SOCIAL INTERACTION OF NEW CONVERTS FOR EVANGELISTIC OUTREACH TO THE COMMUNITY

GEORGE C. PORTER

ANDREWS UNIVERSITY
AVONDALE CAMPUS

ABSTRACT

SOCIAL INTERACTION OF NEW CONVERTS FOR
EVANGELISTIC OUTREACH TO
THE COMMUNITY

by

George C. Porter

AVONDALE
LIBRARY
COLLEGE

Chairman: Arthur J. Ferch

78310

NOT FOR CIRCULATION

AVONDALE LIBRARY COLLEGE

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

School of Graduate Studies

Avondale Campus

Title: SOCIAL INTERACTION OF NEW CONVERTS FOR EVANGELISTIC OUTREACH TO THE COMMUNITY

Name of Researcher: George C. Porter

Name and Degree of Faculty Advisor: Alwyn P. Salom, Ph.D.

Date completed: November 1984

Problem

One of the serious problems confronting the church today is the number of newly-baptized members who are not trained effectively to make disciples. There appears to be a widespread lethargy in this area. This has been evidenced in the noticeable lack of co-ordinated motivation among the newly-baptized to disciple for Christ. The importance of post-baptismal instruction and training programmes have not been taken seriously in many localities. It was the purpose of this project to provide new converts with an understanding of their responsibility for discipling, and to motivate them to use their 'social network' for evangelistic purposes.

Method

A study was undertaken of the biblical passages relating to disciple-making within the circle of the new convert's relatives, friends, and acquaintances. This was supplemented by the writings of Ellen G. White. Current volumes on human behaviour and communication written by modern social scientists and church growth specialists were also used. A simple yet comprehensive programme was drawn up which would help new converts to understand both their responsibility to discipling and their need to interact continually with relatives, friends, and acquaintances.

A pilot programme consisting of three three-hour sessions was conducted and was attended by thirteen participants. The seminar series involved an understanding of the newly-baptized Christian's responsibility to discipling within his own 'circles of influence'.

Results

As a result of the time spent together, the thirteen participants increased their awareness of their responsibility to make disciples from within their own 'social network'. A survey was conducted at the commencement of the series with both this working group and a control group. A post-seminar survey of the working group provided information for comparison and assessment. Comments and discussion also provided ideas and information which cannot be assessed in a survey. The sessions stimulated the working group toward a better understanding of the Gospel Commission, both objectively and subjectively. This will lead to a training and disciple-making process that will result in effective and measureable church growth.

Conclusion

Considerable encouragement is derived from this project which suggests that the newly-baptized will witness spontaneously if rightly trained and equipped. The long-term results will ultimately testify to the success of the programme. It is important that the Church play a vigorous role in the nurturing and training of new converts, especially in the post-baptismal stage.

Andrews University

School of Graduate Studies

Avondale Campus

SOCIAL INTERACTION OF NEW CONVERTS FOR EVANGELISTIC OUTREACH TO THE COMMUNITY

A Project Report

Presented in Partial Fulfillment

of the Requirements for the Degree

Master of Arts in Religion

by

George C. Porter

November 1984

SOCIAL INTERACTION OF NEW CONVERTS FOR EVANGELISTIC OUTREACH TO THE COMMUNITY

A project report

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Religion

by

George C. Porter

APPROVAL BY THE COMMITTEE:

Arthur J. Ferch, Th.D., Chairman

Alwyn P. Salom, Ph.D.

Austin G. Fletcher, B.A.

November 16, 1984
Date approved

TABLE OF CONTENTS

Chapter

I. INTRODUCTION 1

II. THE SCRIPTURAL OVERVIEW OF DISCIPLING 6

Introduction 6
Discipling in the Embryonic Form 7
Discipling in the Gospels 9
Jesus' Pattern of Discipling and Circles of Social Influence 12
Discipling in the Acts and the Epistles 19
Ellen G. White on Patterns of Individual Discipling. 23
Acceptable Service 26
Conclusion 28

III. PSYCHOLOGICAL AND SOCIOLOGICAL BEHAVIOUR PATTERNS OF THE INDIVIDUAL 29

Basic Drives and Motives of the Individual 30
Maslow's Hierarchy and the Christian's Witness . . . 33
Principles of Communication 35
The Communications Relationship 38
Communications and the Discipler 40
Conclusion 42

IV. MINISTRY DESIGN OVERVIEW 43

Introduction 43
The Convert's Responsibility to Discipling 46
Circles of Influence 47
My personal world 48
To every man's door 49
Creating Awareness to Individual Ability 49
Spiritual Gifts 50
Personal Interaction in the Social Network 53
Personal Verbal Testimony 55
Personal Testimony Format 56
Human Behaviour and Disciple-Making 57
The Communications Process and Discipling 59
Being a Visual Aid 60
Communicating Love 61
The Process of Disciple-Making 62
Evaluating Friendship Potential 62
How to Begin With People 63
Assessing Progress 64
The prospect's self-assessment 65
Personal Objectives 66

V. IMPLEMENTATION 68

Introduction 68
Session 1 71
Seminar One 72
Seminar Two 72
Seminar Three 74
Session 2 75
Seminar Four 75
Seminar Five 76
Seminar Six 77
Session 3 78
Seminar Seven 79
Seminar Eight 79
Seminar Nine 81
Control Group Survey 83
Post-Seminar Survey 84

VI. EVALUATION, RECOMMENDATIONS AND CONCLUSION 86

Evaluation 86
Questionnaire Results 86
Post-Seminar Survey 89
Recommendations 89
Location and Duration of Ministry 90
Advertising 90
Budget 91
Subject Matter 91
Conclusion 92

APPENDICES 94

SELECTED BIBLIOGRAPHY 179

CHAPTER I

INTRODUCTION

During the years 1981-1983, the writer had been approached by many new converts who had asked, "Why is it that the day you are baptized the regular visits by the minister and church members either cease or become very infrequent?" "Why is it that regular doctrinal study and training for witnessing are non-existent apart from what is alluded to in the sermons on Sabbath?" This apparent lack of coordinated motivation among the newly-baptized members, and the evident neglect to train and equip them for discipling led to this project.

Ellen G. White's philosophy concerning personal evangelism, has been the basis of the writer's personal ministry to new converts.[1]

Donald A. McGavran and Winfield Arn also influenced the writer regarding the importance of new Christian converts and their potential as disciple-makers when they said:

> . . . They must establish cordial, friendly and genuine relationships. This is where new converts shine. . . . New converts have many contacts in "the world." These contacts comprise a great reservoir of non-Christians to whom the new converts can witness. They are findable sheep.[2]

---

[1]See Chapter II and appendices 1 and 2.

[2]Donald A. McGavran and Winfield C. Arn, Ten Steps for Church Growth (New York: Harper & Row, 1977), p. 84.

Again, "The key to dynamic, effective church growth is in recruiting, training and utilizing . . ." the members for evangelistic purposes.[1] The quality of the new convert's potential is highlighted by McGavran and Arn when they say: "The new convert has greater potential than an old member."[2]

With this obvious potential for church growth through disciple-making, the church and ministry must be aroused to rectify the lack of post-baptismal training of new converts. In his research into the reasons why particular churches grow, McGavran found that "The church and mission gave prolonged postbaptismal training to Christians and their children and grandchildren." He also claims that Adventist effectiveness in evangelizing Peru is due "to systematic postbaptismal indoctrination."[3] Speaking of the complexity of nurture and "postbaptismal care," McGavran emphasizes that, "Lay training is essential in postbaptismal care . . . . As soon as they learn anything they should teach it to catechumens and others." He further points out that "Family and tribal ties should be strengthened in postbaptismal care."[4]

These statements declare that it is imperative that the entire church membership, including the leaders, understand the potential of new converts and the "reservoir" of relatives and

---

[1] Ibid., p. 109.

[2] Ibid., p. 111.

[3] Donald A. McGavran, Understanding Church Growth, fully rev. ed. (Grand Rapids, Michigan: William Eerdmans, 1980), p. 163.

[4] Ibid., p. 365. See pp. 364-65 for post-baptismal activities. (All emphasis is that of the original author unless otherwise stated).

friends to which they have access within their 'social networks'.

Speaking of his research in this area, McGavran has said:

> . . . I was constantly impressed by the crucial role played in the expansion of the Christian Faith by relatives of Christians. Again and again I observed that though Christians are surrounded by thousands of fellow citizens, the Christian Faith flows best from relative to relative or close friend to close friend. This was true whatever the nationality or language.[1]

The evidence of this research highlights the need for the development of a well-organized and effective programme to train new members for witness within their own 'circles of influence'. This strategy should be a priority in every church development programme. George G. Hunter suggests:

> The Church will also encourage its members to make new friends in the community continually. People are more receptive when they are approached by authentic Christians from within their own social network.[2]

The church has to extend itself beyond baptism to post-baptismal instruction if it is going to see church growth of any significance. As Roger L. Dudley and Des Cummings Jr have stated:

> The Church growth we talk about does not at all mean baptizing anybody you can find and then moving on to new conquests. It involves confronting lost humans with the claims of Jesus Christ, leading them to decision, nurturing their spiritual growth, assimilating them as responsible members of the church body, and inspiring them to spend the rest of their lives sharing their new-found faith with others as they become God's co-worker in the establishment of His kingdom on earth.[3]

---

[1] Ibid., p. 395.

[2] George G. Hunter III, The Contagious Congregation (Nashville, Tennessee: Abingdon, 1979), p. 126.

[3] Roger L. Dudley and Des Cummings Jr., Adventures in Church Growth (Washington, D.C.: Review & Herald, 1983), pp. 16-17.

Because research has shown that seventy to eighty percent of new converts to Adventism become acquainted with the church through Adventist friends, relatives, neighbours, workmates, and acquaintances, Gottfried Oosterwal has commented:

> A careful analysis of the facts confirms that Adventist Church growth is primarily the result of the spontaneous witnessing of the believers at work, in the neighborhood, in the family circle, and among friends. To foster the growth of the church, therefore, the believers should be made aware of these potentials of spontaneous witnessing. They should be equipped and trained to give an account of their faith according to their specific gifts and in the particular context of their life and location.[1]

Again, he describes the fast growing 'homogeneous units' of the church as being "the work of a motivated and mobilised laity."[2]

For too long the Church has neglected to follow a consistent strategy for training newly-baptized members. There have been successful attempts in some localities within different countries. However, with all the evidence and research available it appears that now is the time to initiate training programmes in every Seventh-day Adventist church world-wide.

Christians, especially the newly-baptized, should be made aware of their responsibility to the principles of discipling. They should be motivated to respond in a positive manner to the Gospel Commission given by Jesus Christ when He said, "Go, make disciples of all nations . . ." (Matt 28:19 R.S.V.). The NT is witness to the fulfillment of this mandate, as Dudley and Cummings state, "In the

---

[1]Gottfried Oosterwal, "The Seventh-Day Adventist Church in the World Today," in Servants For Christ: The Adventist Church Facing the '80s, ed. Robert E. Firth (Berrien Springs, Michigan: Andrews University Press, 1980), p. 10.

[2]Ibid.

early church, spreading the Gospel was everybody's task."[1]

This project has been designed with the above facts in mind and in the following pages is a description of such a ministry. The ministry was conducted in the Avondale Memorial Seventh-day Adventist Church in the North New South Wales Conference of the Seventh-day Adventist Church. Participants came from several churches in the surrounding district.

Chapter II will deal with the scriptural overview which forms a basis for the project. The biblical term "disciple" will be discussed in the light of Jesus' mandate known as the "Gospel Commission." This chapter will show that the Bible sets out definite principles for personal discipling within the new convert's circle of relatives, friends, and acquaintances. Comments from the writings of Ellen G. White will also be featured in support of the scriptural evidence.

Chapter III presents current views being promulgated by the relevant social sciences. This will discuss the basic human needs in relation to human behaviour and the principles involved in the process of communication. These will be related to the Christian's witness patterns within his social sphere.

Chapter IV will outline the ministry design based on Chapters II and III. Chapter V will discuss the implementation of the project. Discussion of each meeting conducted and the intent of the seminar programmes will be described.

Chapter VI will include an evaluation of the ministry. There will also be an evaluation of the survey findings together with recommendations, and finally, the conclusion to the entire project.

---

[1]Dudley and Cummings, p. 109.

CHAPTER II

THE SCRIPTURAL OVERVIEW OF DISCIPLING

Introduction

It is the aim of this chapter to explore the scriptural basis for individual discipling. The large amount of biblical source material in this area will limit this discussion to areas which highlight the individual's circles of influence for evangelistic outreach. The areas explored will include both the OT and NT. Finally, consideration will be given to what Ellen G. White considers to be the 'social network' of the newly-baptized convert.

This chapter is designed to show that the scriptural goal for evangelism is the discipling and training of the individual. For more vigorous church growth and more effective evangelistic outreach to the community, the individual convert must understand his role in discipling within his 'social network'.

Discipling will only be understood when it is based upon the fundamental principles outlined in Scripture. It is in Scripture that we find the history of redemption and the only infallible basis for our faith and practice. It is in Scripture that the individual new convert will find the goal of personal mission and discipling outlined. As Robert Calvin Guy has said:

> Mission rises from theological foundations. It is a projection of basic theological beliefs. Its vigor and form reveal what it is based on. Men do not gather grapes from thorns or figs from thistles. Dynamic, growing churches do not spring up from enfeebled distorted theological roots. . . .[1]

To get a clear view of the biblical basis of discipling within the individual's circles of influence, it is important to start from the basis of Scripture.

Discipling in the Embryonic Form

Ever since sin interrupted the covenantal relationship between God and mankind, God has gone out of His way to restore this interpersonal fellowship. The embryonic model of discipling is portrayed in the way God searched for and reinstated Adam and Eve. This discipling mandate, with its evangelistic motif, is further portrayed in the covenantal relationship extended to Abraham. God said to Abram, "I will make of thee a great nation, and I will bless thee, . . . and in thee shall all families of the earth be blessed" (Gen 12:2-3).[2]

Discipling is here portrayed as multiplication within the disciple's 'social network'. It involves the teaching and training of disciples who in turn teach and train other disciples. It is a covenantal mandate to discipling. As Ellen G. White said, when commenting on Gen 12:1-3, "The same teaching was repeated through the

---

[1]Robert Calvin Guy, "Theological Foundations," in Church Growth and Christian Mission, ed. Donald Anderson McGavran (Pasadena, California: William Carey Library, 1965), p. 56.

[2]All scripture quotations are from the KJV, unless otherwise noted.

prophets."[1]

A further development of the discipling motif is discovered when the Lord God said by Isaiah, "Bind up the testimony, seal the law among my disciples" (Isa 8:16). The Hebrew word for "disciple" is limmûd. According to Koehler and Baumgartner it means "disciple" or "follower".[2] William L. Holladay notes that limmûd when used as an adjective has the meaning of "learned" or "practiced".[3] God looked upon the family of Israel as His learned "disciples" who were practiced in the words of redemption and salvation.

It is perhaps no accident that this lone use of the word "disciple" in the OT is situated between the Messianic prophecies of Isa 7:14 and 9:6. Surely the inference is that, for the family of Israel, disciple meant one is to be trained in the principles of redemptive salvation. Further, redemptive discipling was extended to include witness. The Saviour-Redeemer God made this clear when He said, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen . . . I have declared, and have saved, and I have showed . . . therefore ye are my witnesses, saith the Lord, that I am God" (Isa 43:10, 12).

The family of God was to teach and disciple others until the entire earth was filled with a knowledge of God's redemptive

---

[1]Ellen G. White, Desire of Ages (Mountain View, California: Pacific Press, 1898), p. 27.

[2]Ludwig Koehler and Walter Baumgartner, Lexicon in Veteris Testamenti Libras (Leiden: E. J. Brill, 1958), p. 483.

[3]William L. Holladay, A Concise Hebrew and Aramaic Lexicon of the Old Testament (Leiden: E. J. Brill, 1971), p. 177.

righteousness. Mankind, in fellowship with the God of the covenant, and by interpersonal relationships with fellow human beings, was to effect this discipling. As C. Peter Wagner says, "Our people-seeking God is also a people-using God."[1]

God's covenantal mandate for discipling by multiplication, growth, teaching, and witness commences first in the family circle. Then, in ever widening circles of social influence it is eventually to encircle the entire earth. This mandate finds its fulfilment in the New Testament Scriptures.[2]

Discipling in the Gospels

The discipling mandate is found at the heart of the Great Commission passages of the NT.[3] The imperative command of Jesus Christ to His disciples was to "Go ye therefore and teach all nations, baptising them . . . teaching them to observe all things whatsoever I have commanded you: and, lo I am with you alway, even unto the end of the world" (Matt 28:19-20). Commenting on the word "teach" (vs. 19), the Pulpit Commentary says, "Teach: docete (Vulgate). These are unfortunate renderings of the verb mathēteusate, which means 'make disciples.'"[4] A better rendition would read, "Go ye therefore and make disciples of all nations"

---

[1]C. Peter Wagner, Church Growth and the Whole Gospel (San Francisco: Harper & Row, 1981), p. 52.

[2]See also Matt 1:23; Acts 2:41,47; 6:7; 12:24; Rom 4:16; 9-11; Gal 3:1-9; 4:21-31; Col 1:23; 1 Pet 2:9-10.

[3]Matt 28:18-20; Mark 16:15-18; Luke 24:46-49; John 20:21-23; Acts 1:8.

[4]H. D. M. Spence, ed., Pulpil Commentary, 23 Vols. (Grand Rapids, Michigan, 1950), 15:645.

(Matt 28:19 NIV). Arndt and Gingrich define mathēteusate as the first aorist transitive of the verb, mathēteuō, to 'make a disciple'.[1] Wagner, commenting on this rare use of the verb, states:

> Note that the Great Commission in Matthew 28:19-20 contains four action verbs: go, make disciples, baptize, and teach. In the original Greek, three of them, go, baptize and teach, are participles or helping words. Only one, make disciples, is an imperative verb. It is clear exegetically that the goal of the Great Commission is to make disciples.[2]

To understand what "make disciples" really meant in the gospel era consideration should be given to the parent word mathētēs. A survey by R. P. Meye reveals the background to the word:

> "In the Greek world . . . variously designated an apprentice, one who companied with a teacher in order to learn from him, one who belonged to a certain school . . . one who adhered to the teaching of another, even though that one could be removed in time and place. Groups of disciples continued even after a teacher died. Their commitment to a master/teacher led to passing along his wisdom and sayings.[3]

It is apparent that discipling and to "make disciples" means to carry on the work of discipling. Discipling is couched in the setting of apprenticeship, relationship to a master, adherence to his teaching and the committed act of passing on the life. As G. H. Trevor explains, "In the widest sense it refers to those who accept the teachings of anyone, not only in belief, but in life. . . .

---

[1] William F. Arndt and F. Wilbur Gingrich, Greek-English Lexicon of the New Testament, 4th rev. and aug. ed. (Chicago: University of Chicago Press, 1952), p. 486.

[2] Wagner, p. 54.

[3] R. P. Meye, "Disciple," International Standard Bible Encyclopaedia, rev. ed. (Grand Rapids, Michigan: William B. Eerdmans, 1979), 1:947.

But its most common use is to designate the adherents of Jesus."[1] Of the 260 references to mathētēs in the NT, about 230 are in the gospels and about 90 percent of the 230 refer to the adherents of Jesus Christ. They infer a personal attachment to Him. They imply that to follow Him is to fashion the conduct and lifestyle on Him and to conform to the pattern He lived. Wagner precisely explains the issue by saying: "Top biblical scholars are in agreement that mathētēs does not describe a particularly advanced stage of Christian maturity but rather a basic relationship to Christ."[2] Here we see koinōnia and Christian fellowship at its best.

Jesus Christ, by His own initiative, set about discipling by calling individual disciples into an obedient, intimate, spiritual relationship with Himself.[3] Several theological works describe this group of men as the "circle of disciples,"[4] "the inner group,"[5] and the "intimate inner circle."[6] It is most obvious that Jesus drew upon His own 'social network' and 'circles of influence' when

---

[1]G. H. Trevor, "Disciple," International Standard Bible Dictionary (Chicago: Howard-Severance, 1915), 2:851.

[2]C. Peter Wagner, Frontiers in Mission Strategy (Chicago: Moody Press, 1971), p. 23.

[3]A most helpful detailed account of this relationship appears in K. H. Rengstorf, "Disciples of Jesus," Theological Dictionary of the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans, 1967), 4:441-61.

[4]Ibid., p. 444.

[5]Pierson Parker, "Disciple," Interpreter's Dictionary of the Bible, (Nashville, Tennessee: Abingdon, 1962), 1:845.

[6]Andre Feuillet, "Disciples of Jesus," Dictionary of Biblical Theology, (London: Geoffrey Chapman, 1967), p. 103.

discipling the twelve. He called them from families. It was an individual work for those within His day-to-day contacts. This pattern of Christ's discipling within His 'social network' is detailed in the NT.

Jesus' Pattern of Discipling and Circles of Social Influence

The most authoritative source of evidence for the pattern of Jesus' discipling methods is naturally to be found in the Gospels. Here Jesus is portrayed as relying upon the human resources within the family circle for evangelistic manpower. His initial step in drafting the individual is "to call." Matthew records this historic action of Jesus by saying,

> "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he said unto them, Follow me, and I will make you fishers of men. . . . He saw two other brethren, James the son of Zebedee, and John his brother, . . . and he called them" (Matt 4:18-21).[1]

Luke says that these two sets of brothers "were partners" (Luke 5:10).

The fact that Scripture records these brothers as immediately obeying Jesus and following Him indicates that they were at least acquainted with Him. In other words, Jesus was discipling within His own social circle in the locality of Galilee. His personal influence and lifestyle attracted disciples. Second, Jesus activated the individual influence of "brothers" within the local families. He was training disciples to become disciplers of others. That these first

---

[1]See also Mark 1:16-20; Luke 5:1-11; John 1:37-51.

four disciples were united by family ties is given emphasis in Scripture to impress the necessity for the individual disciple to begin discipling his immediate family. This is to be the first and foremost occupation of one called by Jesus. Christ followed this pattern in His own family and was eventually successful as Luke records, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus and with his brethren" (Acts 1:14).

In his account, John gives us a clearer insight into this individual circle of discipling influence initiated by Jesus. He writes, "Andrew, Simon Peter's brother. . . . findeth his own brother Simon, and saith unto him, We have found the Messias, . . . and he brought him to Jesus" (John 1:40-42). Besides this method of discipling within the immediate family, John indicates that the disciple must begin to work outside the family circle to influence friends and acquaintances. Relating to this method of discipling he says,

> Jesus . . . findeth Philip, and saith to him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him. . . . Come and see (John 1:43-47).

Perhaps Peter and Andrew suggested that Jesus should contact Philip who was no doubt an acquaintance or friend in the same village. Nathanael, like Andrew, began discipling others immediately upon establishing his covenantal relationship with Jesus Christ. As Wagner aptly states, "All are involved in the cyclic process of making disciples."[1] This process involves teaching about Christ and

---

[1]Wagner, Frontiers, p. 22.

bringing people to Christ. So the cycle is to continue and expand.

Another excellent example of influence in the social network is the call of Matthew.[1] His unhesitating response to Christ resulted in immediate action. Capernaum being Christ's "own city" (Matt 9:1), Alexander Balmain Bruce believes, "Jesus and his new disciple being fellow townsmen, had opportunities of seeing each other."[2] Luke gives the clearest insight into the great feast arranged by Matthew the "publican" or tax-collector. He states, "And Levi made him a great feast in his own house: and there was a great company of publicans and others that sat down with them" (Luke 5:29). Matthew, upon being forgiven and restored to a covenantal relationship with his Saviour, set about discipling friends and acquaintances. The first mentioned are the tax-collectors, his work-mates, and then others further out in the circles of his social network. Again Bruce comments, "We can believe Matthew meant his feast to be a means of introducing his friends and neighbours to the acquaintance of Jesus . . . to induce others to take the step he had . . ."[3] Suggested here, is the important role of hospitality and the social gathering for the purposes of discipling the unsaved.

It must be remembered that in the Gospel period the disciples were still apprentices. These men who were once fishermen, tax-collectors and zealots, as Mark indicates, were "to become" (Mark

---

[1]Matt 9:9-10; Mark 2:14-17; Luke 5:27-32.

[2]Alexander Balmain Bruce, The Training of the Twelve 4th ed., rev. (New Canaan, Connecticut: Keats, 1979), p. 21.

[3]Ibid., p. 25.

1:17) discipling evangelists. These men were to be taught and trained in Christian doctrine. Through active fellowship with Christ they were destined to become His agents to disciple the world. This bold in-service training given by the Lord is well described by Neal C. Wilson when he says,

> No sooner had he begun attracting disciples than he was sending them out to recruit more disciples. Before they were trained--indeed, as part of their training--they were sent again and again to proclaim to cities and villages . . . the invitation to join God's kingdom.[1]

The effect of Christ's teaching influence upon the Samaritan woman at Jacob's well further illustrates His intention to have His converts act as discipling agents. He follows His usual method of an encounter with an individual contact who in turn goes off to begin discipling her family and neighbours. After being led to repentance by Jesus' discussion about personal salvation, the woman at the well returned to her "city, and said to the men, Come, see a man, which told me all things that I ever did: is not this the Christ? Then they went . . ." (John 4:28-30). The initial aim of discipling is to interest people in Jesus and bring them to Him. The result of this woman's personal testimony to her family and associates was, "Many . . . believed on Him for the saying of the woman, which testified . . . and many believed because of his own word" (vss. 39, 41). This woman, as a new convert, worked within her 'social network' to influence individuals for Christ.

Another example of the convert's 'circle of influence' is that of the demoniac of Gadara on the eastern shores of Galilee

---

[1]Neal C. Wilson, "The Church and Her Commission," Australasian Record, 10 September 1983, p. 21.

(Mark 5:1-20).[1] After Jesus extended His saving power and the man had been mentally, physically, and spiritually restored, he requested to remain in Jesus' presence, perhaps as an inner disciple. However, Jesus wanted to implement His plan of discipling and answered:

> . . . Go home to thy friends, and tell them how great things the Lord has done for thee, and hath had compassion on thee. And he departed, and began publishing in Decapolis . . . and all men did marvel (Mark 5:19-20).

Luke adds an interesting postscript in his account of the results of this training in discipling: "When Jesus was returned, the people gladly received him: for they were waiting for him" (Luke 8:40). Clearly, Christ's pattern for new converts was for them to begin discipling within their own circles of influence. As White comments on this incident, "The two restored demoniacs were the first missionaries whom Christ sent out to preach the gospel in the region of Decapolis."[2]

Jesus taught that personal discipling must not be limited by ethnic or religious boundaries within the disciples 'social network'. This is illustrated by the account of the Syrophenecian woman (Matt 15:22-28; Mark 7:25-30). In this incident Jesus extended salvation to a Gentile "Canaanitish" woman and her daughter. It is interesting that this "heathen" woman was also busy discipling as she brought her child under the influence of Israel's Saviour. Commenting again, White says,

---

[1]See also Luke 8:26-40.

[2]White, p. 340.

> He wished to relieve the afflicted woman and at the same time to leave an example in His work of mercy toward one of a despised people for the benefit of His disciples when He should no longer be with them. He wished to lead them from their Jewish exclusiveness to be interested in working for others beside their own people. . . . Without distinction of age, or rank, or nationality, or religious privilege, all are invited to come unto Him and live. . . .[1]

Here are the beginnings of a transition from discipling "their own people" to reaching out to panta ta ethnē, every ethnic people. This is an ever-onward move toward the fulfilment of God's original plan as outlined from Adam through Abraham and the prophets: the method of growth by multiplication through teaching and witnessing until all the earth is filled with His glory. This is the theme of Christ's prayer in Gethsemane as recorded by John, "As thou hast sent me into the world, even so have I also sent them into the world. That the world may believe . . ." (John 17:18, 21). Soon He was to climax and seal mankind's salvation and return to His Father while His disciples were to remain and carry His message into the world.

The importance and magnitude of the disciples' social network is seen in Jesus' words, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father" (John 14:12). Again White comments:

> By this Christ did not mean that His disciples would make more exalted exertions than He had made, but that their work would have greater magnitude. He did not refer merely to miracle working, but to all that would take place under the agency of the Holy Spirit.[2]

---

[1] Ibid., pp. 402-3.

[2] Idem, Acts of the Apostles (Mountain View, California: Pacific Press, 1911), p. 22.

