrifice and the ministry of the believer. Rom 12:1 states that believers are to offer their bodies as a living sacrifice. It is in the community of believers that one becomes a part of the priesthood. The believers then become empowered to fulfill God's redemptive purpose in the world.³⁷

³³G. K. Beale and D. A. Carson, ed., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker Academic, 2007), 288.

³⁴Ibid, 599.

³⁵Edwards, 66.

³⁶Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), 706.

³⁷Edwards, 66.

Ministry as a Right

The emphasis on the priesthood of believers in the New Testament focuses on the ministry privilege given to every believer. The apostle Paul speaks of their holy calling. Ministry belongs to all believers. It does not belong solely to the apostolic leadership.³⁸ Scripture notes the privilege of ministry offered to every believer: “You have made them to be a kingdom and priests to serve our God, and they will reign on the earth” (Rev 5:10). Ogden describes this service. We not only have the right to serve as priests to one another, but we can also serve as advocates of God to each other.³⁹

Ministry is the natural result of being a Christian and the right and privilege of every believer. According to the New Testament, a believer cannot be considered a Christian if he or she is not in ministry.⁴⁰ The believer is empowered to pattern the priesthood of Jesus. He engages in salvific ministries directing lost people to God. Jesus Christ invites all disciples to share his diaconal ministry. He identifies this as a sign that the church has become his incarnational presence in the world.⁴¹

Burrell observes that the believer’s priestly ministry is not reserved for a special group of believers performing service on behalf of another group. Paul understood the priestly ministry of the church as an evangelistic offering. When the Christian believer serves in a priestly context, he is not doing something for other believers; instead, he is serving non-believers with the aim of presenting them to God as an offering.⁴²

³⁸Ibid., 66.

³⁹Ogden, 88.

⁴⁰Russell Burrill, *Revolution in the Church* (Fallbrook, CA: Hart Research Center, 1993), 25.

⁴¹Anderson, 119.

⁴²Burrill, *Recovering an Adventist Approach*, 74.

Clergy and Laity in Ministry

The Priesthood of all believers means that ministry belongs to all the people of God, not just to a select few. There is no division in the New Testament between a priestly clerical rank and a non-priestly, ordinary lay class. All priesthood and ministry, whether lay or ordained, focus on Jesus Christ.⁴³ Every believer is called to service and ministry. There is no division by rank in the church. Peter did not create a division. 1 Peter 2:10 (NIV) states, “Once you were not a people, but now you are the people of God;” God accepts every believer as his people. In Heb 8:10, NIV we read, “I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people.”

New Testament theology does not support the traditional division between the laity and clergy as now exists in the church. The view is that the laity is an untrained non-minister. There is no description in Scripture referring to believers in terms that imply the laity are second-class, untrained or unequipped Christians.⁴⁴ Viewing the laity as subordinate to the clergy creates a false distinction between both groups. This distinction creates a hierarchy that places the clergy above the laity in ministry.

There is no hierarchical structure in the New Testament Church to determine a call to ministry. The Bible does not promote a theology that views the call of church leaders in full-time ministry as superior to the laypersons’ call.⁴⁵ Scripture places the ministry of the laity on the same level as the ministry of the clergy. The New Testament

⁴³Anne Rowthorn, *The Liberation of the Laity* (Wilton, CT: Morehouse-Barlow, 1986), 12.

⁴⁴R. Paul Stevens, *Liberating the Laity* (Downers Grove, IL: InterVarsity Press, 1985), 40, 41.

⁴⁵*Ibid.*, 5.

supports the equality of ministry in the doctrine of the priesthood of every believer.⁴⁶

Clergy as Laos

The term “priesthood of all believers” might also be tagged as “every member a minister. This is because the clergy and the laity are ministers. Both groups are identified by the Greek New Testament term *laos*, which means “people of God.”⁴⁷ This term appears in 1 Pet 2:9, 10 (NKJV): “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God.” This text identifies the *laos* as referring to every believer. The clergy belongs to the *laos*. They are embraced along with the laity as God’s people called to ministry. All ministers are, therefore, members of the laity.⁴⁸

In recent times the term laity has developed a negative connotation. Scripture, however, places laity in a more positive light.⁴⁹ The text above notes that the *laos* is special, for they are chosen by God. They are his treasured possession. The laity in a correct biblical understanding comprises all believers including the clergy. The scripture identifies the laity as special ministers chosen by God to serve as his priests among men.

Role of the Clergy

The difference between the ministry of the pastor and that of other believers is

⁴⁶Burrill, *Revolution in the Church*, 27.

⁴⁷James L. Garlow, *Partners in Ministry: Laity and Pastors Working Together* (Kansas City, MO: Beacon Hill Press, 1981), 39, 40.

⁴⁸Burrill, *Revolution in the Church*, 23.

⁴⁹Ogden, 91, 92.

one of function, not status.⁵⁰ The New Testament identifies the clergy as an equipper for ministry. Ephesians 4:11-13 (NKJV) best describes this equipping function: “And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.”

The Clergy Gifts

The general interpretation given to Eph 4:11-13 is inconsistent with the biblical presentation of the doctrine of the priesthood of all believers. Burrill states that a misplaced comma in the King James Version is the cause for this misinterpretation. The King James Version appears to suggest that the clergy’s gift is for equipping the saints, for doing the work of the ministry, and for edifying the body of Christ. The King James Version places a comma after the word “saints,” suggesting that it is the pastor’s work to equip the saint, then to do the work of the ministry.⁵¹

Equipping the Laity

The true meaning of Eph 4 is that the pastor is not the performer of the ministry, but an equipper of the laity for the work of the ministry. This is a tremendous picture of pastoral leadership in the church. They train the saints for the work of the ministry to build up the body of Christ.⁵² Modern translations of Ephesians support this

⁵⁰Ibid, 27.

⁵¹Burrill, *Revolution in the Church*, 47.

⁵²Green, 27.

understanding. By removing the comma, the text reads, “for the perfecting of the saints for the work of the ministry.”

Interpreting the text in Ephesians this way is now consistent with the biblical truth of the priesthood of all believers. Mallory and Smith explain that pastors are called to equip God’s people for ministry. Ephesians 4:12 is the primary Scripture describing the role of the pastor. This text is the mission statement for church leaders.⁵³

Spiritual Formation and Equipping

The disciples observed Jesus practicing the facets of spiritual formation in his ministry. Jesus equipped his disciples by setting an example for them to follow. An instance of Jesus equipping his disciples by example is in John 13:15 (NIV). Here Jesus said to his disciples, “I have set you an example that you should do as I have done for you.” Jesus was encouraging his disciples to follow his examples in personal spiritual growth and ministry.

Consistency in Prayer and Spiritual Formation

The disciples saw Jesus taking the time in his ministry to be alone, to meditate, to pray and fast. They noted that this was a consistent pattern of his life. Luke gives a progression of the consistency of prayer, fasting and spiritual example Jesus demonstrated to his disciples. Luke 6:12, 13 (NIV) notes, “One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.” Then, in Luke 9:28, 29 (NIV), we read “About eight days after Jesus said this, he took Peter, John and James

⁵³Sue Mallory and Brad Smith, *The Equipping Church Guidebook* (Grand Rapids, MI: Zondervan, 2001), 14.

with him and went up onto a mountain to pray.” The disciples were able to observe Jesus’ consistent commitment to prayer and spiritual formation.

John also records Jesus’ consistency in prayer. John 6 states how the people sought to make Jesus king after he fed the five thousand. He responded by withdrawing from them for a time of prayer. John 6:15 (NIV) reads, “Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.” Ellen White noted that Jesus wanted time alone to pray.⁵⁴

The Disciples Request

After observing Jesus’ consistent prayer life the disciples came to him with a request. Luke 11:1 (NIV) states, “One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, ‘Lord, teach us to pray, just as John taught his disciples.’” Oosterwal notes that that this request did not mean that the disciples did not know how to pray. They were Jewish men. They had learned how to pray several ritualistic prayers from childhood. This observation resulted from their appreciation of the effectiveness of Jesus’ prayer.⁵⁵ This request gave Jesus an opportunity to equip them through a focus on prayer as an element of spiritual formation.

Spiritual Formation and Soul Winning

The Scriptures record that Jesus’ times spent in spiritual formation included intercessory prayers. John 14-16 records Jesus expressing prayers for his disciples and all

⁵⁴Ellen G. White, *The Desire of Ages* (Boise, ID: Pacific Press, 1940), 379.

⁵⁵Gottfried Oosterwal, *The Lord’s Prayer Through Primitive Eyes: A Stone-age People’s Journey* (Nampa, ID: Pacific Press, 2009), 30-32.

followers. He also invites them in Luke 10:2 to pray to the Lord to send reapers into the harvest. Jesus presents prayer and spiritual formation as related to soul winning.

In Acts 1:8 (NIV), Jesus told the disciples, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Spiritual power is necessary for effective witnessing. The disciples began to practice Jesus’ example. They retreated to the upper room for a communal spiritual experience. According to Acts 1:14 (NIV), “They all joined together constantly in prayer.” This spiritual formation engaged in by the disciples in the upper room undoubtedly included intercession for Jerusalem, Judea, Samaria, and the ends of the earth.

Pentecost indicates that the Holy Spirit came as they were actively engaged in spiritual formation. “When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them” (Acts 2:1-4 (NIV)). The growth of the early church in Acts was consistent with the spiritual encounter of the believers with the Holy Spirit.

The Lay Ministry Focus of Ellen White

Ellen White contributed to the understanding of the Adventist church on the relationship between clergy and laity. Her presentations on the doctrine of the priesthood of believers reflect the practices of the early Adventists. This was a growing mission focused church that valued the involvement of lay members in ministry. The early

Adventist church was committed to a biblical mandate. It developed as a lay-led, non-clergy-dependent, missional church.⁵⁶

The Adventist church's focus on the urgency of Jesus' second coming resulted in its missional outlook. Complete involvement of the laity was necessary to share this urgency. White gave counsel in practical ministry to develop this lay ministry model. The explosive growth of the church can be credited to this lay ministry model. She gave support to the role of the clergy as equippers of the laity and supported the laity as performers of ministry.⁵⁷

Pastor and Laity Team

Ellen White challenged pastors to reorganize their time. They are to do less preaching and more equipping. Teaching the church how to witness should receive greater focus. The church grows in spiritual strength when members join with the pastor in reaching out to win the lost.⁵⁸ She understood the danger of a clergy-dependent laity that is unequipped for ministry. She knew that this would weaken the church spiritually.

White was passionate about the role of the laity in ministry. She was convinced of the merits of the priesthood of all believers. Pastors are to train members to work in ministry. The ministers should train church members to cooperate with them in working for the lost. This training fosters a deeper spiritual experience. Training members to

⁵⁶Burrill, *Recovering an Adventist Approach*, 161.

⁵⁷Ibid., 161, 162.

⁵⁸Ellen G. White, *Testimonies for the Church*, 9 vols. (Mountain View, CA: Pacific Press, 1948), 7:20.

cooperate with pastors increases the success rate of outreach ministry.⁵⁹

Ministry is not the sole responsibility of pastors. Pastors should work with lay members as a team. Ellen White believes that this unity between the laity and the pastor is necessary for fulfilling the gospel commission. She said ministers are not the only ones responsible for spreading truth. Church members should work together with ministers to win souls. This cooperative approach will strengthen the church spiritually.⁶⁰

Equipping the Church for Spiritual Strength

Ellen Whites states that the church needs the involvement of members in ministry to buildup the church numerically and spiritually. When believers commit to work for the salvation of others, they gain victory over self-interest.⁶¹ Believers strengthen their faith in Christ by ministering to others. This explains why pastors need to spend more time equipping members for ministry. Time spent in equipping correlates directly to the strength of the church. Ellen White notes that too much sermonizing spiritually weakens some people. They should be equipped to share their faith.⁶²

Ellen White on Spiritual Formation

White recognizes that church growth is a spiritual experience. She states that the disciples waited and prayed with intense earnestness for spiritual strength to witness. They realized their spiritual weaknesses. They were, therefore, aroused to pray for

⁵⁹Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald, 1948), 196.

⁶⁰Ellen G. White, *Christian Service* (Hagerstown, MD: Review and Herald, 1947), 68.

⁶¹Ellen G. White, *Fundamentals of Christian Education* (Nashville, TN: Southern Publishing Association, 1923), 207.

⁶²*Ibid.*, 18, 19.

spiritual power to bring souls to Jesus.⁶³ It is White's understanding that spiritual formation is not optional. It is integral to leading the church into a spiritual encounter. Christ's words and character should be the subject of our thoughts and conversations. Christians should devote time to prayerful meditation on these sacred themes.⁶⁴ This spiritual encounter empowers the believer to effective witnessing.

Conclusion

Church growth is solidly based on Scripture. The gospel commission serves as the foundation that makes growing the church imperative. It also supplies the church with a mission and reason for existence. This is to bring lost humanity to Christ. Jesus expresses his full authority in the gospel commission.

The doctrine of the priesthood of all believers is essential to the church fulfilling the gospel commission. This doctrine recognizes that every believer functions as a priest. This means, therefore, that every believer has a ministry to perform. The traditional hierarchical relationship that developed between the clergy and laity is, therefore, non-biblical.

The New Testament provides the correct understanding of this relationship. The Scriptures denote the clergy functioning as the equipper of the laity. The laity becomes the performer of ministry. The relationship of Jesus with his disciples was based on this equipping model. He equipped his disciples for ministry through his example that was centered in a spiritual experience of prayer and empowerment.

⁶³Ellen G. White, *Acts of the Apostles* (Boise, ID: Pacific Press, 1911), 36.

⁶⁴Ellen G. White, *Messages to Young People* (Washington, DC: Review and Herald, 1930), 114.

CHAPTER III

CURRENT APPROACHES TO MINISTRY

EVANGELISM AND OUTREACH MINISTRY

Introduction

Evangelism and growth in the early church included some intrinsic ingredients for success. The modern church needs to identify and study these factors for incorporation into today's church growth practices. The Scriptures say that the early church placed its growth firmly within a spiritual context. The early believers understood that spiritual formation was essential to the health and subsequent growth of the church. This chapter examines the approach by various scholars to the relationship between church growth and spiritual encounter.

Acts of the Apostles describes the early church as steeped in fasting, prayer, study of the Scriptures, and seeking God's will through the leading of the Holy Spirit (Acts 1:14, 25, 24; 2:1-4, 42, 43; 4:31). This spiritual focus cannot be divorced from the explosive growth that occurred in the early church. According to Stetzer and Dodson, as the believers in Acts prayed, they were empowered by the Holy Spirit and many people were saved.¹ Reeder showed from the record in Acts 1 how, from its inception, the early church was consistent in praying. They prayed for the Holy Spirit to empower them for

¹Stetzer and Dodson, 70.

witnessing. The experience of the Holy Spirit's outpouring and the baptism of three thousand at Pentecost was a response to their faithfulness in prayer.² Webber notes that the early believers practiced spiritual formation as a context for evangelism. Evangelism was a journey into discipleship, spiritual formation and a community.³

Definitions

Spiritual Disciplines

Spiritual formation in this research does not include all the classical disciplines that are generally divided into the three areas of Inward, Outward and Corporate Disciplines. The practice of Spiritual Disciplines referred to in this research is generally focused only on the inward Disciplines of meditation, prayer, fasting and study. Prayer is often referenced in this research as Spiritual Discipline. Foster sees prayer as the most central of all the Spiritual Disciplines. He observes that prayer keeps us in consistent communion with God.⁴

Church Renewal

Renewal in the context of this research refers to a process of change and restoration. This involves a spiritual revitalization of experience that transforms the church from a self-focused perspective to a Christ-centered perspective. Renewal will,

²Harry L. Reeder with David Swavely, *From Embers to a Flame: How God Can Revitalize Your Church* (Phillipsburg, NJ: P & R Publishing, 2004), 76, 77.

³Robert E. Webber, *Journey to Jesus: The Worship, Evangelism and Nurture Mission of the Church* (Nashville, TN: Abingdon Press, 2001), 40.

⁴Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: HarperSanFrancisco, 1998), 33.

therefore, result in a church transformed into fulfilling the great commission of Christ. Renewal is a spiritual experience that is initiated and maintained by spiritual formation.

Church Growth

Church growth is closely connected to church renewal. This research accepts renewal as an element of church growth. Church growth is all encompassing and includes not just the spiritual component of the growth of the membership, but also numerical growth. McIntosh states that the universal church grows as the local church wins people to Christ and incorporates them into the body.⁵ Church growth in this research refers to numerical growth achieved primarily by conversion growth followed by transfer growth and biological growth.

Spiritual Context

Early church growth specialists did not emphasize the context of spiritual formation as much. They gave greater focus to the human factors. This involves a mechanical list of items to be accomplished in order for the church to grow. Church growth theology must be based on a comprehensive biblical foundation. The early church showed that growth was comprised of a number of factors. These were all spiritually centered in the Holy Spirit at work in the lives of the believers. Maynard-Reid relates that it is the Holy Spirit's power that makes church growth possible. The Spirit is linked to mission and evangelism and is the driving force that inspires believers to evangelize.⁶

⁵Gary L. McIntosh, *Biblical Church Growth: How You Can Work with God to Build a Faithful Church* (Grand Rapids, MI: Baker Books, 2003), 32

⁶Pedrito Maynard-Reid, *Complete Evangelism: The Luke-Acts Model* (Scottsdale, PA: Herald Press, 1997), 120-122.

There is now a growing recognition that church growth cannot be based on a mechanical list of do's and don'ts. This approach is devoid of the divine element of spiritual formation. Productive church growth models are patterned on biblical principles identified in the practices of the early church. More scholars are now recognizing that the early church placed spiritual formation at the center of church growth. Rainer also notes the failure of the church growth movement to see the importance of prayer to the growth of the church. The early church grew as believers were devoted to prayer.⁷

The Theology of Church Growth

Donald McGavran initiated the modern Church Growth Movement. His basic theological principle is that church growth is God's will. Church growth is not an option. It is a command from God. Faithfulness in following God's plan results in the growth of the church.⁸ According to McGavran, church growth is a mandate from God. Therefore, he sees the foundation of Church growth as primarily a response of obedience to God's will.⁹

Rainer and Reid present a more comprehensive theological approach to church growth than McGavran. They see church growth as far more than mere obedience to God's will. Rainer presents a systematic approach to church growth theology. His approach examines church growth theology through the lens of the major biblical

⁷Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville, TN: Broadman Press, 1993), 175.

⁸Donald A. McGavran, *Understanding Church Growth*, 3rd ed. (Grand Rapids, MI: Eerdmans, 1990), 6.

⁹Donald A. McGavran, *Effective Evangelism: A Theological Mandate* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 1988), 22.

doctrines.¹⁰ Reid builds a biblical foundation for his theology by examining the missional approach of Jesus, Paul and the believers in Acts. He does this as an examination of the message of the gospel we share.¹¹

McGavran's critics commend him for bringing a modern focus to church growth. They recognize, however, that his approach fails to emphasize the spiritual component. There is recognition that McGavran's focus is on quantity to the detriment of spiritual quality. Rainer observes that in the early McGavran years of the church growth movement, growth was generally identified with quantitative increase.¹²

Theological Commonality

A common element in McGavran, Reid, and Rainer is that church growth is both biblical and theological. McGavran states that church growth is not only overwhelmingly evident in the Scriptures, but it is also a command from God that must be obeyed.¹³ Reid notes that the true motive for witnessing begins with the love of God.¹⁴ Rainer also observes that church growth is not atheological. Church growth is founded and centered in the scripture and is compatible with God's attributes and sovereignty.¹⁵

There is a limit to the commonality between these scholars. McGavran's failure to emphasize the spiritual context for growth is dissimilar to the approach of Reid and

¹⁰Rainer, *The Book of Church Growth*, 73, 74.

¹¹Reid, 11.

¹²Rainer, *The Book of Church Growth*, 23.

¹³McGavran, *Effective Evangelism*, 20, 21.

¹⁴Reid, 35, 36.

¹⁵Rainer, *The Book of Church Growth*, 69, 87, 99.

Rainer. McGavran's approach focuses on mass acceptance of the tenets of Christianity rather than on true discipleship and spiritual health. Reid opposes McGavran's approach. He sees the Holy Spirit actively at work in fulfilling the great commission. This involves experiencing true discipleship through spiritual disciplines.¹⁶ Rainer states that the Scriptures show the importance of prayer and spiritual formation in church growth. It is, therefore, an obvious failure of McGavran not to recognize this.¹⁷

Cress and Burrill provide support for the position of Reid and Rainer. Cress says it is harmful to long-term growth to focus more on mass total accessions rather than on integrated discipleship. The great commission focuses on making disciples of those baptized. Discipleship is a process that occurs through guiding new believers into spiritual formation.¹⁸ Burrill's posits that the church must have a spiritual encounter with the Holy Spirit in order to grow.¹⁹

Church Growth as a Spiritual Encounter

McGavran does not present church growth as a spiritual encounter. He gives no recognition to the importance of the role of discipleship in his people movement. He fails to recognize that the theology of Church growth is not mainly a response of obedience to God's will. It must first be a personal experience of God's grace through an encounter with the Holy Spirit. Any response to God's will that is not motivated by this spiritual

¹⁶Reid, 77, 215.

¹⁷Rainer, *The Book of Church Growth*, 175.

¹⁸James A. Cress, "Stop Praying for the Harvest," *Ministry*, December 2004, 5, 6.

¹⁹Burrill, *Revolution in the Church*, 12.

encounter is legalistic and humanistic.

In preparing the church for growth, Jesus asked the disciples to wait for the power and outpouring of the Holy Spirit. Acts 1:4, 5, 9, RSV states, “He charged them not to depart from Jerusalem, but to wait for the promise of the Father,” which, he said, “You heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.” Churches that are spiritually responsive will experience health and natural growth through the working of the Holy Spirit.

Reeder understands the connection between a spiritual encounter and a healthy church. His work contributes greatly to understanding the primacy of the Holy Spirit in revitalizing and growing healthy churches. Reeder notes that healthy growing churches will experience the power of the Holy Spirit at work in them. This happens when the biblical principles of church health are applied.²⁰

Spiritual Formation

Burrill and Peters try valiantly to give the correct emphasis to the process of spiritual formation. Peters highlights the church having an experiential knowledge of the Holy Spirit and a continual devotion to prayer.²¹ He lays out a good case for the work of the Holy Spirit but fails to show how this can be experienced by the practice of spiritual formation. He does not develop the relational phase of the church’s encounter with God.

²⁰Reeder and Swavely, 5.

²¹George W. Peters, *A Theology of Church Growth* (Grand Rapids, MI: Zondervan, 1981), 138, 139.

Burrill recognizes the Holy Spirit as key to transforming the church through empowering the laity in ministry. He notes that the church today desperately needs power imparted by the Holy Spirit. Through the Holy Spirit's power, believers will produce the fruit of the Spirit and receive the gifts of the Spirit. He states that we must pray for the outpouring of the Holy Spirit while preparing for the Holy Spirit to use us in ministry.²²

Burrill understands the role of the Holy Spirit in transforming the church into a missional community. However, he under-emphasizes the importance of spiritual formation. His main focus is on the development of spiritual gifts for the accomplishment of mission. Even when he encourages prayer, it is not to encounter God, but to discover gifts.²³

Spiritual Dynamics

Church growth scholars generally fail to give spiritual formation its proper place. This is so even among those who recognize the spiritual dynamics involved in church growth. Rainer supports this point. He notes that the focus of the church growth movement is largely on spiritual gifts as preparation for the involvement of the laity in ministry.²⁴

Burrill briefly mentions prayer as a spiritual formation activity. He notes that ten days were spent in prayer by the disciples as they waited for the outpouring of the Holy

²²Burrill, *Revolution in the Church*, 12, 17.

²³Ibid., 72.

²⁴Rainer, *The Book of Church Growth*, 113.

Spirit.²⁵ His understanding of this, however, is restrictive. He sees prayer as preparing them for fulfilling Christ's mission as God's instruments rather than transforming their spiritual relationship with God.

Spiritual Formation as Relationship

Spiritual formation is a relational encounter with God. It is about getting to know Christ more. Reid identifies the spiritual disciplines as foundational to the church and the believer growing spiritually even while witnessing for Christ. It is impossible to witness effectively without the internal working of the Holy Spirit changing our lives and strengthening us for the witness.²⁶

Burrill understates the relational context of the spiritual dynamics. He sees the work of the Holy Spirit more as a matter of doing rather than being like Christ. He observes the work of the Spirit solely as gifting the believers for doing ministry.²⁷ He does not identify the Holy Spirit's role as fostering the believer's relationship with God.

The Ethical Approach to the Great Commission

A moral principle is involved in the believer's personal response to the great commission. The response of the church to the imperative in the great commission must be ethical. Stevens notes that it is a basic tenet of Christianity to apply theology by combining thought with action, and connecting faith with life, also mingling doctrine

²⁵Burrill, *Revolution in the Church*, 16.

²⁶Reid, 11.

²⁷Burrill, *Revolution in the Church*, 16.

with ethical practice.²⁸ Payne and Beazley state that the believer is to both live and proclaim the power of the gospel. The Christian's response is a balanced combination of orthodoxy and orthopraxis. Proclamation and practice are identified as the New Testament model for fulfilling God's purpose in the Great Commission.²⁹

The Ethics of Being and Doing

Christians are required to call others to experience the power of the gospel while being a living example of this power. Payne and Beazley express that the power of God transforms the church. The church then experiences the incessant desire to invite others to share this power. This desire is a response of faith that leads to evangelism.³⁰ This is a description of the ethical response to the gospel commission. It is the believer's encounter with God through spiritual formation that produces this ethical response.