It is in the final days prior to the crucifixion that we find Jesus giving His disciples final instruction about the magnitude of their future social influence and the source of the power. In John 14-16 they are reminded that church growth would only take place as they remained in contact with Christ. Jesus said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). Commenting on this, Beatrice E. Price says,

> Jesus, the true vine, continually nourished by the Father, the Vinedresser, is the only source of all life for the disciples, the branches. He has chosen His disciples and appointed them to go out into the world and be fruitful, bringing glory to the Father.[1]

Jesus' training and instruction of His disciples was now complete. As He said in prayer to His Father, "I have finished the work which thou gavest to me to do. . . . I have manifested thy name unto the men which thou gavest me out of the world" (John 17:4,6). Their formal training, the principal part of His own earthly ministry, was finalized. By precept, example, and in-service training, Christ had taught that discipling others for Him meant exerting individual influence within the family, then extending it to neighbours and friends, next to lost Israel and finally to the Gentiles. He had accomplished this to a degree, but now it was time for the disciples to "go and make disciples of all nations." "As my Father hath sent me, even so send I you" (John 20:21), in the power of

---

[1]Beatrice E. Price, "Guiding a Small Church Toward a Viable Program of Intentional Ministry (D.Min. dissertation, Eastern Baptist Theological Seminary, 1978), p. 29.

the Holy Spirit. The evidence that His disciples implemented His principles within their 'social network' and circles of influence is recorded in the book of Acts and in the Epistles.

Discipling in the Acts and the Epistles

Luke records that Jesus' final word to His disciples was to wait in Jerusalem to

> receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth (Acts 1:8).

The miraculous growth and expansion of the Christian faith, as recorded by Luke, was a direct result of the power of the Holy Spirit in men and women who were obedient to the principles of discipling set down by Christ Himself. Discipling first in the home territory, and going "from house to house" (Acts 2:46) resulted in "about three thousand souls" (vs. 41) being baptised on one particular day.

The influence of the spontaneous witness given by the lame man whom Peter and John led to Christ, illustrates the dynamic of the personal testimony of the newly converted (Acts 3:1-11). After "walking and leaping and praising God" (vs. 8) amongst his friends and acquaintances, thousands were prepared to listen to Peter preach the Word. This resulted in "about five thousand" believing the Gospel (Acts 4:4).

Beside this, Luke says, "They were all filled with the Holy Ghost and began to speak with other tongues . . . devout men, out of every nation under heaven . . . heard them speak in his own language"

(Acts 2:4-6).[1] In this manner small circles of influence spread to other lands. The disciples' work was now influencing regions beyond. Philip's social interaction with the eunuch travelling along the Gaza road is an illustration of this fact. The eunuch, having been led to Christ by the discipling of Philip, and having been converted by the power of the Holy Spirit, went back to his own 'social network' in Ethiopia to continue the cycle.

The conversion of Saul of Tarsus is an example of the combined effect of interlocking circles of influence which may be used to direct a soul to Christ. Influenced by Stephen's witness, and intercepted by Christ on the Damascus road, he was placed under the ministration of Ananias and baptized (Acts 9:3-18). After his baptism Barnabas adopted him into his 'social network' and, under his influence and training, Paul learned the principles of discipling. He in turn began discipling friends and acquaintances that he met through social interaction.

Three years after his conversion, Paul visited Jerusalem (Gal 1:18). No doubt Paul would have used this occasion to witness to old friends and acquaintances. It appears that during his fifteen-day stay he had a vision in which he was warned to leave the city (Acts 22:17-18). At the same time he was commissioned to work for the Gentiles (vs. 21). Paul was taken away from Jerusalem because of a plan to take his life (Acts 9:29-30). The "brethren" there returned him to Tarsus via Caesarea (vs. 30). Writing to the Galatians several years later, he mentioned his visit to Jerusalem

---

[1]Acts 2:9-11 lists the nations and languages represented.

and added, "Afterwards I came into the regions of Syria and Cilicia" (Gal 1:21).

It would appear that Paul remained in Tarsus for about five or six years. The first we hear of him again is when Barnabas "went to Tarsus to look for Saul" (Acts 11:25). Tarsus is most significant because it was Paul's (Saul's) home city. It was here that he could fulfil his personal commission to work for the Gentiles. This was the location of family, friends, relatives and acquaintances, both Jews and Gentiles. No doubt many of them retained vivid memories of the young "Saul."

Paul's return to Tarsus gave him the opportunity to be obedient to the call to witness in his own 'circles of influence' within his 'social network'. It is presumed that while in Tarsus Paul engaged in active ministry and evangelistic witness. He went back to family and friends in his city to tell them what Jesus Christ had done for him. It is also suggested that he founded churches in the neighbouring towns and villages of Cilicia. This could account for the presence of churches in the area before Paul's first missionary journey.[1]

The book of Acts stands as testimony to the fact that Paul successfully witnessed within the circles of his influence in his home town. When he had discipled Tarsus, he gradually extended his influence across the NT world.

---

[1]See comments on Acts 9:29-30; 11:25; 15:41; 22:17-21; Gal 1:17-21 in F. D. Nichol, ed. Seventh-day Adventist Bible Commentary, rev. ed., (Washington, D.C.: Review and Herald, 1976). Hereafter cited as SDABC.

In the experience of Paul, we see another important dimension in discipling. While applying himself to his trade as a tentmaker, he came in contact with Priscilla and Aquila, who was also a tent-maker (Acts 18:2-3). Paul, at work supporting himself, was able to influence this Jewish couple. This is a classic example of how Christians can influence workmates and their families. Aquila and Priscilla likewise discipled those with whom they came in contact. One of these was Apollos, a deeply religious man to whom they were able to explain the Gospel more accurately (Acts 18:26).

The influence of the newly converted upon relatives and close friends is demonstrated in the conversion of Lydia (Acts 16:15). It would appear that her conversion and witness influenced the members of her household to be baptised. Luke records in the same chapter how the prison warder in charge of Paul and Silas was baptized "with all his family," (vs. 15, RSV). He is said to have "rejoiced, believing in God with all his house" (vs. 34). His witness had no doubt influenced the entire household to believe and become disciples. Again, the God-fearing centurion from Caesarea called his relatives and friends to hear the gospel taught by Peter. "And Cornelius . . . called together his kinsmen and near friends" (vs. 24), and after the Holy Ghost came upon them they were "Baptized in the name of the Lord" (vs. 48).

Throughout the NT are examples of how disciples like Paul and Barnabas, Mark and Timothy discipled in their "social network" leaving behind new converts who in turn discipled their own relatives and friends.[1]

---

[1]See appendix 1, for a more detailed list.

Surveying the evangelistic methods of the early Christian church, Philip Schaff says:

> Every Christian told his neighbour, the labourer his fellow labourer, the slave his fellow slave, the servant to his master and mistress, the story of his conversion.[1]

Does the Scriptural pattern of discipling as outlined apply to contemporary Christians? J. A. Pierce indicates that this is so by saying: "One must recognise a general tendency within the Gospels to form the spirit of the Apostles and confer the mission of the Apostles upon all Christians."[2]

Ellen G. White has written largely concerning the responsibility of the contemporary Christian to discipling. A brief survey of her comments will show that she understood the Scriptural pattern of discipling to be built round the Christian's 'social network' of relatives, friends and associates.

Ellen G. White on Patterns of Individual Discipling

Concerning the discipling work of the newly converted, Ellen White is specific: "Everyone who is added to the ranks by conversion is to be assigned his post of duty."[3] The emphasis is upon the newly-baptized members' responsibility to their baptismal vow to become soul-winners. White says further, "Faithfulness to our

---

[1]Philip Schaff, History of the Christian Church, 2 Vols. (New York: Charles Scribner's Sons, 1889), 2:20.

[2]J. A. Pierce, "Disciple," Encyclopaedic Dictionary of Religion (Washington, D.C.: Corpus Publications, 1979), 1:1067.

[3]White, Testimonies for the Church, 9 Vols. (Mountain View, California: Pacific Press, 1948), 7:30.

baptismal vows gives the heart preparation needful for saving souls."[1] When this is attempted, the promise is given that "All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God."[2] All Christians, including the newly-baptized, are bound by a covenantal mandate of fellowship and love to extend the borders of the Kingdom of salvation. All have a "post of duty" where discipling is to be carried out in the name and power of Jesus Christ.

White's pattern as to where the individual's post of duty lies follows precisely the NT model. She writes:

> Let those who desire to work for God begin at home, in their own household, in their own neighbourhood, among their own friends. . . .
>
> . . . . In the home circle, at your neighbour's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures and speak a word for Jesus and the truth. Thus you may sow precious seed that will spring up and bring forth fruit.[3]

And again,

> We need not go to heathen lands, or even leave the narrow circle of the home, if it is there our duty lies, in order to work for Christ. We can do this in the home circle, in the church, among those with whom we associate, and with whom we do business.[4]

It is most noticeable that White gives priority to the "home circle" or "the narrow circle of the home" as the place where the Christian is to begin the work of discipling.

---

[1] SDABC, 6:1074.

[2] Ibid., 5:1110.

[3] White, Testimonies, 6:428-29.

[4] Idem, Steps to Christ (Mountain View, California: Pacific Press, 1956), p. 81.

> Our work for Christ is to begin with the family in the home. . . . . There is no missionary field more important than this. By precept and example parents are to teach their children to labour for the unconverted. . . . They should be taught to be diligent in missionary work.[1]

All that White has said above is forcefully restated in the following references:

> The Christian . . . is moved by an inexpressible desire to win souls to Christ. . . .
>
> . . . With anxious solicitude the one who is truly converted seeks to rescue those who are still in Satan's power. He refuses to do anything that would hinder him in his work. If he has children he realises that his work must begin in his own family.
>
> If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. . . .
>
> If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of lives would be saved. . . .[2]

And again,

> . . . In everyone of His children, Jesus sends a letter to the world. If you are Christ's follower, He sends you in a letter to the family, the village, the street, where you live. Jesus, dwelling in you, desires to speak to the hearts of those who are not acquainted with Him.[3]

Some of her statements on the subject contain a warning:

> . . . Many have gone down to ruin who might have been saved if their neighbours, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighbourhood, the town, where we live, there is work for us to do as missionaries for Christ.[4]

---

[1] Idem, Testimonies, 6:429.

[2] Ibid., 7:10-12.

[3] Idem, Steps to Christ, p. 115.

[4] Idem, Desire of Ages, p. 141.

> Visit your neighbours in a friendly way, and become acquainted with them. . . . Those who do not take up this work, those act with the indifference that some have manifested, will soon lose their first love and will begin to censure, criticise, and condemn their own brethren.[1]

These quotations show how vital Ellen White considered the work of discipling to be. It becomes apparent that she was a firm believer in the Biblical model of discipling that upholds the importance of each individual's circles of influence within their 'social network'. Such an influence is based on a love for souls for whom Christ died, first within the home circle, then spreading like circles on a disturbed pond, to neighbourhood families, workmates, business associates, and eventually the whole world.[2]

Acceptable Service

Following is an adaptation of material presented by Ellen G. White.[3] It is used as practical support for the biblical principles already presented.

The newly-baptized disciple is to be confronted with finding the best avenues for acceptable service. He must be impressed with the imperative responsibility of soul-saving and this can be stimulated by a clear understanding of the reasons why disciples are to be disciple-makers. Second, a clear understanding of where to make disciples is vital. The third stimulus is a clear understanding

---

[1] Idem, Welfare Ministry (Washington, D.C.: Review & Herald, 1952), pp. 78-9.

[2] See appendix 2, for additional comments.

[3] White, Testimonies, 7:9-33.

of how to go about disciple-making. These three areas are crucial for the motivation and mobilization of the new convert.

The newly-baptized disciple must understand that when he accepted Jesus as his Saviour, he pledged himself to unite with Him in discipling others. Baptism is a type of contract to win souls. Christ has imbued the disciple with the Spirit of the Redeemer, therefore the disciple of Jesus cannot be indifferent to souls perishing within his 'social network'. When the newly-baptized understand why they have been redeemed, every other interest will become subordinate to the privilege of disciple-making. The Holy Spirit motivates the believer by an inexpressible urge to win souls to Christ.

Second, the Christian disciple must understand that the place to commence disciple-making is with the non-believing members of his own family. His children and relatives are the immediate objective. The second area of influence is to centre on the neighbourhood with priority being given to making disciples of families opposed to the Gospel. A third circle of influence would include acquaintances, workmates, business contacts and the like.

Third, the disciple of Jesus must understand that acceptable discipling service calls for a greater earnestness in seeking ways to make followers of Jesus Christ. Individual souls are to be "sought for" with an urgency born of heaven. Souls must be prayed for with "fervent" prayers. "Tame, spiritless petitions" must be exchanged for "petitions of intense earnestness." Finally, souls must be "laboured for" and confronted with "earnest appeals."

Conclusion

The Biblical basis for discipling is centred upon the pattern of discipling demonstrated by Jesus Christ and outlined in the NT. Initially, His influence was exerted within His own family circle and among His acquaintances. He worked within His own 'social network' to influence people with the Gospel. Second, He called ordinary men from His friends and acquaintances and trained them for the work of discipling. These disciples in turn began discipling and training their own families, relatives, neighbours and workmates. Christ's mandate and command was to "go", "make disciples", "baptize" and "teach" their own social contacts in their individual circles of influence.

This is the Biblical pattern for the individual Christian's soul-saving influence. This is the way early Christianity spread, and the manner in which Christianity can best be spread today. It is this pattern of church growth that Ellen G. White advocated. It is this Biblical mandatory pattern that every true Christian believer is to emulate within his own 'social network'.

CHAPTER III

PSYCHOLOGICAL AND SOCIOLOGICAL BEHAVIOUR PATTERNS OF THE INDIVIDUAL

Newly-baptized members are very important people. They play a vital role in that part of the body of Christ which is the local church. However, new converts often do not understand their responsible role in the Church's evangelistic outreach. Frequently they are deficient in their understanding of the methods of discipling and mission. As a result, many new converts are inarticulate or mute when opportunities arise where they may share their new faith. When confronted with opportunities to witness, they freeze. Many develop guilt complexes which continually frustrate their good intentions. Along with many Christians of long standing, they have a presence within their environment but do not share the gospel or persuade people to become Christians.

On the other hand, there are those who are hyper-articulate. Those whose zeal out-distances their wisdom and understanding may do more harm than good in their efforts to witness. They fling a few texts about hoping to round up new converts without any reference to forming a relationship. As George G. Hunter III says: "Almost always, a degree of trusting friendship must be exhibited before effective witness can take place. (Many zealots violate this principle.)"[1]

---

[1]Hunter, p. 36.

In other words, knowing what to do is most important. Knowing what to do, but not knowing how to do it can lead to frustration. More than that, hit-or-miss guesswork methods can frustrate interpersonal dialogue and behavioural relationships, having counter-productive results. Therefore, these methods need to be replaced with Holy Spirit-directed scientific approaches. Hunter expresses this view when he says, "So a new conscious approach to interpersonal evangelism is a towering need today."[1] Further to this point, James H. Jauncey states that "wherever there is behaviour there is psychology. Without the aid of scientific psychology this is liable to be inefficient, wasteful, and even harmful."[2] Therefore, it is imperative for the Christian disciple to understand at least some basic rudiments regarding the psychology of individual and interpersonal behaviour. Only then can effective communication take place.

Basic Drives and Motives of the Individual

Modern secular psychology and sociology are based upon the presupposition of the doctrine of humanism, with man as the centre of history. The Christian must therefore screen the findings of secular sources, accepting only those findings and tactics that are consistent with Scripture. He must understand that the Christian is permitted to draw from the valid insights of the analogous secular areas, while at the same time disregarding the obnoxious non-Christian

---

[1] Ibid., p. 37.

[2] James H. Jauncey, Psychology for Successful Evangelism (Chicago: Moody Press, 1972), p. 16.

factors. It must be accepted that the basic insights of the social sciences have been placed there by God. He is working in them and through them. God does not work contrary to reason, but has placed at the Christian's disposal pragmatic insights about the personality of the individual and his relationships.

From the discipline of psychology we learn that the individual personality is based on certain well-defined needs. These basic needs, drives, and motives must be learned and understood if effective interpersonal relationships are to take place. Perhaps the most simple and enduring insights into the motives and personality of the individual have been those of Abraham Maslow.[1] Maslow's contribution of the "Hierarchy of Human Motives" which is based on the insights of several schools of psychology, gives a most helpful insight into human personality needs. Hunter has tabulated the hierarchy as follows:

7. Aesthetic needs
6. Desire to know and understand
5. Need for self-actualization
4. Esteem needs: a) self-esteem; b) esteem from others
3. Love and belongingness needs
2. Safety needs
1. Physiological needs[2]

---

[1]See Abraham H. Maslow, Motivation and Personality (New York: Harper, 1970).

[2]Hunter, p. 41.

All of the seven needs are fundamental to the essential essence of human personality. Not all, however, are at the top level of priority of human consciousness at the one time. The foremost need motivating an individual will be the lowest need that is unfulfilled. For example, Maslow's hierarchy lists the foundational human needs as physiological. These include the need for nourishment, waste elimination, and rest. All other needs in the hierarchy are placed on a lower level of priority until the physiological needs are fulfilled.

When people have satisfied the physiological needs, their motivation is directed to the gratifying of their safety needs. There is a conscious drive to achieve security and to eliminate anxiety and fear. The all-consuming goal is to have a well-ordered and predictable future.

The safety needs having been met, the human consciousness focuses attention at the next elevation, that of the need for love and a sense of belonging. It is at this level that human personality craves for the love and affection that is found in interpersonal relationships. These relationships give the individual a point of reference and a sense of belonging.

When the needs of love and belongingness have been essentially fulfilled, the consciousness is dominated by the desire for esteem by others. This desire for the esteem of others is seen by Hunter as being built on "reputation or prestige or status, or at the very least attention, recognition, or appreciation."[1] These are the qualities that produce satisfaction and self-esteem.

---

[1]Ibid., p. 42.

The next point on the hierarchy of personal need is the pinnacle. It is here that the need to be 'self-actualizing' is dominant. Here is where the person must experience individuality, potential, and purpose. Maslow's hierarchy can be drawn up in pyramid form with 'self-actualization' at the apex.[1]

It is believed that there are two other essential needs for a well-rounded personality. One is the desire to know and understand which seems to permeate the three uppermost strata of the hierarchy. The other essential needs which human motivation pursues are the aesthetic needs. These, too, permeate the three upper strata of basic human needs. It is a joint pursual of the fulfillment of the individual's need for a world view and understanding as well as a search for esteem and self-actualization.

Maslow's Hierarchy and the Christian's Witness

Maslow's hierarchy should be thoroughly understood by new Christians if they are to become effective disciple-makers in their 'social network'. They must immerse their minds in the concepts expressed in Maslow's theory, so that it becomes a familiar method with which to determine where people are in their motivated life. The trainee disciple-maker needs to understand that the point of contact between people and the gospel is their needs, hopes, fears, and longings.

Initially, the disciple-maker must learn to listen to people and be able to discern their needs and help them understand them. The Christian must see people's intrinsic needs as being

---

[1] See appendix 13.

(1) to love and be loved, (2) life beyond death, and (3) a desire for meaning. He must be skilled in helping people to both discover and fulfil these needs.

Evangelism based on the principles of Maslow's hierarchy presupposes that friendship and rapport have been established before much intentional gospel-sharing takes place. In other words, new Christians must initiate meaningful friendships within their 'circles of influence' before they can implement effective gospel witness and disciple-making. As the friendship grows in depth and intimacy the Christian must listen for expressions of need in the words of the prospective disciple. For example, a widower may confess that he is so lonely without his wife of twenty years, that he would rather die than live. The second step for the disciple-maker is to share a portion of the Gospel that is relevant to his needs. For example, tell the widower that there is a God who loves him so much that He wants to break his spell of loneliness; that He is a personal God who desires fellowship with him; that He longs for and really desires for him to talk to Him in prayer.

The third step is for the discipler to appeal to him to respond by committing himself to the relevant Gospel principle. For example, he would suggest to the widower that he establish a devotional programme. He would also invite his friend to attend the fellowship group which meets weekly in his home. All the time the disciple-maker will depend on God's Spirit and power to convict his friend of the need and desirability to adopt the Christian life.

It becomes obvious then that Christian discipling and witness must ascertain where the individual is at in his hierarchy of motives

and needs. People must be engaged in meaningful dialogue at the level where they are rather than where they ought to be. Meaningful contact means real communication. To witness effectively, the Christian ought to understand the basics of the sociological dynamics of communicating.

Principles of Communication

There is a vast amount of literature on the subject of interpersonal communication, but, as James F. Engel says, "most agree on the fundamental elements of the process."[1] It would appear that the majority of communication models are based on Aristotle's model. Hunter observes that,

> According to Aristotle's model, people are persuaded from the resources in the speaker, the message and the auditor--or more specifically, the ethos of the speaker, the logos of the message, and the pathos of the auditor.[2]

To clarify the understanding of the essentials of the communications process, David J. Hesselgrave has diagrammatically illustrated it, using his own terminology.[3] Regardless of the terminology used, all communication involves a communicator, a message and a receiver. It is a two-way process.

The process begins when the communicator selects and arranges words for the message. This is called "encoding." The encoded message has an intended content and an intended effect and is usually

---

[1]James F. Engel, Contemporary Christian Communications (New York: Thomas Nelson, 1979), p. 39.

[2]Hunter, p. 65.

[3]David J. Hesselgrave, Communicating Christ Cross-Culturally (Grand Rapids, Michigan: Zondervan, 1978), p. 37. See appendix 14.

transmitted to the received by either the written or spoken word.[1] The receiver is expected to accept the message and "decode" it. The effectiveness of the process will be measured by the perception of what is said and not necessarily by the intended content.

The receiver's perception is subject to a number of factors beside the message, namely, the non-verbal language of the communicator, the environment, and the mental and physical condition of the receiver. The channels of communication can also be affected by interference which is technically labelled 'noise'.[2] This can be actual noise or some other distracting element competing for the receiver's attention. The receiver's response to the message is called 'feedback'.[3] This may also be misperceived as happens when the return channels to the communicator are affected by noise and interference.

Interpersonal communication has distinct advantages. The direction of the message flow is in two directions. It has a high degree of efficiency because feedback is instantaneous and highly efficient. There is opportunity for the communicator and receiver to continue dialogue until effective communication is made. Finally, the communicator has the ability continually to stimulate the recipient toward the adoption of the message.

The resources in the communicator, the message, and the receiver are crucial for the effectiveness of the communication

---

[1] See appendix 14.

[2] Hesselgrave, p. 37.

[3] Ibid.

process. The persuasion of the receiver to adopt the message intent is vitally linked to the resources.

First, the ethos of the communicator persuades the receiver. This is true if the communicator is perceived as being an intelligent authority who identifies with the hopes, feelings, and aspirations of the receiver. Another factor is the credibility of the communicator's ethos. The receiver must feel he can trust his informant.

Second, the logos, or content of the message, persuades the receiver. The message must be relevant to the needs and motives of the receiver. It must have clarity of language and be restricted to what the receiver can assimilate. The communicator must beware of what the theorists call 'information overload' and 'limited intake capacity'.[1] The former relates to the message and the latter to the recipient. Again, the content of the message must be true and not a product of the imagination.

Third, the recipient's own pathos, emotions, and feelings contribute to an effective communications response. As Engel says, "Information processing commences when energy patterns, in the form of stimulus input, activate one or more of the senses."[2] Further, Hunter notes that ". . . people especially respond with feeling when they see that their motives are likely to be frustrated or gratified."[3] When the receiver's real life motives are engaged with

---

[1]Hunter, p. 68.

[2]Engel, p. 49.

[3]Hunter, p. 72.

a personalized message, he will begin to empathize with the communicator's message and feeling.

This processing of information by the receiver is a mental adoption process involving five stages. Hunter has labelled these stages as "awareness, relevance, interest, trial, and adoption."[1] The awareness of a relevant message will activate interest in possible trial and adoption of it. It takes the cumulative effect of many messages to change the thought patterns and lifestyle of the receiver. This effect would not be easily attained between strangers. This emphasizes the need for close interpersonal relationships which fulfil basic human needs.

The Communications Relationship

Close interpersonal relationships cannot be formed without the disclosure of one's self to the other person. This is called 'self-disclosure'. S. Jourard says: "A truly personal relationship between two people involves disclosure of self one to the other in full and spontaneous honesty."[2] Two people will only become closely associated with each other when they both understand each other's self-actualizing needs and enter upon a mutual act of self-disclosure. As they share their feelings and reactions to given situations or facts, their knowledge of each other will strengthen the relationship and help it grow.

---

[1] Ibid., p. 56.

[2] S. Jourard, The Transparent Self, p. 28, quoted in David W. Johnson, Reaching Out: Interpersonal Effectiveness and Self Actualization (Englewood Cliffs, New Jersey: Prentice-Hall, 1972), p. 9.

The interaction of interpersonal relationships is not an accident. Humankind is a social being and is physically and socially dependent to a greater or lesser degree upon other human beings. Likewise, there is a psychological interplay which is essential to meet the demands of the basic human needs. These include companionship, love, intelligent dialogue, personality involvement, and personal fulfilment. These all support the maximum potential in people and tend to meaningful relationships.

Another aspect of human relationships is mentioned by Jauncey:

> Actually the situation is even more complicated than that of a man interacting with other men in an individual-to-individual relationship. Man exists in social units such as family, societies, community, nations.[1]

The individual's reactions within the community to which he belongs are different to his reactions to those outside his unit. The units have been termed the individual's 'social network'. It is the interaction that takes place in the 'social network' that can substantially influence his own life and the lives of others. This effect can also be transferred across the boundaries of other individual's 'social networks'.

The principle unit of the 'social network' is the family. It must be remembered that units comprising relatives, close friends, neighbours, other friends and acquaintances, revolve around the central unit of the family. Within the family unit, individual potential and self-actualization, esteem, belongingness, security, and physical needs may be met. The closely associated units and

---

[1] Jauncey, p. 24.

circles of influence in the individual's 'social network' complement this basic core unit. Interpersonal interaction and small groups make up the social structure. On the other hand, individualism and isolationism are enemies of self-actualization. This entire spectrum of social interaction has been succinctly described by Michael Argyle when he writes:

> . . . Relationships between pairs of people are an essential part of human life; they are built up through a gradual process of trial and error, resulting in a pattern of interaction which is synchronised and satisfying to both. People interact in small social groups, in the family, at work and with friends.[1]

Most people live, think, function, and interact in terms of relationships. This is because it is a fundamental psychological and sociological reality that effective relationships build friendships and influence people. Both the message-sender and the recipient are influenced by the interaction. Man is not a detached individual within his 'social network' but is in relationships. He is not independent but relies on interaction for personal fulfilment and actualization.

Communications and the Discipler

Newly-baptized Christians should understand the principles of communication in relation to disciple-making. They should see themselves as 'communicators' of a 'message' (the Gospel) to 'receivers'--their non-Christian family, friends, workmates, and acquaintances.

The Christian must understand that before the verbal sharing of the gospel there is to be a significant symbolic and non-verbal

---

[1]Michael Argyle, Social Interaction, ed. C. A. Mace (London: Methuen, 1969), p. 431.

communication of the Christian life. The life-style should be a demonstration of the relevance of the Gosepl. It should be communicated in a tender and loving attitude of friendship toward the non-Christian.

The discipling Christian should be consistently and continually on the watch for 'noise' in his life (un-Christian traits) that would interfere and weaken the Gospel message. He must be continually alert to read the message in 'feedback' so as to know how to activate the relationship for effective discipling.

The Christian communicator will be aware of the correlation between the ethos of the communicator, the logos of the message, and the pathos of the recipient. He will perceive that it is vital for him to communicate his integrity to the receiver. He will actively identify with the hopes, feelings, and aspirations of the receiver. For example, to the lonely he will offer friendship. He will ascertain the capacity of the receiver and tailor the message content to the relevant need. For example, single parents would eventually be invited to attend the church's Singles Club where fellowship and love would be administered in a gospel context. At this stage the receivers' pathos would be engaged as the personalized message and feeling spoke to their most prominent needs.

The discipler should continually assess the 'feedback' from the receiver to determine where he is at in the adoption process. A wise discipler who perceives a friend at the interest stage will stimulate action by asking "Is there anything I can do to help?" Again, when he perceives people as being at the adoption stage, he will encourage and persuade them, answering their questions, basing

his answer on biblical principles. The disciple-maker must remember that the adoption process takes time. The final adoption of the Christian lifestyle is the result of friendship--many conversations over months and sometimes years.

Conclusion

Basically, man's life is based on certain well-defined human motives and needs. These range from the physical needs and drives to the highest need for self-actualization. To be able to interrelate to people, it must be ascertained as to where people are on the hierarchy of human needs. Initial contact must be made at this point.

Interpersonal relationships will carry a greater percentage of efficiency when those involved in the relationship understand the principles and mechanics of the process of communication. It must be realised that it takes time for interpersonal communication to be effective. It is an accumulative on-going process. Adoption of the content of communication is no accident. It is the result of well-defined psychological and sociological principles and methods which have been ennumerated in the social sciences. However, it must be remembered, as Jauncey states, that "Psychology will help us to understand ourselves better, but there will always be a gap which can be bridged only by the tender, loving outreach of the human spirit."[1]

---

[1] Jauncey, p. 126.

CHAPTER IV

MINISTRY DESIGN OVERVIEW

Introduction

The responsibility of making new converts aware of their role and training them in evangelistic methods belongs to the church. If the church fails at this point, it will not hold the new converts and will fail to grow. Met Castello endorses this when he says:

> Any church that undermines or neglects the teaching of new converts in order to equip them for the work of the ministry will sooner or later lose them.
>
> . . . It must keep on adding to its membership newly baptized believers, instruct them in the apostles' doctrine and train them in the work of the ministry.[1]

The realization of this fact lies at the heart of the contemporary church growth movement in evangelical Protestant America. For years large scale public evangelism was thought to be the most effective method of growth. The principle goal was to effect decisions and encourage church attendance. However, because of the marked mortality rate among new converts, alert men began to analyse critically the situation facing many churches. One evangelist, Winfield C. Arn, posed the following questions:

---

[1]Met Castello, "New Converts and Church Vitality," Global Church Growth 20 (1983): 318.

> What happened to those who made "decisions"? Did they become growing, reproducing Christians? Did they become actively involved in the church? . . . What were the long term results? What were the actual facts? . . .[1]

After researching and analysing collected data, Arn found to his dismay, that the significant facts that were revealed ". . . were startling! The fruit that remained was seriously lacking."[2] Obedience to the Gospel Commission was also lacking. Again Arn comments:

> Struggling with the problem of the "fruit which remains," I began to find answers. For example, I discovered that evangelistic efforts can be well advertised, financed, promoted, prayed for, and evoke decisions, yet be relatively fruitless if they are not a vital part of the local church ministry. In fact, the closer evangelism is integrated into a local church, the greater will be the "fruit that remains."[3]

After discovering that the new converts tend to "remain" if integrated into local churches, Arn found that there was a need to revise the goal of evangelism and church growth. He continues:

> A second discovery was the need to change the goal from decisions to disciples. What a difference this made! A decision suggests a moment of time, a solo event. A disciple suggests a way of life, incorporation into the body. The concept of decision has outlived its usefulness.[4]

Decisions are imperative and play an important role in the initial step from the world to Christ, but it must be kept in mind that the moment of decision will only remain when it is bound to a lifelong goal of discipling. It is the church's responsibility to train disciples because disciples are made and not born. Many who

---

[1] McGavran and Arn, p. 10.

[2] Ibid., p. 11.

[3] Ibid.

[4] Ibid., pp. 11-12.

possess real ability are afraid to witness for Christ because they do not know how to share their faith with their relatives, friends, acquaintances, and workmates. This inaction can lead to mortality.

In this chapter an overview of the relevant instruction for new converts is undertaken. It is structured upon both the Biblical model and sociological principles and methods outlined in previous chapters. The ministry is designed to be implemented as instruction to newly-baptized converts. It is to be accomplished by forming a working group in seminar type meetings, with the intention to stimulate and co-ordinate motivation toward discipling. The programme is also intended to help newly-baptized members understand their responsibility for discipling. Particular attention will be placed upon the use of the individual convert's influence as a means to make disciples of other individuals within their 'social network'.

Three main areas will be surveyed. The first outlines a definition of discipling and portrays the reasons why the newly-baptized convert has a responsibility to make disciples within his 'social network'. Specific reference is made to Biblical data with supporting material from Ellen G. White.[1] This section will also deal with the need for personal preparation and the kind of people God uses for effective discipling.

The second area is to create an awareness of individual abilities for discipling with specific instruction concerning spiritual gifts. A practical inventory is implemented to assist each to discover and develop his spiritual gifts. This is followed by

---

[1]See Chapter II.

practical suggestions and ideas for the implementation of these gifts in the context of the convert's 'social network'. Finally, in this segment of practical participation, the working group will draw up their own personal testimonies with a view to sharing them in witness.

The third area is designed to make the group aware of the psychological principles involved in soul-winning and disciple-making. This is supported by a summary of the processes of communication involved in interpersonal relationships. Also in this area, is a basically practical segment which will deal with how to begin with people in the 'social network'.

To measure the effect of the ministry, an initial survey, in the form of a questionnaire, is to be completed by each member of the working group to ascertain their awareness regarding the subject.[1] A post-seminar survey will measure the changes, if any, that take place due to instruction and practice.[2] The results are to be compared and contrasted with a survey, identical to the initial survey, which will be taken in a larger control group.

The Convert's Responsibility to Discipling

The first area of the ministry design is related to the responsibility of the newly-baptized members. The responsibility to make disciples within their own 'social network' has its basis in the biblical definition of the word "disciple."

---

[1] See appendix 5.

[2] See appendix 16.

The NT word mathētēs has its background in the Greek world. It is here that the disciple is portrayed as the pupil of a teacher--a type of apprentice who learns not only beliefs, but a way of life from the teacher. In turn, it indicates an adherent who becomes a follower of the teacher's conduct and lifestyle. As this fellowship and relationship between disciple and teacher is witnessed by daily contacts, it results in the multiplication of other disciples. All this is included in the NT word and is further displayed in the manner in which Jesus Christ called, trained, and commissioned His disciples.

Jesus was not only interested in making converts to Christianity, but was intent on training His followers to be disciple-makers. He imparted this responsibility to those He discipled and trained them to impart this responsibility to others. As Ada Lum says, "Jesus did not make mere converts, He made disciples who learned to train disciple makers."[1] The responsibility of His disciples is outlined in Christ's own words in the Gospel Commission where He commanded, "Go ye therefore and make disciples of all nations" (Matt 28:19 RSV).

Circles of Influence

At this point in the ministry design a diagramatic presentation of the new disciples' 'social network' is presented.[2] These three circles within circles illustrate the three most prominent 'circles of influence' in the social 'web' of the disciple.

---

[1]Ada Lum, Jesus the Disciple Maker (Downers Grove, Illinois: InterVarsity Press, 1974), p. 6.

[2]See appendix 7.

The innermost circle represents family. Next, neighbours and friends are represented and finally, acquaintances, workmates, business contacts, tradesmen and the like. Each participant in the working group will spend time personalizing his diagram by writing in the actual names of people he knows. Encouragement will be given for participants to outline strategies for initiating friendships with a view to introducing Christ and the Gospel.

My personal world

This segment is intended to promote individual participation within the seminar group by handing out a worksheet based on Acts 1:8.[1] Each will be encouraged to make a personal translation of the verse, substituting the biblical names with their own name and that of their village/suburb, shire/council, state.

Each "working group" disciple is to name three friends or relatives in their "Jerusalem," listing their spiritual needs. This is to be followed by drawing up a list of suggestions as to how a relationship with Jesus would benefit each of them. Next, they are expected to analyse the three greatest needs of the people to be discipled, making definite suggestions as to how they can personally assist in meeting the needs. Finally, the disciple-maker will actually plan his initial step toward personal involvement as well as making long-term goals.

---

[1] See appendix 7.

To every man's door

Many newly-baptized members are overwhelmed when they visualize the seemingly enormous task of discipling the millions of earth. Knowles has made a comparison between membership and population figures from Christ's time to help contemporary disciples see that total universal discipleship is a possibility.[1] Further, he compares these statistics with those of the world-wide Seventh-day Adventist church, 1900-1980. It is interesting to note that the ratio of one Seventh-day Adventist to every 6,410 of the world population is identical with the ratio of disciples to world population at Pentecost in the early church.

To impress upon the working group the possibilities of discipling, a similar comparison is presented relating to the North N.S.W. Conference of Seventh-day Adventist's. This comparison deals with both the Conference as a whole and the Lake Macquarie Municipality in particular. Figures used were obtained respectively from the offices of the North N.S.W. Conference of the Seventh-day Adventist Church and the Lake Macquarie Municipal Council. The figures show that there is approximately one Adventist to every thirty-nine homes in the Conference territory, while within the Municipality there is approximately one Adventist to every twenty-one homes.

Creating Awareness to Individual Ability

In this second main area of the ministry design, theoretical and practical material will be presented in an endeavour to create in newly-baptized disciples an awareness of their abilities.

---

[1] See appendix 7.

The members of the working group must understand that the disciples of Christ, as His ambassadors, must know their policy and credentials. They must understand that before they step over the threshold of their homes to disciple others, they should themselves be experiencing a continual, active relationship with Jesus. A brief survey of the apostle John's definition of such a disciple is presented here.

First, the disciple of Jesus is involved with the word of God (John 8:31). This involvement is on a continual daily basis. The Word is to be his constant guide to a daily relationship with the Master disciple-maker.

Second, the disciple is to be involved with people (John 13:34-35). The disciple must love souls enough to be prepared to lay down his life for them (1 John 3:16). The disciple must be outgoing, friendly and willing to form healthy relationships with the unchurched and undiscipled.

Third, the disciple must be involved with multiplying disciples (John 15:4-5). Daily abiding in Christ is a fruit-bearing union. Disciples have been chosen to bear much fruit (vs. 8).

Spiritual Gifts

Next, a comparison will be made between talents and spiritual gifts.[1] Talents find their source in God and through the parents, whereas gifts are from God through the Holy Spirit. Talents are possessed from birth, whereas spiritual gifts are possessed after the new birth. The purpose of talents is to benefit mankind at the

---

[1]See appendix 10.

natural level in the world. By contrast, spiritual gifts are to benefit mankind on the spiritual level within the church. The presence of both talents and spiritual gifts must be recognised, developed, and exercised. Both are to be dedicated by disciples to the glory of God and for the multiplication of the church of God.

Many Christians are uncertain as to which spiritual gift they have been given. Associated with this problem is a feeling of inadequacy when called upon to disciple others. With this in mind, positive steps will be taken to develop the participants by helping them to understand their gifts. First they must understand that spiritual gifts are given by the Holy Spirit and only come after the Spirit's conviction, conversion, and cleansing of the sinner. Then the Holy Spirit is given in the fullest sense to make the disciples witnesses for Christ, to share His love in the 'social network' (Acts 1:8). It is the Holy Spirit who commissions the disciples for service, and empowers them with gifts of the Spirit to make them useful in God's service.

Every Christian has been given some of the gifts, but no Christian has all of the gifts. This ensures the importance of every believer because his gifts are necessary to complement those given to other Christians.

Emphasis will centre on the concept that all Christians have specific spiritual gifts by which they may be equipped and trained to give an account of their faith in the particular context of their life and location. It should be understood that gifts will bear the most fruit when exercised within the particular situation of the disciple. The participant will be shown the importance of applying

his gifts to his profession or work within his particular socio-economic network.

Disciples of Jesus must be made aware that no one gets any gifts of the Spirit without first receiving the fruits of the Spirit (Gal 5:22-23). Each believer is to develop every fruit of the Spirit so that he may be ready to receive one or more of the gifts. The fruits are evidence of conversion, but the gifts are for service and witness within the disciples 'social network'. As Morris Venden says,

> If you will study the subject of the gifts of the Holy Spirit, you will discover that they are never given to change a person's life. They are not to make us holy, they are not to make us happy. They are to make us useful. Any other use and purpose for the gifts of the Holy Spirit is a deception.[1]

In order to discover and develop their gifts, disciples are to be encouraged to become involved with people. It is in serving others that their gifts will come to light. Disciples must be helped to exercise any gift they suspect they might have. Usually a person's gifts lie in the area of his or her interests.

The ministry design at this point is geared to help disciples discover their particular gifts. The members of the working group are to participate in an exercise which will make them aware of these gifts. It is a questionnaire based on the experience rather than the interest of the disciple. The answers supplied by the participants make up an inventory which tabulates their most likely spiritual

---

[1]Morris Venden, Faith That Works (Washington, D.C.: Review & Herald, 1980), p. 329.

gifts.[1] The glossary of gifts is made up from scriptural references.[2]

Once disciples become aware of their most prominent gifts they must begin to exercise them. The Apostle Paul said, "Stir up the gift of God, which is in thee" (2 Tim 1:6). In other words, gifts are made for action, and are for the ultimate purpose of winning souls. When disciples have had their gifts stirred up, it is necessary to draw up lists of things to do.

With this in mind, each member of the working group will be issued a list of suggestions which includes some group activity.[3] They are encouraged to discuss their particular gift with others in the group, seeking their opinions about the gift. Several of the suggestions on this activity sheet will need to be followed up after some initial exercise of gifts has taken place. The two final suggestions may be given special attention. After listing personal gifts, the disciples are encouraged to list activities they can engage in within their 'social network' in harmony with their particular gifts.

Personal Interaction in the Social Network

This segment of the ministry design is based on the question Saul of Tarsus asked of the Lord: "What wilt thou have me to do?" (Acts 9:6). Each disciple is to be handed a two page list containing

---

[1]Adapted from Richard F. Houts, "All God's Children Have Gifts." Eternity, May 1976, pp. 18-21.

[2]Rom 12:6-8; 1 Cor 12:4-11; Eph 4:8-12.

[3]See appendix 10.

twenty-two suggested methods of evangelism.[1] The list covers a wide range and variety of evangelistic methods. Several fall under the category of the friendly, sociable witness. Another group centres on visitation with a view to meeting people's needs. Then there are those which involve house-to-house witnessing including the use of literature and Bible study guides. Hospitality evangelism is featured along with the methods that call for the use of personal talents and skills, for example, sewing, car repairs, cooking classes and teaching children in Bible school evangelism. Disciples are encouraged to add to the list any method they can devise themselves.

The list is to be discussed in detail in an effort to motivate the members of the group to implement one or more of the methods in social interaction within their own 'circles of influence'.

Disciples must be impressed with the fact that witnessing is not just an activity, but is an extension of who they are. Their witness is their life. Witness is character, personality and vocation permeating the entire 'social network' of the disciple. Witness cannot be separated from living, it is always there. Basic to all witness is the talent and gift of speech which almost every disciple can use. Newly-baptized members are to be taught the vital part played by verbal communication along with whatever method of evangelism is employed. Every disciple should be able to verbalize the "great things" the Lord has done for him.

---

[1] See appendix 11.

Personal Verbal Testimony

Disciples need to be stimulated to understand the importance of the personal testimony in relation to Christian witness. The apostle John sums up the value of interpersonal testimony when he says, "that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with His Son Jesus Christ" (1 John 1:3). Personal verbal testimony must be based on an experience of fellowship with Jesus Christ. As W. C. Weatherford says: "In order to be a competent witness one must have had first-hand experiences with the facts."[1] Possible future disciples will be led to appreciate the value of fellowship with Jesus through the testimony of those who have experienced such fellowship. This is one of the key methods of making disciples. Verbalized experience brings the conviction of the reality of fellowship and a relationship with Jesus that leads to a desire to experiment for themselves.

Personal testimony is the most fundamental method of making disciples. Jesus knew that the most effective way to multiply His kingdom was to share the experience He had with the Father. In turn, He expected His disciples to share their experience as they moved within their 'social network'. The NT record is witness to the fact that disciples are won individually. Making disciples is a personal work and personal testimony is a prominent means to this end. Thus every disciple needs to become a competent verbal witness within his own 'circle of influence'.

---

[1] W. D. Weatherford, Introducing Men to Christ (New York: Association Press, 1920), p. 81.

There are several kinds of personal testimonies. For example, newly baptized Christians can testify of how Christ changed their lives, their experiences of answered prayer, the keeping power of God, and His providential relationship to daily living.[1] Personal testimony inevitably involves visitation and association with other relatives, friends and acquaintances. It stems from an unquenchable interest in their salvation. It is prompted by an insatiable desire within the Christian disciple to tell others what Christ means to them and is doing for them in bringing gladness and joy into their experience.[2]

Personal Testimony Format

The newly-baptized disciples in the working group will be given a basic format and guideline on which they can practice writing their own personal testimony.[3]

Testimonies are to be brief, yet comprehensive. A testimony lasting four minutes is ample and should cover (1) life before accepting Christ; (2) how the disciple became a Christian; and (3) life since becoming a Christian. It is suggested that the first and third sections of the testimony each be one minute in length, with the remaining two minutes being given to the second segment.

Participants are encouraged (1) to avoid glamourizing sin; to leave out the details of the past; (2) avoid using denominational jargon; (3) to beware of verbosity; (4) to refrain from criticizing

---

[1] See appendix 12.

[2] See appendix 12.

[3] See appendix 12.

other denominations, and (5) not to major on the "sacrifices" made in the change of lifestyle.

Members of the working group will practice writing their own personal testimony at the seminar. They are encouraged to practise verbalizing it until it becomes natural. Role-playing with each other has definite advantages and supplements the above activities.

Disciples are to be motivated to share their testimony as they mingle with people in their 'network'. As they minister to others' needs and show sympathy for them, they will win their confidence and influence them to accept Christ. Verbal testimony is to be a powerfully persuasive force in disciple-making. Persuading people is a "science." It is the science of salvation--a science of experience. For this reason it is helpful for disciples to have a practical grasp of the science of human behaviour and the process of interpersonal communication.

Human Behaviour and Disciple-Making

The third area of ministry design is based on the findings of the relevant social sciences. The ultimate aim for new converts is that they be trained in the scientific methods of evangelism so that it becomes a way of life which they will continue all their lives. Most new Christians have a desire to witness, but it is not an altogether spontaneous and automatic action. They need training and encouragement so that they become effective soulwinners.

It is imperative for the newly-baptized to be trained early in their experience as surveys reveal that soul winning productivity tends to decline after one has been a member more than three

years.[1] Furthermore, the average Christian has lost most of his non-Christian friends within five years of becoming a Christian.

Ellen G. White supports the necessity of training converts by saying, "Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a training school for Christian workers."[2] After noting that tradesmen and professionals are educated to become proficient in their business, she continues, "In order to lead souls to Jesus there must be a knowledge of human nature and a study of the human mind."[3] For this reason the overview now highlights the principles of human behaviour and interpersonal communications as outlined in Chapter III above.

It is planned to present Maslow's hierarchy of human needs in order to help participants understand the people they will contact in their individual 'circles of influence'.[4] They will be shown that the prospective discipler needs to know and understand these basic motives so that he may ascertain where people are in their hierarchy of needs. People must be contacted with the gospel at their point of need, hopes, longings, and fears. Disciples will be taught how to motivate people by appealing to their deepest motives. To meet people's needs disciples must "scratch" where people are "itching."

---

[1] See George E. Knowles, How to Help Your Church Grow (Washington, D.C.: Review & Herald, 1981), p. 35.

[2] White, Christian Service (Washington, D.C.: General Conference of S.D.A., 1946), p. 59.

[3] Idem, Testimonies, 4:67.

[4] See appendix 13.

To scratch where there is no itch can only cause people to become irritated and this, in turn, will thwart the goals of evangelism.

Seminar participants will be taught that they should be prepared to listen to people they meet within their 'social network' so as to ascertain their most obvious needs, and then, in a friendly way, try to meet them. Friendship is the real point of contact.

Friendship must be established before gospel-sharing takes place with any intensity. To make disciples, the Christian must relate to the potential convert over an extended period of time. Witness can only be fruitful if it is practiced in the context of a friendly relationship. Friendship bridges will be built by disciples who have been taught that Christian witness is conversation with friends. It is a dialogue not a monologue. It is a relationship revolving around a common interest with people in the regular network of social contacts.

The Communications Process and Discipling

For effective friendship and discipling, it is helpful for members of the working group to understand the basic elements of the process of interpersonal communications.[1] They will be made aware of the various ways in which the communication takes place.[2] The three chief ways are symbolic, verbal and non-verbal. Symbolism includes such things as clothes, hair-styles, cars and houses. Verbal communication may be spoken or written, whereas non-verbal methods include eye contact, posture and gestures. The participants will be

---

[1] See appendix 14.

[2] See appendix 14.

instructed how to implement effectively these principles within their sphere of influence.

The seminar members should also be made aware of the resources inherent in the communication process. They will be shown that the combination of these resources in relation to the real life motives of the receiver will determine the degree to which he will respond and empathize with the communicator's message. It will be explained that there is a definite process by which people finally adopt the message content of the communicator.[1]

An intelligent understanding of the advantages of face-to-face dialogue will be imparted to the members of the group. An over-head transparency will be used to help them see the five most important advantages of personal dialogue which will stimulate the receiver to adopt the message.[2] The participants will be motivated to adopt the principles of effective communication in their regular network of social contacts.

Being a Visual Aid

When the methods of building bridges of friendship are understood by the newly baptized, they must be motivated to implement them. The best training is on-the-spot practical involvement. The bridges must be crossed.

Disciples should be instructed that Jesus intends them to develop soul-winning relationships with non-Christians in the normal course of their lives. Making disciples takes time. They must be

---

[1] See appendix 14.

[2] See appendix 14.

trained to stay with these friends over a period of time to help them see the difference Christ makes in the Christian's life. LeRoy Eims reiterates this fact when he says:

> People need a visual aid to the kingdom of God. . . . the best visual aid . . . is a life that is lived in fellowship with Jesus Christ. That's something the non-Christian can see. It has a powerful effect on him. He can't deny it. It is there.[1]

Hunter supports this view by saying: "Effective communication of the Gospel begins with a demonstration of its relevance."[2]

The Gospel message springs from a tender, loving attitude toward the non-Christian friend. The working group will be made aware of various types of "lovers."[3] They should be encouraged to ask themselves, "How do I love the people in my family?" "How do I communicate with people who do not share my faith or my ideas?" "How do I relate to my friends, workmates and acquaintances?"

Communicating Love[4]

A working group activity dealing with methods of communicating love is to be implemented in this area of the ministry. Each seminar disciple is encouraged to take a partner and discuss the question, "How does God best communicate a sense of His love?" Partners are then encouraged to list ten ways Christians communicate love. Next, after reading Heb 10:24 aloud, they are to name people

---

[1] LeRoy Eims, What Every Christian Should Know About Growing: Basic Steps to Discipleship (Wheaton, Illinois: Victor Books, 1976), pp. 93-94.

[2] Hunter, p. 39.

[3] See appendix 14.

[4] See appendix 14.

within their 'circles of influence' who need their special care and love.

The Process of Disciple-Making

The application of the principles of the social sciences are best illustrated in Jesus' confrontation with the Samaritan woman at Jacob's well.[1] Here the process of making a disciple can be summed up in eight major principles as follows:

1. Creating opportunity by asking a favour (vs. 7)
2. Tailoring the approach to the person (vs. 10)
3. Choosing the questions you want to answer and ignoring others (vs. 9)
4. Strike for the motive that causes the person to expose his need (vs. 16)
5. Tell the truth even if it hurts (vs. 22)
6. Agree with people as much as possible (vss. 20-24)
7. Don't allow the conversation to get off the subject (vss. 21-26)
8. Be sensitive to how the Holy Spirit is working in the person's life (vs. 19)

Evaluating Friendship Potential

To help them with the process of discipling, a comprehensive questionnaire should be completed by each member of the seminar working group.[2] This is to furnish them with strong indicators of their friendship potential. The questionnaire is a creative self-evaluation of the person's friendship characteristics. These characteristics can be classified as, (1) loyal at all times, (2) ability to share experiences, (3) capacity to enjoy fun together,

---

[1] See appendix 15.

[2] See appendix 15.

(4) capability to stimulate friends to their best in life, (5) skilful in encouraging friends to achieve self-esteem through positive attitudes, (6) honest, self-sacrificing love, and (7) positive, spiritual dimensions.

How to Begin With People

Many Christians have the problem of isolating themselves from their non-Christian friends. They become Christian hermits. They grow spiritually, and then climb out of the world into the church and pull the ladder up behind them. Non-Christian friendships should be kept current. Rapport is to be developed with non-Christian family, friends, relatives, workmates and daily acquaintances. The disciple should take his 'circles of influence' diagram with its list of these people, then prayerfully set about building a relationship with them.

Relationships with non-Christians should commence with a clear view of the disciple's motives for friendship. The long-term motive must be governed by Christ's command to "make disciples," but friendship should not be only for evangelism. The disciple's evangelistic fervour and motive is not to be a stumbling block to friendly relationships. Non-Christians see the reality of the Christian life before they hear it. The life is to be a mirror in which they see Christ. The disciple's life in Christ affects the relationship. The relationship begins with presence. Presence is the natural outliving of Christ's life without any manipulation of the second party.

As the friendship develops, the disciple listens and determines where the friend is on Maslow's hierarchy and then

determines his spiritual needs. When a particular need is isolated and his confidence won, proclamation of the particular facet of the Gospel relevant to their need should be shared with them. The disciple should share his own personal testimony. This step should be followed by appealing to the friend to open his life to the Gospel resource. Discipling persuades people.

How disciples are to begin can be summarized briefly by the following points:

1. Decide to begin and do it
2. Search for opportunities for friendship in the course of daily living
3. Make friends with people who have a common interest
4. Create an atmosphere in which others will ask questions about spiritual matters
5. Accept people where they are and not where they are expected to be after discipling
6. Be patient--making disciples takes time

Assessing Progress

The disciple-maker needs some practical means of assessing the spiritual progress of the friend he is trying to persuade to adopt the Christian lifestyle. Spiritual assessment can best be determined by the use of a diagramatic Spiritual Decision Assessment Chart.[1] Christian disciples should use one of these charts for each friend being discipled by them.

The chart consists of three vertical columns. The first column depicts God's role in the decision process. God plays His

---

[1]See appendix 15.

role in general revelation and by convicting the contact. The second column represents the disciple-maker's role which includes the proclamation of the gospel and a call to decision. The third column represents man's response. His response progress is graphed from minus eight (an awareness of a Supreme being), to minus one (repentance and faith in Christ). At this point the vertical chart is bisected by a horizontal axis representing regeneration, conversion and new creation. The disciple-maker concentrates on follow-up (nurture and training) and cultivation. The new disciple grows in an increasingly positive atmosphere of instruction, incorporation and nurture. This is the way in which Jesus intended the disciple-making cycle to continue.

The Christian evangelist should regularly assess his friends by this chart in order to ascertain their spiritual position and also to help him know how to make the next move to lead them to make a decision for Christ.

The prospect's self-assessment

When a prospective convert has reached a minus four position on the above chart, he begins to ask questions about his personal relationship to the new doctrines. He begins experimenting and verbalizing his situation. He usually talks about how he is trying to find himself.

At this point it is helpful for the disciple-maker to be able to encourage the prospective disciple to assess his own position on

paper. To facilitate this an "Assessment of Religious Experience Chart" may be used.[1]

This assessment of religious experience is based on the prospective Christian's relationship between himself and seven suggested guidelines. They are:

1. Communion and fellowship
2. Awareness of the holy
3. Capacity for providence and trust
4. Faith in life and the future
5. Recognition of need for repentance
6. The grace of God and His free gift
7. A sense of vocation in life

The participant has to answer nine questions which personally involve him with the guidelines. This written assessment is a type of graphic verbalizing and helps the prospective Christian to see his strengths, weaknesses and spiritual needs. It is highly probable that he will share this with the Christian instructor who will then be in a better position to assess the next moves.

Personal Objectives

Disciple-makers must be made aware of the importance of preparing written lists of personal objectives. They should be encouraged to write down their plans for achieving these objectives. Disciples must continually bear in mind that there is a decided correlation between the spiritual growth of the Christian and the rate of disciple-making. The importance of regular, periodical

---

[1]See appendix 15.

assessment of the progress made should be impressed upon them. Disciples should be encouraged to plan short-term activities such as daily or weekly activities. These should be related to long-term objectives, preferably spread over a year or more.

Each working group participant should be stimulated to draw up a personal list by being given a sheet of suggestions.[1] Objectives should be drawn up in harmony with a statement of mission.

Finally, each disciple-maker should be encouraged to formulate a personal Statement of Mission. This may be based on a local church's statement of mission which sets forth its reasons for existence.[2] As individual disciples translate the statement into a personal document, they are made aware of their responsibility and commitment to "Go and make disciples" in their personal 'social network'.

---

[1] See appendix 15.

[2] See appendix 15.

CHAPTER V

IMPLEMENTATION

Introduction

The project was implemented with a group of newly-baptized members of the Seventh-day Adventist Church from within the Newcastle area. A questionnaire was used to survey new members (hereafter referred to as the "control group"). The effect was to ascertain their current relation to the church, and the type and extent of their involvement with the church's programme. Between fifteen and twenty of these persons were to be invited to form a small group hereafter referred to as the "working group") with a view to meeting in weekly seminars over an eight to ten week period.