Reid and Edwards support this important ethical factor articulated by Payne and Beasley. Reid observes that our lives must be changed by the Holy Spirit. Our testimony in sharing Christ must be through both our words and deeds. We then become authentic and powerful in our witness.³¹ Edwards describes this as a lifestyle issue. Christian witnessing is not what we do; it is who we are. This is a result of our relationship with Jesus Christ. Our transformed Christian lives attract others to Jesus Christ. Jesus is

²⁸Stevens, *The Other Six Days*, 10, 11.

²⁹Claude E. Payne and Hamilton Beazley, *Reclaiming the Great Commission: A Practical Model for Transforming Denominations and Congregations* (San Francisco: Jossey-Bass, 2000), 16.

³⁰Ibid., 16, 17.

³¹Reid, 11, 182.

calling us to be witnesses not to do witnessing.³²

Many church growth specialists fall short of this comprehensive ethical understanding. Some, like McGavran and Braaten, ignore the spiritual dynamics. Others, like Burrill and Peters, while they recognize the spiritual context, fail to articulate the ethical aspect. Reeder is one of the few scholars who support this ethical response. He states that the believer who is still amazed by the transforming grace of God is excited to share this experience with others.³³

Spiritual Formation as Transformation

Reid, Edwards, Payne and Beazley recognize the importance of spiritual formation in church growth and renewal. They understand that the church is a spiritual entity. Any transformational movement in the church will, therefore, be Spirit-led. The early church attracted new believers because they were hungry for the same spiritual transformation evident in the early Christians.³⁴ Personal transformation creates a desire to share this transforming power with others.

Spiritual formation develops in the believer an ethical response to the imperative of the great commission. Herrington, Creech and Taylor state that it is through spiritual formation that we experience personal transformation. It is as we practice the spiritual disciplines that our lives are transformed into the image of Christ.³⁵

³²Rex Edwards, *Every Believer a Minister* (Silver Spring, MD: Ministerial Association, General Conference of Seventh-day Adventists, 1995), 93.

³³Reeder and Swavely, 174, 175.

³⁴Payne and Beazley, 10, 11.

³⁵Jim Herrington, R. Robert Creech, and Trish Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation* (San Francisco: Jossey-Bass, 2003), 11.

Increasing numbers of proponents of church growth are rejecting the humanistic approach. They see growth as centered in the Holy Spirit working in and through the church. It is the blending of spiritual formation with church growth and renewal that produces an ethical approach. This ensures that the church grows numerically and spiritually. Spiritual growth results in the church becoming a healthy organism and therefore, naturally prone to numerical growth.

Planting versus Renewal

There is a general acceptance among church growth specialists that it is easier to plant a new church than to renew an existing one. Greater effort and research is, therefore, given to the planting of new churches than the renewing of existing ones. This understanding betrays a lack of appreciation for the role of the Holy Spirit in the life of the church.

Malphurs notes that many churches in America are now in a stage of either plateau or decline. The growth rate of the general population is faster than the growth rate in churches. Many churches are dying so the future is in planting new churches.³⁶ Malphurs makes a significant contribution to the body of knowledge on church planting. He comprehensively and systematically outlines the preparation for, the personnel for and the principle for church planting. His presentation, however, fails to value the Holy Spirit's role in the growth and renewal of existing Churches.

The apostle Paul, using the farming analogy, notes the spiritual aspect of church

³⁶Aubrey Malphurs, *Planting Growing Churches for the 21st Century: A Comprehensive Guide for New Churches and Those Desiring Renewal* (Grand Rapids, MI: Baker Books, 1998), 32, 33.

Growth: “For when one says, ‘I am of Paul,’ and another, ‘I am of Apollos,’ are you not carnal? Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? I planted, Apollos watered, but God gave the increase” (1 Cor. 3:4-7, NKJV). Paul is clear that the divine element is essential to the growth process. Wagner supports this observation. He notes that to grow an existing church successfully or to plant a new church depends primarily on spiritual disciplines such as prayer.³⁷

Renewal as a Spiritual Experience

Modern church growth specialists like Barna, Burrill and Schwarz show in varying degrees that church planting, growth and renewal are based on a prayerful spiritual foundation. Renewal is a spiritual experience. This experience is fostered by the practice of the fundamentals of spiritual formation.

Barna’s research supports spiritual connectedness to God as an underlying principle fostering renewal. He notes that the Holy Spirit at work in a church is essential to spiritual revival. The best ministry techniques, without the input of the Holy Spirit, will result in failure.³⁸

A Limited View

Barna’s focus on the spiritual aspect of growth and renewal is limited, however. He describes it merely as a committed and widespread prayer ministry by the pastor and the church. The prayer ministry is supplemented by quality sermons challenging the

³⁷Wagner, *Church Planting for a Greater Harvest*, 44-46.

³⁸George Barna, *Turnaround Churches: How to Overcome Barriers to Growth and Bring New Life to an Established Church* (Ventura, CA: Regal Books, 1993), 42.

congregation to know and follow God's word. This spiritual element is one of the weapons needed for resuscitating the church.³⁹

Barna's emphasis still lacks a full understanding of the role of spiritual maturity in focusing a church on renewal and growth. Scholars who focus on the human mechanics of growth will view growth solely as numerical gain. When the church is recognized as a spiritual entity, growth is then viewed as both as a numerical and spiritual expansion.

A Comprehensive View

Schwarz articulates most clearly the role of spiritual maturity as living one's faith as a holistic personal relationship with Jesus. This personal encounter with Jesus will also produce increased spiritual passion in the believer.⁴⁰ Schwarz recognizes prayer, personal use of the Bible, and other spiritual disciplines as expressions of spiritual formation. The practice of these personal spiritual characteristics develops the life of faith as a genuine relationship with Christ.⁴¹

Schwarz sees church growth and renewal occurring in the context of passionate spirituality. He understands more clearly than Barna that spirituality is not a just a tool for merely leading the church to experience numerical growth. Instead, it is a lifestyle of

³⁹Ibid., 52, 53, 76.

⁴⁰Christian Schwarz and Christoph Schalk, *Implementation Guide to Natural Church Development* (Carol Stream, IL: ChurchSmart Resources, 1998), 63.

⁴¹Christian Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Carol Stream, IL: ChurchSmart Resources, 1996), 26, 27.

faith reflected in a holistic personal relationship with Jesus Christ.⁴² A vibrant spiritual encounter with Jesus results in believers who joyfully sharing their faith.

Renewal is Possible

Some scholars understand that all churches, whether at the stage of decline or growth, will at some point in time need a renewal. Renewal should, therefore, be a more common experience in the vocabulary and life cycle of churches. Reeder and Swavely observe that the high percentage of churches that are dead and dying makes church revitalization important. All healthy churches face the possibility of going through decline, so allowing them to die may not be the most practical or spiritual decision.⁴³

Dying churches can live again as the Holy Spirit renews the church through spiritual formation. Practitioners who misunderstand the role of the Holy Spirit propose that declining churches be allowed to die. Barna notes that there are numerous cases where attempts to renew a declining church will fail, so it is a waste of energy to try.⁴⁴ Instead, the focus should be on planting new churches. Malphurs believes that some existing churches can be renewed; but for the majority, this will be too difficult and they will die. Church planting is, therefore, the wave of the future in America as it is too difficult to renew declining churches.⁴⁵

⁴²Schwarz and Schalk, *Implementation Guide*, 63.

⁴³Reeder and Swavely, 17, 18.

⁴⁴Barna, *Turnaround Churches*, 15.

⁴⁵Malphurs, *Planting Growing Churches for the 21st Century*, 16.

Spiritual Renewal is Possible

Jesus recognized that his disciples needed a renewal after the experience of his crucifixion. Judas' betrayal, Peter's denial and His abandonment by the disciples reflected their declining spiritual condition. The loss of one of the original twelve also indicated the numerical nature of this decline. They needed a spiritual transformation.

Jesus counseled the disciples to seek a spiritual encounter: "... wait for the Promise of the Father," which, he said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit . . ." (Acts 1:4-5, NKJV). The Scriptures note how prior to the renewal at Pentecost, the disciples were united in prayer: "These all continued with one accord in prayer and supplication" (Acts 1:14, NKJV). This experience shows the role of the Spirit in fostering renewal.

Towns, Wagner, and Rainer support my conviction that plateaued and declining churches can grow. They state that even churches with deadly diseases such as "ethnikitis," "people blindness," or "koinonitis," etc. can still be renewed to experience growth if the causes for the disease is removed. With the right skills-set, any church can break through the growth barriers and become healthy, growing churches. They will glorify God as they fulfill the Great Commission.⁴⁶ Reeder points out that sickness and death is not inevitable in a church because renewal is possible.⁴⁷

Renewal Optimism

Burrill notes how the early church faced the challenges of renewal and growth by

⁴⁶Towns, Wagner and Rainer, 10-18.

⁴⁷Reeder and Swavely, 8.

addressing it directly and making the needed changes. Central to this renewal is the rekindling of the first love of the church and recapturing the missionary vibrancy of those who have an intimate relationship with Jesus Christ.⁴⁸ Renewal is hopeful and is based on faith in what God has done and what is still possible.

Stetzer and Dodson share this optimism. They believe that plateaued and declining churches can experience the joy of revitalization. Many have forgotten that the mission and purpose of the church is to make more and better disciples of Christ. Evidence exists that it is possible for many churches in decline to have hope and experience the thrill of renewal and growth.⁴⁹

Mann and McNair carry a balanced approach. They know that even though it is challenging, it is possible to renew declining churches. Mann notes that church renewal requires a great deal of energy. However, the potentials are there for the church to grow spiritually and to reach out in community ministry.⁵⁰ McNair points out that a spiritually healthy church will grow. This is based on individual members growing spiritually as the church witnesses for Christ.⁵¹

Renewal Pessimism

Barna understands that it is possible to turn around churches that are dying.

⁴⁸Russell Burrill, *Waking the Dead: Returning Plateaued and Declining Churches to Vibrancy* (Hagerstown, MD: Review and Herald, 2004), 12, 13.

⁴⁹Stetzer and Dodson, x.

⁵⁰Alice Mann, *Can Our Church Live?: Redeveloping Congregations in Decline* (Bethesda, MD: Alban Institute, 1999), 11.

⁵¹Donald J. MacNair with Esther L. Meek, *The Practices of a Healthy Church: Biblical Strategies for Vibrant Church Life and Ministry* (Phillipsburg, NJ: P & R Publishing, 1999), 3, 9.

However, he is less optimistic than Burrill or Stetzer and Dodson. He says that the research done on turning around churches is not hopeful. Achieving a turnaround is a tough experience. Declining churches rarely experience renewal; in many cases, it is a waste of effort to try.⁵² Barna's pessimism results from his focus on the rational and empirical, rather than on the spiritual.

Barna lays out eight obstacles that lead to church decline and eleven principles to renew a dying church. These are largely pragmatic elements that include leadership, management, visioning and strategy development. As previously noted, Barna understands that renewal involves a spiritual component. However, he understands this more as a prayer and Bible-based preaching ministry than as a spiritual encounter with God. He presents the spiritual components as if they were just one of the important principles to be implemented.⁵³

Prayer

Many scholars see restoration of the New Testament model as a vital ingredient in church renewal. However, they miss the connection in Acts between growth and the prayer life and the spiritual discipline of the believers. Prayer was the most visible evidence of the believer's practice of spiritual disciplines. It was as the early believers prayed and communed with God that they experienced the power and outpouring of the Holy Spirit.

Reeder and Swavely understand that churches can be renewed through the

⁵²Barna, *Turnaround Churches*, 14, 15, 17.

⁵³*Ibid.*, 97.

working of the Holy Spirit. They present a chapter on prayer as the primary spiritual element for revitalizing the church. The growth of the early church began with prayer. Prayer, therefore, is a priority in rebuilding the church by the power of the Holy Spirit.⁵⁴

The Ministry of Every Member

Ministry does not belong to the clergy. Ministry belongs to the laity or to all the people of God. When the laity claims their rightful place in ministry, a revolution will occur and the church will experience a renewal. By reclaiming their first love, the laity will embrace its rightful place in the mission of Jesus Christ.

Oppression of the Laity

Rowthorn is a lay member from an Episcopalian background. She supports the biblical doctrine of every member a minister. She describes the present laity as powerless and oppressed by the clergy minority. Throughout the book, strong calls are echoed for liberating the laity. Her presentation gives the history of the priestly class and the resultant restriction on the laity.⁵⁵ Rowthorn's understanding of the oppression of the laity is more steeped in culture and ecclesiology than in theology.

Liberation for the Laity

Rowthorn takes a more adversarial approach to defining the clergy-laity relationship than most other scholars. Her presentation describes the laity as weak and powerless, held captive by a clericalized system. She believes the laity must create a

⁵⁴Reeder and Swavely, 76, 77.

⁵⁵Rowthorn, 1-5.

liberation movement as if seeking liberty from an oppressive clerical feudal system.⁵⁶
This approach to liberating the laity is radical and confrontational.

Burrill's view of the relationship between the laity and the clergy is more team based and less adversarial than Rowthorn's. He states that it is time for the laity to reclaim its role in the church. Pastors are urged to resume a God-given role as equippers of the laity. The laity and the clergy must be partners in ministry to restore the church. The involvement of the laity in ministry is integral to fulfilling the church's mission.⁵⁷

Rowthorn approaches laity liberation from the perspective of the oppressed laity. Ogden comes to this from the viewpoint of the enlightened clergy. He observes that a transition to a missional post-Christendom environment is occurring in the west. The response to this involves the clergy operating as equippers, fostering the transition to a people-centered ministry.⁵⁸

Stevens broadens the scope of ministry to which the laity is called. He presents a theology of the priesthood of believers addressed to all believers. The Believer is called to ministry not just in the church but also in their vocation and out of church life.⁵⁹ This context presents ministry as a lifestyle for the clergy and laity. Ministry happens as the believer goes about his or her daily activity.

⁵⁶Ibid., 22-24.

⁵⁷Burrill, *Revolution in the Church*, 13.

⁵⁸Ogden, 9, 10.

⁵⁹Stevens, *The Other Six Days*, 7, 8.

Partners in Ministry

Burrill and Stevens offer a more balanced presentation than Rowthorn and Ogden. Rowthorn's work is reactionary, while Ogden's work seems to be too focused toward the clergy. As previously noted, Burrill has a team ministry approach to the relationship between clergy and laity. Stevens' desire is to give a greater breath to redefining not just the clergy laity relationship, but also the concept of ministry.⁶⁰

The laity is empowered with the understanding that they have a sacred calling to ministry. They are not second class or untrained novices, but gifted believers empowered for ministry. The clergy is empowered by the knowledge that they are a part of a team of gifted ministers fulfilling the mission of Christ. The clergy understands that this partnership with the laity unleashes gifts for ministry, produces true disciples and is according to God's command.⁶¹

Burrill also uses the Adventist understanding of "the priesthood of all believers" to provide an incentive for encouraging the laity. He enlarges this beyond the Protestant rejection of the priest as the channel for the forgiveness of sin. He empowers the laity by teaching that every member is a priest with a ministry to perform.⁶² The laity now performs ministry, confident that this is under the authority of God. The laity now views his ministry to be as important as that of the clergy.

⁶⁰Ibid., 4.

⁶¹Stetzer and Dodson, 132, 133.

⁶²Burrill, 26.

Conclusion

There is increasing recognition in church growth literature that church growth is a spiritual process. Greater numbers of specialists are now recognizing the divine factor in bringing growth and renewal to churches. Church growth is the church's cooperation with the divine accomplishment of God for the growth of His kingdom. Growth is numerical addition to the church of God. The believer's spiritual connection with God provides the motivation for ethical and consistent growth.

Believers who are passionately spiritual will share with others the joy of their relationship with Jesus Christ. Church growth will not be focused on an empirical list of items to be accomplished. It will be the believer's response to the grace of God. The practice of spiritual formation will engage the believer in a spiritual encounter with God. Through this encounter, the believer's life will be an example of grace in practice and witness. Spiritual formation produces an ethical response to the growth process.

A spiritually healthy church will produce spiritually healthy disciples. This will result in naturally occurring growth since discipleship is based on obedience to Jesus's commands. Church renewal is essential to growth. Bringing existing churches back to health will result in their renewal and growth.

CHAPTER IV

SPIRITUAL FORMATION AND CHURCH RENEWAL

Introduction

The church is often defined as a spiritual organism rather than as a secular organization. *Seventh-day Adventists Believe* portrays the church as a divine institution called the church of God. Jesus is not only the head of the church, but he also has invested the church with his divine authority.¹ All dynamic movements in the church occur in harmony with God's will. Spiritual formation is a divine activity and will be Spirit-led and Spirit-centered. Leading believers into spiritual formation is essential to allowing the Holy Spirit to guide the church into renewal and growth.

This chapter recognizes the importance of spiritual formation in the process of renewal and growth for the church. The project takes a dual approach to growth and renewal. Spiritual formation is presented as the foundation on which the physical and structural building block for renewal and growth is laid. This project is not presenting spiritual formation as the method for renewing and growing the church. The project presents the church as the spiritual body of Christ, dependent on a combination of spiritual and physical elements for genuine transformation to happen.

¹*Seventh-day Adventists Believe...: A Biblical Exposition of 27 Fundamental Doctrines* (Washington, DC: Ministerial Association, General Conference of Seventh-day Adventists, 1988), 136, 137.

Spiritual Formation

Mulholland defines spiritual formation as the Holy Spirit graciously at work in a process of conforming us to the image of Jesus Christ for the sake of others.² Spiritual formation leads the church into renewal and revival. The renewal process seeks to daily experience God and rehearses His blessings. The closer we come to intimacy with God's will, the more we realize our inadequacies and failings. This results in our surrender to the guidance of the Holy Spirit and the revival of our core beliefs. Spiritual formation brings humanity into harmony with God's will.

Spiritual formation seeks to develop the spiritual health of the individual and the church. This experience is dependent on a spiritual encounter with God. Foster quotes Ps 42:1-2 (KJV): "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." It is this yearning after God that is the foremost requirement for practicing the spiritual disciplines. The goal of spiritual disciplines is personal inner transformation.³

Reeder believes that in seeking to revitalize a church, the focus must first be on the church's spiritual health. A healthy church will be a growing church.⁴ A church that yearns after God will experience health and growth through spiritual formation. This growth will be both spiritual and numerical. Macchia, in his research, found that healthy

²M. Robert Mulholland Jr., *Invitation to a Journey: A Road Map for Spiritual Formation* (Downers Grove, IL: InterVarsity Press, 1993), 12.

³Foster, 2, 11.

⁴Reeder and Swavely, 46, 47.

growing churches have a congregational and individual hunger for personal growth.⁵

Rainer notes that spiritual growth is advanced as the church grows numerically. Studies show that growing churches reflect increased levels of quality in other areas such as worship, spirituality, and social services.⁶

Spiritual Disciplines

Boa sees spiritual formation as a process that encompasses us in a lifelong journey. We are realizing what we already are in Christ. We are a new creation, growing towards character maturity in Christ.⁷ Reid describes spiritual formation as growing increasingly into the likeness of Christ. Growth in Christ' likeness involves the practice of spiritual disciplines such as meditation, prayer, study of the Scriptures, fasting, simplicity, solitude, confession and worship.⁸ Renewal results from a lifelong spiritual journey in which the believer continually seeks intimate communion with God.

Spiritual disciplines are the means of achieving spiritual formation. Foster says the Disciplines give freedom from bondage to selfishness and fear. These disciplines provide the opportunity for God to do the inner work of transformation. Achieving this goal involves intentionality and a deep searching after God.⁹ Joyfully practicing these disciplines brings the believer into a vital transforming relationship with God.

⁵Macchia, 19, 20.

⁶Rainer, *The Book of Church Growth*, 173, 174.

⁷Ken Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation* (Grand Rapids, MI: Zondervan, 2001), 3.

⁸Reid, 215, 218.

⁹Foster, 2-11.

Renewal and the Holy Spirit

Church growth and renewal is not a humanistic endeavor but a spiritual experience. Wagner points to the growing recognition that the human factor ought not to be emphasized and the divine factor neglected in the church growth movement.¹⁰ Halton supports this by stating that the Holy Spirit is continuously renewing and growing the church through the power of the gospel.¹¹ It is through the Holy Spirit's continuous, active involvement that the church experiences growth and renewal.

The Holy Spirit must permeate the whole church in order to initiate growth and renewal. The complete renewal process must be surrendered to the Holy Spirit. All the human elements inculcated in the growth process must be centered in the spiritual base in order for the growth process to be spiritually guided. Barna notes that the Holy Spirit's presence along with the church's readiness to respond to the Spirit's leading, is the crucial element contributing to spiritual revival.¹²

Jesus understood the need for believers to experience a Holy Spirit-centered renewal. This is necessary to fulfill God's purpose of blessing all peoples on earth. Burrill states that Jesus desires the church's spiritual empowerment. A spiritually renewed church becomes empowered to fulfill Christ's mission.¹³ Kidder notes that the Samaritan

¹⁰Wagner, *Church Planting for a Greater Harvest*, 44.

¹¹Thomas Halton, *The Church*, Message of the Fathers of the Church 4 (Wilmington, DE: Michael Glazier, 1985), 39.

¹²Barna, *Turnaround Churches*, 42.

¹³Burrill, *Revolution in the Church*, 15, 16.

woman by the well experienced renewal through her encounter with Jesus.¹⁴ This empowered her witness to others.

Renewal and New Birth

Jesus spoke to Nicodemus about renewal and rebirth. He states in John 3:3-8 (NKJV), “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.” Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’ “The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”

Jesus’ teaching on rebirth and change was primarily referencing renewal at a personal level. It also emphasizes that corporate and individual renewals are not humanistic endeavors. Renewal is, instead, a spiritual transformation that is dependent on the Holy Spirit’s involvement. Arbuckle does not base this new birth on any organizational planning or managerial ability. It is available by God’s grace and requires us to enter a prayerful and faithful relationship with Jesus Christ.¹⁵ The church and the

¹⁴S. Joseph Kidder, *Majesty: Experiencing Authentic Worship* (Hagerstown, MD: Review and Herald, 2009), 24.

¹⁵Gerald Arbuckle, *From Chaos to Mission: Refounding Religious Life Formation* (Collegeville, MN: Liturgical Press, 1996), 3

individual, in relationship with Christ, are motivated to seek the Holy Spirit's renewing power.

Church Renewal a Spiritual Experience

Arbuckle describes the renewal process as a refounding. This is when individuals and communities re-enter the heart of the gospel message through the lens of Christ. The church is now able to rediscover its mission and power. Refounding is a process that is not dependent on humanistic programming but on a spiritual rebirth.¹⁶ Therefore, church renewal is not a shallow external experience, but a comprehensive spiritual transformation.

Burrill understands that church renewal is a divine activity. He says that it is possible, by God's grace, to return a declining church back to vibrancy and life. There is no need to declare that churches that are not growing are dead and ready to be buried. God is miraculously able to bring back vibrancy and renewal to His church. Jesus' power to raise the dead demonstrates that He can also bring dead churches back to life.¹⁷

White observes that it is impossible for a change that produces spiritual renewal to be self-driven. We cannot change our evil desires without God's help. Self-actualization may produce outward changes, but it cannot change the heart. The change necessary to bring about spiritual renewal is dependent on divine power. This is the only power that can bring life and holiness to the soul.¹⁸ Renewal and rebirth is possible for

¹⁶Ibid.

¹⁷Burrill, *Waking the Dead*, 10.

¹⁸Ellen G. White, *Steps to Christ* (Washington, DC: Review and Herald, 1908), 52.

the individual as well as the church through surrender to the Holy Spirit.

White defines revival as a spiritual rebirth. This involves bringing life back to that which was spiritually dead. Reformation is a change process affecting ideas, habits and practices. Reformation and revival work together under the Holy Spirit's guidance to produce transformation. It is the Holy Spirit's active involvement in the process that guarantees this renewal.¹⁹ Renewal is not a humanistic endeavor but a spiritual experience of man surrendering the human to the divine. The church must provide opportunities for the Holy Spirit to initiate renewal and transformation.

Renewal and Spiritual Formation in Scripture

The Scriptures establish the integral connection between Church renewal and spiritual formation. The church is a spiritual entity and according to Paul, spiritual discernment is not through human wisdom, but through the Holy Spirit dwelling in humanity. 1 Cor 2:10-14 states, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God... even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Renewal in the Scriptures involves a spiritual revival. This is a spiritual

¹⁹Ellen G. White, *Last Day Events* (Boise, ID: Pacific Press, 1992), 189, 190.

experience that Jesus describes as being born again. The Holy Spirit initiates and guides the human element in the renewal process. The Spirit continuously works to restore the spiritual life of the believer and the church. Renewal is, therefore, akin to a spiritual rebirth. The Scriptures reveal that renewal proceeds according to divine direction. It involves not just a revival, but also a reformation. The Scriptures show that renewal is a spiritual experience that engages the individual or the church in a spiritual encounter with God.

Old Testament Renewal

The Old Testament presents renewal in the context of the repairing of a relationship with God. Merrill presents this renewal theme in the context of God's redemptive work. God brings about renewal by restoring the broken relationship between himself and his creation and restoring his image in man.²⁰ God's relationship with man in the Old Testament demonstrates his work of renewal.

Chadash is a major Old Testament term for renewal. Chadash is used as renew and repair. This is from the roots to be new and to rebuild.²¹ Carpenter and Comfort state that chadash means "to renew," "to repair," and "to restore." The word generally refers to God doing a work of restoration. God is presented in the Old Testament as a God of renewal.²² It is important to note that the scriptural approaches to be considered,

²⁰Eugene H. Merrill, *Everlasting Dominion: A Theology of the Old Testament* (Nashville, TN: Broadman & Holman, 2006), 248, 249.

²¹*Strong's Concordance*, s.v. "chadash," CD-ROM (Austin, TX: Wordsearch, 2007).

²²Eugene Carpenter and Philip Comfort, *Holman Treasury of Key Bible Words: 200 Greek and 200 Hebrew Words Defined and Explained* (Nashville, TN : Holman Reference, 2000), 150.

demonstrate a dual track to renewal. The scripture combines the human works elements with the spiritual faith element.