The writer of this project approached Pastor A. D. C. Currie, President of the North New South Wales Conference of the Seventh-day Adventist Church to familiarize him with the objectives of the proposed ministry.

On April 11, 1984, a letter was sent to Pastor Currie requesting permission to gather appropriate material from the Conference records, and to conduct the project in the local area.[1] The request was granted and, in consultation with staff members in the Conference office, research of records proceeded in mid-May.

---

[1] See appendix 3.

It was ascertained that it would be difficult to form a control group within the inner Newcastle area. Logistically there were not enough recent members to form a "control group". Secondly, the "working group" would have to be formed by crossing several church boundaries. It was decided that this would be impractical and embarrassing for all parties concerned.

After this, a detailed survey was made of the records of the Kanwal, Brightwaters, Hillview, Avondale Memorial, Dora Creek and College churches. After permission was granted by the various church pastors, the writer obtained addresses and phone numbers to match names obtained from Conference records. There was a total of about thirty prospective participants.

In July, each prospective participant was personally contacted by the writer who explained in detail the broad objectives of the project. All people contacted were invited to join the working group seminars and almost all vigorously agreed to attend. Two were vague and offered only weak agreement to attend. However, all were adamant that more laymen-training seminars were urgently needed.

During the initial contact it was suggested to each prospective participant that the ministry be implemented over an eight to ten week period in one of the churches. However, it was decided by consensus before the meetings were actually scheduled that the seminars would be best implemented over three Sabbath afternoons. Conflict with church programmes over the longer period necessitated the change.

Pastor Lindsay Laws of the Avondale Memorial Church was approached with a request for permission to use the Teen's room at the church as the venue for the meetings. The room is heated, carpeted and well appointed. Permission having been granted, August 11 was agreed upon as the date to commence the ministry.[1] The announcements were delivered in person to those living in the Cooranbong area. Participants living further away were notified by mail and were personally contacted by phone on the evening of August 3 and again on August 10. Memorandums were issued weekly during the course of the project ministry.

Each of the Sabbath afternoon sessions was designed to cover three seminar presentations. The meetings were to deal with the subject of the newly-baptized members' responsibility to discipling and suggested motivational measures to stimulate them to evangelism within their own 'social network'. The meetings would cover the following areas:

1. A definition of, and the convert's responsibility to, discipling
2. The biblical basis for making disciples
3. Acceptable service
4. Creating awareness of individual abilities and spiritual gifts
5. Personal interaction in the 'social network'
6. Personal testimony
7. Human behaviour and disciple-making
8. The communication process and discipling
9. The process of discipling and its assessment

---

[1] See appendix 4.

These topics, while not being an exhaustive treatment of the theme, would provide the working group with a solid basis for understanding their responsibility for discipling within their particular 'circles of influence'.

Session 1

The scheduled time was 2:30 p.m. on August 11. Nine people were in attendance. Apologies were received from four. Two were entertaining relatives from interstate who had arrived unexpectedly the previous night. Two were involved in local church activities. There was no word from the rest of those who had agreed to attend. The programme followed the outline below.

Who is who? For this "getting acquainted" exercise, each person was given a few minutes to interact and find facts concerning another person in the group. Each person then introduced his friend and recounted the facts concerning him. Prayer was offered at this point.

Goals. The group decided that the nine seminar presentations should be scheduled over three sessions on three afternoons. Each seminar should be forty-five minutes in duration with a five-minute break between each one. This reduced the programme from nine weekly meetings to three with no loss of content.

Introduction. Participants were introduced to the seminar objectives which were designed to develop an awareness of their responsibility to evangelism within their own 'social network'.

Questionnaire. A questionnaire of thirty-six questions was completed by the participants.[1]

---

[1] See appendix 5.

Seminar One

What is a disciple? The biblical definition was explained.[1] It was observed that there are many Christians but few are disciples.

The Great Commission. The convert's responsibility to discipling based on Matt 28:19 (RSV) was discussed.

"Disciples are made not born". A discussion of the biblical principles and methods of discipling practiced by Jesus Christ was presented. Attention centred on whom He discipled, how He discipled, and what instruction and direction He imparted to new converts. Examples used were: (1) the fisherman brothers, (2) Levi Matthew, (3) the Samaritan woman, (4) the madman of Gadara (most time related to this one), and (5) Saul of Tarsus. These were discussed in the context of 'circles of influence' and 'social network'.

Contemporary figures. Graphs and tables of contemporary figures were presented to confirm the effectiveness of discipling within the 'social network' of friends, relatives, acquaintances and workmates.[2] The first seminar concluded with a five-minute interval during which the participants were busily engaged in discussing the urgent need for more practical instruction to be given new members.

Seminar Two

The programme in the second seminar was designed to reinforce the biblical basis for discipling within the 'social network', and to give greater opportunity for group participation. This was done by implementing the following items:

---

[1] See appendix 6.

[2] See appendix 6.

Acceptable serivce. This was a discussion of the new convert's personal responsibility to soul-saving within his own 'circles of influence' based on a testimony Ellen G. White gave to the church.[1]

Specific attention was given to: (1) why Christians are responsible for making converts; (2) where they are to commence and carry out discipling and, (3) how they are to go about it.

Circles of influence. A diagrammatic illustration of the Christian's 'social network' was displayed by overhead transparency.[2] Each member of the group was given a copy which he then filled in, entering the actual names of friends, relatives, workmates and acquaintances.

My personal world. This was a worksheet based on Acts 1:8 which was used to involve the participants in a closer evaulation of their inner (Jerusalem) circle.[3] All read the verse aloud together then completed a personalized version. Next, they spent time listing three relatives or friends together with their greatest needs and the steps to be taken to assist them.

To every man's door. By means of an overhead transparency, figures were presented to show the possibility of reaching the undiscipled in the world and in the local Municipality.[4]

This seminar included good, lengthy group participation which carried it well beyond the time allocated. During the break, the participants readily communicated with each other and the writer.

---

[1] See appendix 7.

[2] See appendix 7.

[3] See appendix 7.

[4] See appendix 7.

All were noticeably enthused with the material content and the activities.

Seminar Three

The intent of this seminar was to help the participants understand what kind of person God uses in discipling and the preparation that is needed for this work. This was attempted by using two overhead transparencies as follows:

John's three definitions of a disciple[1]

1. Involved with the Word
2. Involved with people
3. Involved with multiplying disciples

Three-dimensional disciples[2]

1. Dominated by Christ's presence--a new direction
2. Disciplined for a life pleasing to God--a new lifestyle
3. Dedicated to multiplying disciples--a new attitude

The participants were eager for copies of this material. These were printed and presented at the next weekly session.

The session concluded with prayer after which members of the group conversed on the topic. The dominant theme of their discussion was twofold. One, they were thankful for being invited to be members of the working group, and two, they regretted not having such specific instruction earlier in their experience.

---

[1] See appendix 8.

[2] See appendix 8.

Session 2

Again nine participants were in attendance and their discussion prior to the commencement of the programme indicated that their understanding of discipling had been stimulated and aroused. My church and me.[1] To encourage fellowship, each person was given a paper to fill out and discuss with a partner. This discussion-opener was based on the plan of a church facility. The plan highlighted the church school, social hall, baptismal font, choir area, congregational pews, Sabbath school rooms, and their proximity to the street and parking area. The assignment required each member of the working group to mark on the plan where in or around the church he felt the most comfortable, and where he saw himself as far as his relationship with God is concerned.

The assignment was intended to help participants learn how to interrelate with people within their 'social network'. It was to give them practical experience in communicating with others about their spiritual likes and dislikes. This also gave them opportunity to discover particular gifts they may have in this area.

After prayer, a few minutes were spent reviewing the main points of the previous session.

Seminar Four

The intention of this seminar was first to explain the difference between talents, fruits of the Spirit and spiritual gifts. Overhead transparencies were used to illustrate.[2] It was stressed

---

[1] See appendix 9.

[2] See appendix 10.

that the Holy Spirit is the source of "gifts" and that they are given for service and witness.

To help participants discover their own spiritual gifts they were given the modified Houts questionnaire to complete. This took up considerable time but it was well worth the effort. All the participants were enthusiastic with this practical segment and were pleasantly motivated to put their personal findings into action.

This was followed by a paper entitled "Spiritual Gifts" which was handed out.[1] It contained some practical suggestions and also provided space for the participant to list his own gifts. A second section provided space for listing suggested activities each could engage in within his own 'circles of influence' which would involve his gifts. This activity stimulated interaction within the group with each making suggestions to the other.

Seminar Five

After a five minute break the seminar commenced with the reading of Acts 9:6. The question "What wilt thou have me to do?" was discussed in relation to the individual Christian's circles of influence.

A list of twenty-two suggested methods of evangelism was given to each participant.[2] In association with these an overhead transparency entitled "Ten Commandments for Living with People" was shown.[3] This was to encourage the sociability of the disciple within

---

[1] See appendix 10.

[2] See appendix 11.

[3] See appendix 11.

his environment. Each person was also given a sample Community Religious Survey[1] and that method of outreach was discussed, and a copy of a story illustrating the use of the "Signs of the Times" in influencing relatives.[2]

The purpose of this practical seminar was to motivate participants to implement one or more of the methods in social interaction within their own 'network'. This was so successful that it was impossible to enforce a five minute break before the next seminar, and discussion carried over into the next section.

Seminar Six

The aim on this occasion was to impress upon the working group the important role of personal testimony in relation to Christian witness.

Six kinds of personal testimony were presented using the overhead projector.[3] By the same method a suggested testimony entitled "Telling Them How You Found Jesus" was developed.[4] To assist each member, a personal testimony format with suggestions was distributed and discussed.[5]

The members actively participated in drawing up their own testimonies and discussing the wording of them. Most found it rather difficult to put their feelings into words and to confine the

---

[1] See appendix 11.

[2] See appendix 11.

[3] See appendix 12.

[4] See appendix 12.

[5] See appendix 12.

story of their Christian experience to a four minute testimony. However, they enjoyed the challenge and appreciated the relevance of the exercise.

Members of the group voiced their appreciation for the practical work they had been given. All were in agreement that the methods of making them aware of their spiritual gifts and of the importance of preparing a personal testimony had been informative and stimulating. Several were openly excited about discovering their gifts and verbalizing their testimonies to their fellow participants.

As homework, participants were encouraged to practise and polish their testimonies so they could tell them comfortably and be prepared to share them with the group next week. They were also encouraged to put into action one of the soul-winning methods from the list of suggestions they had been given and to continually assess their progress.

Even though the programme had run overtime, many stayed back after the closing prayer and continued fruitful discussion on the topic.

Session 3

The third and final session commenced at 2:30 p.m. on August 25 and once again there were nine people in attendance. After prayer and a brief review of the previous session, participants gave brief reports on their homework which indicated a growing awareness and interest in the disciple's responsibilities within the 'social network'.

It was the intention of the third session to point out the principles of the relevant social sciences and their relationship to

personal evangelistic methods. This was supported with detailed practical segments relating to the process of disciple-making.

Seminar Seven

The seminar was introduced by the screening of an overhead transparency. This depicted several statements from Ellen G. White which support the need for disciples to understand the science of salvation through a knowledge of the social sciences and the human mind.[1]

This was followed by an explanation and discussion of Maslow's hierarchy of human needs.[2] It was emphasized that the principle involved was the need to contact people with the Gospel at the point of their most urgent need. Further, continued friendship over an extended period would lead to more effective results.

About twenty minutes was spent on this section. This was followed immediately by the next seminar.

Seminar Eight

The purpose of this seminar was to help participants understand the basic elements of communication with a view to productive friendship. The various segments were presented with the aid of overhead transparencies. They were as follows:

The communications process.[3] The three main components, communicator, message and receiver were explained in relation to the two-way process.

---

[1] See appendix 13.

[2] See appendix 13.

[3] See appendix 13.

Three chief modes of communication.[1] A discussion ensued concerning symbolic, verbal and non-verbal communication and their significance for evangelistic friendships.

The adoption process.[2] The five steps in the adoption process were explained in relation to Christian friendship and discipling methods.

Advantages of interpersonal communication.[3] Five advantages were discussed with a view to making the working group aware of the need for forming meaningful friendships within their 'circles of influence'.

A visual aid.[4] The importance of the quality of the Christian's life in the daily association with his friends was the keynote at this point.

Communicating love.[5] This was a practical segment. Participants paired off and discussed how God communicates a sense of His love and how Christians communicate love. They also expressed ideas on ways to communicate love to those on their individual 'circles of influence' charts.

"Greater love".[6] A short poem with a pertinent message was presented at this point.

---

[1] See appendix 13.

[2] See appendix 13.

[3] See appendix 13.

[4] See appendix 13.

[5] See appendix 13.

[6] See appendix 13.

"What kind of lover are you?"[1] Participants were referred to an article with this title in "Insight" magazine. This was used to stress humourously the importance of the disciple having the right motives for showing Christian love and friendship.

At this juncture a five minute break was taken during which the participants were in active communication with one another regarding the topic under consideration.

Seminar Nine

This final seminar relied heavily on handout materials and practical participation. The purpose of this section was to impart information on: (1) the process of disciple-making; (2) assisting participants to perform a self-evaluation of their friendship potential; (3) suggesting how to begin with people; (4) methods of assessment and, (5) impressing the importance of personal objectives and a statement of mission. The items were as follows:

The process of disciple-making.[2] This was based on eight principles of evangelism as practiced by Jesus (John 4:7-26).

Evaluating your friendship potential. At this juncture each participant was given a questionnaire designed to provide an indication of his friendship potential.[3] Active participation followed and the working group appreciated the instructive value of the questionnaire.

---

[1] See appendix 13.

[2] See appendix 15.

[3] See appendix 15.

How to begin with people. In this segment it was intended to highlight the need for developing friendships with non-Christian relatives, workmates and acquaintances. The main points presented were:

1. Decide to begin
2. Search for or create opportunities
3. Make friends with people who have a common interest
4. Accept people where they are
5. Create an atmosphere for questions on spiritual matters
6. Be patient

It was shown to be important to: (1) present a natural Christian presence in establishing rapport; (2) present the facet of the Gospel relevant to their needs and, (3) have a long-term goal to make disciples by appealing to friends to respond to the Gospel.

Assessing progress. Each participant was given a sample of the Spiritual Decision Chart.[1] A detailed explanation of its importance followed. This chart created considerable enthusiasm.

The prospect's self-assessment. This brief questionnaire containing nine questions to be answered by prospective Christians was presented to the working group as a suggested tool for helping interested friends to assess their religious experience.[2] Several of the working group who had experienced difficulties in helping prospective Christians understand the Christian experience were delighted with the prospects that the questionnaire offered.

---

[1] See appendix 15.

[2] See appendix 15.

Personal objectives. Each participant was handed a list of suggested personal objectives.[1] The importance of writing down objectives, both short and long-term was stressed.

Statement of mission. A typical church Statement of Mission was screened on an overhead transparency and the participants actually transposed it into their own personal statement of their mission as disciple-makers.[2]

The working group were reluctant to disperse after the final prayer of dedication. All were enthusiastic in their appraisal of the material presented and claimed they were eager to implement it in their daily lives.

One couple in particular came forward and asked if they could present the programme in their own church. Naturally, the writer was delighted to encourage them in this plan.

Control Group Survey

During the course of the seminar meetings, a second survey of a control group was conducted using the same questionnaire that was completed by the working group.[3] The purpose of this exercise was to set up an objective response to determine the effectiveness of the ministry programme. The questionnaire was compiled from numerous proven church growth sources and was aimed at new converts.

The questionnaire consisted of thirty-five questions comprising five parts as follows:

---

[1] See appendix 15.

[2] See appendix 15.

[3] See appendix 5.

1. Five questions concerning influences and agencies which prompted the people to become Seventh-day Adventists and the amount of interest taken in them since baptism

2. Seven questions concerning attitudes to church membership, personal devotions and personal goals, and attainments in soul-winning

3. Eleven questions concerning evangelistic involvement with non-Adventist friends, relatives, neighbours and acquaintances

4. Eight questions concerning understanding responsibility to discipling, the amount of guidance and training given, and suggested remedies for lack of post-baptismal instruction

5. Four demographic questions

The questionnaire was assessed by Dr. A. P. Salom, Senior Lecturer in the Department of Theology at Avondale College. He studied the content of the questions and upon his suggestion several duplications were deleted. He also suggested the final format and approved the questionnaire as a testing instrument for this project.

The questionnaire was used to survey newly-baptized converts principally in the Greater Sydney Conference of the Seventh-day Adventist church. This area was chosen because of the high concentration of converts due to the "Carter Report" evangelistic campaigns. Permission and approval to conduct the survey was granted by Pastor Robert Parr, President of the Greater Sydney Conference. The questionnaire, together with a letter of introduction from Dr. A. P. Salom, was posted to one hundred Sydney addresses.

Post-Seminar Survey

Approximately five weeks after the final seminar meeting each of the thirteen participants in the working group was asked to complete a short five question survey.[1] The time lapse was to allow

[1] See appendix 17.

participants to assimilate the ministry concepts and principles into their life-style. It also gave them time for "trialing" suggestions. The survey was designed to evaluate and assess ministry effectiveness.

Results of the surveys, evaluations and recommendations have been compiled in Chapter VI.

CHAPTER VI

EVALUATION, RECOMMENDATIONS AND CONCLUSION

Evaluation

In this evaluation, two main aspects will be considered. The first concerns observations relating to the objective questionnaires that were conducted, and the second concerns the ideas and observations of the writer.

Questionnaire Results

The questionnaire was set up as an objective reference to determine the effectiveness of the ministry programme. It was completed by members of the working group at the commencement of the first Sabbath afternoon seminar. This group consisted of thirteen people.[1] During the seminar, an identical questionnaire was mailed to one hundred newly-baptized members, principally in the Greater Sydney Conference of the Seventh-day Adventist Church. Seven were returned from the dead letter office, one was returned blank, and one was returned with an abusive note attached to it. A total of fifty-one were completed and returned. These could be classed as the control group.[2]

---

[1]There was an average of nine persons at each seminar. The remainder were given the materials they missed.

[2]For details of questionnaire answers and comparisons see appendix 16.

From the results of the initial survey the following observations and comparisons can be made between the control group and the working group.

	Control group	Working group
First acquainted with the church through relatives, friends, etc.	80%	85%
Influenced to join the church through the same agencies	34%	55%
Visited by pastor or church officers (post-baptism)	75%	85%
Received Bible studies (post-baptism)	41%	15%
Have desire to win souls	95%	100%
Have soul-winning goals	21%	30%
Have helped to bring people into the church	21%	33%
Have non-Adventist immediate family	83%	85%
Have non-Adventist relatives	100%	100%
Have non-Adventist friends	83%	85%
Working constructively to win non-Adventist relatives	51%	46%
Working constructively to win neighbours	23%	62%
Understanding responsibility to discipling	95%	85%
Encouraged and instructed to witness	29%	23%
Having attended a training programme	19%	23%
Feel a lack of post-baptism instruction	67%	77%

Of the control group 63 percent were females, while 66 percent of the working group were females.

In the control group 60 percent were in the 18-40 age group. In this group 20 percent made up the 18-30 age bracket. In the

working group, 100 percent were in the 18-40 group with approximately half in each age bracket (18-30 and 31-40).

The questionnaire surveyed converts baptized during the previous five years. Approximately 53 percent of the control group had been baptized in the previous twelve months, whereas 98 percent of the working group were spread over the two to four year period.

The results of the questionnaire highlight several factors:

1. The important influence of the Seventh-day Adventist witness to relatives, neighbours, friends and acquaintances
2. The strong desire of the majority of those surveyed to become effective soul-winners
3. The majority claimed they understand the Christian's responsibility to witness and make disciples
4. The vast reservoir of non-Adventist relatives, friends, neighbours, and acquaintances waiting to be tapped in the 'social networks'
5. The majority claimed they have never been encouraged or trained to witness, nor received any post-baptismal instruction[1]
6. It is significant that in both groups the percentage who have not set a soul-winning goal is almost the same as the percentage for those who have never won a soul.[2]

It is important to stress here that the participants in both groups appear committed to the church and its witness programme. It would seem that the lack of participation in this witness is not necessarily caused by a lack of commitment, but rather by the absence of challenge, accountability, responsibility, and little coordinated motivation and training by the ministry. It would appear that the commitment of the Adventist membership has been to a large degree

---

[1] See appendix 16 for some suggested remedies put forward by both groups.

[2] See appendix 16 for details.

untapped leaving many uninvolved. This in turn has resulted in ineffective church growth. This is not because they are unaware of 'what' is expected of them, but because they are not educated 'how' to become involved.

Post-Seminar Survey

A post-seminar Evaluation Survey was given to the members of the working group to measure any increase in understanding and motivation concerning the instruction.[1]

The survey consisted of five questions which were geared to assess increase in awareness on the part of the participants to the responsibility of disciple-making within their social sphere. There was a marked increase in awareness regarding individual responsibility and a definite indication that most of the participants had been motivated to immediate action or planned future implementation.

A quantative measurement of the effectiveness of the ministry programme cannot be given because of the nature of the final survey. However, a complete listing of the answers shows an appreciable increase in the above-mentioned areas.[2]

Recommendations

The ministry programme was reasonably successful. There are, however, several recommendations which would enhance a more successful future ministry.

---

[1] See appendix 17 for survey outline.

[2] See appendix 17.

Location and Duration of Ministry

The Avondale Memorial Church facility was more than adequate for the physical requirements of the Seminar. However, it did have one serious drawback and that was the conflict with the local church's programme. The regional afternoon meetings tended to divide the interest of both potential and actual Seminar participants. Their commitment was difficult to maintain because the programme was not tied into a local church plan with local church Board approval.

It is suggested that future seminars of this type would best be conducted in either of two locations for maximum effectiveness: either as a local church-approved seminar tied into the aims and objectives of the church, or, as a weekend seminar in hired retreat facilities.

The length of the ministry should preferably be extended over an entire quarter if conducted in a local church. This would eliminate the tendency to rush over important materials as was the case in the compacted programme. In the case of a single weekend seminar attended by delegates from several churches, effective implementation would be seriously impeded unless definite provision could be made for follow-up at the local scene of action.

Advertising

The personal approach has definite advantages over general advertising. It calls for positive commitment, and in a local church setting, would be highly successful.

It would have been an advantage if the project director had sought the cooperation of local pastors and elders to make

announcements concerning the meetings. If this had been aimed at those baptized during the past five years, perhaps there would have been a more serious commitment by a larger number of people.

Budget

There was no budget per se. The writer financed all materials including overhead transparencies and hand-outs. Plant and equipment were graciously provided by Avondale College and the Avondale Memorial Church.

Subject Matter

The subject matter achieved its purpose and was helpful to all the participants. The extent of benefit may be ascertained from a perusal of the results of the post-seminar survey.[1] The writer would not envisage any changes in the subject matter at this stage. However, additions should be made in the case of a longer programme conducted at local church level. With extra time and planned funding, films such as "But I'm Just a Layman" and "For the Love of Pete" should be used to emphasize personal involvement in discipling and witnessing.[2]

The longer programme should include practical involvement and on-the-job training. There would need to be more time spent on actual specific conversation skills and techniques. A segment on how to reach different age groups and different types of people would be useful. The next step would be a training programme in giving Bible studies.

---

[1]See appendix 17.

[2]For a detailed list of appropriate church growth films, see appendix 18.

Conclusion

The purpose of this project was to create an atmosphere in which newly-baptized members could be made aware of their responsibility for disciple-making within their social sphere and to motivate them to action.

In order to facilitate this, members of a working group were made aware of the contents of Chapters II and III which contain the following principles:

1. The biblical mandate to be disciple-makers panta ta ethnē and its application to their own 'circles of influence'
2. The supportive materials of Ellen G. White which emphasize the new convert's responsibility to disciple relatives, friends, neighbours, workmates, and acquaintances
3. The instructive elements contained in the social sciences which outline the clear principles of human behaviour patterns and processes in communication relevant to effective personal evangelism

Adoption of the different ideas has already been implemented by some while others have set definite goals for future personal ministry. The writer intends to use this project as a basis for future seminars and ministry. The materials could be adapted to local church and conference-wide seminars or as the basis for a series of sermons.

As Ellen G. White has said:

> Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this.

> The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbours. 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. . . .[1]

The administration and ministry of the church should take calculated and united action in the work of motivating, training and mobilizing the vast reservoir of disciple-makers to be found among newly-baptized members. This is effective church growth.

---

[1]White, Gospel Workers, rev and enlarged ed. (Washington, D.C.: Review & Herald, 1948), pp. 351-52.

APPENDIX 1

INDIVIDUAL DISCIPLING ENCOUNTERS IN THE NEW TESTAMENT

INDIVIDUAL DISCIPLING ENCOUNTERS IN THE NEW TESTAMENT

Following is a detailed (but not necessarily exhaustive) list of Jesus' personal encounters. It also includes some person-to-person discipling encounters experienced by disciples and the apostles.

MATTHEW

Matt 3:13-17	With John the Baptist
4:18-20	Simon Peter and Andrew
4:21-22	James and John
8:2-4	The Leper
8:5-13	The Roman Centurion
8:14-15	Peter's Mother-in-law
8:19-20	Self invited disciple
8:28-34	Two mad men of Gadara
9:2-8	The paralysed man
9:9-10	Call of Matthew
9:18, 23-26	The ruler and his dead daughter
9:20-22	The woman with an haemorrhage for twelve years
9:27-31	Two blind men
9:32-34	A demon possessed man
12:9-13	Man with a withered hand
12:22-24	Blind man possessed with a devil
15:22-28	Syrophenecian Woman
17:14-18	Man with a lunatic son
19:16-22	The rich young ruler
20:30-34	Two blind men
26:7-13	Woman and expensive perfume
27:11-26	Pilate - negative response
27:32	Simon of Cyrene - personal influence
27:57-60	Joseph of Arimathea - personal influence

MARK

Mark 1:9-11	Meets John the Baptist
1:16-18	Peter and Andrew
1:19-20	James and John
1:23-28	Madman in the Synagogue
1:29-31	Peter's mother-in-law
1:40-45	The leper
2:3-12	Paralysed man on stretcher via the roof
2:14-17	Matthew's call

Mark 3:1-5	Man with withered hand
5:1-20	Demon possession at Gadara
5:22-24, 35-43	Jarius and daughter
5:25-34	Woman with haemorrhage for twelve years
7:25-30	Syrophenecian Woman
7:32-37	The deaf and dumb man
8:22-26	The blind man
9:14-29	Man with sick son
9:13-16	Jesus blesses children
10:17-23	Rich young ruler
10:46-52	Blind Bartemaeus
12:28-34	The questioning scribe
14:3-9	Woman and perfume - influence
15:1-15	Pilate - negative response
15:21	Simon of Cyrene - personal influence
15:39	Roman Officer - personal influence
15:42-46	Joseph of Arimathia - personal influence
16:9	Mary Magdalene - Sunday encounter

LUKE

Luke 2:52	Favourable encounters with man
4:33-36	Devil possessed man
4:38-39	Peter's mother-in-law
5:1-11	James and John
5:12-14	The leper
5:17-26	Paralysed man
5:27-32	Call of Matthew and feast
6:6-11	Man with withered hand
7:2-10	Centurion's Servant
7:11-17	Widow of Main
7:36-50	Woman and perfume
8:27-40	Demoniacs at Gadara
8:41-42, 49-56	Jarius and his daughter
8:43-48	Woman with haemorrhage twelve years
9:38-43	Father with mad son
10:38-42	Visitation - Mary and Martha
13:11-17	Crippled woman - eighteen years
14:1-6	Palsied man
17:11-19	Ten lepers - one returns
18:15-17	Jesus blesses children
18:18-23	Rich young ruler
18:35-43	The blind man
19:1-10	Zacchaeus' - for a meal
23:1-7, 13-25	Pilate - negative
23:7-12	Herod - negative
23:32-33, 39-43	Two thieves on the cross
23:47	Roman captain influence
23:50-54	Joseph of Arimathea
24:13-36	With travellers on way to Emmaus

JOHN

John 1:29-35	John the Baptist
1:37-41	Andrew
1:42	Peter
1:43	Philip (14:8-17:26)
1:45-51	Nathaniel (Bartholomew)
2:1-12	At the marriage feast at Cana
3:1-11	Nicodemus by night (7:50-52 - results of influence)
4:4-41	Woman at Joseph's well
4:47-54	Nobleman's son
5:1-15	Crippled man at Pool of Bethesda - sick thirty-eight years
6:1-14	Boy's basket of food feeds 5,000
8:3-11	Woman caught in adultery
9:1-39	Blind man
11:1-45	Lazarus raised from dead (11:9-11)
12:1-8	Celebration feast for Lazarus and Mary's perfume
12:20-36	Greeks sought Jesus - influence spreading
18:25-27	Pilate - negative
19:26-27	Delegates responsibility
19:38-42	Joseph of Arimathea and Nicodemus - personal influence
20:14-18	Mary contacted Sunday morning
20:24-29	Contacts Thomas and confirms his faith
21:1-14	Jesus contacts disciples when fishing and displays His power
21:15-17	Christ's mandate to Peter

ACTS

Acts 1:4-9	Jesus final personal contact with the disciples
2:1-13	Personal contact with men of all nations by the disciples
2:46	House-to-house by the disciples
3:1-11	Peter and John heal the lame man
8:9-25	Philip disciples Simon the sorcerer
8:26-39	Philip disciples the Ethiopian
9:1-31	Ananias and Barnabas disciple Paul after Christ intercepted him
9:32-35	Peter healed Aeneas
9:36-42	Peter raises Dorcas - many believed
10:1-48	Cornelius' Vision - Peter's contact - many Gentiles believed
13:6-13	Paul disciples Sergius Paulus on Paphos
14:8-11	Lame man healed at Lystra
16:1-3	Timothy called (see 1 Cor 16:10-11; 2 Cor 1:1; 1 Thess 3:1-6; 1 & 2 Tim; Heb 13:23)
16:14-15	Lydia and household converted by Paul
16:16-19	Paul heals demon possessed girl

Acts 16:22-34	Paul & Silas - Conversion of Philippian jailer and household
17:10-12	The Bereans - group contact
18:1-3	Paul's influence on Aquila and Priscilla
18:8	Crispus and household and many believers
18:24-28	Aquila and Priscilla convert Apollos
19:1-7	Paul converts about twelve of John's disciples at Ephesus
19:11-22	Personal healings by Paul - both physical and spiritual - many believed
20:7-12	Eutychus raised from death by Paul
24:24-27	Paul witnesses before Felix - negative response
25:22-26, 32	Paul witnesses before Agrippa and Festus
28:7-10	Paul heals Publius' father on Malta - many healed

MISCELLANEOUS

1 Cor 1:14-16	Paul's discipling of Crispus, Gaius and Stephanus and his household
Col 1:7-10; 4:12	Paul's servant in discipling - Epaphras
Titus 1:5	Paul left Titus to disciple Crete
Philemon vs. 1	Paul's fellow disciple
vs. 10	Paul disciples Onesimus

Paul's admonition to Titus as recorded in Titus 3:14 is representative of the early church's discipling pattern. He said, "For our people must learn to help all who need their assistance, that their lives will be fruitful." (Living Bible)

AVONDALE LIBRARY COLLEGE

APPENDIX 2

ADDITIONAL ELLEN G. WHITE COMMENTS

ADDITIONAL ELLEN G. WHITE COMMENTS

Below are listed some key references to the Great Commission and discipling. They include chapters and parts of chapters.