It is important to note that the Scriptural approaches to be considered demonstrate a dual track to renewal. The Scriptures combine the human works elements with the spiritual faith element.

Renewal Under Jacob

The spiritual renewal of Jacob's family is described in Genesis as an experience of spiritual formation. Jacob's wives and servants were carrying idols with them in Jacob's return to Canaan. God prompted Jacob as he entered the Promised Land to lead his household into seeking for a spiritual renewal. The human works element involved cleansing and getting rid of their idols. The spiritual faith element involved the construction of an altar for worship and prayer.

The destruction of every idol will open the way to know Yahweh as the only true God. This is one of the signs of genuine revival.²³ The Seventh-day Adventist Bible Commentary states that Jacob understood that power is in prayer and that God responds to the prayer of those who serve him.²⁴ The context of Gen 35:1-4 shows that Jacob recognized prayer as an element of spiritual formation essential to the renewal process. In preparation for renewal, Jacob instructed his family to put away their false gods and to cleanse themselves. He did this prior to erecting a prayer altar. His action demonstrates

²³Walter Kaiser, Jr., *Quest For Renewal: Personal Revival in the Old Testament* (Chicago, IL: Moody Press, 1986), 20.

²⁴"Genesis," *SDA Bible Commentary*, ed. F. D. Nichol (Washington, DC: Review and Herald, 1953-78), 1:417.

that prayer and a spiritual encounter combined with a human element must precede renewal.

Revival in Judah

The renewal initiated in Judah during the reign of King Josiah also involved a combination of human elements and elements of spiritual formation. Josiah's first work was the destruction of the idols. He then followed this up with calling the nation to spiritual formation. It is important to note that prayer and Scripture reading preceded or accompanied revival, renewal and repentance. 2 Kings 23 describes how King Josiah initiated this revival in Judah. This revival involved a call to public worship and the public reading of Scripture.

Renewal in Ninevah

Another example of the connection between prayer and renewal is seen in Nineveh's repentance after Jonah's warning. Jonah 3:5-8 (NKJV) says, "So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them. Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered himself with sackcloth and sat in ashes. And he caused it to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; do not let them eat, or drink water. But let man and beast be covered with sackcloth, and cry mightily to God; yes, let everyone turn from his evil way and from the violence that is in his hands."

Renewal as Return to God

Joel also shows the connection between renewal and spiritual formation. He is

addressing the people of Judah corporately.²⁵ The Day of the Lord is certain and Joel calls for repentance and revival brought about by spiritual formation. Joel 2:11-12 states, “For the day of the LORD is great and very terrible; and who can abide it? Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.”

Joel calls for the people to return to God. This involves turning back to God in the context of a relationship renewal. The Hebrew word for “return” is *shubh*. The word conveys the basic idea of going back to the point where one got off-track. The context refers to people returning to God in a covenant relationship. The preposition in this text is the Hebrew word ‘*ad*’, which expands the context to suggest the arrival at a goal. God is therefore calling for his people not just to turn in his direction; He is also calling them to reestablish a broken spiritual relationship.²⁶

Renewal as Repentance

Joel sees repentance as a radical heart transformation. It is akin to a complete spiritual renewal. Smith notes that true repentance results in a radical change of moral purpose. This is a full repudiation of sin and a wholehearted return to God. He cannot be appeased with a token show of repentance. Fasting and weeping are important, but they are only outward signs of the authenticity of repentance. Demonstrating repentance as outward tokens is not enough, so God calls on his people to go beyond the traditional rituals. Rend your heart and not your garment is the invitation to genuine repentance and revival that

²⁵“Joel,” *SDA Bible Commentary*, ed. F. D. Nichol (Washington, DC: Review and Herald, 1977), 4:937.

²⁶James E. Smith, *The Minor Prophets* (Joplin, MO: College Press, 1994), 75.

Joel is expressing. The “heart” becomes the center of moral purpose and resolve. Yahweh was calling for a pledging of the will, and a determination to obey God.²⁷

God, through Joel, is calling for a corporate renewal. This renewal includes the human activity of cleansing and abandoning idols as well as the spiritual formation elements of corporate worship, fasting and prayer. Joel 2:15-17 says, “Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: . . . Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people.”

Corporate and Individual Renewal

The Old Testament shows that renewal resulting from spiritual formation is not just corporate but it is also personal. David experienced this personal renewal. His prayer following his adulterous relationship was a confession and petition for personal spiritual renewal. He prayed, “Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit” (Ps 51:10-12).

God is eager to lead people into renewal on a corporate and a personal level. The Holy Spirit is the active Deity fostering this renewal and revival. The elements of spiritual formation in Old Testament renewal are worship, prayer and fasting, Scripture reading and meditation, and the resultant confession of sins. Renewal in the Old Testament is relational. Individually or corporately, people, through the elements of

²⁷Ibid.

spiritual formation, are restoring a covenant relationship with God.

Corporate renewal is seen in King Josiah's calling to Judah to renew their covenant relationship with God. 2 Kings 23:2-3 (NKJV) states, "The king went up to the house of the LORD with all the men of Judah, and with him all the inhabitants of Jerusalem--the priests and the prophets and all the people, both small and great. And he read in their hearing all the words of the Book of the Covenant which had been found in the house of the LORD. Then the king stood by a pillar and made a covenant before the LORD, to follow the LORD and to keep His commandments and His testimonies and His statutes, with all his heart and all his soul, to perform the words of this covenant that were written in this book. And all the people took a stand for the covenant."

The vital connection between spiritual formation and renewal is confirmed by God in His response to Solomon's prayer: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land"(2 Chr 7:14). Kaiser identifies this as the greatest renewal text.²⁸

The renewal process in this text refers to a corporate seeking for God in a spiritual encounter together with the human element of turning away from ungodly practices. It is God, however, who provides the renewal that is described as a healing. Corporate prayer and repentance are undoubtedly key elements in renewal. Cox recognizes that it is

²⁸Kaiser, 13.

through individual and corporate prayer for surrender to the will of God that renewal occurs.²⁹

New Testament Renewal

John the Baptist

John the Baptist introduces renewal in the New Testament. He patterns his call for renewal as a call to repentance. This is consistent with the Old Testament model which likens renewal to repentance. Matthew 3:1, 2 describes John as a preacher calling the people to repent in preparation for the coming kingdom of heaven. Matthew 3:6-10 notes that renewal and revival involve confessing sins and bearing spiritual fruit. The outcome of renewal is a life transformation that reflects God's image.

Jesus

The basis for renewal in the New Testament was established by Jesus. In dialogue with Nicodemus, he explained that renewal is absolutely essential and is spiritual in nature. In John 3:5, "Jesus answered, 'Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'" Remaining consistent with Scriptures, Jesus shows that renewal is an experience guided by the Holy Spirit. White observes that when Jesus spoke to Nicodemus about a new birth, he was referring to the Holy Spirit-generated heart renewal.³⁰

²⁹Cox, 123.

³⁰White, *The Desire of Ages*, 172.

Paul

Paul accepts renewal as a change experience. This is a change that seeks to bring about conformity to God's will. In Rom 12:1-2, he states, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

This text sees renewal as a change and transformation process that resists compliance with the world. This is a renewal that seeks to please God. It involves changing affections and desires from the world to God. The Tyndale New Testament Commentaries state that believers do not live by the world's standards. They are renewed as their minds are transformed by the Holy Spirit's power, leading them into harmony with God's will.³¹

Paul also recognizes renewal as a Spirit-led experience. The Holy Spirit's central role in Spiritual formation is key to the renewal process. Romans 8:11 says, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." This spiritual quickening involves not just a revival but also a renewal. Williams notes that revival and resurrection life cannot exist without the Holy Spirit. The Holy Spirit produces life and His presence is synonymous with revival.³²

³¹"The Living Sacrifice," *Tyndale New Testament Commentaries: Romans*, ed. F. F. Bruce (Grand Rapids, MI: Eerdmans, 1999), 212.

³²Garrie Williams, *Give the Holy Spirit a Chance* (Hagerstown, MD: Review and Herald, 1993), 176.

Spiritual Formation in the Early Church

Reeder notes how prayer is essential to church renewal. The Scriptures show in Acts 2:43-47 and 4:32-35 that prayer is an important ingredient in the growth and success of the early church. The church began with believers who were continually praying for the Holy Spirit's outpouring on their mission. Acts 1:12-14 describes how they were earnestly fasting and praying according to the command of Jesus.³³

Renewal of the Disciples

The disciples were discouraged by the events surrounding Jesus' crucifixion. They deserted and denied Jesus during his trial and went into hiding after his crucifixion. John 20:19 points out that the disciples were in hiding behind locked doors because they were fearful of persecution. John 21:1-17 describes how the discouraged disciples returned to fishing.

Acts shows that after Jesus' ascension, spiritual formation contributed greatly to the disciples' experiencing renewal and transformation. It was Jesus' desire that his followers experience spiritual renewal in preparation for His mission. Acts 1:4-5, 8 states, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

³³Reeder and Swavely, 76.

In obedience to the command of their resurrected Lord, the disciples went to the upper room, not to hide this time, but to pray and to seek the Holy Spirit's outpouring and power. Acts 1:13-14 says, "And when they were come in, they went up into an upper room . . . These all continued with one accord in prayer and supplication." Jesus' followers in the days preceding Pentecost, fervently prayed for the fulfillment of His promise that they receive the Holy Spirit's baptism with power.³⁴

The early Christian believers were committed to prayer. They inundated every decision-making process in prayer. They continually invited the Holy Spirit to provide them with divine guidance in making the right choices. They prayed over the choices before them in determining a replacement apostle for Judas. Acts 1:23-26 states, "And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles"

Pentecost as Evidence of Renewal

Pentecost gave evidence of this renewal and transformation process. Acts 2:1-4 states, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind,

³⁴"Acts," *SDA Bible Commentary*, ed. F. D. Nichol (Washington, DC: Review and Herald, 1977), 6:127.

and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

Reeder states that the disciples were consistent in prayer after Jesus’ ascension. In response to their faith and prayer, the Holy Spirit came upon them. The church exploded in growth that day with the baptism of three thousand believers.³⁵ The disciples spent time in prayer and meditation preparing them for the Holy Spirit’s outpouring. They were now revived for the mission. McBernie says that the early church was a praying church. The entire church met often, earnestly seeking God through prayer.³⁶

The church grew miraculously after the spiritual outpouring at Pentecost. The disciples were transformed as they prepared for Pentecost through prayer and fasting. All the disciples became emboldened as they continued after Pentecost in spiritual formation. They were now unafraid and ready to witness with confidence. Reid states that the Holy Spirit is the key personality in Acts. The Great Commission could not be fulfilled without the Holy Spirit’s empowerment. The early believer prayed for the infilling of the Holy Spirit and became embolden in their witness.³⁷

Through the Holy Spirit’s working, the church grew rapidly. Acts chapter 2 through 8 describes the spiritual transformation in the life of the disciples and the resultant church’s growth. Payne and Beazley identify a reason for the rapid growth of

³⁵Reeder and Swavely, 76, 77.

³⁶William Steuart McBernie, *The Search for the Early Church: New Testament Principles for Today’s Church* (Wheaton, IL: Tyndale House, 1978), 31.

³⁷Reid, 77, 78.

the first century church. The early Christians were transformed through the gospel and they went about sharing their faith with others with conviction and enthusiasm.³⁸

The Primacy of Prayer in Spiritual Formation

Prayer is communication with God. Kidder states that prayer results in a meaningful communion with God. Through prayer we are brought into an intense relationship with God that involves worship and love for Him.³⁹ White likens prayer as heart to heart communion with a friend.⁴⁰ This communication process brings us into a renewing relationship with God. Prayer allows God to reveal his will to us through the indwelling Holy Spirit. White states that the soul experiences unbroken union with God through unceasing prayer. During this process, life flows from God to man.⁴¹ It is during this heart-to-heart communion that the believer experiences renewal and transformation into a new spiritual person.

Prayer is an essential aspect of spiritual formation. It is a most important key to promoting and sustaining renewal at the personal and corporate level. Foster understands that prayer is the most central facet of all the spiritual disciplines. Constant communion with God is achieved through prayer.⁴² It was as the disciples practiced spiritual formation steeped in prayer that the Holy Spirit was able to lead them into renewal and spiritual transformation. Herrington, Creech and Taylor state that renewal and

³⁸Payne and Beazley, 132.

³⁹Kidder, 47.

⁴⁰White, *Steps to Christ*, 97.

⁴¹Ibid., 102.

⁴²Foster, 33.

transformation result from the practice of the spiritual disciplines It is through the working of the Holy spirit from the inside out.⁴³

Renewal as a change experience is dependent on prayer. This is because prayer is a life-changing experience. Foster states that genuine prayer is a life-creating and a life-changing experience. Prayer is the main conduit God uses to bring about transformation in man. By coming closer to God we will be able to see our needs and experience a greater desire to conform to Christ's image.⁴⁴ White recognizes prayer as an important activity leading to spiritual renewal. Prayer as intimate communion with God is essential to experiencing spiritual life and energy.⁴⁵

The Prayer Life of Jesus

Jesus understood prayer's role in bringing about a spiritual change experience. In Matt 17:14-21, he responds to his disciples' inability to heal a sick boy. Jesus told them in Matt 17:21, "Howbeit this kind goeth not out but by prayer and fasting." It is through prayer that the church gains spiritual refreshing. This spiritual refreshing empowers the church to experience personal and corporate change. Foster observes that a positive spiritual change results from time spent in prayer.⁴⁶

Jesus not only encourages prayer, but he also epitomizes the power of prayer and its importance to the believer's life. Luke's description of Jesus' prayer habit shows the

⁴³Herrington, Creech, and Taylor, 132.

⁴⁴Ibid.,

⁴⁵White, *Steps to Christ*, 84, 85.

⁴⁶Foster, 33.

commitment and dedication to prayer that Jesus had. Luke 6:12 says, “and it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.” Jesus understood that prayer provides spiritual benefits that outweigh the physical discomfort from a night spent in prayer.

Jesus recognizes that prayer is essential for spiritual strength. His prayer was not just intercessory, but also for his own personal spiritual needs. White notes that though Jesus was extraordinarily busy, he consistently took time for prayer. Jesus’ aim in prayer was for communion and spiritual encounter with God the father. He sought God for strength to fulfill his mission.⁴⁷ Jesus’ prayer life is a great example for his followers seeking power for spiritual transformation and renewal.

Prayer Key to Church Growth

There is increasing recognition that church growth and transformation must involve prayer as an essential spiritual factor. Wagner notes that he has become increasingly persuaded that church growth is a spiritual battle and that prayer is the main weapon. Churches cannot succeed as growing, transforming institutions without prayer.⁴⁸ Washington notes that it is during stressful times that the church needs prayer as an important renewal and empowering reality. Churches experience stress during the renewal process. This heightens the necessity for more prayer for the change agent and the change resistor.⁴⁹

⁴⁷White, *The Desire of Ages*, 362, 363.

⁴⁸Wagner, *Church Planting for a Greater Harvest*, 45

⁴⁹Preston R. Washington, *God’s Transforming Spirit: Black Church Renewal* (Valley Forge, PA: Judson Press, 1988), 41, 42.

Prayer is a key element of spiritual formation and so becomes vital to building a healthy church that is primed for growth. Prayer primes the church to join God's mission for the world. Reeder notes that just as there is no fire without oxygen so there is no church growth and renewal without prayer. A church that is declining and heading towards death needs prayer to restore it to life.⁵⁰ Johnstone sees prayer as fundamental to fulfilling God's plan for establishing his kingdom in this world. Prayer gives power to change the world and make people receptive to God.⁵¹

Renewing God's Mission through Prayer

The church, through prayer, is reaching out to God and is seeking renewal. Renewal infuses new life and a new commitment to fulfilling the gospel commission. A church engaged in spiritual formation will pray for an understanding and fulfillment of God's will for mission. In Acts of the Apostles, Jesus invited his spiritually despondent disciples to pray for the outpouring of the Holy Spirit. This resulted in their spiritual regeneration and renewed commitment to fulfilling God's will as expressed in the gospel commission.

Prayer is essential to renewing the church through the infilling of the Holy Spirit. Renewal empowers the church to fulfill God's will and mission to save the lost. Burrill observes that the church will begin to pray for the Holy Spirit's power when it refocuses on its mission. God is willing to give the Spirit to the church to empower the church to

⁵⁰Reeder and Swavely, 76.

⁵¹Johnstone, 11.

fulfill His mission. A renewed church will experience the Holy Spirit's power in a spiritual encounter.⁵²

The prayer that initiates and maintains church renewal pleads for the Holy Spirit's outpouring to empower the church for mission and ministry. It is through the Holy Spirit's outpouring that the church receives God's vision for renewal in mission and ministry. Prayer releases power for ministry and to accomplish the mission of God.⁵³

God's desire is that the church will gain a mission renewal. This occurs as the church experiences God's love for lost people. The church renews her purpose when the believers embrace God's passion and vision. It is through constant prayer that the church reflects God's image and demonstrates His love for lost people. When the church combines the human element with purposeful prayer for the Holy Spirit's indwelling to fulfill Christ's mission to the world, renewal happens.

Conclusion

Spiritual formation recognizes that the church is a spiritual organism. Renewal must therefore be built on a spiritual foundation. This spiritual aspect is too often neglected and its importance minimized. This neglect results in some church growth and renewal specialists approaching the process solely from a humanistic perspective. The purely humanistic approach fails to experience the divine connection between church renewal and the Holy Spirit. White states that it is by divine power that man is able to do

⁵²Burrill, *Waking the Dead*, 27.

⁵³Randy Maxwell, *If My People Pray: An Eleventh-Hour Call to Prayer and Revival* (Boise, ID: Pacific Press, 1995), 131.

the work of God. It is essential for the human agency to grasp divine power to accomplish the work of God.

The church renewal process outlined in this project includes spiritual formation as an essential element working jointly with the human elements to advance transformation. The Seventh-day Adventist church establishes its mandate and mission in a prophetic milieu. This infers that God is always at work guiding the church to fulfill her God-given destiny. Church renewal must therefore be firmly established on a spiritual foundation. It is the Holy Spirit who guides the church in this renewal experience. Spiritual formation allows God to guide the human elements in continuously renewing the church individually and corporately. The church then becomes a powerful witness for God, bringing authenticity to the gospel proclamation.

CHAPTER V

PROJECT IMPLEMENTATION

Introduction

This chapter examines the implementation process for transforming the Devonshire Seventh-day Adventist church into a missional community. The first step in this was recognizing that the church had arrived quite early at the plateau stage in its life cycle. Burrell notes that a high percentage of churches will begin to plateau by their fifteenth birthday. Some churches can remain in this state of plateau for up to fifty years.¹ Gray and Dumond agree with Burrill. They state that a church can experience a plateau between years fifteen to fifty.² Stetzer and Dodson also observe that numerous churches in North America have plateaued while others are sliding into decline.³

Historical Perspective for the Decline

The experience of decline at the Devonshire Church was accompanied by a general sense of apathy towards ministry. This attitude was reinforced by an institutional and traditional view that ministry was the responsibility of the clergy. Ogden observes

¹Russell Burrell, *Rekindling a Lost Passion: Recreating a Church Planting Movement* (Fallbrook, CA: Hart Research Center, 1999), 103.

²Stephen Gray and Franklin Dumond, *Legacy Churches* (St Charles, IL: ChurchSmart Resources, 2009), 54.

³Stetzer and Dodson, 24.

that an institutional church is modeled after a corporation with the pastor at the pinnacle. In this context, the laity plays a passive role. They warm the pews and provide the funding for the pastor to perform his ministry.⁴

Recognizing the plateaued state of the church was facilitated by an analysis of the ministries. Having a vision for the long term growth and health of this church served to heighten the awareness of the decline and the general unhealthy state of the congregation. Lee notes that without a clear and captivating vision the church will lose vitality and experience decline.⁵

Declining Baptism and Attendance

An examination of the Devonshire Church's baptismal record reflects a progressive decline. This decline began at the end of the church's first decade and continued through to the beginning of the third decade. Baptisms in the first decade were 247 people at an average of 24.7 per year. In the next decade and a half, there were 212 baptisms at an average of 14.13. The final six years of the record covers the period of my ministry at the church. The records for those six years detail a total of 113 baptisms at an average of 18.83.

⁴Ogden, 28.

⁵Harris W. Lee, *Effective Church Leadership: A Practical Sourcebook* (Silver Spring, MD: Ministerial Association, General Conference of Seventh-day Adventists, 2003), 126.

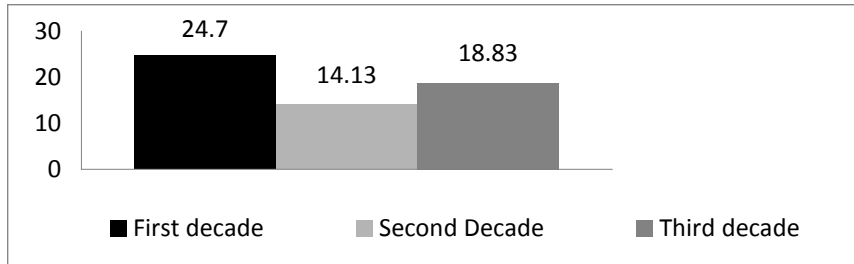


Figure 1. Average baptisms per year.

The first decade saw consistent growth through evangelism. During this period one of the earliest pastors, who served the church for ten years, engaged the whole church in evangelism through training and a systematic visitation program. The departure of this pastor resulted in the church's entering a period of plateau followed by decline. Barna notes this same point in stating that the departure of a pastor can result in some churches experiencing rapid decline.⁶

The growth of the church slowed during the second decade. This is reflected in figure 1, showing the average for the next decade and a half before my arrival, at 14.13 baptisms per year. The decline in baptismal average is paralleled by a fall in average attendance for the same period. The church during this period focused much of its energy on clearing a mortgage on the building. This was accomplished in 1998. During that period, however, the ministry outreach model begun in the first decade lost vitality and stagnated. This was reflected not just in reduced baptismal rates, but also in declining attendance as is shown in table 2 below.

⁶Barna, *Turnaround Churches*, 22.

Table 2. Church and Sabbath School Attendance-Devonshire SDA Church

Year	Qtr.	Sabbath School	Church	Membership	Average Church Attendance
1990	1st	167	271		
	2nd	128	300		
	3rd	127	180		
	4th	120	NR	319	250
1991	1st	155	220		
	2nd	131	315		
	3rd	NR	NR		
	4th	145	202	331	246
1992	1st	124	412		
	2nd	126	206		
	3rd	119	167		
	4th	119	211	330	249
1993	1st	137	165		
	2nd	122	111		
	3rd	130	256		
	4th	125	171	344	176
1994	1st	161	180		
	2nd	124	235		
	3rd	81	219		
	4th	94	175	358	202
1995	1st	NR	NR		
	2nd	126	231		
	3rd	143	176		
	4th	NR	NR	NR	203
1996	1st	130	272		
	2nd	151	185		
	3rd	172	254		
	4th	No report	NR	385	237
1997	1st	129	191		
	2nd	139	195		
	3rd	92	125		
	4th	98	128	395	160
1998	1st	109	132		
	2nd	99	136		
	3rd	96	100		
	4th	96	108	397	119

Table 2—Continued.

1999	1st	104	101		
	2nd	92	101		
	3rd	81	196		
	4th	77	170	398	142
2000	1st	105	199		
	2nd	111	187		
	3rd	85	172		
	4th	92	184	408	186
2001	1st	95	192		
	2nd	NR	NR		
	3rd	82	175		
	4th	81	175	411	181
2002	1st	97	NR		
	2nd	103	NR		
	3rd	63	234		
	4th	73	234	423	234

Condition of the Church

As previously stated, the church had an evangelism and outreach ministry imbedded in its culture by an early pastor. The passion for ministry had waned, however, over the years. This was now a divided church. Their focus was now more inward than outward. The church's inward focus in 1998 was on repaying its mortgage fully. The data in table 2 for 1998 records the lowest baptismal and attendance totals. The church was becoming more institutionalized. The membership had aged and soul winning had become more of an event than a ministry or a lifestyle. The church needed to experience a renewal. There was a need for more focus on bringing lost people to Christ and increased spirituality.

Project Strategy

The strategy for transforming the church involved a number of steps. These steps were comprehensively interlinked and viewed as a process for leading the church to experience the vision of a preferred future. Some of these steps were sequential, while others were initiated at different points throughout the process. All these steps, however, were highly dependent on the ability to communicate clearly to the church where they were headed.

Engaging the church in experiencing periods of spiritual formation was an important part of the process. This was initially done in the preparatory stage with a month-long experience of prayer and fasting. During the other two stages, shorter periods of spiritual formation sessions were held. The spiritual formation sessions laid the foundation for the missional transformation to take place.

Stage 1: Preparation

The preparation stage lasted approximately one year. This stage involved: (1) observing the condition of the church and identifying what intervention was needed to bring about the needed change; (2) reading, and thinking through the characteristics of a healthy church; (3) visiting other churches to see how ministry was done; (4) informal communication with the members to share a vision for a growing healthy church, but also listening to determine how to prepare the church was for this transformation.

Stage 2: Setting the Course

The course setting stage involved (1) preaching a sermon series on mission and ministry; (2) identifying the core values of the church; (3) communicating the ministry

strategy through a seminar series; and (4) communicating with a visual object lesson. This stage lasted eight months.

Stage 3: Launching the Plan

This stage lasted six months. The plan implemented during this stage involved (1) identifying the spiritual gift mix of every member; (2) educating the church and getting support for the ministry placement process; (3) forming and training the ministry placement teams; and (4) the consultation and ministry placement process by the teams.

It is important to note that this transformation process was approached as a spiritual experience. Throughout the approximately two-year transition process, a number of spiritual formation experiences were engaged in to enable the congregation to experience personal as well as corporate transformation.

The Preparation Stage

Guiding a church through a change process is fraught with many dangers. It is a very stressful experience for the pastor/change agent and the church. It is important that potential missteps be avoided. The preparation time must, therefore, be used to envision the end and chart a path to that preferred future.

Need for Change

Details provided in chapter one and earlier in this chapter identified that following the departure of the one of the earliest and the longest serving pastor, the church entered the plateau stage and after a few years, began a slow decline. By careful observation, communication at all levels and personal exposure to church growth literature, the unhealthy condition of the church was made evident.

Communication

Every opportunity was used to share the fact that God's vision for this church was greater than what was now being experienced. The need for transformation was communicated to the church at various levels through a sermon series, informal discussions, and devotional presentations. This included prayer meetings, church board, small groups and other committees as well as influential leaders. Redundancy and repetitiveness was essential to communicating the urgency for experiencing transformation. Malphurs notes that communicating values, mission and vision should include sermons, formal and informal dialogues, stories, drama, print, and audiovisuals.⁷

Communicating to the various levels of the Devonshire Church created an increased sense of dissatisfaction with the status quo and raised the awareness of unfulfilled potentials. Nelson and Appel explain that the leader's role is to ensure that there is increasing discontent with the existing situation in the church.⁸ This increasing level of discontent with the status quo will provide a powerful stimulus for change.

Warren knows the importance of the communication process. He notes the value of continually clarifying and communicating purpose to a congregation. This is the leadership's main task.⁹ Burrell says that a basic element of the process of transformation is the education of the members. To attempt change without first educating the members

⁷Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders* (Grand Rapids, MI: Baker Books, 2008), 142.

⁸Nelson and Appel, 189.

⁹Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message and Mission* (Grand Rapids, MI: Zondervan, 1995), 112.

would result in unhealthy resistance and failure.¹⁰

Spiritual Formation

The preparation stage included an eight-week long period of spiritual formation. This began in September 2005. The hour-long sessions took place every Tuesday evening for eight weeks. The approximately forty registered participants were each given a workbook to follow. This was “*A Spiritual Formation Workbook: Small-group Resources for Nurturing Christian Growth*. In time, the participants formed small Spiritual Formation Groups. They experienced God through practicing the various aspects of spiritual formation outlined in the eight chapters of the workbook.¹¹

Setting the Course

Communication continued in a more formal way at this stage. This was done through a process of identifying the church’s core values as well as a sermon and a seminar series. This stage gave clarity to the church regarding the direction to be followed in experiencing transformation.

Sermon Series

Taking the church through a sermon series was a crucial part of this communication process. The series focused on giving the church a vision of its God-given mandate to fulfill the Great Commission. Beginning in January 2006, the membership was challenged in sermons to incarnate the Great Commission in their lives

¹⁰Burrill, *Recovering an Adventist Approach*, 254.

¹¹James Bryan Smith with Lynda L. Graybeal, *A Spiritual Formation Workbook: Small-group Resources for Nurturing Christian Growth* (San Francisco: HarperSanFrancisco, 1999)

and in the mission of the church. This was done intensively at first in weekly sermons. Then, in the later part of that year and into the following year, this challenge was raised in at least one sermon per month.

Barna states that the sermon is one avenue of communicating a vision and a mission to the church. The sermon content should reinforce the church's vision and mission.¹² Burrill supports this by observing that a sermon series on the mission of the church is a useful part of rekindling a sense of mission and direction in the church.¹³

A sermon is the vehicle by which the preacher seeks to communicate the will of God to the people. Preaching is the act of delivering the sermon. Kerr notes that the biblical text must shape the sermon and be carefully exposed, interpreted and applied in order to be considered a biblical sermon. This will allow the listener to respond to the gospel as an invitation from God.¹⁴ The sermon series sought to meet the above criteria in order to challenge the members to be missional. See appendix 3 for copies of a number of these sermons.

The sermon series provided motivation for the change necessary to move the church from a stagnant spirituality to a dynamic spiritual experience. Lee says that Scripture teaches that it is God's desire is to change the status quo. It is in searching the Scriptures that we determine God's vision for the church and the world. The Scriptures

¹²George Barna, *The Power of Vision* (Ventura, CA: Regal, 2003), 129.

¹³Burrill, *Waking the Dead*, 54.

¹⁴Vassel Kerr, *The Power of Biblical Preaching: How to Prepare and Present Sermons* (Oshawa, ON: Maracle Press, 2000) 16,

should, therefore, be used as the principal base for identifying God's vision for the church.¹⁵

Determining Core Values

Transforming the Devonshire Church involved a systematic approach to the transformation process. This began with creating urgency in the church for understanding God's will for the direction of this congregation. This initial step was highly dependent on the church's gaining an awareness of a need for renewal in mission and ministry.

To experience this renewal, the church needed to identify and reexamine her core values. Malphurs defines core values as constant, passionate, inviolable core convictions that motivate ministry.¹⁶ Nelson and Appel believe that knowing the core values of the church will answer the following questions. Why does the church exist and what are we trying to achieve? Answering these questions will help the church see what needs to change.¹⁷

The process for identifying the Devonshire Church's core values took place over two Sabbaths. On the first Sabbath, a number of flipchart-sized papers were prepared with a list of core values. These were posted on the sanctuary walls early Sabbath morning before church services began. The worship service began with every member receiving a printout of the core values. They were to indicate their choice for what they

¹⁵Lee, 128, 129.

¹⁶Aubrey Malphurs, *Value Driven Leadership: Discovering and Developing Your Core Values for Ministry* (Grand Rapids, MI: Baker Books, 2004), 31.

¹⁷Alan Nelson and Gene Appel, *How to Change Your Church Without Killing It* (Nashville, TN: Word Publishing, 2000), 24.

believed to be the five core values of the church. The chart was developed from a model presented by Nelson and Appel. (See appendix 1).¹⁸

Through this discovery process, the church defined its core values as (1) bringing lost people to Christ; (2) love, acceptance, forgiveness, friendship; (3) sound doctrines; (4) ministry through spiritual gifts; (5) value truth. This result was visually presented by power point to the church the following Sabbath as a part of the sermon series.

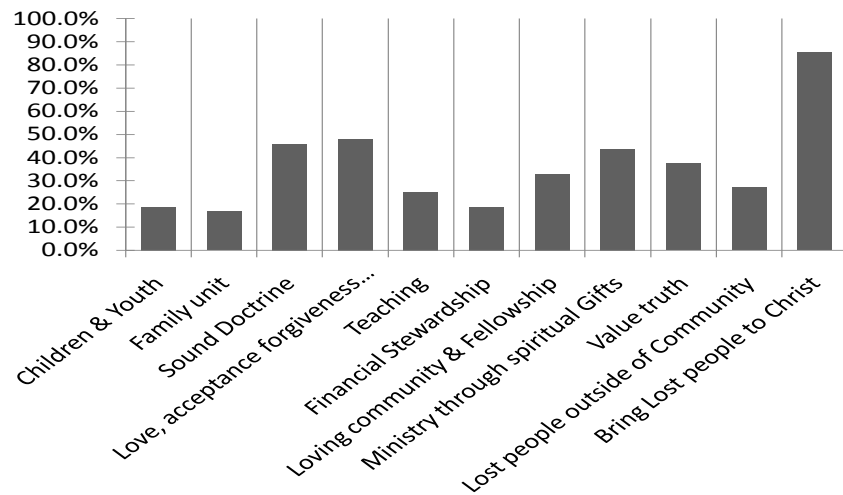


Figure 2. Core values.

The church was encouraged to focus on bringing lost people to Christ. This was seen as crucial to transforming the church into a missional community. The core values of love, acceptance, forgiveness, friendship and ministry through spiritual gifts reflected the history and identification of a church that gave itself the moniker DCL, Devonshire Church of Love and began as a church active in outreach ministry.

¹⁸Ibid., 25.

Spiritual Formation Foundation

As noted previously, a number of opportunities were provided for the members to experience spiritual formation. The sermon series was interrupted by a spiritually intensive prayer and fasting series conducted by Dr. Ganoune Diop. This was an eight-day series in February 2006. The focus was on developing passionate disciples (See appendix 2). The series began on a Sabbath and continued nightly, closing the next Sabbath. Sabbath attendance averaged about 190 members and nightly attendance, about 80 members.

The church is a spiritual organism. Any process of transformation must therefore be spiritually centered. Macchia relates how scripture and prayer form the foundation for the Christian's existence.¹⁹ The prayer and fasting series made spiritual formation foundational to the transformation process. The project as it unfolded was able to connect the humanistic elements to the spiritual element in a manner that recognized the church as a spiritual organism.

Every Member a Minister Motto

A motto for the change process was coined during the sermon series. The motto simply stated "Every Member a Minister." This motto became a part of the communication process that focused on motivating the membership to embrace a call to mission and ministry. The sermon and the seminar series that followed reinforced this new motto. The members were provided with a biblical context for calling them to

¹⁹Macchia, 18.

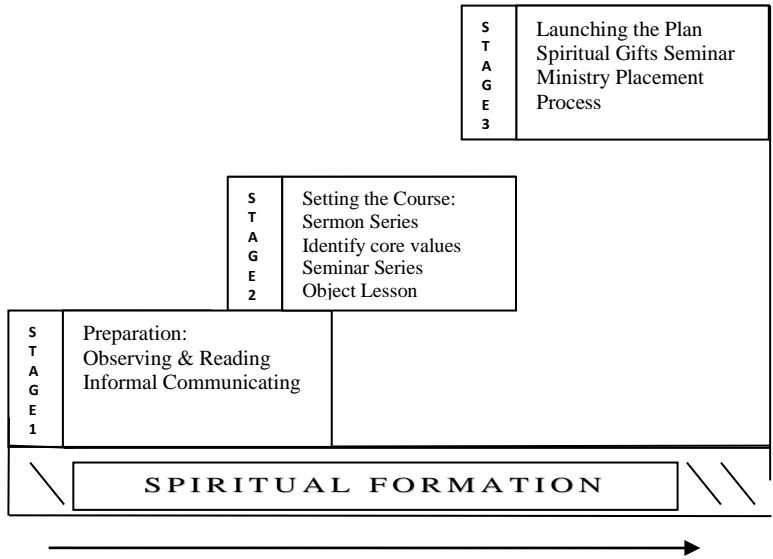


Figure 3. Spiritual formation stages.

ministry as laity. They were challenged to engage in outreach ministries aimed at bringing the lost to Christ.

Transforming the church into a missional community involved communicating and affirming the motto before the congregation. Leaders were encouraged to make this a part of their vocabulary as they communicated with the members corporately and individually. The context for this transformation was also affirmed by posters that were mounted in very visible spots inside the sanctuary and around the church building. These posters reinforced the motto by statements challenging the members to reexamine their understanding of church and ministry. (See appendix 4).

A Fruitful Object Lesson

Visually communicating the change process to the church was done through using a small Bermuda cedar tree as an object lesson. A dry leafless tree was placed in a pot before the church in a visible spot. The congregation was informed that the tree

represented a dry fruitless church that is almost dead. The context was that for this church to live and be fruitful every member had to be involved in caring for the tree. The tree was likened to Jesus' experience with the fruitless fig tree as recorded in Matt 21:19-22. The tree was allowed to remain dry and unattended before the church for one week.

The object lesson was advanced the second week when colorful leaf shaped paper were handed to the members and they were invited to write on these leaves the names of individuals that they were actively praying and working for. They were then invited on the third week to pin the leaves on the tree in a very meaningful service. The congregation was invited to note the change taking place with the tree as it no longer appeared dry and leafless. This symbolic tree was now looking alive and colorful.

Throughout the year, as the church engaged in evangelism, the members were invited to pray for and work for the salvation of the names they had placed on the tree. The aim was that the tree would not just be leafy but it would also be fruitful. Fruit would be placed on the tree in celebration of baptisms. In another meaningful celebratory service, new members were welcomed into the fellowship of the church and they chose a fruit to attach to the tree. The transformation of the church from a near lifeless and dry body into a fruitful and vibrant body under the ministry of every member is now symbolized by the changed appearance of this tree.

Mission and Ministry Seminar

Inculcating a missional mindset into the church involved a process of establishing a biblical context for mission and ministry. This began with the sermon series and continued with a seminar series entitled "Every Member a Minister." The series of

seminars were designed to continue instilling a vision for change and provide a biblical and rational context for the change.

The seminar series provided an opportunity for clear and consistent dialogue about the whole change process. The members were able to engage in discussions and provide feedback. Morris observed the importance of receiving feedback in order to improve the communication process with a congregation. The process is assisted by active and deliberate listening.²⁰

Seminar Design

The seminar series was purposefully designed and presented as andragogical in format. By nature, the sermon series is a monologue in its presentation format. In a congregational context, this is a primary method of presenting biblical truths. The seminar series was able to facilitate adult learning through participation and immediate feedback from discussions. Seminars and workshops have some similar characteristics with other methods of teaching. They are, however, firmly based on the assumptions that adult learning is self-directed, participatory, and experience-based.²¹

The seminar series was largely focused on leading the church members into a biblical understanding of the role of the laity and the clergy. This was developed based on the book *Revolution in the Church: Unleashing the Awesome Power of Lay Ministry* by Russell Burrill. The seminars were divided into eight separate presentations largely following the information from the first eight chapters of the book. (Topics covered are

²⁰Derek Morris, "Listening To Your Listeners," *Ministry*, February 2007, 20.

²¹Kenneth O. Gangel and James C. Wilhoit, ed., *The Christian Educator's Handbook on Adult Education* (Wheaton, IL: Victor Books, 1993), 322.

listed in the copy of the seminar presentations in appendix 5).

Seminar Presentation

The seminars were visually presented using PowerPoint every Sabbath afternoon from July to September 2006. Each presentation lasted approximately one hour. The attendance per week was approximately forty-five. This represented about twenty-eight percent of the weekly average membership in attendance of one hundred sixty.

Approximately twenty-five of those in attendance missed none or only one of the presentations. Among those in attendance were many of the influential leaders.

The seminar presentations were augmented by the pre-presentation reading of the book *Revolution in the Church* by Russell Burrill. The members were instructed to purchase a copy of the book and to read the chapter each week that would be reviewed in the presentation. The reading assignment prepared the attendees to share and to learn. The seminar, therefore, involved both general floor discussions as well as small group discussions.

Context for Change

The biblical basis of the seminar presentations along with the support of quotations from Ellen G. White was an important factor in successfully presenting what to some were new ideas. This approach was designed to give the members confidence to transition from their traditional views of ministry. They were now expected to begin embracing the true biblical role of the Pastor as the equipper of the laity for ministry.

The seminar series provided the biblical and rational context for the transformation to occur. The seminar series was conducted jointly with another series of

sermon on the Mission and Ministry of the church. The sermons were presented on Sabbath mornings while the seminars were done on Sabbath evenings. This combined approach intentionally saturated the church with a focused examination of God's expectation for ministry.

Spiritual Gifts Discovery

The transformation process transitioned from the sermon and seminar series to the next phase of leading the membership into the discovery of their spiritual gifts. The final two seminars covered the subject of spiritual gifts. They revealed how the transformation process is dependent on identifying, developing and using the latent spiritual gifts of the members. Wagner notes that spiritual gifts are essential to the health and growth of a church. This is a biblical approach, not just to the discipling of members, but also to growing the church.²²

The Holy Spirit is given to each believer in order that they may be gifted for ministering for Christ.²³ The priesthood of all believers is dependent on members discovering their spiritual gifts and then functioning in ministry according to their giftedness. Believers are equipped by God with particular spiritual gifts for use in His mission. The members are God's means for achieving his mission.²⁴

²²C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura, CA: Regal Books, 1979), 12.

²³Secretariat, General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual*, 17th ed. (Hagerstown, MD: Review and Herald, 2005), 76.

²⁴Zebon Masukume Ncube "The Mission of a Going Church for a Coming Lord," *Ministry*, August 2000, 23.

Seminar Design

A spiritual gift seminar was designed and presented Sabbath, September 16, 2006. This was the Sabbath following the conclusion of the “Every Member a Minister” seminar series. The seminar was held in a classroom setting in the church hall. It began in the morning, replacing Sabbath School, and continued into the afternoon after a break for lunch. Approximately 95 percent of the regular members were in attendance.

The Spiritual Gifts Seminar was divided into four sections. Section one answered the question, What are spiritual gifts, and why do we have them? Section two determined the spiritual gifts of the members through the use of a spiritual gifts inventory. Section three addressed how members should relate to the gifts and personal styles of each other. The final section prepared the members for understanding how their gifts would determine their ministry involvement. This section also gave detailed information about the upcoming ministry placement process.

The purpose of this seminar was expressed in a statement in the participant’s manual. The statement, in summary, challenged each participant to recognize his/her spiritual gifts, and through the leading of the Holy Spirit, to determine how to use these gifts in ministry. At the conclusion of the seminar, the members were able to identify and list their three highest rated gifts and begin to identify ministries in which their gifts could be used.

The spiritual gifts seminar and the ministry placement process that followed were adapted from the Connections Training Kit for Implementing Spiritual Gifts in the Church. Connections was personalized for the Seventh-day Adventist Church from Willow Creek Resource’s Network. This Network Kit was originally compiled by Bruce

Bugbee, Don Cousins and Bill Hybels.

Ministry Placement Process

The final and most comprehensive stage of the implementation was the ministry placement process. This process involved guiding the members into ministry based on their spiritual profile. The Connections Spiritual Gifts Implementation Guide served as the pattern for this process. Sahlin notes that it is the goal of the Connections series to direct members into meaningful ministry through the discovery of their gifts, passions, and personal styles.²⁵

This approach to ministry placement based on spiritual gifts was a crucial part of the Church transformation process. The traditional nominating committee was replaced as the means of getting members into ministry. The aim was to focus on a process that affirmed every member as a minister. The church also gave recognition to the point that ministry did not mean a church position, but involved ministry outside the traditional departmental positions of the church.

Consultants

A key aspect of the ministry placement stage is the work of the consultants. They conduct a structured interview of church members in order to guide the member into a meaningful ministry. The people chosen as consultants were those identified as spiritually matured and knowledgeable about the history and culture of the church as well as gifted with wisdom, knowledge and discernment.

²⁵Bruce Bugbee, Don Cousins, Bill Hybels, *Connections: The Right People in the Right Places for the Right Reasons, Implementation Guide* (Grand Rapids, MI: Zondervan, 1994), 9.

Ten consultants were trained. The training took place in a classroom at the church over the last two weeks of October 2006. Training was based on the training outline in the Connections: Consultant Guide. After training, the consultants were divided into teams of two. Each team was given a list of names of Church members. The teams were responsible for initiating contacts to set the time for consultation with the members. The teams followed the consultation process that is clearly outlined in the Consultant's Guide of Connections.

The full team of consultants met regularly every two weeks for an hour to review their progress. The meetings were generally held before prayer meeting on a Tuesday evening. This meeting served as a time for reporting and feedback and allowed the teams to share information to refine the process. The full team also used these meetings to ratify the decisions they made in the consultations. These joint meetings provided accountability and prevented the two person teams from operating as lone rangers.

Developing a Database

A database was developed to systematically track and record the process and information generated at this stage. The recording system maintained a record of each member's spiritual gifts profile, contact information, gender, spiritual maturity, and time availability. A record was also maintained of the consultants and the results of their consultations. Dunavant recognizes the need for a database. He states that equipping churches need a database to maintain records relating to the member's spiritual gifts and ministry involvement.²⁶

²⁶Dunavant, 100.

Getting Support for Ministry Placement Process

Garnering support for the ministry placement process was crucial to successfully transitioning the church to a missional culture embracing every member as a minister. Support for the ministry placement process was therefore voted by the church elders and church board. The membership supported this stage of the transition through three voted decisions. Two of these decisions were recommendations coming from the church boards.

In the first vote, the Devonshire Church members accepted the board recommendation for moving to a two year time period for conducting the ministry review process. The second vote was also based on a recommendation from the church board. The church voted to accept the ministry placement committee serving as a standing committee. The final vote was to accept those chosen to serve as members of the ministry placement committee. The Seventh-day Adventist Church Manual counsels that if an alternative gift based ministry process is used to place volunteers in ministry, it must be with the support of the church. This support is particularly necessary if the committee spearheading the process is to be a standing committee.²⁷

Consultants' Frame of Reference

Getting the ministry placement committee to serve as a standing committee provided the support necessary for making the transformation permanent. The recommendation voted by the board concerning the ministry placement committee in October 2006 included the following frame of reference.

²⁷Secretariat, 68.

1. Give the committee power as a standing committee for two years.
2. Make the committee responsible for ensuring that every member, particularly new members, would be taken through a spiritual gift identification process.
3. Make the committee responsible for assisting every member to find a ministry in harmony with his/her ministry profile.
4. Replace Ministry leaders and volunteers who are unable to finish a two-year term.
5. Work with ministry leaders and teams to provide additional volunteers as needed.
6. Provide encouragement and resources for volunteers.

Seibold notes that an effectively working standing ministry development committee will make the process of choosing ministry leaders more human-resource oriented and less political.²⁸

Conclusion

The two most challenging activities were the seminar series and the ministry placement process. During the seminar series, many older members expressed unease at the presentation on the biblical role of the pastor. They felt that only the pastor was truly qualified for certain ministry activities. The Ministry placement process was challenging because it required change. Many of the older members were finding it difficult to make this change.

²⁸Loren Seibold, ed., "Some Good Year-End Advice," *Best Practices for Adventist Ministry*, December 3, 2008, <http://archive.constantcontact.com/fs033/1101578508634/archive/1102343528022.html> (accessed December 4, 2008).

The project implementation brought increased vigor and excitement to the Devonshire church. Many of the new members who were baptized in the previous three years were very involved and supportive of the process. As the stages were unveiled and the members began to see the unfolding of the process, enthusiasm was generated and many of those on the sidelines were won over. Increasing numbers of the members were much more positive about the direction of the church and their involvement in ministry.

CHAPTER VI

EVALUATION, ANALYSIS AND RECOMMENDATIONS

Introduction

The renewal and transformation of a church in decline is a complex process. This process will often experience resistance from members who are satisfied with the status quo and who feel threatened by the changes that are being implemented. An evaluation survey was conducted in order to determine the effectiveness of the Mission and Ministry seminar series in educating and renewing the members of the Devonshire Seventh-day Adventist Church. The survey will yield data for evaluation and analysis to determine the effectiveness of the project and give guidance for changes to improve the process.

The Evaluation Survey

The survey was designed as a simple instrument intended to be completed in less than ten minutes. It contained twelve statements. Five options were provided for responding to these statements. They ranged from strongly agree to strongly disagree.¹ The statements relate to the respondents understanding of (1) ministry involvement, (2) the clergy laity relationship, and (3) the mission of the church and spiritual gifts.

The responses of the members were intended to provide clear indicators

¹See appendix 6.

concerning the transformation occurring in the congregation during the implementation of the project. The document notes that the respondents would be providing feedback on their understanding of the mission and ministry of the church. This survey instrument was given after the seminar series on mission and ministry. The responses would provide vital information based on the analysis of the data. This information would indicate the understanding and attitude of the respondents toward the process of transforming the church into a missional community.

The surveys were handed out to those members of the Devonshire Seventh-day Adventist Church who were attending the Mission and Ministry seminar series. They were invited to voluntarily participate in a survey in order to provide feedback on the state of the transformation process. This process was conducted by the church secretary. Thirty-two members were in attendance at the meeting when the surveys were handed out and all responded and returned the surveys.

Analysis of Demographics

The survey requested information about the respondents' years as members of the Devonshire Seventh-day Adventist church. Anecdotal evidence suggested that much of the resistance to change came from older members and those longest in the church. The data showed that 44 percent of those who responded to this demographic question were members of the church for over ten years. This is by far the largest group represented in the survey. The analysis of the data indicates that this group has a very strong influence on the survey results.

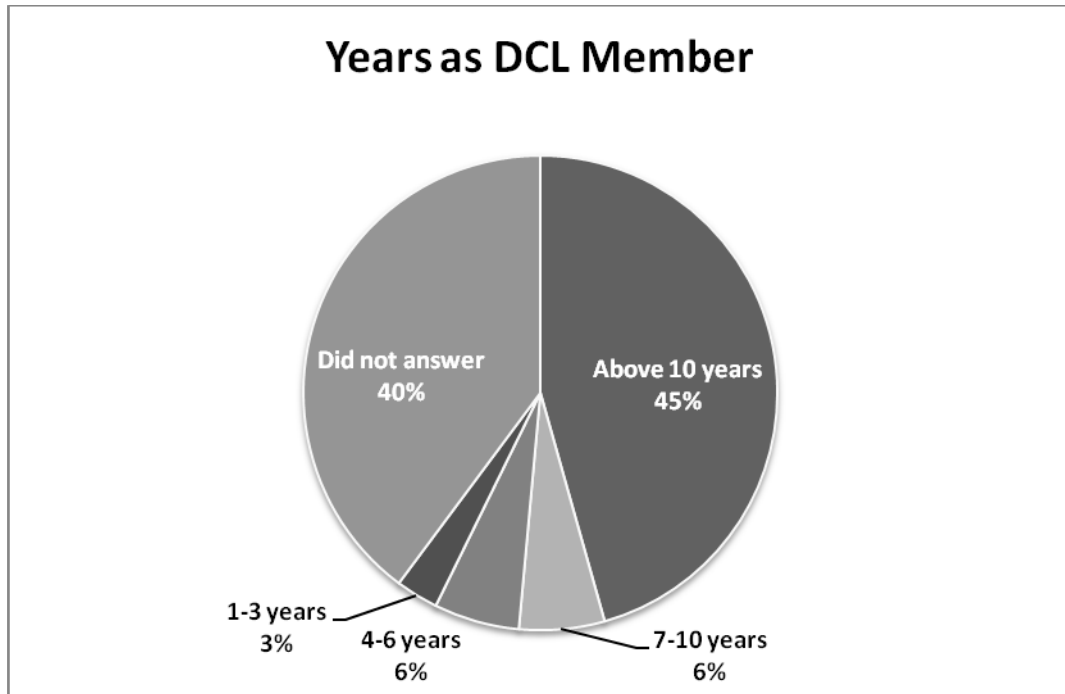


Figure 4. Number of years as member.