The Acts of the Apostles

pp. 9-16	God's Purpose for His Church
pp. 17-24	Training of the Twelve
pp. 25-34	The Great Commission
pp. 35-56	Pentecost; The Gift of the Spirit
pp. 109-11	Every member to fulfill the Commission
p. 600	Every member a channel for God to Communicate to the World.

The Desire of Ages

p. 152	All to become witnesses - win souls
pp. 244-51	The Call - Prerequisites for discipling
pp. 818-28	Go Teach All Nations - Everyone is to repeat the invitation
p. 297	The Call is to partnership and apprenticeship
p. 340	Everyone, each individual to tell others
p. 488	Every individual is God's property

Evangelism

pp. 334-83	Establishing and Holding New Converts
pp. 340-45	Integrating New Believers into the Church
pp. 353-57	Helping New Believers to Win Souls
pp. 429-55	Personal Work
pp. 429-31	The Need for Personal Work
pp. 431-35	House to house Visitation
pp. 435-37	Winning Families
pp. 437-39	Evangelistic Visiting
pp. 442-44	Learning the Art of Personal Work

Steps to Christ

pp. 57-65	The Test of Discipleship
pp. 77-78	The Work and the Life

Selected Messages Vol 1

pp. 263-66	"Even So Send I You"
p. 368	Saved as individuals

Gospel Workers

p. 115	Obey your Marching Orders
pp. 194-200	Individual Effort and Division of Labour
p. 464	Solemn obligation to spread influence of the Cross

Great Controversy

p. 488	Importance of individual soul
p. 233	Man converted as individuals not communities

Prophets and Kings

p. 232	Personal contact and association saves men Saved as individuals not as masses

The Ministry of Healing

pp. 95-107	Every Christian is Saved to Serve
pp. 483-91	Inter-personal relationship with individual
pp. 497-502	Development of the individual and service

Testimonies for the Church

7:9-50	Acceptable Service
7:9-12	The Work of Soulsaving
7:13-17	The Signal to Advance
7:18-24	Work For Church Members
7:29-33	Extending the Triumphs of the Cross
5:385-6	First impulse to bring others to the Saviour - not spectators
6:362	Each one is part of the web of humanity
8:14-16	Go hunting for sinners - door to door

Review & Herald Articles 6 Volumes (numbers in parenthesis = column)

Matt 4:18-20

1:304 (1) Those who follow Jesus become like Him
388 (1) Be consecrated to His work
3:23-24 Every Christian's Work (use talents in witnessing)
97 (3) Let Jesus lead the way
4:79-80 Christ's Mission
98 (2) Uneducated men could fulfil divine Commission
409 Neglected Duties (a work for each person)
443-44 The Work of Soul Saving (form small bands)
537 (3) Opportunities for service
567 In the Masters Service
5:146 (1) Converts straight in the harvest field
165 (3) Methods of training personal workers
203 (3) Requires self-denial and sacrifice
229 (1,2) Different gifts to be used
408 (2) Keep church alive by teaching members to work
6:73,4 The Workers Needed

Matt 28:19-20

2:81-3 An Appeal
213-14 Missionary Work in the Neighbourhood
415 (3) The work we are to do
461 (1) Every member a working member
3:199 (3) Christ's last will and testament
268 (1) Set converts to work immediately
4:363-64 The Needs of Missionary Effort
465 (3) Church members called to work
477-78 An Appeal for More Earnest Effort
547 A World-wide Message
5:15 Evidences of Discipleship (conversion sets us apart for work)
17 Lights in the World
39 The Blessing of Service
45 (3) Angels assist in personal soul winning
143 (3) Educate yourself in accordance with baptismal vows
229 Depending on Christ
401-2 Privileges and duties of believers
504 (2,3) Use every capability in unselfish service
519-20 The Need of Earnest Labour for Others
554 (2) Personal work is most valuable education
6:23-24 The Great Commission; a Call to Service
31 To Every Man His Work
65-6 The Commission
235-36 The Need of Missionary Effort
241 (3) Conversion of souls the highest work

Mark 16:15-20

1:237-38 Christ's Commission
2:193-94 Necessity of Labour
537 (3) The Message we are to carry
3:551 Go, Preach the Gospel - No. 1
3:563 Christ's Commission
5:23 (2,3) To every man his work
218 Go Ye unto all the World, and preach the Gospel

Luke 5:1-11

4:549-50 Follow Me, and I Will Make You Fishers of Men

Luke 24:46-49

1:438 (1) Personal labour better than Sermons
2:387 (1) Begin your work where it is hardest - near home
3:199 (2) Efficiency requires endowment of Holy Spirit
387 (2) Jesus acts through the Holy Spirit
4:464 (2) The Holy Spirit works through human agencies
492 (2,3) Our efforts useless without the Spirit's aid
6:365-66 Go, Teach all Nations

John 17:21-23

2:215 Be of one Mind
344 (1) The disciples of Christ are one in Him
369 (1) May have the same help Christ had
373 (2) Seek to be one in Spirit and understanding
409 (2) Advance the work with order and uniformity
3:240 (2) Envy, evil surmisings, jealousy hinder unity
272 (3) The type of labourers who glorify God
273 (1) Individual responsibility
287 (3) When God unites us there is no dissention
399 (3) Fruit of unity with Christ is love for others
459-60 Christian Unity
462 (1) Unity results in fruit-bearing
500 (1) Unity represents the character of Christ
522 (1) The cross provides the means of unity
579 (2) Unity gives strength to develop spiritual powers
629-30 Christ's Prayer for Us
Christian unity our credentials as members of the heavenly family
4:175,177 Christian Perfection
187 Co-Workers with Christ
292 (1) Love is the uniting factor
479 (2) Unity preserves the Christian Church
487 (3) Make this prayer our daily lesson
517 (2) Unity of Action is essential
5:133,34 The Unity of the Spirit
139 (3) Unity is proof God did send His Son
228 (1) Finite man is united to manhood of Christ

John 17:21-23

5:232	A plea for Unity
332	In Union with Christ
407	So Have I Sent Them
465-66	Till We All Come to the Unity of the Faith - unity of feeling, thought and action

Acts 1:8

2:282	Personal testimony and life has convicting power
555	Holy Spirit prepares us to witness
561	Christ's Instruction to His Followers
3:36 (1)	Union of Spirit and personal witness to warn world
197-200	Missionary Enterprise the Object of Christ's Church
272-73	The Great Need of the Holy Spirit
599-600	Witnesses for Christ
4:422-23	The Promise of the Spirit
465 (1)	Persecution needed to widen the circle of influence
5:110 (1)	Zeal for God's glory moved disciples to witness with power
409-10	The Promise of the Spirit
6:116 (1)	Work for those in high places
458 (1)	A chain of living witnesses

APPENDIX 3

LETTER TO NORTH NEW SOUTH WALES
CONFERENCE PRESIDENT

13 Beauty Point Road,
Morisset, N.S.W. 2265

11th April, 1984.

Pastor A.D.C. Currie,
President,
North New South Wales Conference of,
The Seventh-day Adventist Church,
P.O. Box 129,
HAMILTON, N.S.W. 2303.

Dear Pastor Currie,

During this year I am undertaking a study of "Social Interaction of New Converts for Evangelistic Outreach to the Community." The purpose of this project is to help newly-baptized members to understand their responsibility to personal evangelism. Emphasis will be placed upon the new converts' circles of influence, namely, non-adventist friends and relatives.

Initially the names of the newly-baptized members within the Newcastle suburban area will need to be obtained from the Conference records. Therefore, I am writing to you to seek permission to both gather the necessary information and to conduct the project in your area.

Final details are not yet entirely clear but the broad objectives are as follows:

1. To initially survey a large number of new converts.

2. To select a small group to work with on a pilot programme, with the intention of making new members aware of the soul-winning potential of their social influence.

Trusting that you can consider the above request favourably.

May God continue to guide and direct as you work with Him.

Yours sincerely in Christ,

George C Porter

George C. Porter.

APPENDIX 4

SEMINAR ADVERTISEMENTS

memorandum

to:

from: Pastor
George PORTER.
049 771004

August 2 1984.

Initially I contacted you with regard to a proposed Soul - Winning seminar to be conducted by myself. Your willingness to participate is much appreciated.

The meetings are scheduled to commence on Sabbath afternoon the

11th August 2:00 p.m.
Venue: S.D.A. Memorial Church Cooranbong -- Teens Room.

It will be much appreciated if you can be in attendance at these informative meetings. You will have a fun time.

Looking forward to seeing you there.

Yours thankfully,
George C. Porter.
George C. Porter.

memorandum

to:

from: GEORGE PORTER
16th August.
771004

DEAR CHRISTIAN FRIENDS,

THANK YOU FOR YOUR SUPPORT AT THE SEMINAR LAST WEEK.

SOME COULD NOT MAKE IT SO WE LOOK FORWARD TO SEEING YOU THIS WEEK.

THE VENUE IS THE TEEN'S ROOM VILLAGE MEMORIAL CHURCH.

TIME AND DATE: 2:30 p.m. 18th AUGUST.

COUNTING ON YOUR ATTENDANCE AND LOOKING FORWARD TO SEEING YOU.

SINCERE THANKS,
GEORGE C. P.

memorandum

to:

from: GEORGE PORTER.
771004
23rd August.

DEAR CHRISTIAN FRIENDS,

JUST A LITTLE REMINDER THAT I REALLY NEED YOUR SUPPORT THIS SABBATH FOR THE FINAL SEMINAR MEETING.

THE VENUE: Teen's Room Village Church.

TIME & DATE: 2:30 p.m. 25th August.

COUNTING ON YOUR ATTENDANCE AND LOOKING FORWARD TO YOUR SUPPORT

SINCERE THANKS,

George C. Porter

GEORGE C. PORTER.

APPENDIX 5

PROJECT QUESTIONNAIRE AND LETTER OF INTRODUCTION

AVONDALE COLLEGE

15th August, 1984.

Dear Friend,

I am enclosing a copy of a survey being conducted by Pastor George Porter in connection with his M.A. project at Avondale College. The purpose of this survey is to help him in his ministry to new members of the Seventh-day Adventist Church. Your assistance will be greatly appreciated. This survey is being sent to you with the permission and approval of Pastor Robert Parr, President of the Greater Sydney Conference.

The survey should take only a few minutes of your time to complete and so I would urge you to fill it in today and mail it immediately in the addressed, stamped envelope provided. Please follow instructions at the top of the first page and answer ALL questions.

Thank you for your participation and co-operation.

With Christian greetings,

Yours sincerely,

Alwyn P. Salom

Alwyn P. Salom,
Senior LEcturer,
Department of Theology.

APS:dh

QUESTIONNAIRE

THE SOCIAL INTERACTION OF NEW CONVERTS

This in an anonymous survey.

Please tick the appropriate box ☐ and underline the applicable answer, Yes/No.

PART I:

1. How did you first become acquainted with the Seventh-day Adventist Church?

- ☐ Relatives
- ☐ Neighbours, friends, acquaintances
- ☐ Seventh-day Adventist minister
- ☐ Public evangelism
- ☐ S.D.A. literature
- ☐ Radio or T.V. programmes
- ☐ Bible Correspondence School
- ☐ S.D.A. community services
- ☐ Other (please specify)

.....

2. What persons or agencies influenced you most to join the Adventist Church?

- ☐ Relatives
- ☐ Neighbours, friends, acquaintances
- ☐ Seventh-day Adventist minister
- ☐ Public evangelism
- ☐ S.D.A. literature
- ☐ Radio or T.V. programmes
- ☐ Bible Correspondence School
- ☐ S.D.A. community services
- ☐ Other (please specify)

.....

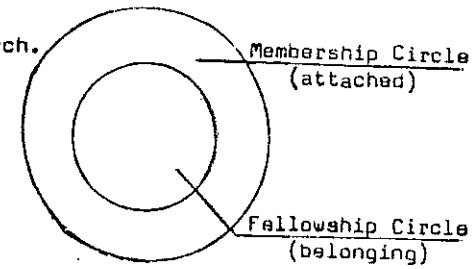
3. Have your church pastor and church officers visited you since baptism? Yes/No

4. Have you been given personal Bible studies since baptism? Yes/No

5. Have you held church office? ..... Which? .....

PART II:

6. The two circles represent areas in your church.
Mark with an X where you feel you are.



7. Do you have regular prayer and Bible study? Yes/No

8. Have you a Prayer List of people you want to influence for Christ? Yes/No

9. Do you have a desire to win souls for Christ? Yes/No

10. Have you ever set a personal Soul-winning goal? Yes/No

11. Have you engaged in any soul-saving activity since your baptism? Yes/No

12. how many people have you helped to bring into the church? ..... .

PART III:

14. Have you been involved in any Community Outreach services? Yes/No
15. Have you ever given Bible studies to non- Adventists? Yes/No
16. Do you have immediate family who are not Adventists? Yes/No
17. Do you have relatives who are not Adventists? Yes/No
18. Do you have close friends who are not Adventists? Yes/No
19. Do you have close friends who are Adventists? Yes/No
20. Are you living in close social contact with your family? Yes/No
21. Are you working constructively to win non-Adventist relatives? Yes/No
22. Are you working constructively to win non-Adventist neighbours? Yes/No
23. Are you associating in a meaningful way with your neighbours? Yes/No
24. Have you ever explained to a friend or relative how happy you are since you became a Seventh-day Adventist Christian? Yes/No

PART IV:

25. Do you understand the Christian's responsibility for discipling and witnessing? Yes/No
26. Have you personally studied ways to witness for Christ? Yes/No
27. Do you find it easy to talk about your faith? Yes/No
28. Could you explain to a friend how to become a Christian? Yes/No
29. Have you been encouraged and instructed how to witness to your family and friends? Yes/No
30. Have you ever attended a Witness Training Programme? Yes/No
31. Do you feel there has been a lack in your post-baptismal instruction for soul- saving? Yes/No
32. If yes, can you suggest remedies? .....
.....

PART V:

33. Your Occupation: .....
34. Your Sex: Male ☐ Female ☐
35. Your age: Under 18 ☐ 18-30 ☐ 31-40 ☐ 41-50 ☐ Over 50 ☐
36. How long baptised? 1 year ☐ 2 years ☐ 3 years ☐ 4years ☐ 5 years ☐

THANKYOU VERY MUCH FOR YOU HELP AND COOPERATION IN THIS SURVEY.

APPENDIX 6

OVERHEAD TRANSPARENCIES FOR
SEMINAR ONE

WHAT IS A DISCIPLE?

LEARNER (Apprentice)
↓
FOLLOWER
↓
DISCIPLE
↓
TEACHER
↓
WITNESS
↓
MULTIPLICATION OF DISCIPLES

DISCIPLES ARE MADE -- NOT BORN!

MANY ARE CHRISTIANS, BUT FEW ARE DISCIPLES. MAYBE THAT IS BECAUSE FEW CHRISTIANS TRY TO DISCIPLE ANYONE ELSE.

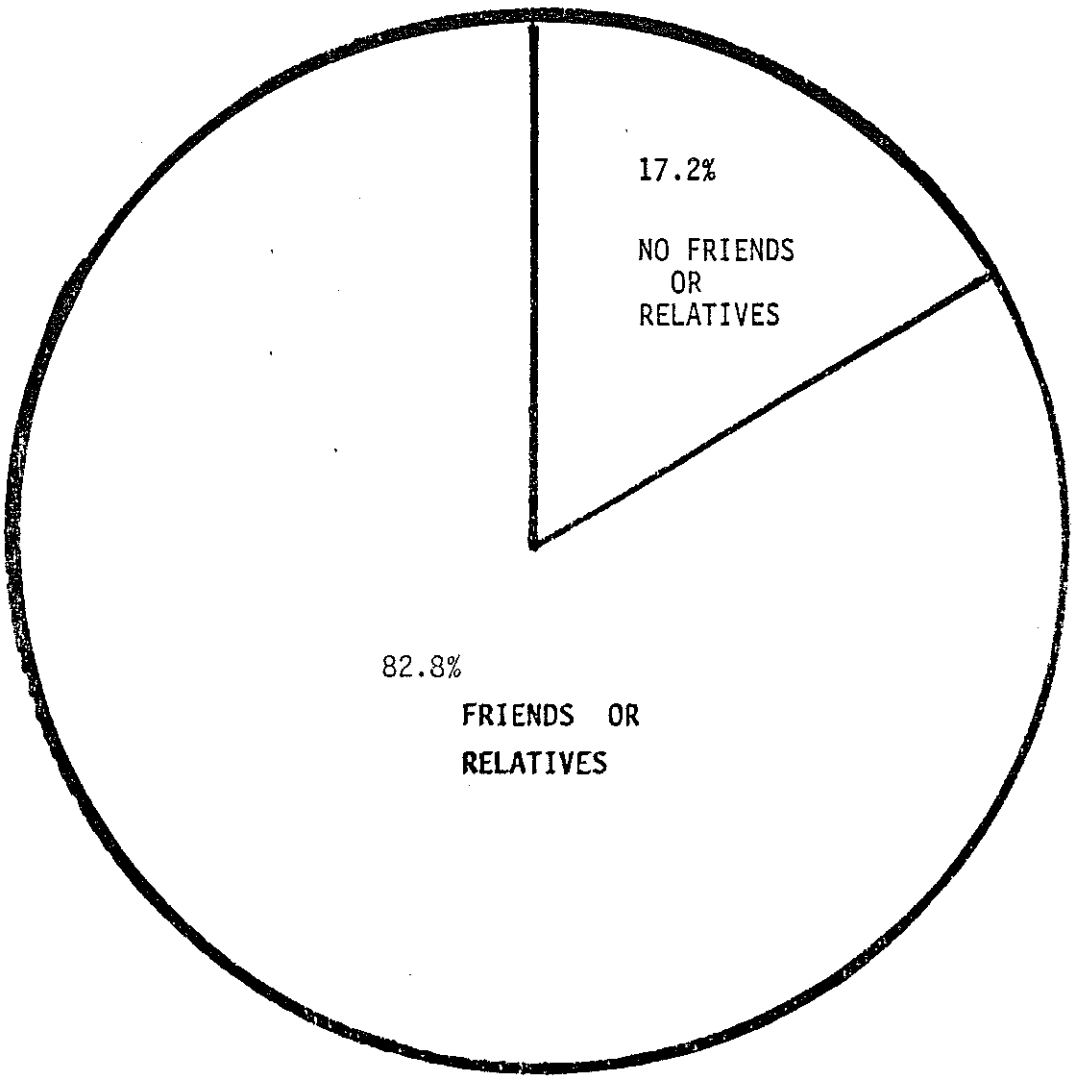
WHY NOT?

TOO BUSY?

AFRAID?

DON'T REALLY UNDERSTAND DISCIPLING?

ARE WE CONVERTS OR DISCIPLE-MAKERS?



Taken from Win Arn, ed., The Pastor's Church Growth Handbook (Pasadena, California: Church Growth Press, 1980), p. 102.

HOW NON-ADVENTISTS FIRST BECAME ACQUAINTED

WITH THE SDA CHURCH

(In Percentages)

Relatives	19.8
Friends, Neighbours, acquaintances	22.8
Adventist minister	18.8
Public Evangelism	7.9
SDA Publications	5
SDA Community Services	5
Radio and TV	5
Bible Correspondence Schools	2
Other	13.9

PERSONS AND AGENCIES THAT INFLUENCED NON-SDAS

MOST TO JOIN THE CHURCH

(In Percentages)

Relatives	17.9
Friends	15.2
Acquaintances, Workmates	2.8
Adventist minister	38.6
Public Evangelism	13.8
SDA Publications	6.2
Radio and TV	2.8
Bible Correspondence School	1.4
SDA School or Medical work	1.4

Extract from: E.B. Giller, "Church Growth Patterns in the North New South Wales Conference." Unpublished paper. Avondale College, 1982.

APPENDIX 7

OVERHEAD TRANSPARENCIES AND
HANDOUTS FOR SEMINAR TWO

ACCEPTABLE SERVICE

"HOW CAN I BEST GLORIFY HIM WHOSE I AM BY CREATION AND REDEMPTION"

THE WORK OF SAVING SOULS = A PERSONAL RESPONSIBILITY

WHY?

1. Pledged to unite with Him in cross-bearing.
2. Imbued with the spirit of the Redeemer
3. No longer indifferent to perishing souls
4. Every other interest subordinate to the work of saving souls
5. Moved by an inexpressible desire to win souls to Christ

WHERE?

1. Begin in his own family
2. Neighbourhood - "families around you opposed to the truth."
3. The world our field - "then those around them"

HOW?

"greater earnestness" "time is passing"

Souls are to be:

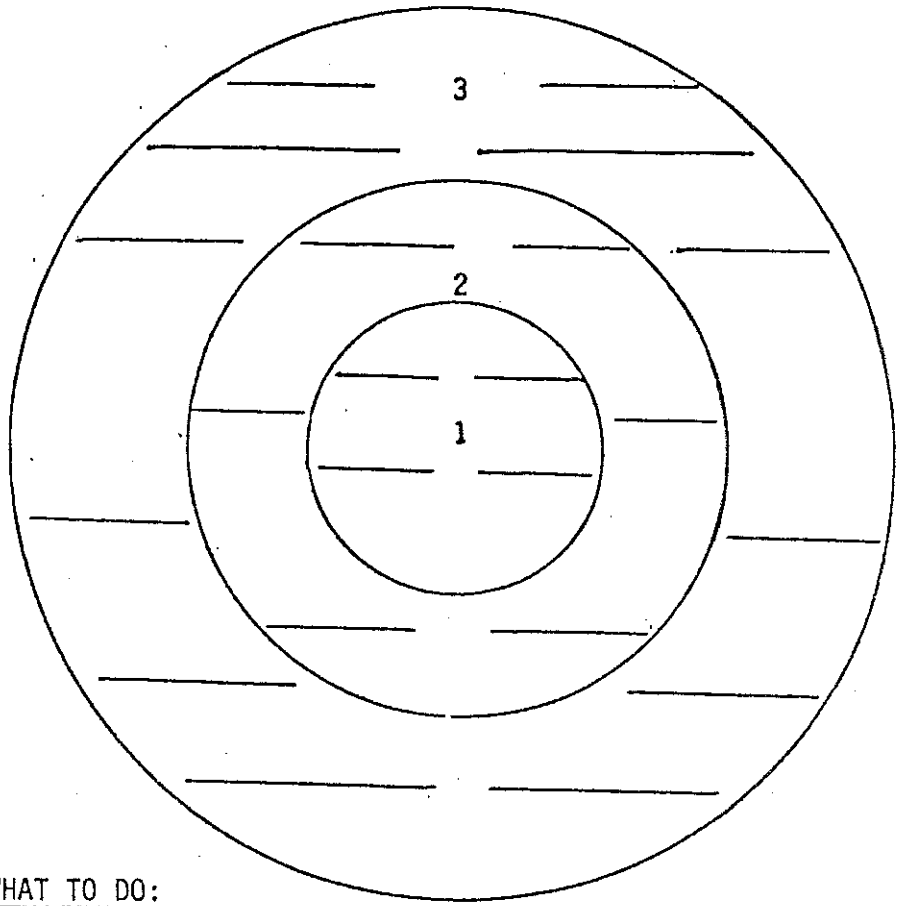
i. sought for
ii. prayed for
iii. laboured for

"OUR TAME, SPIRITLESS PETITIONS ARE TO BE CHANGED INTO PETITIONS OF INTENSE EARNESTNESS."

Adapted from E.G. White, Testimonies for the Church, 9 vols. (Mountain View, California: Pacific Press, 1948), 7:9-33.

CIRCLES OF INFLUENCE

"Go to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you." Mark 5:19.



WHAT TO DO:

1. Fill in the three circles as follows:

   Circle 1. Write the names of those closest to you (family, close friends) to whom you will tell what the Lord has done for you.

   Circle 2. Write the names of neighbours, friends, relatives with whome you will share what the Lord means to you.

   Circle 3. Write the names of acquaintances, business contacts, workmates, tradesmen etc. to whom you will give invitations for Outreach programmes operated by your church.

2. Starting at Circle 1, think of the needs and interests of these people. Outline a strategy for developing a friendship with each and, when the time is right, acquainting them with Christ and His message.

3. Add all these names to your Prayer List.

4. Make opportunities to share your faith with Circles 1 and 2.

MY PERSONAL WORLD

1. Make a personal translation of Acts 1:8.

"But ..... shall receive power, after that the Holy Ghost is come upon him/her: and ..... shall be a witness unto Me both in ....., and in all ....., and in ..... and unto the uttermost part of the earth."

(Fill in with your name, village or suburb, Shire or Council and State)

2. Name 3 friends or relatives in your "Jerusalem" who need help.

FRIEND	BENEFIT
.....	.....
.....	.....
.....	.....

3. List how a relationship with Christ would benefit each of them.

4. a. What is their greatest need?

1. .....
2. .....
3. .....

b. What is my part in meeting this need?

1. .....
2. .....
3. .....

c. What is the first step in doing my part?

1. .....
2. .....
3. .....

5. For what purpose has God put me in MY world?

To be what? .....

To do what? .....

TO EVERY MAN'S DOOR

"With God all things are possible." Matt 19:26

At the time of Christ, the world population was about 200,000,000.

With 12 disciples, the ratio was about 1 to 16.6 million.

With 70 followers, the ratio was about 1 to 2,850,000.

With 120 believers, the ratio was 1 to 1,666,000.

With 3000 baptized, the ratio was 1 to 6,410*

Compare these figures with statistics for our day.

1900	1 SDA to every 20,460
1910	1 SDA to every 15,000
1920	1 SDA to every 9,760
1930	1 SDA to every 6,410*
1940	1 SDA to every 4,450
1950	1 SDA to every 3,300
1960	1 SDA to every 2,240
1970	1 SDA to every 1,730
1980	1 SDA to every 1,250

This means that, allowing 3 persons to every dwelling, less than 500 households need to be contacted by each Adventist.