The Mission of the Church

Statements 1 and 3 seek to garner information from the respondents about the mission of the church. These statements address three concerns: (1) Is the church clearly communicating its mission? (2) Is the mission clearly understood by the members? (3) How passionate are the members about having the church's mission clearly stated? Statements 5 and 6 poll the respondents on the strength of their belief in fulfilling the Great Commission as a biblical imperative.

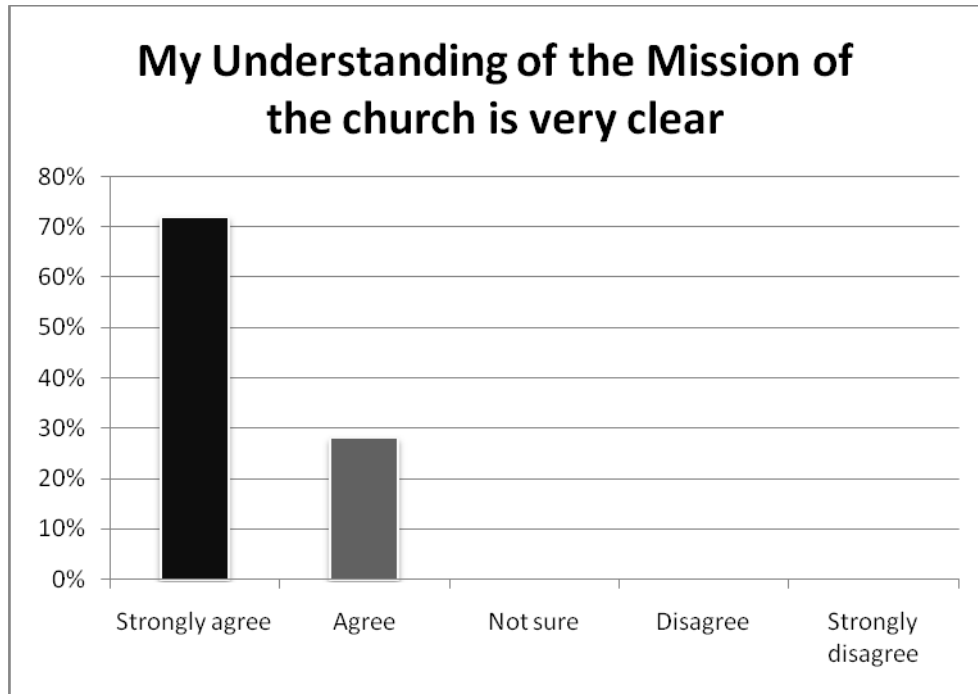


Figure 5. Understanding of mission.

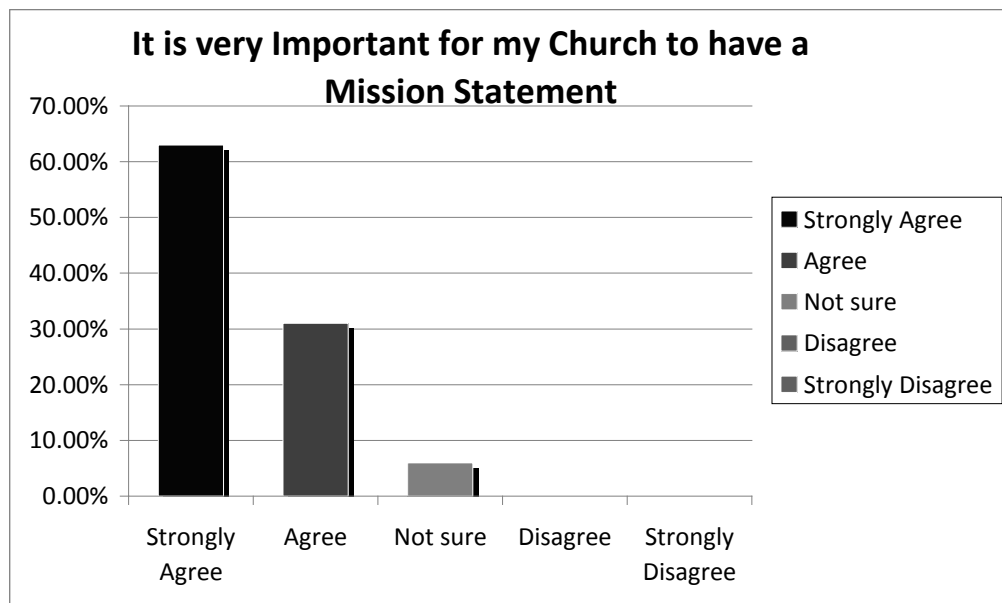


Figure 6. Importance of the mission statement to the church.

The strength of the strongly agreed columns and the absence of any disagreement in the above figures indicate that the church is clearly communicating its mission. The communication process is also clearly understood by the members and they are passionate about the church having a mission statement. In both statements, over 62 percent of the respondents strongly agree with these statements on missions. Analysis of this data shows that the members are very positive in their attitude and support of the mission of the church.

The analysis of the data in both figures 5 and 6 is supported by the data garnered from statement number 5. This statement reflects that the mission of the church is centered on the Great Commission. The responses to this statement will determine the respondents' readiness to be obedient to the commission uttered by Jesus Christ.

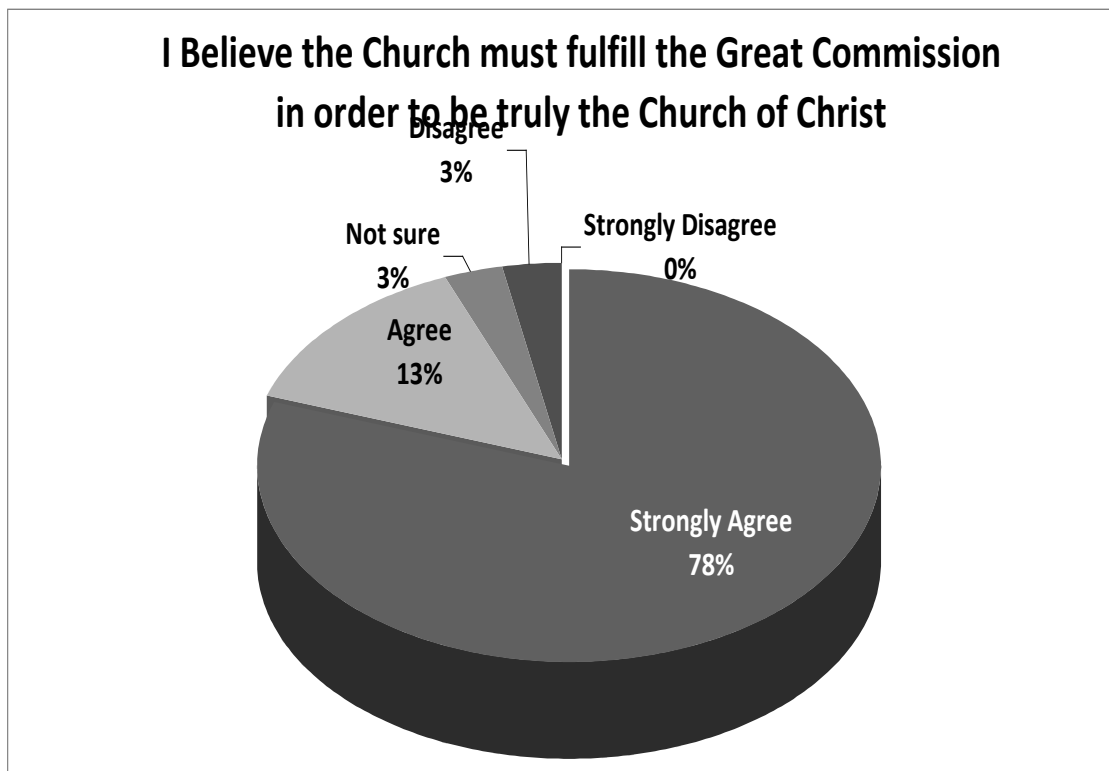


Figure 7. Believe the church must fulfill the Great Commission.

The very high 91 percent for those agreeing with the above statement shows that the church has a missional mindset. Only 3 percent of the respondents disagreed with the statement. This indicates that there is very minimal resistance to acknowledging the Great Commission as the foundation for the church's mission.

Statement 6 aims to determine the familiarity of the respondents with the Great Commission as it is located in the Bible. This statement supports the previous focus on the Great Commission as a biblically-based imperative necessary to lead the church into a missional experience. The chart below shows that 81 percent strongly agree and agree about identifying the location of the Great Commission in the Bible. It can, therefore, be concluded from this data that the church is not unfamiliar with Jesus' imperative for mission.

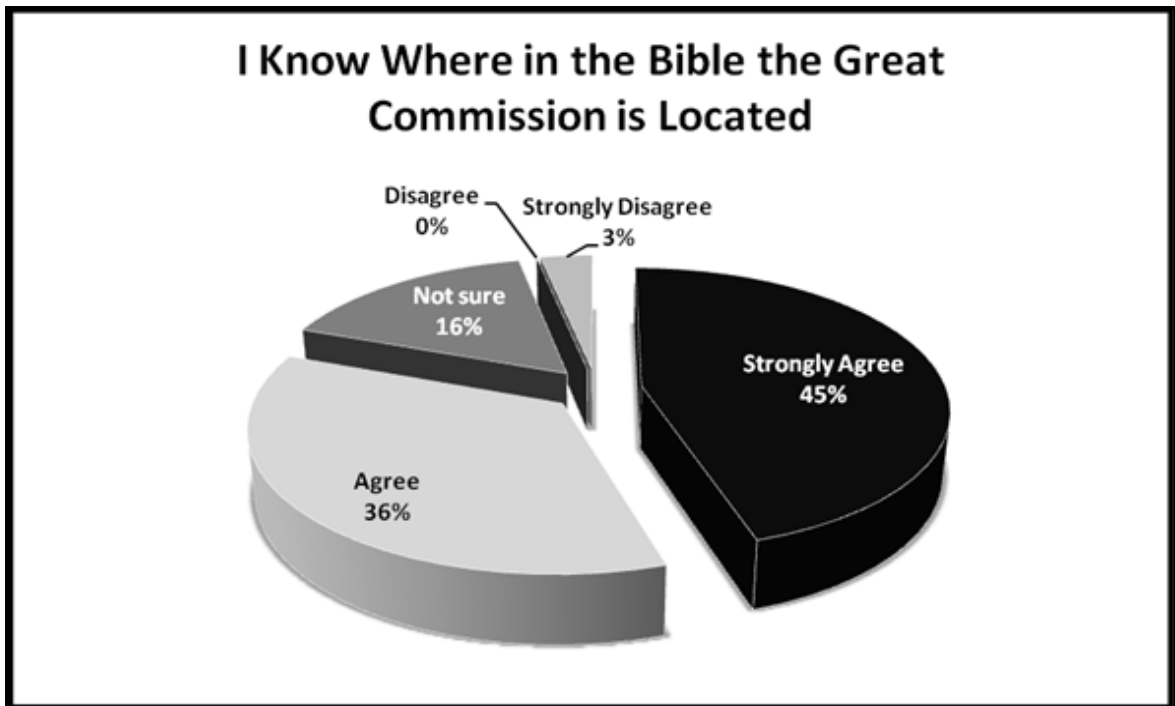


Figure 8. Location of the great commission in the Bible.

Ministry Involvement

The survey also focused on determining the church's passion for ministry. Statements number 2 and 4 addressed the following two concerns. The first concern relates to the respondents' passion and commitment for ministry. The second concern involves determining whether ministry activities in the respondents view should be guided by the mission of the church.

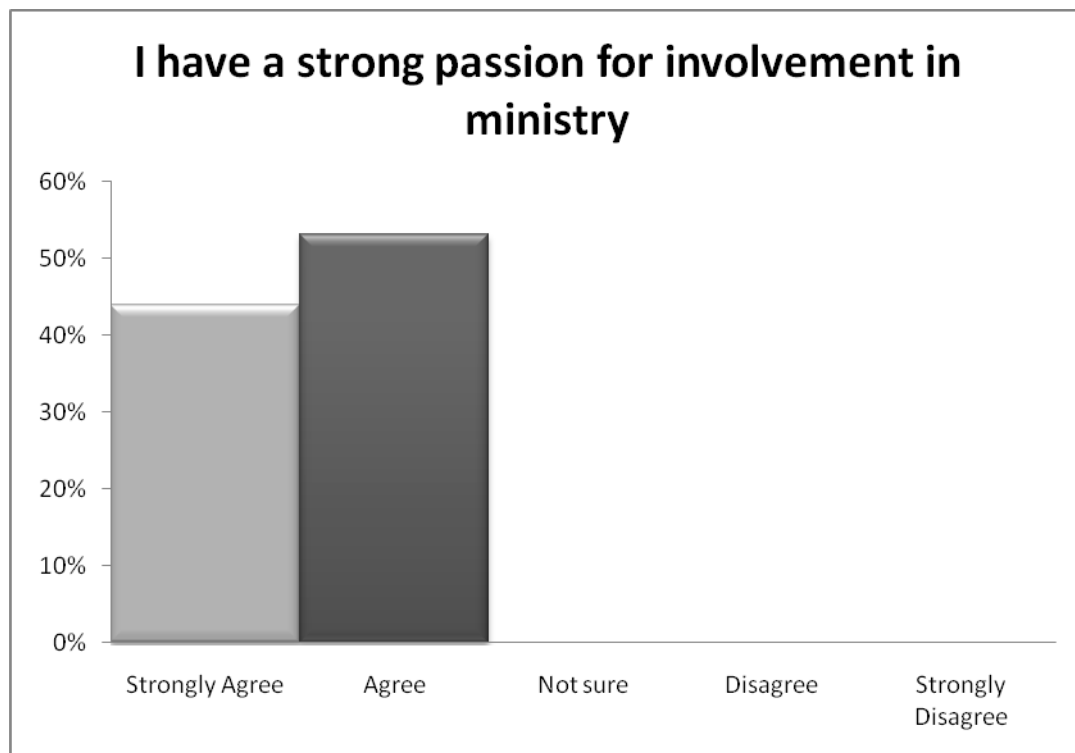


Figure 9. Ministry passion.

The above chart depicts that a high 97 percent of respondents are passionate about ministry. The figure however reflects that only 44 percent are strongly passionate about involvement in ministry. When this data is compared with the previous figures, the

analysis indicates that the church strongly believes in its mission but lack a similar strength of passion for ministry.

This distinction is reflected in the ambivalent responses depicted in figure 6. Analysis of the data shows that 50 percent believe that ministry involvement is imperative with or without guidance from the church’s mission statement. Evaluating this response indicates that more effort must be made to guide the members into ministries focused on fulfilling the mission of the church. The members would demonstrate greater passion for ministry if they were provided with ministry guidelines based on the mission focus of the church.

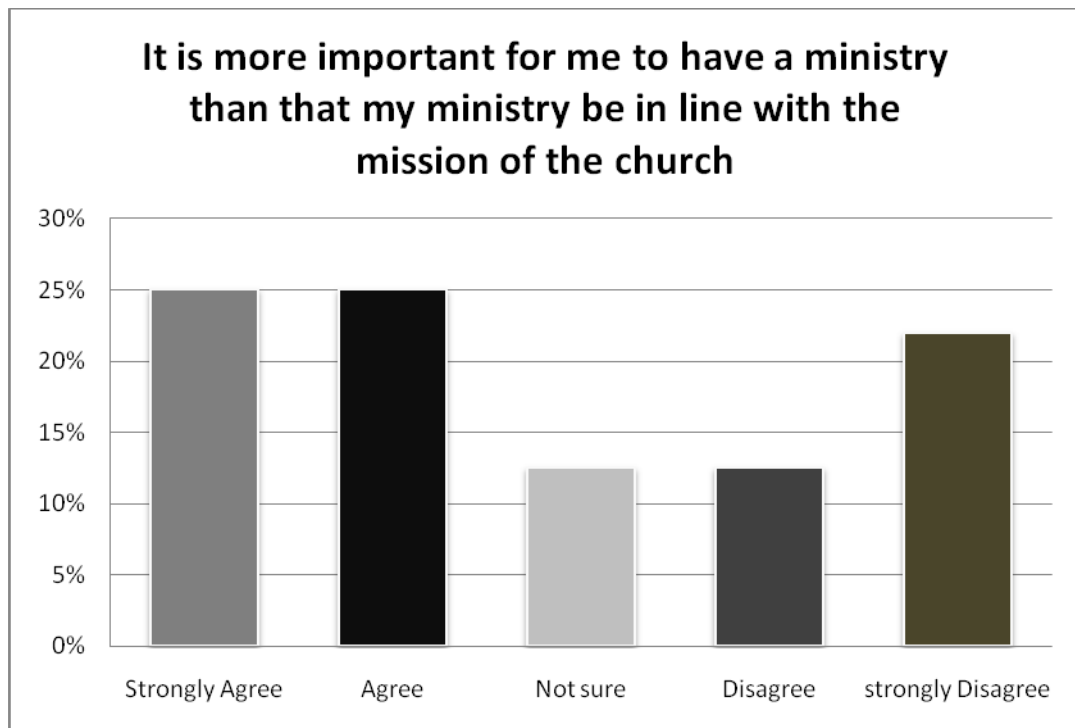


Figure 10. The importance of ministry compared to mission.

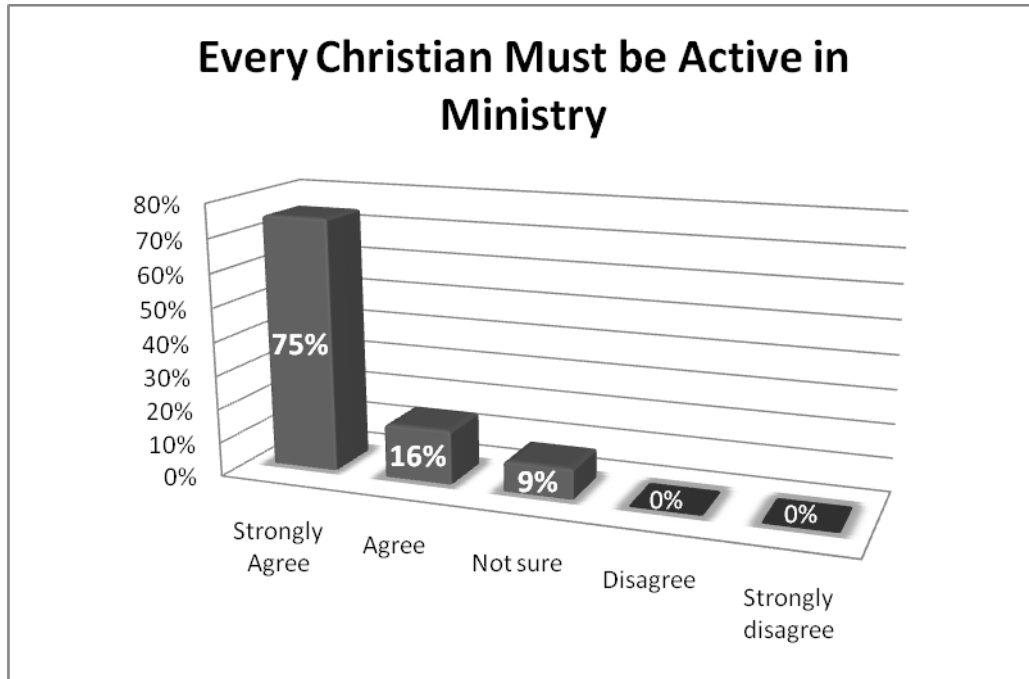


Figure 11. Christians must be active in ministry.

The chart above reflects a very strong 75 percent believe that every member is a minister. This shows that the seminar series was successfully enabling the church to appreciate the need for active involvement in ministry. This attitude is a shift from the general perception that ministry is the sole responsibility of the clergy. This chart shows that the church is now recognizing that ministry as the right and privilege of every believer.

An evaluation of the data reveals the following analysis: a general statement concerning the involvement of members in ministry evokes stronger commitment when it is unaccompanied by a call for personal ministry involvement; statements calling for personal ministry commitment do not poll at the same level of intensity and passion as do general statement relating to corporate ministry activity.

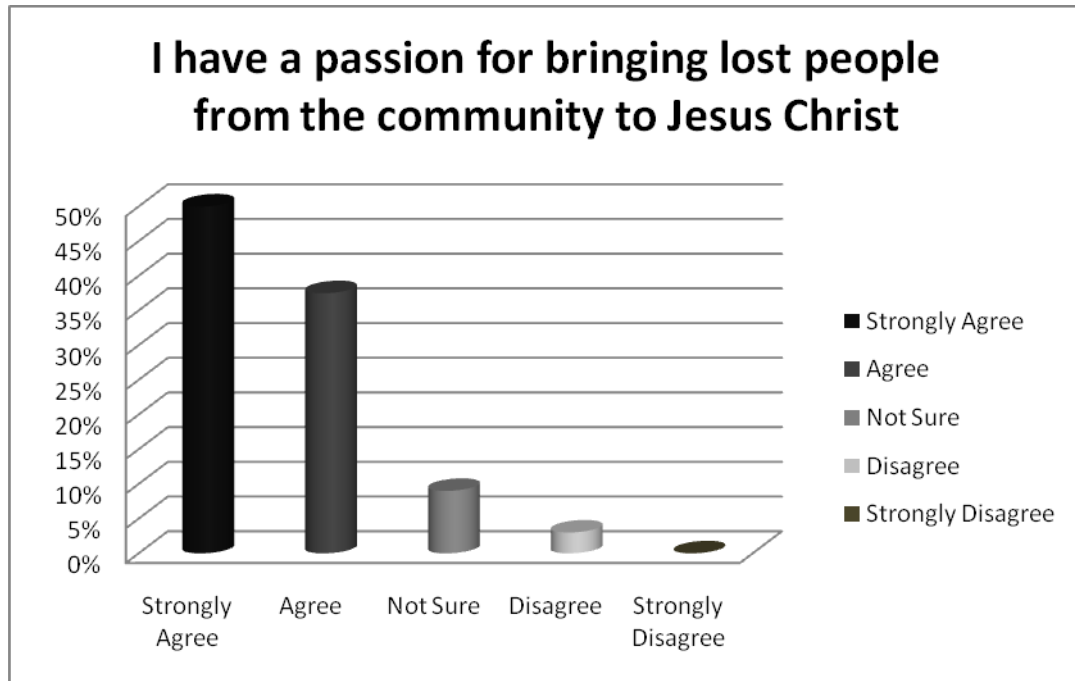


Figure 12. Bringing lost people to Christ.

The chart for statement 11, while strongly agreeing, shows a lesser degree of intensity for personal ministry activities directed towards fulfilling the Great Commission. The data from the previous chart reveals that 75 percent strongly believe that every Christian must be involved in ministry. Figure 12, however, reveals that only 50 percent express strong passion for bringing lost people to Jesus.

A high 81 percent of respondents agree that they know their spiritual gifts. This high percentage reflects the consistency of the church over the previous six years in conducting three spiritual gifts seminars. The 19 percent who are unsure means that there is still work to be done to bring the whole church on board with knowing their spiritual gifts. Placing members into ministry based on their spiritual gifts is essential to transforming the church into a missional community. Another spiritual gifts seminar was conducted right after this survey was conducted.



Figure 13. I know my spiritual gifts.

It would also be helpful to determine through an additional survey whether the percentage of those unsure about their spiritual gifts is affecting the intensity of passion for ministry aimed at bringing lost souls to Christ. If members are uncertain about their spiritual gifts they will not minister with confidence.

Role of the Clergy versus the Laity

Statements 7, 8 and 9 survey the members' understanding of the relationship and role of the clergy and the laity in ministry. This is important for a couple of reasons. These statements will help to determine whether the laity is experiencing affirmation in ministry. The project aims to move the church into a missional mindset. This section of the survey will help to discover the laity's preparedness to partner with the clergy in ministry.

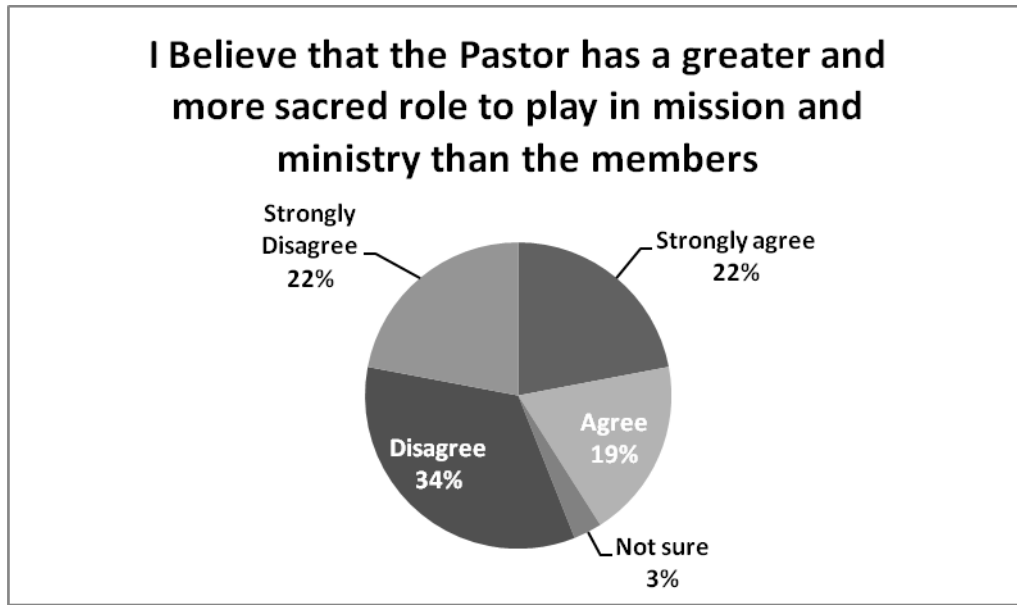


Figure 14. Pastor's role in ministry more sacred than the members

Figure 14 indicates that an equal percentage of respondents strongly agree as compared to those who strongly disagree. Those who disagree poll at 12 percentage points above those who agree. The analysis of this data infers that a greater number of respondents claim to believe that the role of the pastor is not superior to the role of the laity.

When the data is examined using the line graph in figure 15, it clearly shows a higher peak percentage of those who disagree with the statement. This peak reveals that there is a momentum in favor of those who understand that the role of the pastor in mission and ministry is no more sacred than that of the laity.

The information provided by this chart shows, however, that there is still work to be done in completing the process of transitioning the church into a missional community. Some 41 percent of the respondents still believe that the role of the pastor in ministry is more sacred than that of the laity. This is an indication of the resistance that

must still be addressed. This analysis would suggest that more time must be spent clarifying the role of the pastor in ministry from the Scriptures.

The graph also depicts the fact that strong sentiments exist on both sides of the issue. The percentage of those unsure is very small. The number of those who strongly disagree with the statement is 22 percent. This number is balanced by an equal 22 percent of those who strongly agree with the statement. This could result in conflict between these two groups who hold strong diametrically opposite views.

The data for statement 8 when combined with statement 7 supports the previous evaluation that there is still work to be done. This work will need to be focused on reducing the resistance. This can be achieved by continuing the process of educating the church about the role of the clergy and laity. This process will also help to clarify misunderstandings that may exist among the membership.

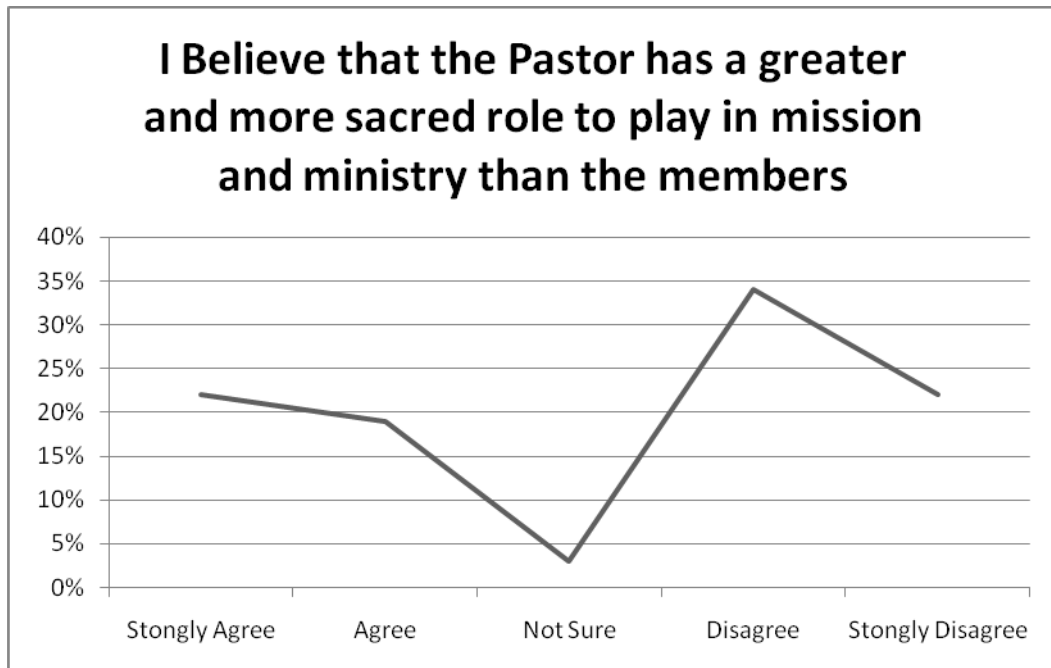


Figure 15. Comparing the pastor's role to the laity's role.

The demographics reveal that the highest percentage of respondents taking the survey have been in the church for over a decade. These respondents reflect the demographics of the church, of older members, traditional and conservative in their view of the role of the pastor. The data is likely reflecting resistance and reluctance on the part of these members to change their understanding of the role of the laity and clergy in ministry.

Figure 16 shows that a high 60 percent of the respondents claim to believe that the ministry of the pastor is more important than that of the laity. This is a more specific statement on the role of the pastor in a particular ministry. The response is a complete reversal of the belief expressed in the previous statement from figure 15. The response to the statement from figure 15 says that 56 percent of the respondents do not see the pastor in a greater and more sacred ministry role than the laity.

The reversal of beliefs expressed in these two questions suggests that while the members claim to believe the teachings of the Scriptures on this doctrine, they are failing to interpret its significance in everyday ministry. The evaluation of this data supports the conclusion drawn before that the transformation process has not yet solidified in the church. The research data signifies that the traditional understanding of the role of the pastor as the doer of ministry is deeply embedded. This understanding will require that the transformation process be maintained over an extended period in order to change the culture of the church.

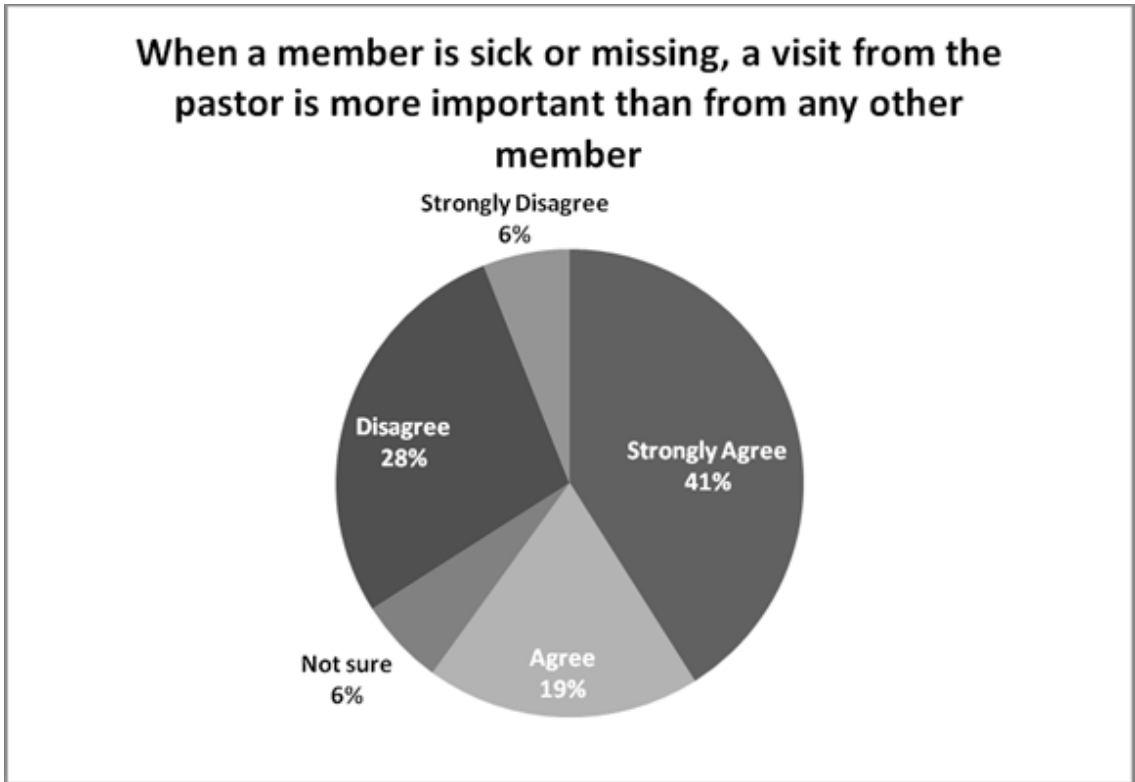


Figure 16. Pastor's visit is more important than visit of other members.

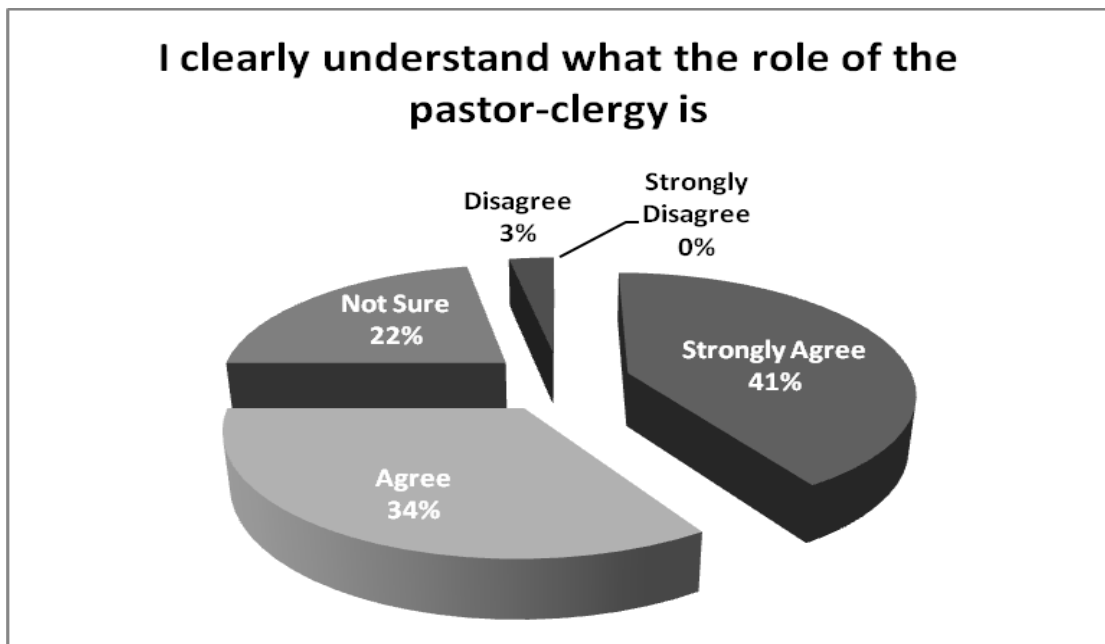


Figure 17. Understanding the pastor's role.

There is obvious dissonance between the response to the two previous statements and statement 9 in figure 17. A high 75 percent of the respondents claim that they understand the role of the pastor/clergy. The previous responses from figure 16 and figure 15 do not support this strong claim. The analysis of the data from figure 15 is not as strong in supporting the biblical role of the pastor. As previously noted, the data from figure 16 is a complete reversal of the biblical understanding of the role of the pastor.

The sermon series and the seminar series as described in the implementation chapter identified the ministry role and the relationship between the clergy and the laity. This was scripturally founded based on Ephesians chapter four. The responses I received during the seminar were generally very positive. The dialogue that occurred on this point during the seminar series revealed that many of the older members were reluctant to embrace any other model of ministry relationship that appeared to lessen their traditional understanding of the ministry of the pastor as above the ministry of the members.

In order to clarify this confusion, more effort would be needed to teach and consistently model the ministry role of the pastor to the church. Through dialogue and interaction, it was determined that the older members were having difficulty accepting the pastor in a ministry role that was different to what they had traditionally experienced. They were, however, open to dialogue about this and recognized the biblical context of what is taught in Eph 4. This should be viewed as a positive response, meaning that they are open to more scriptural teaching and will, in time, whole heartedly embrace this teaching.

Conclusion

Transforming the Devonshire Seventh-day Adventist church into a missional

community was necessary if the church was to avoid certain death. The general belief among some church growth specialists is that it is natural for churches to decline, then die.² This project has challenged that assumption based on the understanding that, like the body of Christ, the church is a spiritual organism. Therefore, God, as the Life giver, is able to restore the church back to health and life.

Successfully designing and carrying out this project required the implementation of a number of elements crucial to bringing about the necessary change. All these elements were spiritually centered. Leading the church into the experience of spiritual formation was done in harmony with the all the elements implemented in the transformation process. This was an intentional approach that was intended to position the process of renewal in a spiritual foundation.

Effective communication is vital to the process of church transformation. Communication must follow formal and informal channels. It is through the creative redundancy of communicating to the church that the vision and urgency for change will be understood. It is important not to take for granted the fact that the congregation understands the process or even the urgency or need for change. It was through clear and consistent communication based on biblical principles that a momentum for change was created and maintained at the Devonshire Seventh-day Adventist Church.

In order for the transformation process to begin at the Devonshire Seventh-day Adventist Church, a vision of a preferred future had to be communicated. This was done at the church in harmony with a challenge to renew the church's mission based on

²Robert D. Dale, *Cultivating Perennial Churches: Your Guide to Long-Term Growth* (St Louis, MO: Chalice Press, 2008), 1.

Christ's imperative in the Great Commission. The church began to grasp the vision and was therefore able to embrace the theme of "Every member a minister".

The transformation process was three dimensional. The changes influenced the church spiritually, culturally, and structurally: (1) The spiritual transformation was guided by the process of spiritual formation. This laid the groundwork for the following changes: (2) The cultural change involved changing a traditional mind set. This was done through the presentation of the sermon series and the seminar series. Once this cultural change began, it then became possible to bring about the needed structural changes; (3) The traditional nominating structure for church ministry volunteers was changed. A ministry placement process was established. This was done carefully and with sensitivity to the Devonshire Church's history context and norms.

The successful implementation of this structural change at Devonshire was dependent on the successful presentation and implementation of all the elements in the transformation process. The more time and energy invested in carefully laying a solid foundation of the initial elements, the less resistance that will be experienced at this important stage. The Devonshire Church was able to embrace this structural change without implosion due to the effort invested to build a solid foundation of the essential transformational elements bound together by the experience of spiritual formation.

Recommendations for Improving the Process

Analysis of the data generated from the evaluation survey recognized that the transformation project implemented at the Devonshire Church could have been improved. Two major points were identified that need to be addressed to improve the project's success.

1. The data analysis identified a high degree of acceptance of the corporate mission and ministry outreach of the church. The personal conviction for embracing mission and ministry as an individual experience reflected a much lower level of acceptance.

2. The respondents expressed strong understanding and support for the role of the pastor and his or her relationship with the laity. The data, however, determined that this strong support and understanding is questionable. A significant percentage reveal an understanding of the pastoral role not in harmony with the scriptural principles taught.

The transformation process occurring at the Devonshire Church could have been improved by implementing the following elements in the project. Adding these elements would help to establish the permanence of transformation taking place.

The development of a local lay ministry training school for equipping the members for ministry. This training school could provide training in leadership, sermon preparation and preaching, witnessing, etc. This training could be coordinated with the spiritual gifts seminar and the ministry placement process. Consistent and organized lay ministry training would allow the members to be more confident in personally embracing ministry.

The seminar series on mission and ministry was essential to preparing the Devonshire Church for structural changes as well as establishing the role relationship between the clergy and laity. The series allowed the members to gain a biblical understanding of the pastor's role and relationship with the members. Gaining the understanding that every member is a minister prepared the church to be missional in outlook.

The seminar series was so important to the transformation process that more effort should have been invested in involving a greater number of members. This could have been done by presenting the seminar series at a time that was more convenient for the greatest number of members to be involved. The series could easily have been condensed into a month of presentations using the Sabbaths school period for one seminar followed by the worship service for another seminar.

General Recommendations

Church growth principles are sometimes packaged in the context of organization growth and development. Secular principles and terminologies are sometimes used to describe church growth. This means that church growth and renewal are often approached as secular tasks, focused on accomplishing a predetermined check list.

This approach has certain benefits. The main ones are that it is organized and structured. There is, however, one major weakness. This is the failure to realize that the church is not a secular organization but a living spiritual organism. McIntosh describes the church as a life-giving spiritual body and an expression of Christ's living body.³

The following recommendations are pertinent to maintaining church growth and renewal as a spiritual experience. They will allow the process of change to be dependent on the divine design. The human context will become secondary to the spiritual work involved in personal and corporate renewal.

Recognize that the church is a spiritual entity. The church's growth and renewal must be approached as a spiritual process. Leading the church through spiritual formation

³McIntosh, 32, 33.

allows for spiritual renewal. The church's spiritual renewal occurs while the church is experiencing numerical growth and renewal. Spiritual formation also allows for church growth to be done for the glory of God and not for self or institutional glorification.

It is important to spend time praying and thinking through the growth and renewal process. The initiation of the process should not be rushed. Careful research should be done before the project begins. This will involve researching the history and culture of the church. During this period, notes should be carefully made of any discoveries for further study and reflection. The time spent in spiritual and physical preparation will ensure that the right approach and the proper foundation are laid for the project.

The church growth or renewal specialist or pastor must clearly and intentionally communicate. Change creates uncertainty and uncertainty creates stress. Dunavant notes that resistance is the byproduct of change. The change agent and leader must learn to overcome resistance.⁴ This means that the person leading the process must recognize himself or herself as a change agent and communicate to reduce uncertainty.

This communication must be approached not as a monologue but as a dialogue. It is important to have the input of the church members and other relevant stake-holders. Communication must also be creative and redundant. Redundancy gives recognition to the fact that people adapt to change at different pace.

The person leading the project must recognize that church growth and renewal is

⁴Dunavant, ii.

a journey and not a destination. The church and the leader must, therefore, be prepared for unexpected circumstances and delays. This is where a vision becomes a useful means for getting the church to maintain the motivation for the future it desires to experience. This understanding will also mean that various elements of the change project may have to be adjusted and repeated as the church continues the journey to growth and renewal.

APPENDIX 1

Determining DCL Core Values

Indicate your choice for what you believe to be the top 5 core values for the church.

Rank them from 1-5 with # 1 as your top choice and # 5 as your minor choice

- ___ We value bringing lost people to Jesus Christ.
- ___ We value reaching lost people outside our community.
- ___ We value knowing the truth.
- ___ We value tradition.
- ___ We value dynamic worship services.
- ___ We value spiritual growth via small- group involvements
- ___ We value ministering to others through our spiritual gifts.
- ___ We value discipling existing Christian.
- ___ We value loving community and fellowship.
- ___ We value good financial stewardship.
- ___ We value teaching
- ___ We value creativity.
- ___ We value excellence.
- ___ We value a community of love, acceptance, forgiveness and friendship.
- ___ We value sound doctrine.
- ___ We value the family unit.
- ___ We value children and youth.

"FROM CONVERSION TO PASSION" DISCIPLESHIP SEMINAR

*LEARN TO ENJOY
READING, STUDYING,
AND MEDITATING ON
GOD'S WORD.

*BECOME AN AGENT OF
BLESSING IN THE COMMUNITY
OF BELIEVERS



*SESSIONS ON HOW TO
PRACTICALLY KNOW GOD

*LEARN HOW TO
SHARE THE
GOSPEL
EFFECTIVELY
WITH OTHERS

DR. GANOUNE DIOP

Professor of Religion at Oakwood College, Huntsville, Al.

A WAY OUT OF NO WAY: God's involvement in our lives
TAKING CHRIST'S COMMISSION SERIOUSLY: When preaching's not enough, what's missing?
THE MEANING OF A NAME: The covenant of discipleship
WHY FOLLOW JESUS? A quest for a worthy leader
JESUS; the model for discipleship and disciple maker
A BIBLICAL MANUAL DISCIPLESHIP: Stepping beyond the basics
DISCIPLESHIP AND CHRISTIAN IDENTITY: Lessons from the sanctuary
FOLLOWING THE VICTORIOUS LAMB ALL THE WAY

DEVONSHIRE SDA CHURCH, Roberts Avenue
February 11-18, 2006 - Nightly at 7:30 p.m.
Sabbath, Feb. 11th & Feb. 18th at 11:00 a.m.

APPENDIX 3
SERMON SERIES

To Seek & to Save the Lost

Luke 15:1

Then drew near unto him all the **publicans and sinners** for to hear him.

Luke 15:2

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

The in crowd the Pharisees and scribes did not understand what Jesus' mission was about. That's why they criticized.

When a church gets serious about bringing the lost to Jesus Christ, the devil will use those who do not understand the mission of Jesus for the Church to stir up criticism. But if lost people matter to God then lost people must matter to the church.

In Luke 15 Jesus tells stories of the Lost.

The one lost sheep out of a hundred – Leave them.

They may grumble & complain – but you leave them.

Your concern is now for that one lost sheep

Goes after the lost until he finds it – Doesn't stop until he finds the lost.

When he finds it, he doesn't scold it – he rejoices, calls the neighbors & rejoices!!!

Sheep was lost & knew it was lost but couldn't find its way home.

The one lost coin out of ten – He loses a tithe.

The tithe belongs to God so you've got to bring back God's tithe.

Can't allow God's tithe to be lost.

Light a lamp: Lamp is the word of God.

Sweep the house: Clean out the mess for the coin was lost in the house.

Search diligently: Don't give up

Calls friends and neighbors and Rejoice!!!

Coin was lost but didn't know it was lost

The one lost son out of two

The lost son deliberately got lost but when the Holy Spirit spoke to him in his lostness, he repentantly made his way back home.

The father had his door open. In fact, everyday the father was looking out for his lost son. So that when the son came back home the father called for a party. He couldn't stop rejoicing.

The father didn't scold the son after all he had returned

The other son was not so gracious. He didn't understand the mission of the father. He was home in the house but lost. Lost because he didn't understand that the mission of the father is to seek and to save the lost. This son was like the Pharisees who were critical of Jesus for searching for and welcoming the lost. He could understand that if he were the lost son the father would search for him just the same.

Notice 3 kinds of lost people

- ❖ Lost sheep – couldn't find way back home
- ❖ Lost coin – Still in the house so didn't even know he was lost
- ❖ Lost son – knew he was lost and made his way back home

That's why we should be searching, welcoming and rejoicing.

Luke 19 Zacchaeus was one lost Publican.

He was a reflection of the lost sheep knew he was lost and wanted to find his way back home.

V.3 wanted to see Jesus but he was short. Therefore, because he was short (short of the glory of God) he could find his way back home to Jesus.

He was like the lost coin lost in the house. As a Jew, he was of the household of Israel. But lost because of all the prejudice that existed in the house.

V. 4 He was like the lost son knew he was lost so he put himself in a place where Jesus could see him. Like the prodigal he ran back home

V.5 –V.10 The Pharisees criticized but Jesus shared with them his mission and core value.

“For the Son of Man came to seek and to save that which was lost”

This is the mission of God, This is the mission of Jesus, and this is the mission of the Church.

I am glad that this is Jesus' mission

For once, I was lost but now I'm found.

Thank you Jesus!!!

Ordained For Service

“Talk to you from my heart to yours.”

How do you build a community?

Ideal community is one where everybody is contributing physically and materially to the need and development of the community.

This is not a community where some do all the work and the others feed off the work of the few.

Illustration: Lucky and the Giant.

Some cannot be sitting down enjoying the fruit of the spoil while others make all the sacrifices and contributions.

A true community is one where everybody, has a stake in it, where everybody is committed to its progress and growth.

1. God to Gideon
 - a. The Call – Judges 6: 11,12
 - b. From Hiding
 - c. God’s vision of what Gideon would be.

2. Gideon to God
 - a. Excuses – Judges 6: 13-15
 - b. Defeatist Mentality
 - c. Afraid
 - d. Excuses – need more resources
 - e. The fleece of doubt and fear

3. God’s Response
 - a. A Promise – Judges 6: 16
 - b. God’s presence guarantees victory

4. Action Plan
 - a. God’s plan calls for faith and conviction
 - b. A call to arms
 - c. The size of God’s army
 - i. 32,000 vs 120,000
 - ii. Flee before the war begins – Judges 7: 2, 3
 - iii. The careless, the casual and the carefree
 - iv. 300 with Christ, the word and a sermon

5. The Victory
 - a. Lev. 26: 8 and Judges 7: 16- 23
 - b. Call on God in faith
 - i. Demons tremble
 - ii. Enemies flee
 - c. Victory for the cause of God.

6. Appeal- Come be heaven’s marine

From Church
as Membership
to the Church
as Community

From the Adventist
Church to the

Adventist
Community Church
The mystery of
the Gospel is
that we have
all become
participants in

the ministry of Christ

**The church must
find its strength,
resources, vision
and purpose in its
service to God and
its willingness to be
a part of God's**

**working out His
will in this world**

**Every
Member is a
Minister
No matter who
you are, God**

**has a purpose of
great
significance for
your life**

APPENDIX 5
SEMINAR SERIES

Handout-Role of the Member

Slide 1



Over the next 4 presentations we will be examining what to some people may be revolutionary. What are the biblical roles of the member and the pastor. What is the biblical description of the relationship between the member and the pastor.

Slide 2



Slide 3



We often reflect on the dynamism of the start and early growth year of the Adventist church and our pioneers. What I will be describing in these next 2 seminars was the practice followed in the early SDA church and resulted in the tremendous growth.

Slide 4

Two things necessary for reigniting the fire today

- Desire
 - *Pray for God to give you a passion for reaching lost people & receive the outpouring of the Holy Spirit.*
- Action
 - *Prepare yourself for the Holy Spirit to use you to lead lost people to Christ*

Slide 5

HOW IS THE CHURCH DOING?

The typical church member will die without leading a single person to Jesus Christ.

The majority of Believers do not have in mind a specific person that they want to be saved that they are praying for.

George Barna "Revolution" p. 32

Slide 6

HOW IS THE CHURCH DOING?

Most church members believe that outreach evangelism is not their responsibility.

Only 9% believe all Christians are responsible for sharing their faith

George Barna "Revolution" p.32

Slide 7

WHY DOES THE CHURCH EXIST?

The Church exists to serve the world and not itself

The great commission – Go into all the world; not all the church or all the pews.

Self Perpetuation is not the goal of the church For the church to make an impact on the community it must be relevant and authentic. Is your church serving the community or serving itself.

Slide 8



Churches are often like private & exclusive members club. Ownerships are allotted to the pews. Many believe they are protecting doctrinal purity but are instead protecting Adventist traditions.