Compare these figures with the North New South Wales Conference.

Adventists number about 8,550 in a population of 1,000,000.

The ratio is 1 SDA to every 117

or 1 SDA to every 39 homes

The population of the Lake Macquarie Council is about 160,000.

The ratio is about 1 SDA to every 64

or 1 SDA to every 21 homes

"AND YE SHALL BE WITNESSES"

Adapted from George E. Knowles, How to Help Your Church Grow (Washington, D.C.: Review & Herald, 1981), pp. 58-59, with a localized application.

APPENDIX 8

OVERHEAD TRANSPARENCIES
FOR SEMINAR THREE

JOHN'S THREE DEFINITIONS OF A DISCIPLE

1. Involved with the Word (John 8:31)
    a. On a continual basis
    b. As a guide to daily living

2. Involved with people (John 13:34-35)
    a. Loves them
    b. Willing to die for them (1John 3:16)
    c. Not afraid of them (1 John 4:18)

3. Involved with Multiplying Disciples (John 15:4-5)
    a. Abides daily in fruit-bearing union with Christ
    b. Chosen to bring forth fruit
    c. Bears much fruit
    d. Fruit bearers (John 17:20)

3-D DISCIPLES

DOMINATED - by Christ's Presence

Strong in Grace (2 Tim 2:4)

Led by the Spirit (Rom 8:14)

A Personal Relationship with Jesus

a. Prayer

b. Bible Study

A NEW DIRECTION

DISCIPLINED - for a Life Pleasing to God

Don't be side-tracked (2 Tim 2:4)

Consistent Life

New Sphere ofLiving

A NEW LIFESTYLE

DEDICATED - to Multiplying Disciples

Be a Compelling Witness (2 Tim 2:2)

Teach Others

Make Disciples (Matt 28:19)

A NEW ATTITUDE

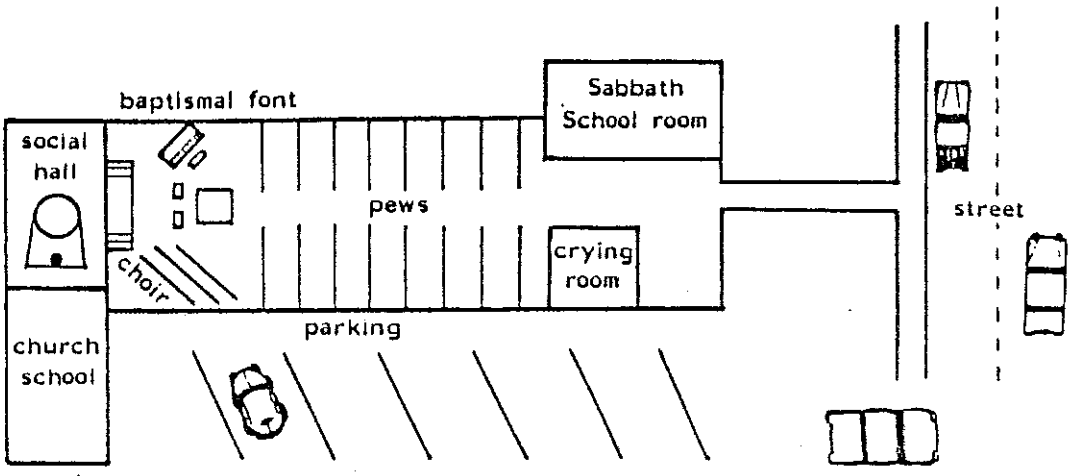
Adapted from Waylon B. Moore, Multiplying Disciples: The New Testament Method for Church Growth (Colorado Springs, Colorado: Navpress, 1981), pp. 52-54.

APPENDIX 9

DISCUSSION OPENER FOR SEMINAR FOUR

MY CHURCH AND ME

The following discussion opener is intended to be fun and also serious. Respond as openly as you wish--you just might find someone who feels the way you do. You might also be in for another surprise!



1. This plan of a church facility may not be like the church you attend but let's pretend it is anyway.

   * Mark the spot with a #1 where in or around the church you feel the most comfortable.

   * Mark with a #2 where in or around the church the best or most meaningful church-related experience occurred in your life.

   * Mark with a #3 where in or around the church you see yourself as far as your relationship with your local church is concerned.

   * Let this church symbolize religion in a broader sense: Where in or around the church do you see yourself as far as your relationship with God is concerned? Mark with a #4.

   * Where in or around the church would you like to be? Mark with a #5.

Taken from: Youth Accent Minstry, Unit R - Programs - 31.

APPENDIX 10

OVERHEAD TRANSPARENCIES AND
HANDOUTS FOR SEMINAR FOUR

EVERY CHRISTIAN IS PROMISED A GIFT

"ALL MEN DO NOT RECEIVE THE SAME GIFTS, BUT TO EVERY SERVANT OF THE MASTER, SOME GIFT OF THE SPIRIT IS PROMISED."

-- C.O.L. 327.

HOW GIFTS ARE RECEIVED

"THE GIFTS ARE ALREADY OURS IN CHRIST, BUT THEIR ACTUAL POSSESSION DEPENDS UPON OUR RECEPTION OF THE SPIRIT OF GOD.'

-- C.O.L. 327.

SPIRITUAL GIFTS - GIVEN ACCORDING TO EACH PERSON'S NEED

"NOT THAT ALL THE GIFTS ARE IMPARTED TO EACH BELIEVER. THE SPIRIT DIVIDES 'TO EVERY MAN SEVERALLY AS HE WILL.' (1 COR 12:11). BUT THE GIFTS OF THE SPIRIT ARE PROMISED TO EVERY BELIEVER ACCORDING TO HIS NEED FOR THE LORD'S WORK. THE PROMISE IS JUST AS STRONG AND TRUSTWORTHY NOW AS IN THE DAYS OF THE APOSTLES.

(D.A. 823)

SIMILARITIES AND CONTRASTS BETWEEN NATURAL TALENTS AND SPIRITUAL GIFTS

	TALENTS	GIFTS
SOURCE:	FROM GOD THROUGH PARENTS	FROM GOD THROUGH HOLY SPIRIT
POSSESSED:	FROM BIRTH	FROM NEW BIRTH
PURPOSE:	BENEFIT MANKIND -NATURAL LEVEL IN SOCIETY	BENEFIT MANKIND -SPIRITUAL LEVEL IN THE CHURCH
PROCESS:	MUST BE: RECOGNIZED DEVELOPED EXERCISED	MUST BE: RECOGNIZED DEVELOPED EXERCISED
FUNCTION:	OUGHT TO BE DEDICATED BY BELIEVERS TO GOD FOR HIS USE AND GLORY	OUGHT TO BE USED TO GOD'S GLORY IN BUILDING UP THE CHURCH

SPIRITUAL GIFTS

There are three passages in the Bible that deal specifically with spiritual gifts: 1 Corinthians 12:4-11; Eph 4:8-12; Rom 12:6-8. Matthew 25:13-30 and the chapter entitled "Talents: in Christ's Object Lessons has very helpful material on this subject.

Some Things to Do:

1. Pray that God will guide you in discovering your spiritual gifts.
2. Renew your commitment to dedicate your gifts to Christ's honour and service.
3. Discuss spiritual gifts with other individual Christians, or in small groups, and ask for the opinion of others as to what gifts you possess.
4. Remember that all gifts are for the ultimate purpose of winning souls.
5. Exercise your gifts and you will find they grow with use.
6. Test your experience by the following questions. Does the exercise of my gift result in:
   a. A closer walk with God?
   b. Harmony with the church organization?
   c. Contention and strife?
   d. Unity with fellow church members?
   e. Pride and the glorification of self?
7. Does your understanding of spiritual gifts make you a more devoted witness for Christ, or does it give you an excuse to avoid service?
8. List the gifts you feel you may have:
   1.
   2.
   3.
   4.
   5.
9. List activities you could engage in within your 'social network' and circles of influence in harmony with your gifts.
   1.
   2.
   3.
   4.
   5.

Adapted from George E. Knowles, How to Help Your Church Grow (Washington, D.C.: Review & Herald, 1981), pp. 33-35.

APPENDIX 11

OVERHEAD TRANSPARENCIES AND
HANDOUTS FOR SEMINAR FIVE

WHAT WILT THOU HAVE ME TO DO? (Acts 9:6)

Evangelistic methods are like the mechanic's tools - each needs to be used at the right time and in the right place - each situation is unique.

1. Be a living witness.
   "Ye are my witnesses, saith the Lord,
   that I am God." (Isa 43:12)
   "Let your light shine and other lights will be kindled." G.W. 195

2. Be Sociable to Save - go where people are - love people into the fellowship of Christ.
   "Weep with those that weep, rejoice with those that rejoice." M.H. 143

3. Have a Prayer List. Fasten the mind on a soul - include "impossible" people, too.
   This is called "subterranean" evangelism
   "There is necessity for diligence in prayer." S.C. 98

4. Visit your neighbours (don't give up after the first call)
   "Visit every family in the neighbourhood and know their spiritual condition." T. 6:296; 9:128

5. Be a Friend - trustworthy, available for help and counsel.

6. Friendship List for visitation (friendships take time to develop)
   "By visiting the people . . . you win hearts." T. 9:41.

7. New People in the District - make them feel welcome.

8. Special Days - eg. Mothers' Day - distribute small posies or booklets.

9. Extend a Helping Hand - opportunity here for using talents - and maybe finding hidden ones.
   "Arise and help someone who needs help." T. 6:266

10. Meet People's Needs. "Scratch where people itch" (to scratch where there is no itch only causes irritation.)
    "Not all can be reached in the same way....." COL. 387
    "He . . . ministered to their needs and won their confidence." MH. 143

11. Organise a Street Party at Christmas time.

12. Conversational Evangelism. This can be done any where, any time
    Study ways to guide into spiritual topics
    Secure openings for Bible studies
    Give your personal testimony
    "Watch for opportunities of speaking to others of the Saviour." COL. 388

13. House to House visitation - share the good news
    put love into action
    "This house to house labour, searching for souls, hunting for the lost sheep, is the most essential work that can be done." Ev 431

    a. Missionary magazines - provoke questions and spiritual discussions
    "Introducing our publications into families . . . is a good work." Ch S. 145

b. Gift Bible Reading Guides - ("Let's learn together")
"Carry the Word of God to every man's door." T 5:388

c. Community Religious Survey - (or similar survey)

d. Appeal for Missions

e. Radio and TV follow-ups

f. Cassette ministry - have a lending library of cassettes or books you share with others.

g. Letter boxing

14. Dukane Projector - show it at work
offer to show it at a mate's home
Show it to guests

15. Invite People to Programmes
"The most widely used technique to keep people from joining is not to invite them,"

16. Hospitality: a. invite neighbours, or visitors at church, home to meals.
"Our work in this world . . . is to be hospitable." T 2:645

b.

c.

17. Discover and exercise Spiritual Gifts

18. Put talents to use - (eg. sewing class or fixing cars)
"Cultivated talents are needed in every part of the work of God." F.E. 545

19. Cooking Class - Invite friends and neighbours to your home to learn healthful cooking

20. Work for Children - (it will warm the parents, too)

a. Branch Sabbath School

b. Neighbourhood Bible Club

c. Vacation Bible School

"To mold and fashion the character of children and youth is a work of the very highest importance." CSSW 52

21. Write letters "Write a letter to a far-off friend or send a paper to one who is enquiring for truth." T 6:433

22. People at Church - Disciple a young person or a "static" member by encouraging them to be your partner in witnessing

23. Read the "Record" to find ideas of what other people are doing, and adapt them to your situation.

Ten Commandments for Living with People

1. *Speak to people: Nothing is so nice as a cheerful greeting.*
2. *Smile at people: It takes seventy-two muscles to frown; fourteen to smile.*
3. *Call people by name: The sweetest sound is one's own name.*
4. *Be friendly and helpful: If you want friends, be a friend.*
5. *Be cordial: Speak and act to prove everything you do is a genuine pleasure.*
6. *Be genuinely interested in people. Just try, and you can like almost everyone.*
7. *Be generous with praise. Be courteous with criticism.*
8. *Be considerate with others. There are often three sides to a controversy: yours, his, and the right side.*
9. *Be alert to give help. What we do for others lives and is immortal.*
10. *Add to all this a good sense of humor, loads of patience, a dash of humility, and you will be rewarded manyfold.*

- prepared by the John S Swift Company



If You Have Non-Adventist Relatives, This Story Is for You!

PAUL GREDIG, Pastor, North Mackay Church, Northern Australian Conference



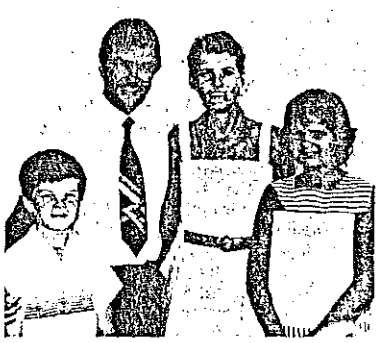
Adventists because of a sister's testimony and the gift of a *Signs* subscription. The Parrish family: Keith and Gezina, with sons David, Stephen (rear) and Tony.
Photo: G. Parrish.

JUNE 12, 1982, was a special date. On that day, in the Rotorua church in New Zealand, two people stood in the baptismal font, and pledged their lives to the service of Jesus. The lady in the baptismal font was Sister Gezina Parrish. She had one sister who was a member of the Adventist Church, Betty Gredig, the wife of Paul Gredig, now working in Mackay, in northern Queensland.

At the end of 1980, Betty had returned to New Zealand to help care for her mother, who was quite sick in the Rotorua Hospital. Betty is a nurse, and her presence enabled the doctors to let Mrs Vyver leave the hospital earlier than would normally be permitted, to convalesce at home. Despite her mother's illness, it was a happy family reunion. One evening, as the two sisters were talking, Gezina said to Betty, "You know, I believe I should start studying the Bible."

"Whatever has brought that on?" was Betty's surprised reply, for the Vyver family had been staunch members of the Dutch Reformed Church, and there had been opposition when as a teenager Betty had made her decision to join the Adventist Church.

"Oh, you know those magazines you have been sending me?" replied Gezina, "As I have been reading them, I believe the Holy Spirit has been speaking to me, and it is time we made our lives ready to meet Jesus." The magazines were of course the *Signs*, which Paul and Betty had been sending for some two years to Keith and Gezina, and to other members of the family as well. She went on, "You wouldn't have anything with you that I could study, would you?"



Signs donors and concerned for their relatives. The Gredig family: Paul and Betty with children Anthony and Tania.
Photo: Paul Gredig.

The Lord had already answered that question. Betty had taken with her a special complete set of Bible study guides which had been used as a correspondence course with the Brisbane City Mission, run by Pastor Ray Kent in 1980. Paul had been on the mission team, and had given Betty the set to study on Friday nights during her stay in New Zealand, for the rest of the family usually watched TV on Friday evenings. Betty was only too happy to leave the set for Gezina and Keith to study.

Up until this time, there had been no comment whatsoever made about the *Signs*, but it soon became obvious that curiosity had been aroused. An unusual Bible study program began. Paul and Betty were transferred to Maryborough in southern Queensland, where Paul was to run a mission, and care for the Maryborough church. From that home went telephone calls, cassettes and letters, answering the steady stream of questions that came. At this time Keith and Gezina were living at Kaiangaroa Forest Village, about forty kilometres from Rotorua. Keith was (and still is) employed by the New Zealand Forestry Department.

After this long-range study program had been in progress for some time, Paul suggested to Keith and Gezina that they might be interested in a visit from the Rotorua Seventh-day Adventist minister. And so Brother Graeme May, whose parents worshipped in the Toowoomba church, where Paul and Betty had worked in 1978, made his first approach to the home. Graeme faithfully visited the home every Thursday evening for eighteen months. He was delighted to see Keith and Gezina finally make their decision to follow the Lord. Pastor Harold Waldrip performed the baptism. Paul's parents, Frank and Peg Gredig, then of the New Plymouth church, travelled to Rotorua for that special Sabbath, for they had encouraged Keith and Gezina through the months.

The *Signs* articles had done their work. Curiosity had been awakend. Interest had been aroused. Many questions had already been answered. Now the harvest was reaped. But that is not the end. Keith and Gezina have become active in the church and the church school program. Both currently hold more than one office. Both testify to the rich and abundant blessings the Lord has brought to them as they have decided to follow Him in faith. Gezina confesses to having read the magazines from cover to cover when they arrived. She is now training to become a literature evangelist, so that she might, through the printed page, share the truth of God with others. May the Lord continue to bless them and their family. They have four children, so not just a couple, but a whole family, have been won through the outreach of that one *Signs* subscription! ■

★ ★ ★

If you have any relatives who are not yet Adventists, you are duty-bound to send them *Signs*, through which you can share with them the blessings and hope that are yours. Now, during August, is the time to send in their names. Use the coupons in the *Signs* brochures that have been distributed in your church this month (the *Signs* wrap-around). If you haven't handed yours in yet, be sure to do so today. Someone could be praying that you throw them the lifeline you have in your hand!

NEXT WEEK'S RECORD

AUGUST 18 is listed on our church calendar as Spirit of Prophecy Sabbath. Under normal circumstances the devotional feature in next week's issue of the RECORD would have been devoted to focusing attention on that important theme. Since Avondale College is taking next week's issue, however, the Spirit of Prophecy material which would have appeared on August 18 will appear the following week, August 25.

G.E.G.

COMMUNITY RELIGIOUS SURVEY

	Yes	No	No Opinion
1. In your opinion, is there a God?	☐	☐	☐
2. Is there life after death?	☐	☐	☐
3. Is Christ coming again?	☐	☐	☐

4. Who is Jesus, according to your understanding?

( ) Son of God
( ) Saviour of man
( ) Creator
( ) Prophet
( ) Not sure

5. Do you feel you understand the Bible as well as you would like? ☐ ☐ ☐

6. What church did your parents attend?_____

7. Do you belong to the same church?_____

8. About how often are you able to attend?
Weekly____ Monthly____ Seldom____ Never____

9. In your opinion how does one become a Christian?

_____

_____

10. If you had the opportunity, would you like to study the Bible more?
☐ ☐

Taken from George E. Knowles, How to Help Your Church Grow (Washington, D.C.: Review & Herald, 1981), p. 172.

APPENDIX 12

PERSONAL TESTIMONY OUTLINES FOR SEMINAR SIX

KINDS OF PERSONAL TESTIMONY

1. How Christ has changed our lives
2. Experiences of answered prayer
3. The keeping power of God
4. God's power to heal
5. His providence in relation to faithfulness in
   a. tithing
   b. Sabbath-keeping
6. Your joy in church fellowship

Some have stories to tell relative to the Sabbath
tithing
adornment
employment
marriage

When you recognise that a person you are studying with has a problem in one of these areas, invite someone with the appropriate testimony to accompany you on the study for 3 or 4 weeks before coming to the issue. After your prospect and the church member become acquainted, the testimony can be shared at the right time.

Adapted from George E. Knowles, How to Help Your Church Grow, (Washington, D.C.: Review & Herald, 1981), p. 145.

TELL HOW YOU FOUND JESUS

Visit your neighbours and show an interest in the salvation of their souls. . . .

TELL THEM how you found Jesus and
how blessed you have been since you gained
an experience in His service.

TELL THEM what blessings come to you
as you sit at the feet of Jesus
and learn precious lessons from His Word.

TELL THEM of the gladness and joy
that there is in the Christian life.
Your warm, fervent words will convince them
that you have found the pearl of great price.

Let your cheerful encouraging words show that you have certainly found the highest way.

Testimonies 9:38

MY PERSONAL TESTIMONY

1 min. (1) MY LIFE BEFORE I ACCEPTED CHRIST

2 min. (2) HOW I BECAME A CHRISTIAN

1 min. (3) MY LIFE SINCE BECOMING A CHRISTIAN

Under 1. describe the fears, uncertainties, emptiness, guilt, enslavement, hopelessness, that possessed you before you discovered what Jesus wanted to do for you. The specific symptoms that plagued you BEFORE you received Christ as your Saviour.

Under 2. specific things or people that led you to Christ.

Under 3. tell of your life since you became a Christian.

a. The forgiveness from sin
b. The joy of knowing you will live in heaven forever
c. The peace you have found
d. Fellowship in Christian faith
e. The health and happiness
f. True personal friendship now with others

MUSTS:

1. Write out your personal testimony
2. Practice until it becomes natural
3. Be joyful and enthusiastic about your treasure

THINGS TO AVOID:

1. Don't glamourize sin. No gory details of the past.
2. Avoid using denominational jargon: "I accepted the message...."
3. Beware of being wordy
4. Never speak critically of other churches
5. Don't speak of "sacrifices" you had to make:

"Found it hard to pay tithe"
"Sabbath-keeping was difficult"

REMEMBER 1 Peter 2:9 "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

APPENDIX 13

OVERHEAD TRANSPARENCIES
FOR SEMINAR SEVEN

THE SCIENCE OF SALVATION

IN ORDER TO LEAD SOULS TO JESUS THERE MUST BE A KNOWLEDGE OF HUMAN NATURE AND A STUDY OF THE HUMAN MIND."

(TEST. 4:67)

THE HIGHEST OF ALL SCIENCES IS THE SCIENCE OF SOUL-SAVING."

(M.H. P. 398)

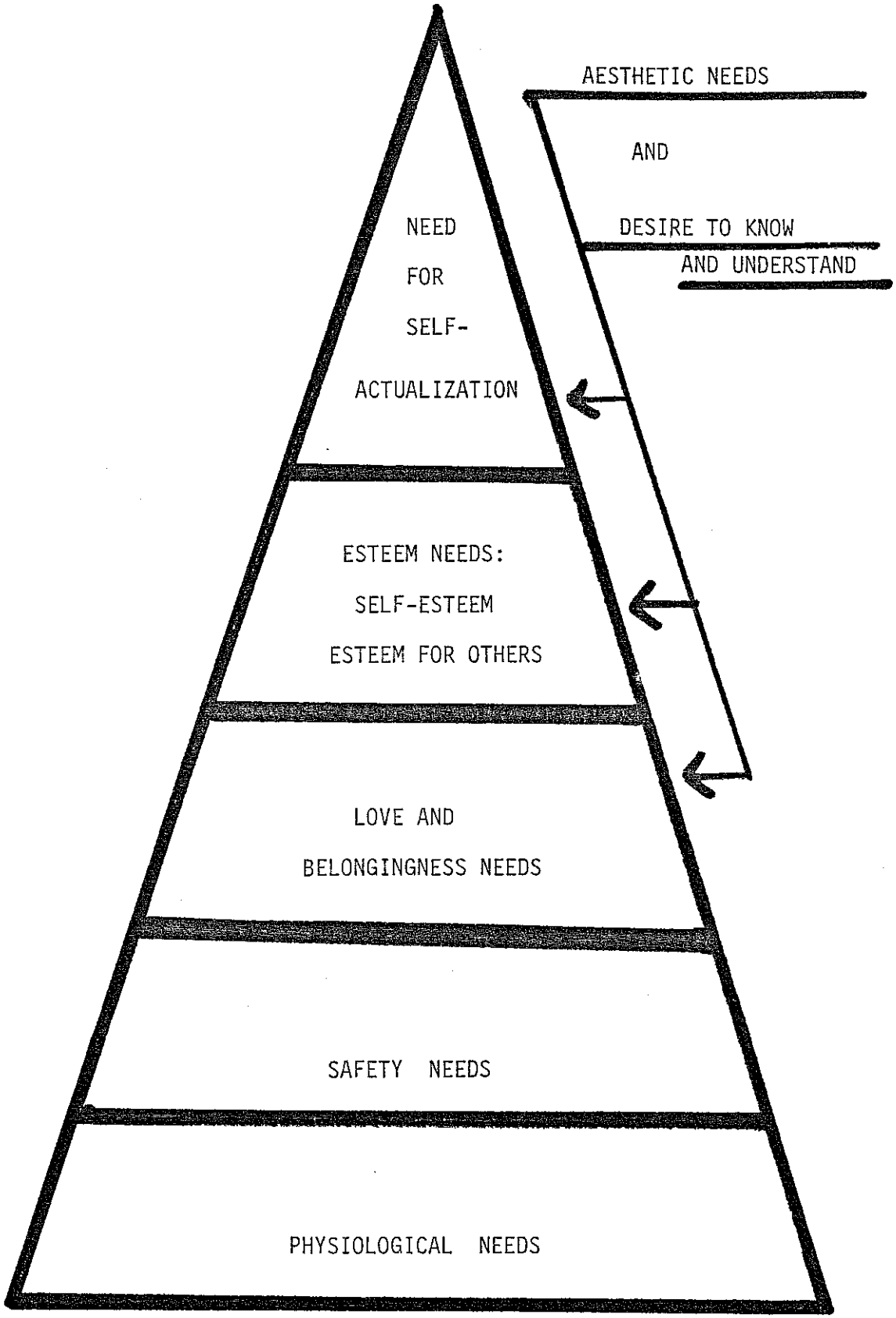
HOW FEW HAVE QUALIFIED THEMSELVES IN THE SCIENCE OF SAVING SOULS! . . . YET GOD HAS GIVEN TO EVERY MAN HIS WORK."

(F.C.E. P. 217)

THE SCIENCE OF SALVATION IS A SCIENCE OF EXPERIENCE."

(CASLOW P. 17)

D.E. Caslow, Winning (Mountain View, California Pacific Press, 1981), p. 17.



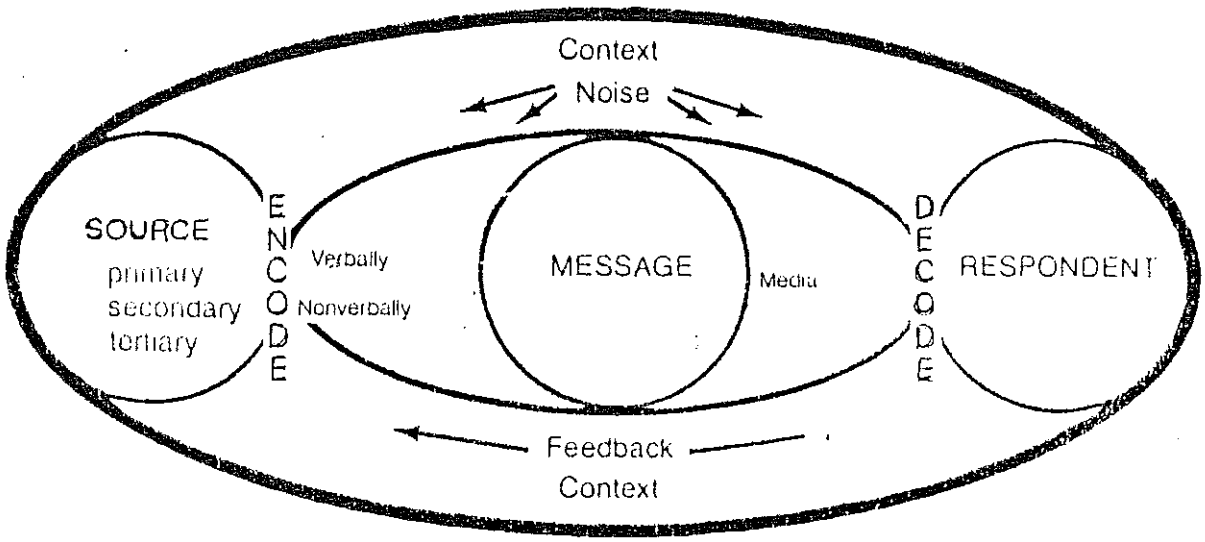
MASLOW'S HIERARCHY OF HUMAN NEEDS

Adapted from George G. Hunter III, The Contagious Congregation (Nashville, Tennessee: Abingdon, 1979), p. 41.

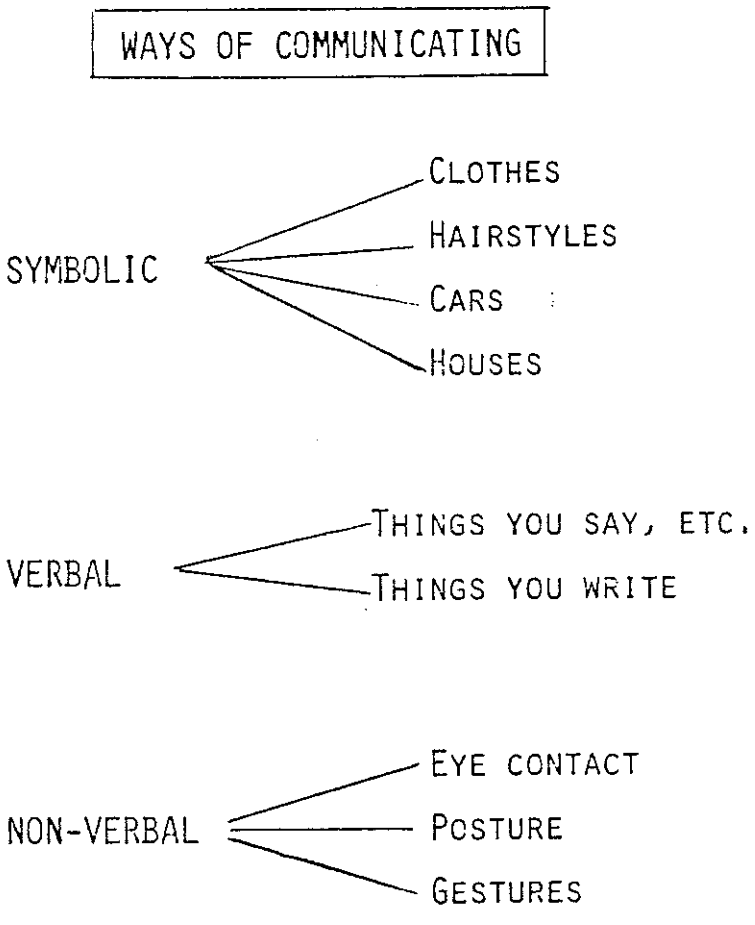
APPENDIX 14

OVERHEAD TRANSPARENCIES
FOR SEMINAR EIGHT

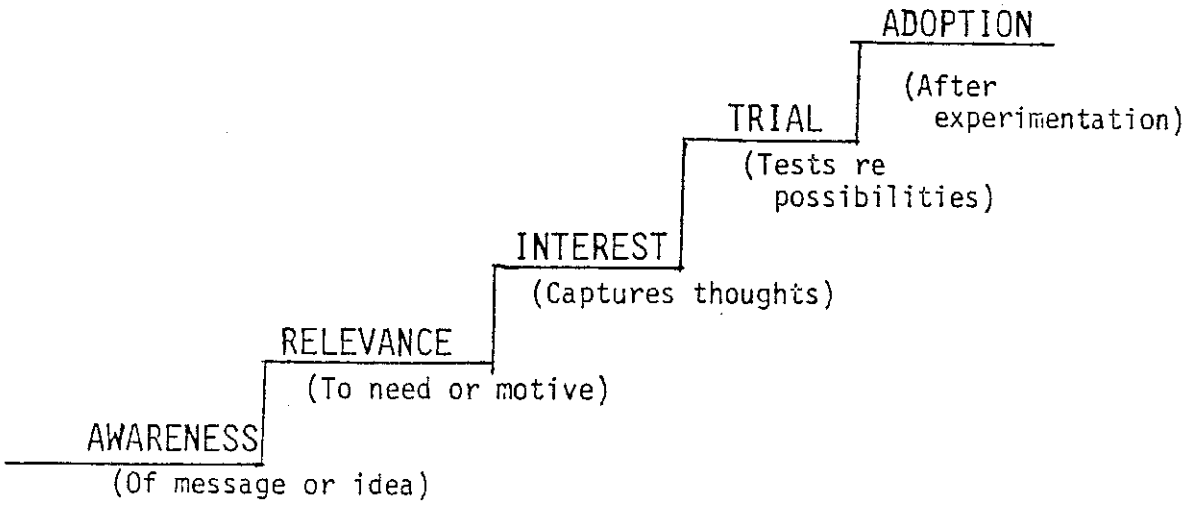
THE PROCESS OF COMMUNICATION



Adapted from David J. Hesselgrave, Communicating Christ Cross-Culturally (Grand Rapids, Michigan: Zondervan, 1978), p. 37.


WAYS OF COMMUNICATING
SYMBOLIC
CLOTHES
HAIRSTYLES
CARS
HOUSES
VERBAL
THINGS YOU SAY, ETC.
THINGS YOU WRITE
NON-VERBAL
EYE CONTACT
POSTURE
GESTURES

STEPS IN THE ADOPTION PROCESS



Adapted from George G. Hunter III, The Contagious Congregation (Nashville, Tennessee: Abingdon, 1979), p. 56.

THE ADVANTAGES OF INTERPERSONAL COMMUNICATIONS

1. DIRECTION OF MESSAGE FLOW IS TWO-WAY.
2. FEED-BACK IS INSTANTANEOUS AND EFFICIENT.
3. FEED-BACK HAS A HIGH DEGREE OF ACCURACY.
4. OPPORUTNITY FOR CONTINUED DIALOGUE UNTIL EFFECTIVE COMMUNICATION IS MADE.
5. COMMUNICATOR CAN CONTINUALLY STIMULATE THE RECEIVER TO ADOPT THE MESSAGE.

A VISUAL AID

"PEOPLE NEED A VISUAL AID TO THE KINGDOM OF GOD.

THE BEST VISUAL AID IS A LIFE THAT IS LIVED IN FELLOWSHIP WITH JESUS CHRIST.

THAT'S SOMETHING THE NON-CHRISTIAN CAN SEE.

IT HAS A POWERFUL EFFECT ON HIM.

HE CAN'T DENY IT."

SO: BE A VISUAL AID!!

(LeRoy Eims, What Every Christian Should Know About Growing (Wheaton, Illinois: Victor Books, 1976), pp. 93-94.

"EFFECTIVE COMMUNICATION OF THE GOSPEL BEGINS WITH A DEMONSTRATION OF ITS RELEVANCE."

COMMUNICATING LOVE

Find a partner, discuss these points and be prepared to air your conclusions.

1. How does God best communicate to you a sense of His love?
   Why do you feel this way?

2. How We Communicate Love:
   (How many ways can you come up with?)

1.	6.
2.	7.
3.	8.
4.	9.
5.	10.

3. Read aloud Hebrews 10:24.

   a. Name a person in your church who needs a demonstration of real love. It may be someone who needs special care, or someone who has never understood what it means to be loving.

      Pray, asking God how you might best express love to this person.
      Try baking a cake, sending flowers or writing a thankyou note. For special impact, don't sign your name; deliver your gift secretly. You could also sit with them in church or pay them a visit.

   b. Think of the names on your Circles of Influence chart. Ask God what He would have you do to to apply Heb 10:24 to their lives in some way.

      Share the results with other disciples.

GREATER LOVE

LET ME COUNT THE WAYS I LOVE THEE, LORD:
I LOVE THEE DEEP AND WIDE,
I LOVE THEE HIGH AND LOW,
I LOVE THEE LONG AND FERVENT.
BUT I CANNOT LOVE MY NOSY NEIGHBOUR,
UNTIL YOU REPAIR MY HEART.

Marian Forschler, Adventist Review, 29 December 1983, p. 6

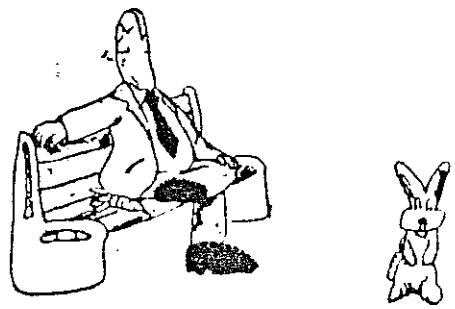
WHAT KIND OF LOVER ARE YOU?

Em Griffin

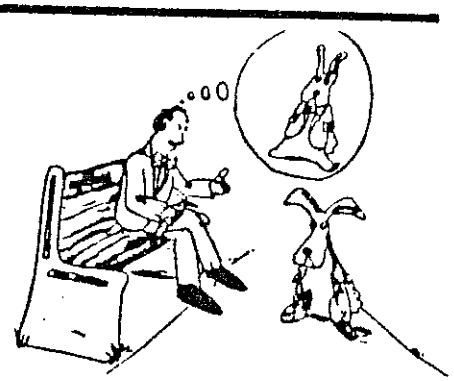
NOT EVERY KIND OF LOVE IS EASY TO TAKE.

There are six types of false lovers that illustrate immoral attempts at influence. A friend of mine came up with the following series of drawings. They illustrate better than I can what it means to be an unethical lover/leader.

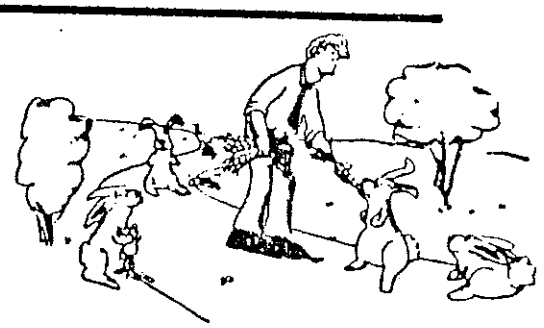
Nonlovers are leaders who refuse to lead. They have something of value to share with their people, but decline to make the effort to share it. Perhaps it's a basic shyness, a fear of failure, or a lack of conviction, but from the other end of the telescope it looks suspiciously like they don't care about them.



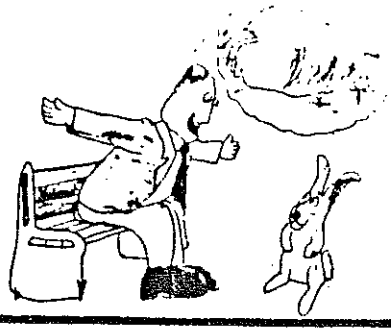
Legalistic Lovers have a set image of what people should do and be. They are more concerned that people live up to standards than for their individual welfare. Their actions have the form of love, but not the substance. They take the obligations of leadership seriously, but their actions spring from a sense of duty rather than the passion of human warmth.



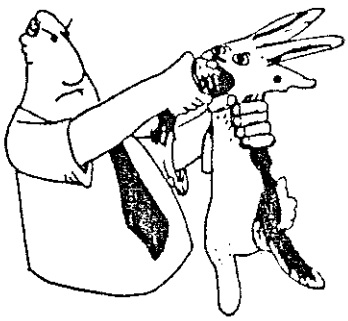
Flirts play with love. Flirtatious leaders have no deep commitments to the group. They are more interested in quick conquests. Once they get people to see things their way, they drop them flat. They are off on the chase for new blood.



Seducers are tricky as they seek to gain an advantage. Any method which makes their viewpoint seem attractive is fair game. Access to power, promises of friendship, fake stories that impress—all are part of the seductive leader's repertoire.



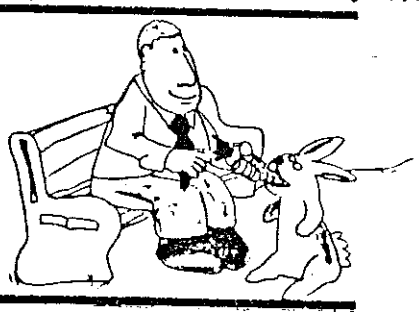
Rapists use force to have their way. Rape is frighteningly easy for leaders. They can use their power to compel members to buy their version of truth; and they can drive away a nonconformist. Psychological force is equally immoral. When we try to make a person comply by laying on guilt, or use our position to publicly embarrass a deviant, it's an act of rape.



Smother Lovers can't take no for an answer. They see disagreement as a personal rebuff, so they heap on incentives to insure compliance. Persistence can be a virtue. But smotherers operate out of a need for approval rather than out of love for the folks they are trying to convince.



True lovers, care. It's been easy to parody the sins of false leaders. It's much tougher to present a clear picture of loving influence. I can do no better than the self-portrait sketched by Paul as he reminds the Thessalonians of his love.



ILLUSTRATIONS BY REID VICTORSEN

Taken from *Getting Together: A Guide for Good Groups*, by Em Griffin. Published by InterVarsity Christian Fellowship of the United States of America. Used by permission.

Taken from Insight, 9 June 1984 pp. 8-9.

APPENDIX 15

OVERHEAD TRANSPARENCIES AND
HANDOUTS FOR SEMINAR NINE

PROCESS OF DISCIPLE-MAKING

1. OPEN THE OPPORTUNITY BY ASKING A FAVOUR (v.7)
2. TAILOR THE APPROACH TO THE PERSON (v. 10)
3. CHOOSE THE QUESTIONS YOU WANT TO ANSWER, AND IGNORE THE OTHERS (v. 9)
4. STRIKE FOR THE "OPEN NERVE" THAT CAUSES THE PERSON TO EXPOSE HIS NEED (v. 16)
5. TELL THE TRUTH EVEN IF IT HURTS (v. 22)
6. AGREE WITH PEOPLE AS MUCH AS POSSIBLE (v. 20-24)
7. DON'T ALLOW THE CONVERSATION TO GET OFF THE SUBJECT
8. BE SENSITIVE TO HOW THE HOLY SPIRIT IS WORKING IN THE PERSON'S LIFE

(JESUS -- JOHN 4)

"EVANGELISM, LIKE SWIMMING, CAN ONLY BE LEARNED BY GETTING IN AND STRIKING OUT."

Adapted from: Howard G. Hendrichson, Disciples are Made-Not Born (Wheaton, Illinois: Victor Books, 1977), pp. 55-61.

EVALUATING YOUR FRIENDSHIP POTENTIAL

Instructions: Circle the one answer that most fits what you do in your relationships now. Though you will occasionally want to supply more than one answer, choose only one. Some of the questions are meant to be ambiguous in order to get you thinking creatively about yourself.

1. When you hear someone gossiping about your friend, you
   a. get angry inside.
   b. keep silent.
   c. defend your friend.
   d. confront that person for gossiping.
2. The friends you see regularly share deep feelings with you
   a. frequently.
   b. never.
   c. occasionally.
   d. Only one or two of them share their deep feelings with you.
3. In your closest friendship, you
   a. goof around and have fun most of the time.
   b. rarely laugh, since you focus on serious topics.
   c. enjoy being together, but are often emotionally exhausted afterward.
   d. frequently laugh or have fun times mixed with serious.
4. You are attracted to people who
   a. make you think.
   b. ask lots of questions.
   c. keep controversial opinions to themselves.
   d. tend to agree with you most of the time.
5. As a friend you
   a. often encourage others.
   b. have a difficult time encouraging others, but really want to.
   c. seldom seem to encourage others.
   d. feel your role is more as a confronter than an encourager.
6. In the past three months, you
   a. helped a friend at significant cost.
   b. have not helped a friend at any cost to yourself.
   c. helped when it was inconvenient to you.
   d. significantly changed your plans to help.
7. Have you ever expressed to a friend that you love and appreciate him or her?
   a. Yes.
   b. No.
   c. Not in those terms, but you have said that you value his or her friendship.
   d. No, but you have wanted to do so.
8. Tonight you are going to a concert you've been looking forward to for several weeks. An hour before leaving you receive a call from one of your better friends. His car stalled twenty-five miles away and he needs a ride home. Your response is to
   a. get upset inside, but help anyway.
   b. tell him you can't help.
   c. tell him of your plans, but offer to come by.
   d. tell him you will make arrangements for help or be there yourself.
9. You pray with your friends
   a. only when one of you has an urgent request.
   b. as often as you meet.
   c. never.
   d. occasionally.
10. How many friends do you have now that have been friends since high school or college?
    a. None.
    b. 1-2.
    c. 3-4.
    d. 5 or more.
11. As a friend, you
    a. draw others strongly to a deeper spiritual walk.
    b. have some influence on others to live a more spiritual life.
    c. have little influence on others to live a more spiritual life.
12. You help your friends
    a. in practical ways whenever they ask.
    b. very little in practical ways.
    c. by looking for ways to serve them, instead of waiting until they ask.
    d. occasionally, but often feel you are intruding.
13. When you interact with your friends, you
    a. do not like to be confronted.
    b. want them to confront you whenever they see a need in your life.
    c. want their input only when you ask.

14. When a friend shares a serious personal problem with you, you
    a. never tell another person.
    b. occasionally share it in confidence with another.
    c. frequently tell others.
    d. tell only a person who you feel could help.

15. When talking with a friend, you
    a. interrupt often.
    b. seldom interrupt.
    c. remember little of what was said.
    d. never interrupt or even question.

16. In your time with friends, you enjoy
    a. keeping the focus on spiritual things.
    b. doing something you both have an interest in.
    c. participating in group activities more than doing things together

17. As a person you are
    a. boring to be with.
    b. able to stimulate other people's thinking without angering them.
    c. stimulating, but often get an angry response.
    d. one who has lots of ideas but rarely shares them.

18. When you seek a friendship, you consider spiritual interaction
    a. a major issue.
    b. a concern only after the friendship is well underway.
    c. a minor issue.
    d. very important, since you must have doctrinal agreement to maintain friendship.

19. You encourage your friends in their personal spiritual devotions
    a. frequently.
    b. occasionally.
    c. rarely.
    d. never, since you don't even discuss spiritual issues.

20. When you talk to your friends, you
    a. reveal your thoughts openly, not attemping to guard your words
    b. speak very carefully, making sure you say the right thing
    c. often speak harshly, then feel you need to apologize.
    d. speak freely, as long as you can be both kind and honest.

21. In the past, you have broken a confidence from a friend
    a. frequently.
    b. rarely.
    c. never.

22. In the past year, you have told some of your deepest thoughts and struggles
    a. to a friend (not your spouse).
    b. to your pastor or a counselor.
    c. to no one, even though you wanted to.
    d. to no one, because you did not desire to share them with anyone.

23. Consider two or three of your closest friends. In the last two months,
    a. at least one has discussed with you some aspect of your personal spiritual life.
    b. none of them has discussed any spiritual topic with you that is personal.
    c. at least one has discussed a spiritual topic, but not on a personal level.
    d. none of them has discussed any spiritual issue with you.

24. As a listener you rate yourself as
    a. very good, giving the impression both of hearing and of understanding.
    b. good, on only a few occasions showing impatience.
    c. moderate, not always consistent in your attention.
    d. poor, often impatient or unconcerned.

25. When you do not approve of what a friend says or does,
    a. you immediately confront him.
    b. you indicate disapproval by facial expression or tone of voice.
    c. you never say what you think, but ask questions about his actions or words.
    d. you share what you think, but only when he asks, or at a later time.

26. People who are just casual friends of yours
    a. rarely share their feelings with you.
    b. often seek you out when they are troubled.

c. sometimes tell you what they're really feeling, but only if you draw it out of them.
d. give you the "silent treatment" when they are feeling bad.

27. When talking to a close friend, you
a. find it difficult to say what you really think.
b. find it easy to say what you really think.
c. want to say what you really think, but seldom do.
d. guard your words carefully so you don't reveal your feelings.

28. In your relationships with your closest friends, you
a. don't touch them physically, except for a handshake.
b. occasionally give them a warm embrace.
c. usually touch them physically in some way (take an arm, hand or shoulder) beyond a handshake.

Scoring

Transfer your answers from the inventory to the Score Sheet

1. Circle the number under the corresponding letter you chose for each question. For instance, if you chose answer "b" for question 4, you would circle the "2" on the score sheet.

2. Total all the numbers circled and enter in the "Total Score" blank.

3. Each question relates to a specific area of friendship as shown by the words in this key. Total up the points for each area and put this total in the corresponding blank under "Specific Area Scores." For instance, if your scores for questions 1, 10, 14 and 21 were 5, 3, 3, and 5 respectively, you would enter the number 16 in the blank under "Loyalty." You scored 16 out of a possible 20 points in that area.

SCORE SHEET

Circle the number under your response.

	a.	b.	c.	d.	
1.	2	1	5	2	Loyalty
2.	5	0	2	4	Sharing
3.	1	1	3	5	Fun
4.	5	2	0	1	Stimulation
5.	5	3	0	1	Encouragement
6.	5	0	3	4	Self-Sacrifice
7.	5	0	3	2	Love
8.	3	0	2	5	Self-Sacrifice
9.	1	5	0	4	Spiritual Challenge
10.	0	3	4	5	Loyalty
11.	5	3	0	-	Spiritual Challenge
12.	3	0	5	2	Encouragement
13.	0	5	3	-	Stimulation
14.	3	2	0	5	Loyalty
15.	2	5	1	0	Sharing
16.	1	5	3	-	Fun
17.	1	5	1	3	Stimulation
18.	5	2	0	1	Spiritual Challenge
19.	5	4	2	0	Spiritual Challenge
20.	1	3	3	5	Sharing
21.	0	5	3	-	Loyalty
22.	5	3	2	0	Sharing
23.	5	2	2	0	Spiritual Challenge
24.	5	4	2	0	Sharing
25.	3	2	1	5	Sharing
26.	1	5	2	0	Sharing
27.	1	5	3	1	Sharing
28.	0	5	4	-	Love

TOTAL SCORE _____
Out of possible 140

Specific Area Scores

1. Loyalty (1, 10, 14, 21) _____ out of 20
2. Sharing (2, 15, 20, 22, 24, 25, 26, 27) _____ out of 40
3. Fun (3, 16) _____ out of 10
4. Stimulation (4, 13, 17) _____ out of 15
5. Encouragement (5, 12) _____ out of 10
6. Self-Sacrifice (6, 8) _____ out of 10
7. Love (7, 28) _____ out of 10
8. Spiritual Challenge (9, 11, 18, 19, 23) _____ out of 25

Evaluating Your Score

Now that you have scored yourself, compare your score to the scale below. Remember that no test is perfect, and this scoring has a great deal of latitude. It serves as an *indicator* of your friendship potential and needs. The highest score possible is 140.

125 to 140	You are so friendly you will replace Rover as man's best friend. Excellent friendship potential.
110 to 124	You have very good potential to develop deep and well-rounded friendships.
95 to 109	You have good potential for developing friendships, but could work on a few specific areas.
85 to 94	You probably have a small number of deeper friends and could develop them further by working on some specific areas.
Below 85	You are most likely a lonely person with significant needs for friendship development.

Remember that this information is a guide for development. Now that you have a general indication of your friendship potential, take a look at your Specific Area Scores. Each question in the inventory is keyed to one of the characteristics in chapter one.

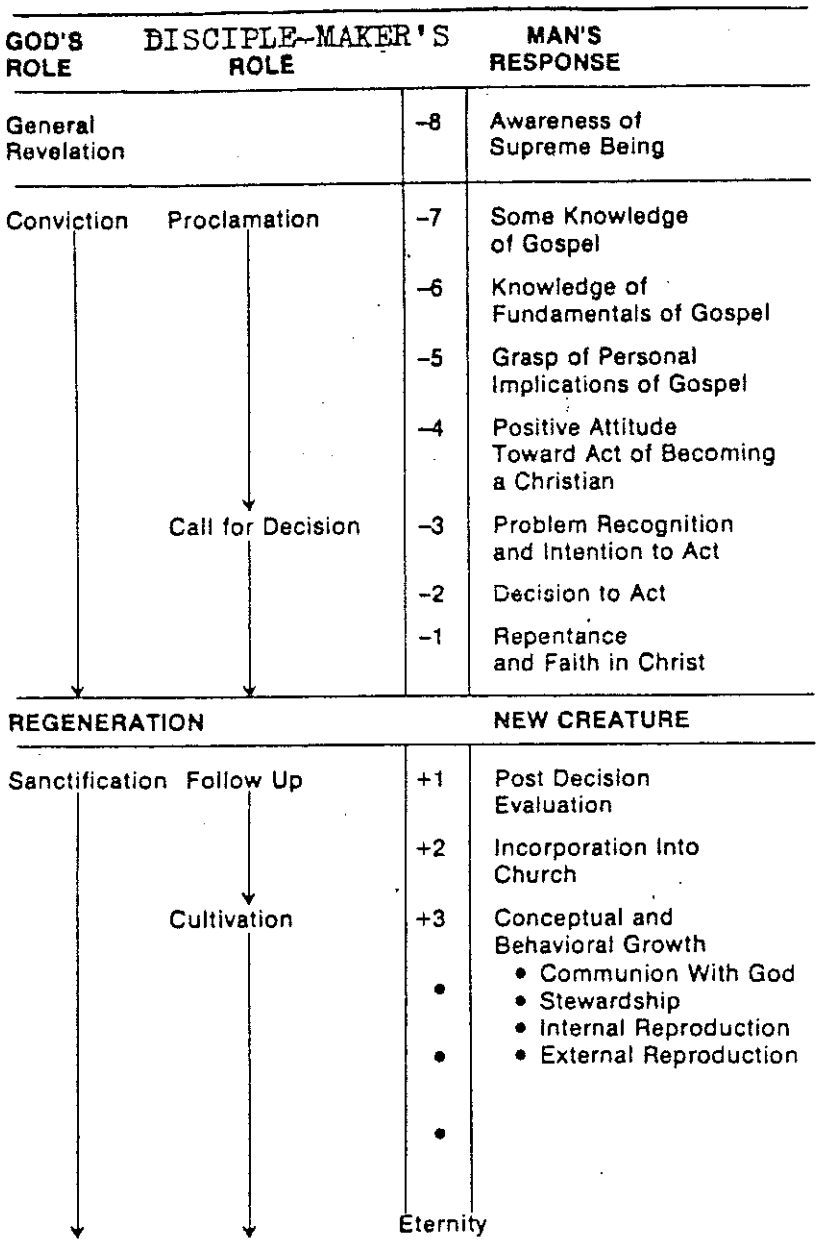
1. Check to see if there were any areas where you scored very low (such as loyalty).
2. Examine carefully those questions where you scored 0 to 2. Use chapter one to help you develop these areas.
3. Write out two or three specific areas in which you need or would like help. Keep them in mind and review chapters one and five, then write out some initial steps you can take to start improving.

If you scored quite low, doublecheck your addition and then review your answers. You might also want to have a close friend or your spouse take the test as if he or she were you. You may have scored yourself unrealistically high or low if you lack good self-perception.

As you seek to apply the principles of this book, keep the areas of need in mind and work specifically on them. Your friendship potential depends only on your willingness to learn, grow, and reach out to others.

Taken from Jerry White & Mary White, Friends & Friendship, (Colorado Springs, Colorado: Navpress, 1983), pp. 184-191.

SPIRITUAL DECISION ASSESSMENT CHART

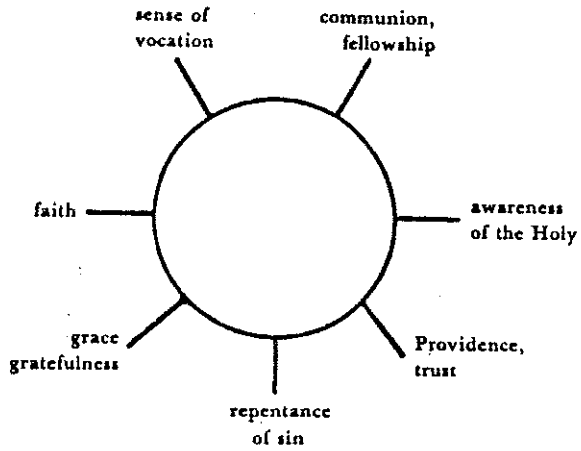


Adapted from James F. Engel, Contemporary Christian Communications (Nashville, Tennessee: Thomas Nelson, 1979), p. 225.

SELF-ASSESSMENT OF RELIGIOUS EXPERIENCE

Name:---------- Date:----------

In the diagram below are seven guidelines that can be used in making an assessment of your religious experience. You can use the circle below to indicate the relationship between you and the seven areas:



Do you have any experience using guidelines in making a personal assessment of some other kind? If so, what?

2. Can you see any connection between these guidelines and your personal religious experience? How?

3. Can you see any connection between these guidelines and your present life or in your present relationship with others?

PLEASE COMPLETE THE FOLLOWING STATEMENTS

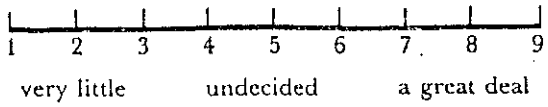
4. As I make a personal assessment of my religious experience using these guidelines, I have the *most* difficulty dealing with the following areas . . .

5. As I make my personal assessment of my religious experience using these guidelines, I have the *least* difficulty dealing with the following areas . . .

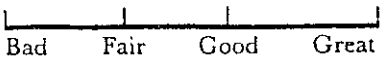
6. The particular guidelines (areas) that I want to work with the most that could improve my religious experience are . . .

7. I am most interested in striving to improve my religious experience in the following area (pick *one*) . . .

8. I can say at the present time these guidelines seem useful to me to the following extent (low numbers # very little; high numbers # a great deal): (mark an X on the line to locate your feelings)



9. My religious experience at the present time is: (mark an X on the line)



Definition of Terms

COMMUNION: Are you continuous or discontinuous with the rest of mankind? Are you open or encapsuled?
United or separated from others?
Embracing or warding off others?

AWARENESS OF THE HOLY: Can you prize something outside yourself?
What is sacred to you?
What are your gods? Who do you revere?
Do you seem to be self-sufficient?