Slide 9

Self Perpetuating Churches

Exist to pay the bills and fill the pews.

Play religious games

Ministry programs bearing no fruit.

Ministry leader casting personal visions rather than God's vision & seek popularity rather than proclamation of truth

People playing politic rather than praying for spiritual power

Religious games – worship services that drone on without the power or presence of God. Resistance to getting new members into ministry, or regular attendees into ministry. Baby blessing traditions Churches locked up except for twice per week --- (Return On Investment) Is the church a club for saints?-- Is God just interested in the comparative few people we have in the church and not the multiplied thousands and millions in your community?

Slide 10

**What do we mean by
“Cultural Adventism”?**

Describe the Adventist lifestyle.

- Healthful living
- Sabbath keeping
- Value Christian education
- Middle class values

❖ All this means nothing if we have no concern for mission.

We then develop our own traditions around these values.

Jesus warns “In vain do they worship me teaching for doctrines the commandments of men”

Slide 11

What is not God’s plan for the SDA Church?

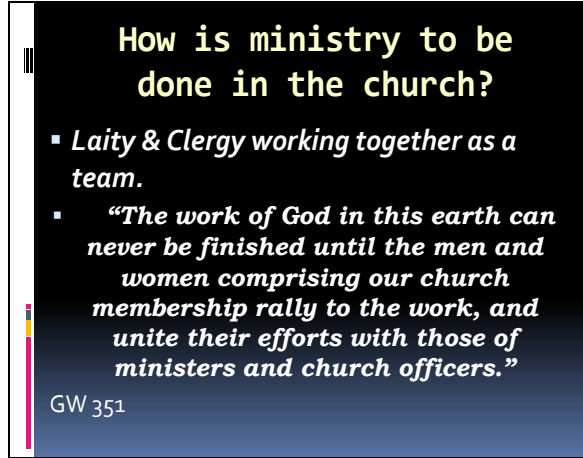
1. Uninvolved laity
2. Hiring pastors to do the work of ministry while the laity pay, attend and observe.
3. Church becoming like a spectator sport
4. Laity become lukewarm observers

Slide 12

What is the danger of spectator Christianity?

- Spectator Christians become critical, sterile, and unproductive.
- It observes and criticizes but never become involved in the life of Christ.

Slide 13

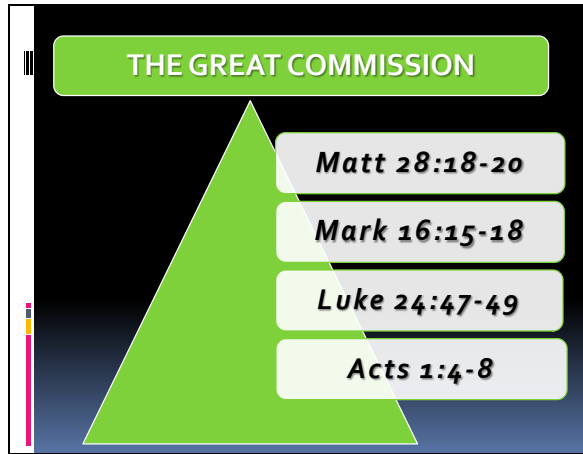
A slide with a black background and a blue gradient at the bottom. It features a title in yellow text and two bullet points in white text. A small 'GW 351' logo is in the bottom left corner.

How is ministry to be done in the church?

- *Laity & Clergy working together as a team.*
- *"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."*

GW 351

Slide 14

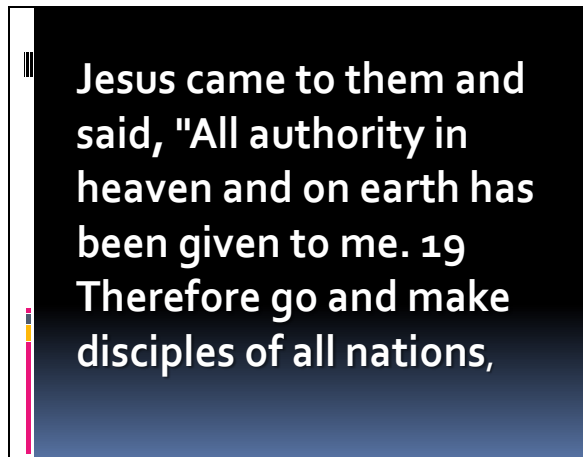
A slide with a black background and a blue gradient at the bottom. It features a green pyramid shape on the left. To the right of the pyramid are four white boxes containing Bible verses. A title box is at the top.

THE GREAT COMMISSION

- Matt 28:18-20*
- Mark 16:15-18*
- Luke 24:47-49*
- Acts 1:4-8*

The great commission determines and describes why God called the church into existence. Repeated in different words in 3 of the gospels and Acts.

Slide 15

A slide with a black background and a blue gradient at the bottom. It features a single line of white text.

Jesus came to them and said, "All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations,

Slide 16

baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

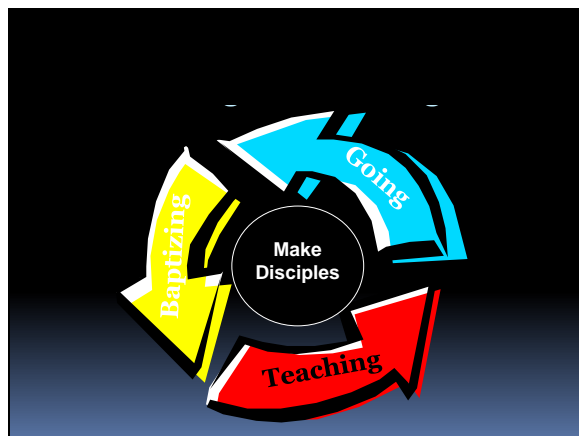
Slide 17

THE GREAT COMMISSION

- According to Matthew how are we to go?
 - ***Go in the power of God.***
 - ***This is an imperative not an option***

The power of God is all encompassing. The great commission stands as the Magna Carta of the Christian Church. It is its reason for existence. A church is not a church if its marching order is not the great commission. So important that God sends all the resources of heaven

Slide 18



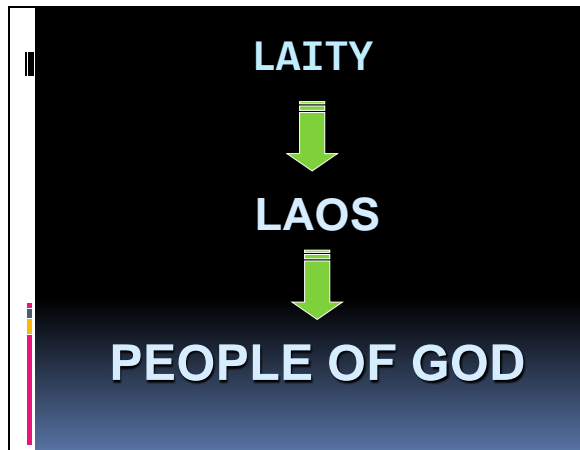
Slide 19



Slide 20



Slide 21



Slide 22

1 Peter 2:9
But you are a chosen
people, a royal
priesthood, a holy nation,
a people (**laos**)
belonging to God,
NIV

This is addressed to all
the people of God.

Slide 23

WHAT IS MEANT BY THE
TERM?
"EVERY MEMBER A
MINISTER"
↓
"The Priesthood of
all Believers"

Slide 24

Priesthood of All Believers
What two tasks did the OT
priest perform for the people?
1. They served as intermediaries
– as go between
2. They performed ministry in
the sanctuary for the people

Slide 25

Old Testament Priesthood

1. Adam & Eve in face to face communion with God was the ideal.
2. Sin broke the direct, face to face relationship between man and God.
3. Man now needed a go-between.
4. The Aaronic priesthood fulfilled this function in the sanctuary system.

Description of the OT priesthood

Slide 26

How was this ideal communion to be restored?

- Calvary ended the OT priesthood and restored the ideal of the priesthood of all believers

Slide 27

Priesthood of All Believers

- Rev 1:5-6
- To Him who loved us and washed us from our sins in His own blood, and has made us kings and **priests** to His God and Father, to Him be glory and dominion forever and ever. Amen.

NKJV

Slide 28

Priesthood of All Believers

- Rev 5:9-10
- they sang a new song, saying:
"You are worthy to take the scroll,
And to open its seals; For You were
slain, And have redeemed us to
God by Your blood. Out of every
tribe and tongue and people and
nation, And have made us kings
and **priests** to our God;
- NKJV

Slide 29

Priesthood of All Believers

- 1 Peter 2:5
- You also, as living stones, are
being built up a spiritual
house, a holy **priesthood**, to
offer up spiritual sacrifices
acceptable to God through
Jesus Christ.
- NKJV

Slide 30

Priesthood of All Believers

- 1 Peter 2:9 NKJV
- **But you are a chosen
generation, a royal
priesthood, a holy nation,
His own special people, that
you may proclaim the
praises of Him who called
you out of darkness into His
marvelous light;**

Slide 31

Priesthood of All Believers

Seventh-day Adventists have always believed in the priesthood of all believers.

This doctrine is a heritage of the protestant reformation.

This slide features a black background with two light green rounded rectangular callouts. The top callout contains the text "Seventh-day Adventists have always believed in the priesthood of all believers." and the bottom callout contains "This doctrine is a heritage of the protestant reformation." The title "Priesthood of All Believers" is underlined and positioned at the top.

Slide 32

Full Implications of the Priesthood of all Believers

Basic implication- Every believer has direct access to the Father through Jesus Christ. (Only one mediator- 1Tim. 2:5)

2nd implication- The priest performed ministry for the people

This slide has a black background with two light green rounded rectangular callouts. The top callout contains the text "Basic implication- Every believer has direct access to the Father through Jesus Christ. (Only one mediator- 1Tim. 2:5)" and the bottom callout contains "2nd implication- The priest performed ministry for the people". The title "Full Implications of the Priesthood of all Believers" is centered at the top.

Slide 33

PRIESTHOOD OF ALL BELIEVERS

If every Believer is a priest, then every Christian believer is a minister and therefore has a ministry to perform.

This slide has a black background with white text. The title "PRIESTHOOD OF ALL BELIEVERS" is underlined and positioned at the top. Below it is the text "If every Believer is a priest, then every Christian believer is a minister and therefore has a ministry to perform."

The prayer of the pastor rises no higher and goes no faster than the prayer of any believer.

Slide 34



Every member belongs to the laos, even the General Conference president, Union & Conference presidents

Slide 35

“Ministry is not only the right and privilege of every New Testament believer, it is also the natural result of being a Christian”

Slide 36

**EVERY MEMBER IS
A MINISTER**

Slide 37

All minister are also laity?

- Ministers are also a part of the people of God.
- Ministry has been committed to all the people of God and must never become the domain of the privileged few whom we call clergy.
- All Christians are ministers

All ministers/pastors are laity and all laity are ministers

Slide 38

PRIESTHOOD OF ALL BELIEVERS

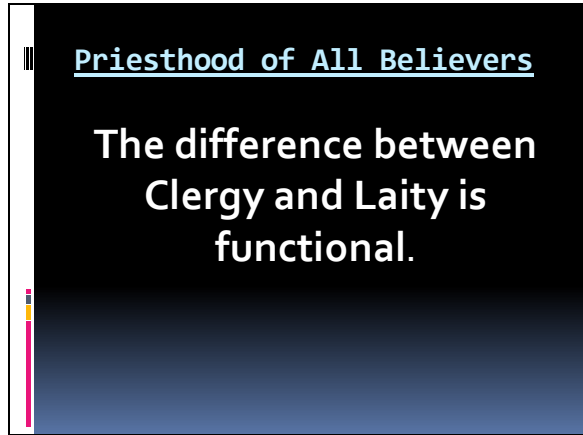
All believers have a ministry and all must discover their ministry or be regarded as unfaithful Christians.

Slide 39

Priesthood of All Believers

The early church recognized that every member had a special spiritual gift or a combination of gifts for ministry in the church. Every believer was important and needed.

Slide 40



Priesthood of All Believers

**The difference between
Clergy and Laity is
functional.**

Some pastors will feel threatened:

Some people may ask does this mean we do not need our pastors anymore.

Next presentation we will examine the role of the pastor

Handout-Role of the Pastor

Slide 1

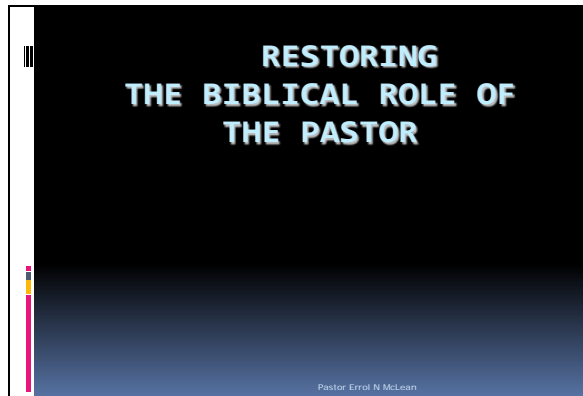


Slide 2



To experience a genuine renewal the church must not only restore the biblical role of the laity but also restore the biblical role of the pastor.

Slide 3



What is your understanding of the role of the Pastor?

Slide 4

What is a Minister?
Definition by James D Smart

- He is an evangelist
- He is a preacher
- He is a religious administrator
- He is a social reformer
- He is a director of worthwhile enterprises for the community
- He is a species of amateur psychiatrist

Pastor Errol N McLean

Slide 5

What is a Minister?
Definition by James D Smart

- He is an educator
- He is an interpreter of life
- He is the voice of the community's conscience.
- Custodian of the values of democratic civilization
- A man of superior wisdom & virtue showing men & women how to live

Pastor Errol N McLean

Slide 6

The Biblical Role of the Pastor

- A Pastor's Comment:-- Children & Youth ministry in the church is not a baby sitting service
- A church more concerned with providing pastoral care for members has become a baby sitting service rather than a Great Commission, mission focused body.

Pastor Errol N McLean

Pastoral care that is a baby sitting service. Visit all the sick, Pray for all wayward children, repair all broken marriages, do all the bible studies to members
Members don't need to visit the sick, pray for their wayward children, repair their marriage, or even study their bibles. The pastor is expected to do all this for them.

Slide 7

Is the Pastor/Clergy role like that of the Old Testament Priest?

- The word Priest is commonly but mistakenly used to describe the role of the clergy.
- Old Testament Priests performed ministry for the people.
- The New Testament however never uses the word "Priest" to describe the New Testament clergy.
- The New Testament calls every believer a priest.
- There is no special class of clergy in the New Testament having greater access to God above that of all believers.

Pastor Errol N McLean

Slide 8

THE BIBLICAL ROLE OF THE PASTOR

The development of an elitist class for the clergy functioning as Priests was fully developed under the Roman church and the papacy.

Pastor Errol N McLean

The clerical priesthood of the papacy, placed the priest in the place of God.

Slide 9

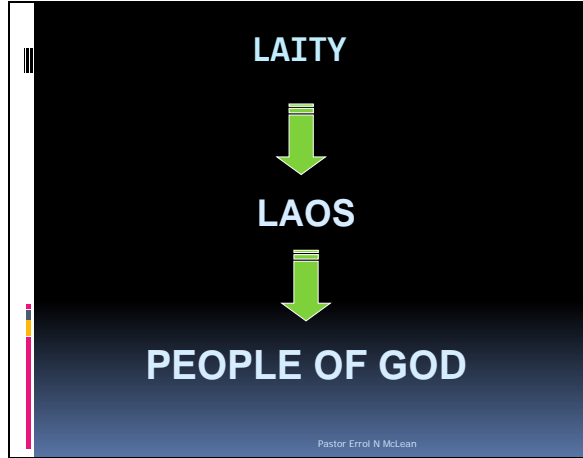
The Biblical Role of the Pastor

- None of the terms used for church leadership in the New Testament denotes ministry as the sole prerogative of the Clergy.
- The term Pastor/Teacher is used once in Eph. 4:11-13. But not in terms of a shepherd hovering over sheep.
- The term "Clergy" is not in the bible

Pastor Errol N McLean

The term pastor/teacher is not used in this text to describe a wet nurse or a baby sitting service.

Slide 10



Slide 11

Every pastor/minister is a member of the laos
 Every pastor is a part of the people of God.
 The separateness of clergy and laity is unknown in scripture.

Slide 12

Since every member is a minister and every pastor is a minister. Then the difference between the pastor and member is one of function.
 It is not a difference of hierarchy or status or privilege.
 The church is not owned by the clergy.

Slide 13

What is the major function of the Pastor/Minister? - Is it?

- ❖ PREACHING ?
- ❖ TEACHING?
- ❖ COUNSELLING?
- ❖ VISITING?
- ❖ MANAGING?

Pastor Errol N McLean

What is the major function of the Pastor -- Show of hands
Preaching? When preaching becomes the main function of the pastor then worship becomes the main goal of the church.
Is anything wrong with that. When worship becomes the main function of the church then the church becomes a navel gazer And forgets Why God brought it into existence in the first place. - (What does the great commission say)
What about doing weddings, baptisms & funerals?
What about visiting the sick?
I am not going to tell you, I am going to let the scriptures do that.

Slide 14

The Pastor's Job

Eph 4:11-16

- 11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 **for the equipping of the saints for the work of ministry**, for the edifying of the body of Christ, 13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

Pastor Errol N McLean

Slide 15

Other Translations

Eph 4:12 RSV "...to equip the saints for the work of ministry,"

Eph 4:12 TLB "...It is that God's people will be equipped to do better work for him."

Eph 4:12 NIV "...to prepare God's people for works of service,

Pastor Errol N McLean

Slide 16

Role of the Pastor

To perfect (prepare, equip) the saints for the work of ministry.

The Pastor is therefore a trainer of ministers!!!

Pastor Errol N McLean

The role & function of the pastor is to prepare the people of God for ministry.

Slide 17

Pastor's Job

The job of the pastor is to prepare God's people to do the work of ministry.

It is not the job of the pastor to be the only soul winner in the church.

Pastor Errol N McLean

Slide 18

Test for the Church vol. 7, p. 20

- **Let the minister set the members at work. They will need to be taught how to labor successfully. Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received.**

Pastor Errol N McLean

Slide 19

Test for the Church vol.7,p.21

- **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.**

Pastor Errol N McLean

Slide 20

Gospel Workers, p. 196.

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

Pastor Errol N McLean

Slide 21

A presentation slide with a dark blue gradient background. The text is centered and reads: "HOW TO CREATE A SPIRITUALLY STRONG CHURCH" in all caps. Below it, "The pastor taking over the ministry function of the church?" is followed by "or" and "The pastor spending most of his time training and equipping the members?". At the bottom, in small text, it says "Pastor Errol N McLean".

HOW TO CREATE A SPIRITUALLY STRONG CHURCH

The pastor taking over the ministry function of the church?

or

The pastor spending most of his time training and equipping the members?

Pastor Errol N McLean

(Develops on next slide)

Slide 22

A presentation slide with a dark blue gradient background. The text is centered and reads: "Why should the pastor not do the whole work of ministry?" followed by "This is the job of the church". At the bottom, in small text, it says "Pastor Errol N McLean".

Why should the pastor not do the whole work of ministry?

This is the job of the church

Pastor Errol N McLean

When the pastor does the ministry work of the whole church what happens to the rest of the church

They become spectator Christians – Monday morning quarterbacks.

This is revolutionary – My job is not to visit the sick. That is our Job together as a church.

Difference between the pastor visiting the sick and the other members visiting the sick.

Tel # of long term and shut in sick published in bulletin

Slide 23

What is the Danger of Spectator Christianity?

- **Spectator Christians become critical, sterile, and unproductive.**
- **It observes and criticizes but never become involved in the life of Christ.**

Pastor Errol N McLean

The pastor ends up becoming a firefighter. Running from one fire to the next. Then the church loses its sense of purpose and mission.

Slide 24

Testimonies for the Church, vol. 7, p. 18.

God has not given His ministers the work of setting the churches right. No sooner is this work done, apparently, than it has to be done over again. Church members that are thus looked after and labored for become religious weaklings.

Pastor Errol N McLean

Outreach Vs. In-reach
The best in-reach is outreach
Outreach is the process of discipleship.

Slide 25

Testimonies for the Chrch, vol.7, p.18.

It weakens those who know the truth for our ministers to expend on them the time and talent that should be given to the unconverted. In many of our churches in the cities the minister preaches Sabbath after Sabbath, and Sabbath after Sabbath the church members come to the house of God with no words to tell of blessings received because of blessings imparted.

Pastor Errol N McLean

The more inreach and the less outreach done the weaker the church becomes.
The more the pastor spends time feeding the flock instead of equipping the flock to feed themselves and others the weaker the church becomes.

Slide 26

**Testimonies for the Church,
vol.7, p.19**

They have not worked during the week to carry out the instruction given them on the Sabbath.

So long as church members make no effort to give to others the help given them, great spiritual feebleness must result. The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers.

Pastor Errol N McLean

Slide 27

**Testimonies for the Church,
vol. 7, p. 19.**

Let them learn to work as Christ worked. Let them join His army of workers and do faithful service for Him.

There are times when it is fitting for our ministers to give on the Sabbath, in our churches, short discourses, full of the life and love of Christ. But the church members are not to expect a sermon every Sabbath.

Pastor Errol N McLean

Not to expect a sermon every Sabbath – Truly revolutionary

For many people the Sabbath worship service with the sermon at the core is the center of the spiritual week

Come to church just in time for the sermon, just in time for a high.

Sermon junkies.

This appeals to the preaching ego of the pastor

But the danger of sermonizing to junkies is that week after week they require more to receive the same high.

Slide 28

Acts 6:1-4

- What was the complaint?
- What was the expectation of the church?
- How did the apostles respond?
- Why?

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Slide 29

▪ Acts 6:1-4

Now in those days, when the number of the disciples was multiplying, there arose a murmuring against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables."

Pastor Errol N McLean

Slide 30

▪ Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word."

Pastor Errol N McLean

Slide 31

What was the complaint?

- The widows were neglected.

What was the expectation of the church?

- That the Apostles would minister to the widows

How did the apostles respond?

- Organize for the disciples/followers to do this ministry

Why?

- They continue in ministry of the word and prayer

Pastor Errol N McLean

Slide 32

Training not Nurture

"The best remedy for Laodicea is for pastors to train members and then put them into meaningful ministry in harmony with their spiritual gifts" p. 52.

- **THE ROLE OF THE PASTOR IS THAT OF A TRAINER/EQUIPPER!!**

Pastor Errol N McLean

Next Slide:----- EGW suggests that pastors who do not equip the believers for ministry should be fired

Slide 33

Gospel Workers p.197, 198.

- **"In some respects the pastor occupies a position similar to that of the foreman of a gang of laboring men or the captain of a ship's crew. They are expected to see that the men over whom they are set, do the work assigned to them correctly and promptly, and only in case of emergency are they to execute in detail.**

Pastor Errol N McLean

Slide 34

"The owner of a large mill once found his superintendent in a wheel-pit, making some simple repairs, while a half-dozen workmen in that line were standing by, idly looking on. The proprietor, after learning the facts, so as to be sure that no injustice was done, called the foreman to his office and handed him his discharge with full pay.

Pastor Errol N McLean

Slide 35

▪ In surprise the foreman asked for an explanation. It was given in these words: 'I employed you to keep six men at work. I found the six idle, and you doing the work of but one. Your work could have been done just as well by any one of the

Slide 36

If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction."

Pastor Errol N McLean

Slide 37

Results

- **Growth**
- **Unity & Maturity**

Pastor Errol N McLean

APPENDIX 6

Revolution in the Church: Mission & Ministry* _____ *Survey & Evaluation

This document is intended to provide feedback on your understanding of the mission and ministry of the church.

Years as DCL member 1-3(), 4-6(), 7-10(), above 10()

I have attended the following number of presentations. 0 (); 1 (); 2 (); 3 (); 4 ()

Check the appropriate box for your answers

5) strongly agree; 4) agree; 3) not sure; 2 disagree; 1) strongly disagree

- | | 5 | 4 | 3 | 2 | 1 |
|--------------------------------------------------------------------------------------------------------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1. My understanding of the mission of the church is very clear | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. I have a strong passion for involvement in ministry. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. It is very important for my church to have a mission statement. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. It is more important for me to have a ministry than that my ministry be in line with the mission of the church. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. I believe that the church must fulfill the gospel commission in order to truly be the church of Christ. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. I know where in the bible the Gospel commission is located. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. I believe that the pastor-clergy has a greater and more sacred role to play in mission and ministry than the members. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. When a member is sick or missing a visit from the pastor is more important than from any other member? | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9. I clearly understand what is the role of the pastor-clergy. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10. I know what my spiritual gifts are. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 11. I have a passion for bring lost people from the community to Jesus Christ. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12. Every Christian must be active in ministry | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

ALL DCL MEMBERS!!!

***“EVERY MEMBER
A MINISTER”***



A SPIRITUAL GIFTS SEMINAR

- *DISCOVER YOUR SPIRITUAL GIFTS!*
- *UPDATE YOUR SPIRITUAL GIFTS!*
- *LEARN HOW TO USE YOUR GIFTS IN MINISTRY!*

WHEN: Sabbath, September 16, 2006

WHERE: DCL FELLOWSHIP HALL

TIME: 9:30 a.m. – 6:00 p.m.

Lunch will be served!

APPENDIX 8

PROGRAM OUTLINE FOR SPIRITUAL GIFTS SEMINAR

SPIRITUAL GIFTS SEMINAR

Sabbath, September, 16, 2006

9:00 a.m. – 6:00 p.m.

Suggested Presenters:

Pastor Sidney Gibbons (I)

Elder Douglas Tucker (II)

Sis. Saudia Bean (III)

Pastor Errol McLean (IV)

9:00 – 9:30	Praise & Worship
9:30 – 10:00	Devotional Word
10:00 – 11:00	Part I - Spiritual Gifts (What are spiritual gifts, and why do we have them?)
11:00 – 1:00	Part II - Spiritual Gifts Evaluation Test
1:00 – 3:00	LUNCH
3:00 – 4:00	Part III - Personal Gifts/Personal Styles (Relating to others & their gifts in ministry)
4:00 – 5:30	Part IV - Your Gift/Your Ministry
5:30 – 6:00	Wrap Up/Closing Prayer

Thursday, September 14th 7:00 p.m.
 Friday, September 15th 5:30 p.m.

SET UP COMMITTEE

Deacons –	Ross Smith Ronald Bean Jr. Troy Douglas Edward Stowe III	Craig Smith Vic Ball Jermaine Burrows (Paul Botelho)	Craig Masters Craig Tucker Michael Smith (Mitchell Trott)
Deaconess –	Cynthia Coddington Muriel Roach	Melzetta McLean Louise Alleyne	Matilda Allen (Patricia Bean)
Personal Min. –	Whillimae Astwood Sharon Stowe Pastor E. McLean	Kevin Santucci (Patricia Bean)	Jerome Grant (Edward Stowe)
Audio –	Mitchell Trott		

LUNCH PREPARATION

Courmet Comm. –	Patricia Bean Laverne Albuoy Jerome Simons	Cheryl Kerr Debra-Lee Robinson (Ronald Bean Jr.)	Paul Botelho Larry Richardson (Edward Stowe III)
MENU:	Seasoned Rice Garden Salad	Mushroom Prime Steaks Assorted Rolls / Drink	Vegetable Medley Apple Custard Pie

SUPPLIES/EQUIPMENT

Presenters -	Flip Chart / Markers Projection Screen	Small Podium Projector	Sound System
Attendees -	Tables (14)	Chairs (140)	Paper / Pencils
Lunch -	Tables (3)	Chafing Sets (6)	Eating Utensils (130)

APPENDIX 10

CONSULTANTS GUIDE

Ministry Description

- Title:** Ministry Placement Committee Member
- Responsibilities:** To work with other committee members to assist church members in identifying possible and appropriate ministries where their gifts can be used. Needs to listen, discern, and serve the individual.
- Have passion for:** Assisting believers make their unique contribution in a meaningful place of service. Helping people become all they can be in Christ.
- Spiritual Gifts:** Wisdom, Discernment, Encouragement, and Knowledge.
- Talents/Skills:** Counseling skills- Listens well, good with first impressions.
Able to speak the truth in love.
- Personal Style:** People oriented, caring.
- Must be familiar with the church. Its history and its mission.
- Length of commitment:** One year with the first three months being very intense.
- Training will be provided.

APPENDIX 11

CONSULTANT'S PREPARATION

PREPARING FOR YOUR CONSULTATION

PERSONAL RESOURCES SURVEY — 1

PERSONAL

Name _____ Connections Session Month/Year ____ / ____
Address _____ Apt# _____
City _____ State/Province _____ Zip/PC _____
Home Phone (____) _____ Work Phone (____) _____
Birth Date _____ Male Female

FAMILY

Marital Status: Single Married
Spouse's name: _____ Birthdate: _____
Children names: _____ M F Birthdate: _____
_____ M F Birthdate: _____
_____ M F Birthdate: _____
_____ M F Birthdate: _____
_____ M F Birthdate: _____

CHURCH

When did you start attending this church? Month/Year: ____ / ____
Are you a member? Yes No
Small Groups: I am in one (Leader's name _____)
 I would like to be in one
 I used to be in one (Leader's name _____)
 Other: _____

CURRENT MINISTRY INVOLVEMENT

Which ministries are you now involved in? None
Ministry _____ Leader _____
Ministry _____ Leader _____
List other ministries or community groups outside the church in which you are involved:
Ministry/Group _____
Ministry/Group _____

PAST MINISTRY INVOLVEMENT

Which ministries have you been involved in in the past? None
Ministry _____ Leader _____
Ministry _____ Leader _____
List other ministries or community groups outside the church in which you have been involved:
Ministry/Group _____
Ministry/Group _____

PREPARING FOR YOUR CONSULTATION

PERSONAL RESOURCES SURVEY — 2

SERVANT PROFILE AND CONSULTATION SUMMARY

Complete Prior To Your Consultation

I have a Passion for:

1. _____
2. _____

My primary Spiritual Gifts are:

1. _____
2. _____
3. _____

Shaded Area To Be Completed
By Consultant

Passion

1. _____
2. _____

Spiritual Gifts

1. _____
2. _____
3. _____

My Personal Style is: People-Oriented/Structured People-Oriented/Unstructured
 Task-Oriented/Structured Task-Oriented/Unstructured

I would describe my spiritual maturity as:

- Seeker New/young believer
 Stable/growing believer Leading/guiding believer

I would describe my current availability as:

- Limited, 1-2 hrs Moderate, 2-4 hrs
 Significant, 4+ hrs Not sure

I would like to know more about the following ministries:

The following ministries were identified as possible places of service:

A. _____ B. _____ C. _____

Consultant: _____ Phone: _____

Consultee: _____ Phone: _____

Comments: _____

SPIRITUAL GIFTS

Keys to Ministry



Spiritual Gifts Seminar
*Devonshire Seventh-day Adventist
Church*

SPIRITUAL GIFTS DEFINITION



Spiritual gifts are special abilities distributed by the Holy Spirit to every believer according to God's design and grace of the Body of Christ

THE MISSION AND VISION OF YOUR SPIRITUAL GIFTS MINISTRY

Welcome to Your Spiritual Gifts Ministry Seminar. Your presence here today is an indication that you are looking for something that will help you fulfill God's will more completely in your life. It is my prayer that the information shared in this seminar will move you closer to that goal.

The title at the top of this page uses two important words in relation to the work of the church -

"mission" and "vision." A mission explains the purpose of something as well as what it wants to accomplish. A vision tells how that mission can be accomplished.

The mission of this seminar is to create a greater awareness of the Biblical teaching of the **"priesthood of all believers."**

In I Peter 2:5 & 9 it says, "Ye also.... are. . . a holy priesthood." "But ye are a ... royal priesthood." In other words, the **"ministry of all believers."** *Every church member has been called to **ministry.*** Jesus says to you and me in John 15:16, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." The book *Christ's Object Lessons*, pp. 326, 327 says, "Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."

The vision of this seminar is that each participant will not only recognize his/her spiritual gifts, but also that the leading of God's Holy Spirit will show how your gifts can be used in the ministry of your church. This vision can be accomplished by:

1. Prayerfully study the materials presented in this seminar.
2. Pray for the leading of the Holy Spirit to show you how your spiritual gifts fit into the ministry of your church.
3. Pray that the Holy Spirit will show you how your gifts can be used to create a needed ministry in your church. .
4. Telling your pastor what your spiritual gifts are, and ask for his suggestions on how you might use your gifts in the ministry of your church.
5. Ask your pastor to consider adopting the Spiritual Gifts Based Ministry concept for your local church which is suggested in this seminar material.

THE HOLY SPIRIT, LATTER RAIN & SPIRITUAL GIFTS

In immediate connection with the scenes of the great day of God, the Lord by the prophet Joel has promised a **special manifestation of His Spirit**. Joel 2:28. This prophecy received a partial fulfillment in the outpouring of the Spirit on the Day of Pentecost; but it will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel. {GC ix)

When the apostles of Christ were to bear His gospel to the world and to record it for all future ages, they were especially **endowed with the enlightenment of the Spirit....** And in this time of peril the followers of Christ are to bear to the world the warning of the Lord's second advent; and a people are to be prepared to stand before Him at His coming, "without spot, and blameless." 2 Peter 3:14. At this time **the special endowment of divine grace and power** is not less needful to the church than in apostolic days. (GC x)

The outpouring of the Spirit in the days of the apostles was the former rain, and glorious was the result. ***But the latter rain will be more abundant.*** --Signs of the Times, Feb. 17, 1914. (Ev 701.3) When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us. --Testimonies, vol. 8, p. 246. 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 laborers 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. --Review and Herald, July 21, 1896. (ChS 253.2)

The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit. All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised. Not until through faith and prayer the disciples had surrendered themselves fully for His working was the outpouring of the Spirit received. Then in a special sense the goods of heaven were committed to the followers of Christ. The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God. 327.1 & 2)

The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. (GC 611, 612)

SPIRIT OF PROPHECY QUOTATIONS ON CHURCH MEMBER MINISTRY

1. "The work of God in the earth can never be finished until men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers." GW 351, 352.
2. "God could have reached His objective in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work . . . we must participate in His labor for their redemption." CS 8.
3. "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own." COL 69.
4. "Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly, the last great harvest would be ripened and Christ would come to gather the precious grain." COL 69.
5. "To everyone work has been allotted and no one can be substituted for another." CS 10.
6. "Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received." 7T 20.
7. "In laboring where there are already some in the faith, the minister should first seek not so much to convert unbelievers, as to train the church members for..." (outreach). GW 196.
8. "The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on ministers. So long as church members make no effort to give others the help given them, great spiritual feebleness must result." 7T 18, 19.
9. "Sermons have been in great demand in our churches. The members have depended upon pulpit declamations instead of on the Holy Spirit. Uncalled for and unused, the spiritual gifts bestowed on them have dwindled into feebleness." ISM 127.
10. "Many who excuse themselves from Christian effort plead their inability for work. But did God make them incapable? No, never. This inability has been produced by their own inactivity and perpetuated by their deliberate choice." COL 365
11. "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one." 9T 189.

YOUR MINISTRY (PARADIGM) STYLE

Some of the following choices may seem to be either both true or false. However, please don't check both or leave any blank. Force yourself to choose **the one sentence which is most accurate**. The statements you choose will help you discover the way you look at your world through your personal paradigm.

1. I have to have neat, orderly surroundings to work in. (A) A___ or B___
I have to have comfortable surroundings to **work** in. (B)
2. Deadlines and schedules make my work easier to do. (A) A___ or B___
Deadlines and schedules interfere with the way I work. (B)
3. I'm good at analyzing all the different parts of a problem. (A) A___ or B___
I'm good at thinking of many different solutions to a problem. (B)
4. I'm proud of the creativity of my work. (A) A___ or B___
I'm proud of the thoroughness of my work. (B)
5. When I take a "break" I relax and do nothing. (A) A___ or B___
When I take a "break" I find something different to do. (B)
6. I don't flunk about the time when I work. (A) A___ or B___
I plan out my time when doing my work. (B)
7. I will follow proven ways of doing my job. (A) A___ or B___
I will find my own way of doing new jobs. (B)
8. I prefer to finish one job before starting anew one. (A) A___ or B___
I prefer to be working on many jobs at the same time. (B)
9. I can usually analyze what should happen next. (A) A___ or B___
I can usually sense what should happen next. (B)
10. I do easy things first and save important things for later. (A) A___ or B___
I do important things first and other things later. (B)
11. Other people think I'm unorganized. (A) A___ or B___
Other people think I organize things well. (B)
12. I arrange objects so they are off-centered and angled. (A) A___ or B___
I arrange things so they are centered and in line. (B)
13. I follow an outline when I write a paper. (A) A___ or B___
I don't use an outline or change it when I write. (B)
14. With a difficult decision I follow what I know. (A) A___ or B___
With a difficult decision I follow my feelings. (B)
15. I question new ideas more than other people do. (A) A___ or B___
I agree with new ideas before other people do. (B)

16. I change the way I do a job, for variety. (A) A___ or B___
 When one way works well, I don't change it (B)
17. I'm usually late. (A) A___ or B___
 I'm usually early. (B)
18. Where I put my things depends on what I'm doing. (A) A___ or B___
 I put each thing in a particular place. (B)
19. I'm very consistent. (A) A___ or B___
 I'm very spontaneous. (B)
20. I arrange in my closet by type, length, season, etc. (A) A___ or B___
 I don't put clothes in my closet in any particular order. (B)

SCORING

1. Underline the statement numbers 4, 5, 6, 10, 11, 12, 16, 17, 18.
2. Count the number of "A" responses of the underlined statement numbers A_____
3. Count the number of "B" responses of the statements not underlined. B_____
4. Total the "A" and "B" responses you counted. TOTAL_____

L 1-1 --- 2-3--4-5-6-7--8--9-10-11-12--13-14-15-16--17- -18--19-20-1 R

SCORING RESULTS

- 0 - 4 Strong left brain orientation
 5 - 8 Moderate left brain orientation
 9 - 11 Bilateral brain balance
 12 - 15 Moderate right brain orientation
 16 - 20 Strong right brain orientation

LEFT BRAIN

SEQUENCE UNIFORM
 TIME OBJECTIVE
 ABSTRACTION SUBORDINATION
 ANALYSIS EXTERNAL
 CAUSATION REASON
 ONE WAY

RIGHT BRAIN

SIMULTANEOUS UNIQUE
 SPACE SUBJECTIVE
 CONCRETE JUXTAPOSITION
 SYNTHESIS INTERNAL
 ASSOCIATION FEELING
 MANY WAYS

SPIRITUAL GIFTS INVENTORY

1. You have a consuming passion for lost souls.
2. You put great importance on repentance.
3. You enjoy speaking your message rather than writing it.
4. Your messages are always spoken with urgency so others will make quick decisions.
5. You strongly love to study God's word.
6. You feel education is very important
7. You like to see tangible results for your efforts when you do something.
8. You like to speak on topics rather than verse by verse studies.
9. Your concern for the spiritual welfare of believers causes you to assume a long-term **personal responsibility**.
10. Your need for relationships makes you a people centered person-
11. You are patient, and respond quickly to the needs of others.
12. You easily express your feelings.
13. You are fulfilled performing routine tasks in the church for God's glory.
14. You are usually involved in a variety of activities that help other people.
15. You keep yourself and your business matters well organized.
16. You have a burden to support missions.
17. Your decisions are usually based on facts and proven data.
18. You are able to communicate goals in a way that helps others to fulfill them.
19. Your witnessing tactics are considered too pushy.
20. You like to witness more than anything else.
21. You can boldly speak in public and enjoy doing it
22. You commit scripture to memory.
23. You like to use books and visual aids when speaking-
24. You are always searching for better ways to do and say things.
25. You think of yourself as a very practical person.
26. You like helping others with their problems.
27. You willingly spend large amounts of time in prayer for other people.
28. You have a strong burden to see others learn
29. You love to comfort others.
30. You try to always be sympathetic and sensitive to others.
31. You have A strong burden for the physical needs of others.
32. You are easily impressed pressed when exhorted to serve.
33. You consider giving to God a personal matter.
34. You are sensitive to the financial and material needs of others.
35. You are more goal oriented than you are people **oriented**.
36. You know when and where to delegate responsibility.
37. You understand the gospel clearly and can easily share it with others.
38. Your greatest joy is seeing others come to Christ.
39. You have to be "proven" wrong before you will change your position.
40. You want others to do your background studying for you.
41. You use an organized way to storing facts and figures.
42. You spend more time with the content of material than you do with people or a task.
43. You look for practical ways to apply scripture.
44. You are very serious about doing God's will.
45. You are very protective of people under your care.
46. You are willing to study whatever necessary to feed those under your care.
47. You are perceived by others to lack firmness, and they take this as a sign of weakness.
48. You are attracted to those who are hurting as well as those who are rejoicing.
49. You enjoy meeting needs immediately.
50. You respond to needs while others are still talking about them.
51. You are always ready and willing to give if a valid need exists.
52. You have the ability to make quick decisions concerning finances.
53. You like to assume leadership roles when it is lacking.
54. You are able to organize and harmonize people you work with.

**YOUR SPIRITUAL GIFT MINISTRY
ANSWER SHEET**

1. a b c	19. a b c	37. a b c		EVANGELISM
2. a b c	20. a b c	38. a b c		
3. a b c	21. a b c	39. a b c		PROPHECY
4. a b c	22. a b c	40. a b c		
5. a b c	23. a b c	41. a b c		TEACHING
6. a b c	24. a b c	42. a b c		
7. a b c	25. a b c	43. a b c		EXHORTATION
8. a b c	26. a b c	44. a b c		
9. a b c	27. a b c	45. a b c		PASTOR-TEACHER
10. a b c	28. a b c	46. a b c		
11. a b c	29. a b c	47. a b c		SHOWING MERCY
12. a b c	30. a b c	48. a b c		
13. a b c	31. a b c	49. a b c		SERVING
14. a b c	32. a b c	50. a b c		
15. a b c	33. a b c	51. a b c		GIVING
16. a b c	34. a b c	52. a b c		
17. a b c	35. a b c	53. a b c		ADMINISTRATION
18. a b c	36. a b c	54. a b c		

**SPIRITUAL GIFTS MINISTRY
ANSWER SHEET INSTRUCTIONS**

The numbers on this answer sheet correspond to the numbers on the Spiritual Gifts Inventory sheet. Complete the answer sheet by putting a circle around one of the small case letters which follows each number- Read the statement on your Inventory sheet then decide how it relates to you:
 (a) = Nearly Always (2)
 (b) = Sometimes (1)
 (c) = Not Very often (0)
 If you wish to change your answer simply put an X Over the small case letter then mark one of the other small case letters.

This exercise is not a test. There are no right or wrong answers. The statements on the Inventory sheet deal with your feelings and desires, and your answer reflects your opinion of yourself. Further instructions will be given to help you determine your strengths and weakness of the gifts God has given you for ministry-
 NAME _____

ADDRESS _____
 CITY _____
 ST. _____ ZIP _____

SPIRITUAL GIFTS INVENTORY II

1. I like to think of ways to help others who are suffering physically, emotionally, and spiritually.
2. I enjoy spending time in intense study and research of the Bible.
3. I feel people should say what they mean, and mean what they say about God's truth even though it may hurt the feelings of the listeners.
4. I give more than the Biblical tithe to the Lord's work.
5. I am a possibility thinker, believing that all things are possible with God.
6. I would rather do a task myself than work with a group or committee to get it done.
7. I like to take a project, break it down into various parts, and systematically organize a plan to accomplish the final goal.
8. When others are hurting or in pain, I can feel for them, even to the point of becoming involved.
9. I organize my thoughts in a systematic way after careful research and study.
10. Injustice, dishonesty, and unrighteousness in the church and community bother me enough that I am willing to speak up even though some may be offended.
11. When I hear of someone in need, I think of the amount of money I can give to help them.
12. I would rather talk with someone about their personal problems and share with them practical help from the Bible than send them to someone else.
13. I enjoy doing small tasks that need to be done, without being asked to do them-
14. If a project needs to be done and no one is in charge, I like to volunteer to get it organized.
15. I feel deep compassion and understanding for those with spiritual and emotional needs.
16. I enjoy communicating Biblical truths to others and seeing long-range growth in the knowledge of the Christian faith.
17. I have a desire to share with others messages I believe are from God which can correct, encourage, and comfort them.
18. I enjoy making my home available for entertaining overnight guests who are involved in God's work.
19. I enjoy sharing the practical teachings of scripture as it relates to the personal and emotional problems of people.
20. I find it difficult to say no when I see something practical which can be done to help someone in need.
21. I have the ability to organize people, resources, plans and timetables in order to accomplish the Lord's work effectively.
22. I like to be involved in alleviating the sufferings of others.
23. I have the ability to explain difficult issues, after giving them much thought and study.
24. I am able to communicate my thoughts directly and frankly to close friends, even though they may disagree with me.
25. When I give money or other tangible help to others, I like to do it anonymously.
26. I like to simplify complex issues into practical steps to help people grow spiritually.
27. I will gladly do any task that needs to be done, before being asked to do it.
28. I feel comfortable delegating responsibility to others and directing a plan through to completion.
29. I avoid leadership positions where I will have to carry out decisions which may hurt the feelings of some people.
30. The meaning of words and how people used them is important to me.
31. When I sense the problems and needs of the world, I am burdened to spend long periods of time in intercessory prayer.
32. I enjoy living at a lower standard of living than necessary in order to have more to give to the Lord's work.
33. I like to share with others the confidence that in spite of outward circumstances, trials, and setbacks, God always keeps His promises.
34. When I hear of some practical need that someone has, I am willing to volunteer to help meet it.
35. In a leadership position, I feel more joy than frustration or burden.

YOUR SPIRITUAL GIFT MINISTRY II ANSWER SHEET

TOTALS

1. a/ b/ c/ d	8. a/ b/ c/ d	15. a/ b/ c/ d	22. a/ b/ c/ d	29. a/ b/ c/ d		Mercy
2. a/ b/ c/ d	9. a/ b/ c/ d	16. a/ b/ c/ d	23. a/ b/ c/ d	30. a/ b/ c/ d		Teaching
3. a/ b/ c/ d	10. a/ b/ c/ d	17. a/ b/ c/ d	24. a/ b/ c/ d	31. a/ b/ c/ d		Prophecy
4. a/ b/ c/ d	11. a/ b/ c/ d	18. a/ b/ c/ d	25. a/ b/ c/ d	32. a/ b/ c/ d		Giving
5. a/ b/ c/ d	12. a/ b/ c/ d	19. a/ b/ c/ d	26. a/ b/ c/ d	33. a/ b/ c/ d		Exhortation
6. a/ b/ c/ d	13. a/ b/ c/ d	20. a/ b/ c/ d	27. a/ b/ c/ d	34. a/ b/ c/ d		Serving
7. a/ b/ c/ d	14. a/ b/ c/ d	21. a/ b/ c/ d	28. a/ b/ c/ d	35. a/ b/ c/ d		Administrator

ANSWER SHEET INSTRUCTIONS

- A. The numbers in each box (1 - 35) correspond to the number of each statement on your SPIRITUAL GIFTS INVENTORY 11 sheet.
- B. You can respond to each statement in one of four ways by putting a circle around one of the letters (a/ b/ c/ d) in each numbered box.
- C. As you respond to each statement each letter (a/ b/ c/ d) will have the following value:
a/ = Usually True = (5)
b/ = Sometimes True = (3)
c/ = Seldom True (1)
d/ = Rarely True (0)
- D. Further instructions will be given to help you arrive at the total for each of your gifts.

SPIRITUAL GIFTS AFFIRMATION

Divide into groups of four. Ideally, your group should be made up of people you know.
-However, husbands and wives should be in separate groups for greater objectivity.

1. YOUR NAME _____

2. Write the names of the other three persons in your group. Then, without consulting with these three persons, write beside their name the spiritual gifts that you feel you can identify in them.

<u>NAME</u>	<u>GIFT(S)</u>
_____	_____
_____	_____
_____	_____

3. On the left side below write the *three highest rated gifts* from your Spiritual Gifts Inventory. To the right side of your three highest rated gifts write the name of the gifts that the other three persons in your group feel that you might have.

<u>Highest Rated</u>	<u>Gifts Others Feel I Have</u>
_____	_____
_____	_____
_____	_____

4. After each person in the group has shared his/her information about their spiritual gifts, and received from the other three persons of his/her group information about what they feel are other spiritual gifts you may have, go around the group once more, and each one share how you are using or would like to use your spiritual gifts in your church.

MINISTRIES IN THE LOCAL CHURCH

OUTREACH MINISTRIES

1. After School
2. Community Fair
3. Community Services
4. Communications
5. Day Care
6. Feeding
7. Health
8. Hospitality
9. Lay Evangelism
10. Literature Distribution
11. Music
12. Potluck
13. Prison
14. Public Relations
15. Radio
16. Seniors Care
17. Stop Smoking (Kick-a-Habit)
18. Small Group Evangelism
19. Substance Abuse
20. Tape
21. Telephone
22. Television
23. Vacation Bible School
24. Worship Services
25. Branch Sabbath School
27. Community Visitation

NURTURING MINISTRIES

1. Adventist Youth
2. Adult Sabbath School
3. Children's Sabbath School
4. Christian Finance
5. Church Maintenance
6. Church School
7. Congregational Care
8. Family Life
9. Information Resources
10. Library (Books, Videos, etc.)
11. Magazine Subscriptions
12. Men's
13. New Member Assimilation
14. Pathfinders
15. Peer Counseling
16. Sabbath School Teacher
17. Singles
18. Social
19. Spiritual Gifts
20. Support Groups
21. Training (Seminars)
22. Women's
23. Young Adults Sabbath School
24. Youth Sabbath School
26. Mentoring

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VITA

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Academic Overview

DOCTOR OF MINISTRY Andrews University Theological Seminary	CANDIDATE (2010) Berrien Springs, Michigan
MASTERS OF ARTS PASTORAL MINISTRY Andrews University Theological Seminary	YEARS ATTENDED (1996 -2002) Berrien Springs, Michigan
MASTERS OF ARTS HUMAN RESOURCE DEVELOPMENT Webster University	YEARS ATTENDED (1993- 1995) St. Louis, Missouri
MASTERS OF ARTS IN MANAGEMENT Webster University	YEARS ATTENDED (1993- 1995) St. Louis, Missouri
BACHELOR OF ARTS IN THEOLOGY Northern Caribbean University	YEARS ATTENDED (1981- 1985) Mandeville, Jamaica

Professional Experience

ASSOCIATE DIRECTOR NADEI Andrews University Theological Seminary	YEARS EMPLOYED (2010- PRESENT) Berrien Springs, Michigan
PASTOR Bermuda Conference of Seventh-day Adventists	YEARS EMPLOYED (1995- 2010) Bermuda
MINISTERIAL SECRETARY Bermuda Conference of Seventh-day Adventists	YEARS EMPLOYED (2008- 2010) Bermuda
PERSONAL MINISTERIES DIRECTOR Bermuda Conference of Seventh-day Adventist	YEARS EMPLOYED (2003 – 2008) Bermuda
ADJUNCT TEACHER Atlantic Union College Extension	YEARS EMPLOYED (2002- 2004) Bermuda
COMMUNITY SERVICES DIRECTOR Bermuda Conference of Seventh-day Adventist	YEARS EMPLOYED (1996- 2002) Bermuda
PASTOR West Jamaica Conference of Seventh-day Adventist	YEARS EMPLOYED (1986- 1993) Montego Bay, Jamaica