PROVIDENCE: Is there anything good or friendly in your world?
How do you understand the ratio of goodwill and ill-will that comes your way?
What is your capacity for trust? Is everything a threat or harm to you? Do you constantly ask—What have I done to deserve this?

FAITH: Can you love and engage life deeply?
Can you embrace life and experience?
Do you have an affirming stance in life?
Are you scared to death or fearful of the future?

REPENTANCE OF SIN: What is your awareness of sin?
Do you assume any responsibility at all?
Are you a pure victim of circumstance or fate?
Do you know remorse, regret, or sorrow?
Do you recognize "a process of change" from sinfulness to saintliness? or from crookedness to going straight?

GRACE: Does God ever seem to smile? Have you ever received "a free gift"?
Have you ever thought about how much pain there is everywhere? Do you feel you have to be worthy of forgiveness?

SENSE OF VOCATION: How does your work fit into your sense of values?
Is life dreadful, boring, a fatiguing grind?
What do you really want to do with your life?

Adapted from Albert C. Blomquist, "Teaching Jail Inmates to Diagnose Their Religious Experiences," Journal of Pastoral Care 38 (1984): 17-28.

MY PERSONAL OBJECTIVES

1. Spend 30 minutes for prayer and Bible study each day.

2. Be more faithful in family worship so my children shall have a saving knowlwdge of God's Word.

3. Read one volume of the Testimonies through during the year.

4. Dedicate at least two hours a week to soulwinning projects.

5. Cultivate opportunities to tell someone the "Good News" every day.

6. Give at least one Bible study each week.

7. Provide a "Signs" subscription for ar least two non-Adventist families.

8. Carry literature and Bible Course enrollment cards at all times.

9. Cultivate the friendship of at least 10 non-Adventists.

10. Maintain a prospect-prayer-list with a minimum of eight names, and attempt to prepare at least one person for baptism during the year.

11. Attempt to "disciple" one new or inactive Christian by inviting him/her to share in soulwinning projects.

12. Daily help some person in need.

13. Budget for offerings that demonstrate my concern for the needs of the global church and a speedy completion of the Gospel Commission.

14. Resolve to let my light shine for God in my community by presenting a model Christian home, and by being helpful, loving neighbours and good, loyal citizens.

* Write down your objectives on a piece of paper or in a notebook.
* Jot down your plans for reaching these objectives.
* Check your progress at the end of each month.
* Under the blessing of the Lord you will reach your objectives and God will be glorified.

STATEMENT OF MISSION

THE HOMEDALE SDA CHURCH CONCEIVES OF ITS MISSION AS TOUCHING THE LIVES OF ITS MEMBERS WITH REDEMPTIVE ACTION, TEACHING THEM TO LIVE IN TODAY'S COMPLEX SOCIETY AS JESUS LIVED, AND DEVELOPING THIS SAVING RELATIONSHIP BY GROWING IN GRACE AND BY WITNESSING TO OTHERS, AND SHARING THE EVERLASTING GOSPEL WITH ALL THOSE WITHIN THE TERRITORY OF THE CHURCH.

TASK: TRANSLATE THIS STATEMENT OF MISSION INTO A PERSONAL DOCUMENT REGARDING YOUR RESPONSIBILITY AND COMMITMENT AS A DISCIPLE OF CHRIST.

Adapted from George E. Knowles, How to Help Your Church Grow (Washington, D.C.: Review & Herald, 1981), p. 30.

APPENDIX 16

PROJECT QUESTIONNAIRE RESULTS AND SUGGESTED REMEDIES

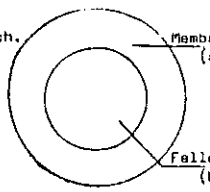
QUESTIONNAIRE

THE SOCIAL INTERACTION OF NEW CONVERTS

This is an anonymous survey.

Please tick the appropriate box ☐ and underline the applicable answer, Yes/No.

PART I:

	SURVEY RESULTS			
	Control Group (51 persons)		Working Group (13 persons)	
1. How did you first become acquainted with the Seventh-day Adventist Church?				
☐ Relatives	24%	6%	43%	7.5%
☐ Neighbours, friends, acquaintances	36%		42%	
☐ Seventh-day Adventist minister	4%	2%		
☐ Public evangelism	28%			
☐ S.D.A. literature			7.5%	
☐ Radio or T.V. programmes				
☐ Bible Correspondence School				
☐ S.D.A. community services				
☐ Other (please specify)				
2. What persons or agencies influenced you most to join the Adventist Church?				
☐ Relatives	10%	2%	31%	7.5%
☐ Neighbours, friends, acquaintances	24%	4%	24%	
☐ Seventh-day Adventist minister	20%	2%	13.5%	
☐ Public evangelism	14%			
☐ S.D.A. literature	6%		24%	
☐ Radio or T.V. programmes				
☐ Bible Correspondence School				
☐ S.D.A. community services				
☐ Other (please specify)				
3. Have your church pastor and church officers visited you since baptism? Yes/No	75%	25%	85%	15%
4. Have you been given personal Bible studies since baptism? Yes/No	41%	59%	15%	85%
5. Have you held church office? ..... Which?	26%	24%	62%	38%
PART II:				
6. The two circles represent areas in your church. Mark with an X where you feel you are. 	25% (4% outside the circle)		33%	
	71%		77%	
7. Do you have regular prayer and Bible study? Yes/No	86%	14%	77%	23%
8. Have you a Prayer List of people you want to influence for Christ? Yes/No	69%	31%	77%	23%
9. Do you have a desire to win souls for Christ? Yes/No	95%	5%	100%	
10. Have you ever set a personal Soul-winning goal? Yes/No	21%	79%	30%	70%
11. Have you engaged in any soul-saving activity since your baptism? Yes/No	65%	35%	77%	33%
12. How many people have you helped to bring into the church?	21%	79%	33%	77%

PART III:		Control Group		Working Group	
14. Have you been involved in any Community Outreach services?	Yes/No	43%	57%	92.5%	7.5%
15. Have you ever given Bible studies to non- Adventists?	Yes/No	29%	71%	70%	30%
16. Do you have immediate family who are not Adventists?	Yes/No	83%	17%	85%	15%
17. Do you have relatives who are not Adventists?	Yes/No	100%		100%	
18. Do you have close friends who are not Adventists?	Yes/No	83%	17%	85%	15%
19. Do you have close friends who are Adventists?	Yes/No	81%	19%	82.5%	17.5%
20. Are you living in close social contact with your family?	Yes/No	67%	33%	62%	38%
21. Are you working constructively to win non-Adventist relatives?	Yes/No	51%	49%	46%	54%
22. Are you working constructively to win non-Adventist neighbours?	Yes/No	23%	77%	62%	38%
23. Are you associating in a meaningful way with your neighbours?	Yes/No	47%	53%	54%	46%
24. Have you ever explained to a friend or relative how happy you are since you became a Seventh-day Adventist Christian?	Yes/No	89%	11%	85%	15%
PART IV:					
25. Do you understand the Christian's responsibility for discipling and witnessing?	Yes/No	95%	5%	15%	85%
26. Have you personally studied ways to witness for Christ?	Yes/No	53%	47%	70%	30%
27. Do you find it easy to talk about your faith?	Yes/No	69%	31%	85%	15%
28. Could you explain to a friend how to become a Christian?	Yes/No	85%	15%	77%	23 %
29. Have you been encouraged and instructed how to witness to your family and friends?	Yes/No	29%	71%	23 %	77%
30. Have you ever attended a Witness Training Programme?	Yes/No	19%	81%	23%	77%
31. Do you feel there has been a lack in your post-baptismal instruction for soul- saving?	Yes/No	67%	33%	23%	77%
32. If yes, can you suggest remedies?		See page		See page	
PART V:					
33. Your Occupation: Control Group: Retired 9; Home duties 18; Proffessional 13; Business proprietors 3; Labourers 2; Students 1. Working Group: Home duties 3; Students 3; Blue collar workers 7.					
34. Your Sex: Male ☐ Female ☐		19	32	5	8
35. Your age: Under 18 ☐ 18-30 ☐ 31-40 ☐ 41-50 ☐ Over 50 ☐		3, 17, 11, 4, 16.		-, 7, 6, -, -.	
36. How long baptised? 1 year ☐ 2 years ☐ 3 years ☐ 4years ☐ 5 years ☐		27, 10, 5, 5, 4.		1, 5, 3, 4, -.	

THANKYOU VERY MUCH FOR YOU HELP AND COOPERATION IN THIS SURVEY.

SELECTED SUGGESTED REMEDIES *(Actual responses)*

CONTROL GROUP:

1. Instruction on specific methods to witness to neighbours and friends.
2. Role playing
3. More in-depth, thorough studies so that one feels more confident about preaching the "good news."
4. Church appointed elders, etc. to visit after baptism regularly for a while for outreach questions and answers.
5. To be told how to witness. I was left to fight the battle with Satan for 2 years.
6. I think that there should be a correspondence course or series of Bible studies for Friday night meetings in which those who have been baptized and are interested, can take part in, so they may gain a better understanding of how to approach a non-Christian about Christ.
7. More emphasis on soul-saving in baptismal studies and from the church as a whole.
8. Training programmes and seminars
9. Have more Bible study programmes in the church.
10. Increased study of Bible prophecy as a means of establishing the truth.

WORKING GROUP:

1. To be taught how to witness.
2. Post-baptismal study to help in understanding how and why witnessing is important
3. Having someone to personally instruct and encourage in the first year.
4. Active discipling workshops and outreach programmes.
5. Emphasise engagement in witnessing for its own good.
6. Need more personal instruction for His teaching methods.
7. More meetings to help in approaching people and active construction.

APPENDIX 17

POST-SEMINAR SURVEY
AND RESULTS

'Social Network' Soul-winners' Seminar

Evaluation Survey

Please answer the following questions.

1. What is your overall evaluation of the Seminar?

. . . . . .

. . . . . .

. . . . . .

2. What were the most helpful things about the Seminar?

. . . . . .

. . . . . .

. . . . . .

3. What were the least helpful things about the Seminar?

. . . . . .

. . . . . .

. . . . . .

4. On the basis of the seminar content, what have you been motivated to implement already, or plan to in the future?

. . . . . .

. . . . . .

. . . . . .

5. What other aspects would you suggest be included in future Soul-winners Seminars?

. . . . . .

. . . . . .

. . . . . .

POST-SEMINAR RESULTS (Actual responses)

Question One: What is your overall evaluation of the Seminar?

1. It made me think and realise that I am not pulling my weight in the church.

2. A positive move toward soul-winning.

3. A very relevant seminar. It is the most helpful seminar I have attended since becoming a Christian. Ideal for the new Christian and I would dare to say a must.

4. I was impressed with all that I learnt - it got me thinking! and realizing that I had something to offer friends etc. without preaching.

5. Enjoyed it. Too brief to appreciate fully but liked the concept.

6. Very stimulating - too brief.

7. Most helpful to me personally. Well presented, although I would like to have spent more time on this subject.

8. "Great". Seminar would not only be beneficial to new Adventists but ALL Adventists.

9. Seemed to be headed the right way. First to the Word, the Bible and Jesus and once that is right to others.

10. Nine and ten are a joint answer by husband and wife.

11. I felt we could have extended practical aspects of application.

12. It's too long. I feel it could be done in stages over a period. i.e. 3 or 4 per year.

13. Twelve and thirteen are a joint answer by husband and wife.

Question Two: What were the most helpful things about the Seminar?

1. All the discussions were helpful to me also just being one of a group.

2. Strengthening to my own spiritual experience. Deeper insight to witnessing and caring for others. Confirmation of God's power in our lives.

3. How to prepare a personal testimony. Prayer circle. Spiritual gifts.

4. The most helpful thing to me was finding that there were things I can do for neighbours, friends etc. by using my talents and finding out that you don't need to be an evangelist, pastor etc. to lead people to Christ!

5. Self evaluation of motives for Christian service.

6. Learning how to approach people by understanding their needs. Learning spiritual gifts. Learning true priorities in missionary work.

7. The realization that I can leave Avondale and implement the guidelines as shown and help others to disciple.

8. Realising there is a great work for the people of our church to do. We need to be taught how to minister.

9. Positive approach, that we use, if we are motivated and on the Lord's side.

10. Nine and ten are a joint answer by husband and wife.

11. The information on spiritual gifts was also interesting.

12. Someone is aware that new converts need something else.

13. Twelve and thirteen are a joint answer by husband and wife.

Question Three: What were the least helpful things about the Seminar?

1. I can't remember any.

2. I found it all helpful.

3. Idea of community survey. Didn't seem relevant as I thought the program was aimed at reaching those in whom we were most likely to come in contact.
"My church and me" sheet.

4. I would have liked the seminar to be longer.

5. Early afternoon time selection (kids)
Having to move through too quickly.

6. Children - Sabbath afternoon.
Rushing through.

7. To me there was no negative aspect. I liked all that was presented and agreed with the presenter.

8. All the Seminar was helpful.

9. Too quick to realise all of the benefits.

10. Nine and ten are a joint answer by husband and wife.

11. Only the time factor which couldn't be helped.

12. That secular psychological motives do not really apply to the Holy Spirit's work i.e. He overrules secular methods of understanding.

13. Twelve and thirteen are a joint answer by husband and wife.

Question Four: On the basis of the seminar content, what have you been motivated to implement already, or plan to in the future?

1. To prayer more. To try to win souls at work and in my family.

2. Continue to witness in letters to N.Z. (family and friends). To be more confident in Jesus to share His goodness. Reach out to more souls with a deeper desire.

3. I have started a little diary type book with a "circle of influence" on the front page which I use when praying. I have also studied the witnessing steps of Christ with the Samaritan woman and written that in my book. I have also written out a personal testimony. Ideas: I will indeed make use of them when seeing my family (non Christian) and my friends (non Christian). I am lucky in that I have remained very close friends with my old pagan friends and I am hoping to use this material when I can visit them.

4. I already have been inviting neighbours to dinners - in couples so that we have a comfortable group. I also plan to organise a street Xmas Party etc.

5. To participate more in consciously revealing Christ to my immediate neighbours.

6. Study seminar content more closely; Reach out to those within my reach; Pray more earnestly for others.

7. I have started a file on this subject and all material will be used for a future seminar by me.

8. To visit and witness to people.

9. Bible reading once per day. Also exercising our Spiritual Gifts. (Have not done a seminar previously).

10. Nine and ten are a joint answer by husband and wife.

11. Influence circle and testimony statement.

12. Plan a systematic method of settling and grounding converts into the message.

13. Twelve and thirteen are a joint answer by husband and wife.

Question Five: What other aspects would you suggest be included in future Soul-winners' Seminars?

1. I am not experienced enough to know.

2. Personal witnessing and testimony within the group; praying in the spirit for specific needs.

3. 1. Communication skills at turning a conversation into a spiritual talk.
   2. How to handle rejection.

4. These seminars should be run more often - people get into a "comfortable" rut and forget the important issues of life.

5. Methods by which a winning smile approach to neighbours can be developed.

6. More practical work (workshops). In field - more teaching of how to reach different ages and types of people.

7. A printed booklet which condenses the seminar into "My first steps in being a disciple." That booklet can be given as part of the seminar package so that future use will be encouraged on a regular basis.

8. Seminars to train our church members.

9. Bible marking guide or something similar.
   Review of methods of approach that an appreciation of possibilities for Lay Activities might be had.

10. Nine and ten are a joint answer by husband and wife.

11. Perhaps a child care centre while meetings on, and on-hand skills in witnessing.

12. Interviews by participants of new converts.

13. Twelve and thirteen are a joint answer by husband and wife.

APPENDIX 18

SELECTED CATALOGUE OF FILMS FOR CHURCH GROWTH

FILMS FOR CHURCH GROWTH

Australian Religious Film Society,
Blenheim Road, and Warwick Street,
NORTH RYDE, N.S.W.
(P.O. Box 97, North Ryde 2113)
(02) 888.2511

1. But I'm Just a Layman (Win Arn/ Chuck Bradley: Lay Involvement).
2. The Gift of Love (Win Arn/ Chuck Bradley: Stewardship)
3. The Great Commission Sunday School (Win Arn/ Chuck Bradley: Evangelistic Outreach)
4. The Possibility Sunday School (Win Arn/Chuck Bradley: (S.S. for Spiritual Growth)
5. Discover Your Gifts (Win Arn/Chuck Bradley: Spiritual Gifts)
6. For the Love of Pete (Win Arn/ Chuck Bradley: Discipling/Witnessing)
7. The Ministers (Win Arn/Chuck Bradley: Priesthood of Believers)
8. And They Said it Couldn't Be Done (Win Arn/ Chuck Bradley: Possibility Thinking)
9. Planned Parenthood for Churches (Win Arn: Church Planting)
10. See you Sunday? (Win Arn: Incorporation of new members)

Gospel Film Ministry,
309 Pitt Street, (8th Floor)
SYDNEY N.S.W. 2000
(02) 267.3911

1. And They Said it Couldn't Be Done (As above)
2. How to Grow a Church (Win Arn: Interviews with experts)
3. Reach Out and Grow (Win Arn and Donald McGavran)
4. Like a Mighty Army (Evangelism Explosion)
5. Fire in the Sky

SELECTED BIBLIOGRAPHY

SELECTED BIBLIOGRAPHY

Books

Amundsen, Wesley. The Power of Pentecost. Nashville, Tennessee: Southern Publishing Association, 1967.

Argyle, Michael. Social Interaction. Edited by C. A. Mace. London: Methuen, 1969.

Arn, Win., ed. The Pastor's Church Growth Handbook. Pasadena, California: Church Growth Press, 1979.

Arndt, William F., and Gingrich, F. Wilbur. Greek-English Lexicon of the New Testament. 4th rev. and aug. ed. Chicago: University of Chicago Press, 1952.

Bruce, Alexander Balmain. The Training of the Twelve. 4th ed., rev. New Canaan, Connecticut: Keats Publishing, 1979.

Caslow, D. E. Winning. Mountain View, California: Pacific Press, 1981.

Chapman, John C. Know and Tell the Gospel. Sydney: Hodder & Stoughton, 1984.

Conant, J. E. Every-Member Evangelism. New York: Harper & Brothers, 1922.

Conn, Harvie M., ed. Theological Perspectives on Church Growth. Nutley, New Jersey: Presbyterian and Reformed, 1977.

Crider, Charles C., and Kistler, Robert C. The Seventh-Day Adventist Family: An Empirical Study. Berrien Springs, Michigan: Andrews University Press, 1979.

Dayton, Edward R., and Fraser, David A. Planning Strategies for World Evangelism. Grand Rapids, Michigan: William B. Eerdmans, 1980.

Dudley, Roger L., and Cummings, Des, Jr. Adventures in Church Growth. Washington, D.C.: Review & Herald, 1983.

Edwards, Rex. A New Frontier--Every Believer a Minister. Mountain View, California: Pacific Press, 1979.

Eims, LeRoy. What Every Christian Should Know About Growing. Wheaton, Illinois: Victor Books, 1983.

Engel, James F. Contemporary Christian Communications. New York: Thomas Nelson, 1979.

Feuillet, Andre. "Disciples of Jesus." Dictionary of Biblical Theology. Edited by Xavier Leon-Dufour. London: Geoffrey Chapman, 1967.

Fishers of Men. Washington, D.C.: Review & Herald, n.d.

Gish, Arthur G. Living in Christian Community. Scottdale, Pennsylvania: Herald Press, 1979.

Green, Bryan. The Practice of Evangelism. London: Hodder & Stoughton, 1951.

Green, Michael. New Life, New Lifestyle. London: Hodder & Stoughton, 1973.

Guy, Robert Calvin. "Theological Foundations." In Church Growth and Christian Mission. Edited by Donald Anderson McGavran. Pasadena, California: William Carey Library, 1965.

Hahn, Ferdinand; Strobel, August; and Schweitzer, Eduard. The Beginnings of the Church in the New Testament. Edinburgh: Saint Andrew Press, 1970.

Haney, David. The Idea of the Laity. Grand Rapids, Michigan: Zondervan, 1973.

Hendrichsen, Howard G. Disciples are Made--Not Born. Wheaton, Illinois: Victor Books, 1977.

Henry, Carl F. Evangelicals at the Brink of Crisis. Waco, Texas: Word Books, 1967.

Hesselgrave, David J. Communicating Christ Cross-Culturally. Grand Rapids, Michigan: Zondervan, 1978.

Holladay, William L. A Concise Hebrew and Aramaic Lexicon of the Old Testament. Leiden: E. J. Brill, 1971.

Hunter, George G. III. The Contagious Congregation. Nashville, Tennessee: Abingdon, 1979.

Jauncey, James H. Psychology for Successful Evangelism. Chicago: Moody Press, 1972.

Johnson, David W. Reaching Out: Interpersonal Effectiveness and Self Actualization. Englewood Cliffs, New Jersey: Prentice-Hall, 1972.

Knowles, George E. How to Help Your Church Grow. Washington, D.C.: Review & Herald, 1981.

Koehler, Ludwig, and Baumgartner, Walter. Lexicon in Veteris Testamenti Libras. Leiden: E. J. Brill, 1971.

Lum, Ada. Jesus the Disciple Maker. Downers Grove, Illinois: InterVarsity, 1979.

Maslow, Abraham H. Motivation and Personality. New York: Harper, 1970.

McGavran, Donald Anderson. How Churches Grow. New York: Friendship Press, 1969.

_____. Understanding Church Growth. Rev. ed. Grand Rapids, Michigan: William B. Eerdmans, 1980.

McGavran, Donald, and Arn, Win. Back to Basics in Church Growth. Wheaton, Illinois: Tyndale House, 1981.

McGavran, Donald A., and Arn, Winfield C. Ten Steps for Church Growth. San Francisco: Harper & Row, 1977.

McGavran, Donald, and Hunter, George G. III. Church Growth Strategies That Work. Nashville, Tennessee: Broadman Press, 1981.

Meye, R. P. "Disciple." International Standard Bible Encyclopaedia. Rev. ed. Grand Rapids, Michigan: William B. Eerdmans, 1979.

Miles, Delos. Church Growth: A Mighty River. Nashville, Tennessee: Broadman Press, 1981.

Moore, Waylon B. Multiplying Disciples: The New Testament Method for Church Growth. Colorado Springs, Colorado: NavPress, 1981.

Morgan, Campbell G. Discipleship. Grand Rapids, Michigan: Baker Book House, 1973.

Nichol, F. C., ed. Seventh-day Adventist Bible Commentary. 10 vols., rev. ed. Washington, D.C.: Review & Herald, 1976.

Oosterwal, Gottfried. "The Seventh-Day Adventist Church." In Servants for Christ: The Adventist Church Facing the 80's. Edited by Robert E. Firth. Berrien Springs, Michigan: Andrews University Press, 1980.

Parker, Pierson. "Disciple." Interpreter's Dictionary of the Bible. Edited by George Arthur Buttrick. Nashville, Tennessee: Abingdon, 1962.

Patterson, LeRoy "Pat." After You've Said "I Believe." Wheaton, Illinois: Tyndale House, 1983.

Pierce, J. A. "Disciples." Encyclopaedic Dictionary of Religion. Edited by Paul Kevin Meagher, Thomas C. O'Brien, and Consuelo Maria Aherne. Washington, D.C.: Corpus Publications, 1979.

Rengstorf, K. H. "Disciples of Jesus." Theological Dictionary of the New Testament. 10 vols. Edited by Gerhard Kittel. Grand Rapids, Michigan: Wm. B. Eerdmans, 1967.

Richards, Lawrence O. Sixty-Nine Ways to Start a Study Group and Keep it Growing. Grand Rapids, Michigan: Zondervan, 1973.

Richards, Lawrence O. and Gibb, Martin. A Theology of Personal Ministry. Grand Rapids, Michigan: Zondervan, 1981.

Savage, John S. The Apathetic and Bored Church Member. Pittsford, New York: Lead Consultants, 1976.

Schaff, Philip. History of the Christian Church. 2 vols. New York: Charles Scribner's Sons, 1889.

Schaller, Lyle E. Assimilating New Members. Nashville, Tennessee: Abingdon, 1978.

Senior, Donald, and Stuhlmueller, Carroll. The Biblical Foundations for Mission. New York: Orbis Books, 1983.

Spence, H. D. M., ed. Pulpit Commentary. 23 vols. Grand Rapids, Michigan: Wm. B. Eerdmans, 1950.

Trever, G. H. "Disciple," International Standard Bible Encyclopaedia. Chicago: Howard-Severance, 1915.

Venden, Morris. Faith That Works. Washington, D.C.: Review & Herald, 1980.

Wagner, C. Peter. Church Growth and the Whole Gospel. San Francisco: Harper & Row, 1981.

_____. Frontiers of Mission Strategy. Chicago: Moody Press, 1971.

Watts-Ditchfield, J. E. Fishers of Men or How to Win Men. London: Charles Murray, n.d.

Weatherford, W. D. Introducing Men to Christ. New York: Association Press, 1920.

White, Ellen G. Acts of the Apostles. Mountain View, California: Pacific Press, 1911.

_____. Christian Service. Washington, D.C.: General Conference of Seventh-Day Adventists, 1947.

_____. Desire of Ages. Mountain View, California: Pacific Press, 1898.

_____. Gospel Workers. Rev. and enlarged ed. Washington, D.C.: Review & Herald, 1948.

_____. Ministry of Healing. Mountain View, California: Pacific Press, 1905.

_____. Steps to Christ. Mountain View, California: Pacific Press, 1956.

_____. Testimonies for the Church. 9 vols. Mountain View, California: Pacific Press, 1948.

_____. Welfare Ministry. Washington, D.C.: Review & Herald, 1952.

White, Jerry & White, Mary. Friends & Friendship. Colorado Springs, Colorado: NavPress, 1983.

Articles

Blomquist, Albert C. "Teaching Jail Inmates to Diagnose Their Religious Experiences." Journal of Pastoral Care 38 (1984): 17-28.

Castillo, Met. "New Converts and Church Vitality." Global Church Growth 20 (1983): 318.

Copeland, E. Luther. "Church Growth in Acts." Missiology 4 (1976): 13-26.

Dale, Robert L. "If Not You - Who?" Ministry, June 1982, p. 25.

Derrett, J. Duncan M. "Jesus's Fishermen and the Parable of the Net." Novum Testamentum 22 (1980): 108-37.

Forschler, Marian. "Greater Love." Adventist Review, 29 December 1983, p. 6.

Gredig, Paul. "If You Have Non-Adventist Relatives, This Story is For You!" Australasian Record, 11 August 1984, p. 3.

Griffin, Em. "What Kind of Lover are You?" Insight, 9 June 1984, pp. 8-9.

Hooke, S. H. Review of The Meaning of Fishers of Men, by Wilhelm H. Wuellner. Journal of Theological Studies 19 (1968): pp. 292-93.

Houts, Richard F. "All God's Children Have Gifts." Eternity, May 1976, pp. 18-21.

McBride, LeBron, and McBride, Cathy. "Must We Alienate Our Loved Ones." Adventist Review, 29 April 1982, pp. 6-7.

Oosterwal, Gottfried. "So Send I You." Adult Sabbath School Lesson, July - September 1982, pp. 20-26.

Reumann, John. "Mark 1:14-20." Interpretation 32 (1978): 405-9.

Robbins, Vernon K. "Summons and Outline in Mark: The Three-Step Progression." Novum Testamentum 23 (1981): 97-114.

Suter, Keith. "Evangelism in Affluent Societies." South East Asian Journal of Theology 21 (1980): 111-14.

Taylor, Theophilus Mills. "Kingdom, Family, Temple and Body." Interpretation 12 (1958): 174-93.

Tinsley, E. J. "The Way of the Son of Man." Interpretation 7 (1953): 418-25.

Wilson, Neal C. "The Church and Her Commission." Australasian Record, 10 September 1983, pp. 21-23.

Wood, Kenneth H. "Not. . . Without Human Agencies." Adventist Review, 18 March 1982, pp. 13-14.

Yoshiro, Ishida. "The Ministry of the People of God." South East Asian Journal of Theology 23 (1982): 141-50.

Unpublished Materials

Giller, E. B. "Church Growth Patterns in the North New South Wales Conference." Unpublished paper, Avondale College, 1982.

Price, Beatrice G. "Guiding a Small Church Toward a Viable Programme of Intentional Ministry." D.Min. dissertation, Eastern Baptist Theological Seminary, 1978.

Schantz, Borge. "The Development of Seventh-Day Adventist Missionary Thought: Contemporary Appraisal." Ph.D. dissertation, Fuller Theological Seminary, 1983.

AVONDALE LIBRARY COLLEGE