

# Ministry<sup>®</sup>

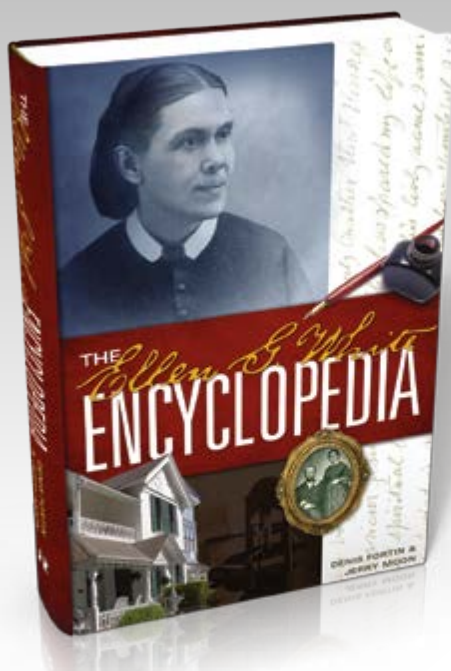
FEBRUARY 2014

INTERNATIONAL JOURNAL FOR PASTORS

## ***It still works***

*Why public evangelism  
remains essential to the  
church's witness*





**"The Ellen G. White Encyclopedia is undoubtedly the most important reference work produced by the Seventh-day Adventist Church in half a century." —George Knight**

This unprecedented masterwork contains more than 1,300 articles that describe Ellen White's stand on important topics, the places she lived, and the people she knew. Every entry is peer-reviewed to make certain it is balanced and accurate.

Whether you're preparing a sermon, teaching a class, or finding answers to personal questions, this single resource has the answers you need.

Hardcover with slipcase. 978-0-8280-2504-1. US\$69.99

AdventistBookCenter.com | 800.765.6955

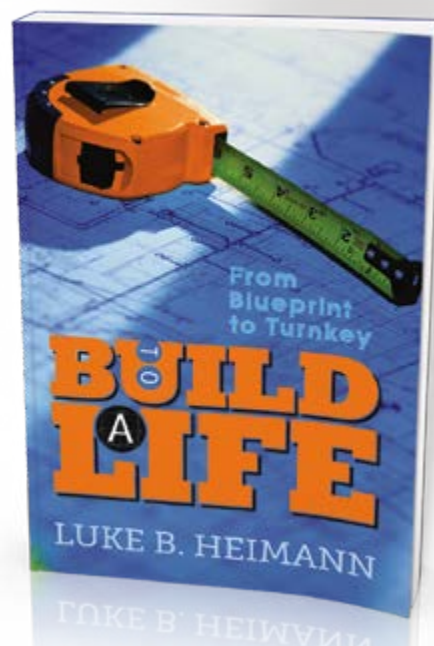


**Review&Herald®**  
Spread the Word

# Free eBook

Register today to receive your free eBook—  
go to [www.ReviewandHerald.com/ToBuild1](http://www.ReviewandHerald.com/ToBuild1) or  
scan the QR code below with your SmartPhone.

Scan this to  
receive your  
free eBook!



AdventistBookCenter.com | 800.765.6955



**Review&Herald®**  
Spread the Word

## 06 It still works: Why public evangelism remains essential to the church's witness

**Shane Anderson**

For successful public evangelism, the author recommends seven methods.

## 10 Spirituality and evangelism

**Joe A. Webb**

Is it possible to know a lot about God because you have read and memorized Scripture, but not really know Him in the sense of enjoying a personal, saving connectedness with Him?

## 14 When your ministry gets in the way of your marriage and family

**Roger Hernandez**

Read some practical solutions that may help you relate to your home and church—putting home first.

## 17 Insights from growing churches in North America

**S. Joseph Kidder**

This article attempts to outline some of the challenges the Adventist Church in the North American Division faces today.

## 21 The good news is for everyone: How to share the gospel

**Gary Gibbs**

Learning how to present the good news of Christ as Savior should be considered the most important part of witnessing.

## 24 Preparing your local church to fulfill the Great Commission

**Willie L. Taylor**

This article considers the responsibility of sharing the gospel in terms of the three E's of accomplishment: Efficiency, Empowerment, and Execution.

# Ministry

**04** Letters

**05** Editorial

**27** Revival & Reformation

**28** Resources

**29** Dateline

**30** Practical Pointers

### MINISTRY®

International Journal for Pastors  
12501 Old Columbia Pike, Silver Spring,  
MD 20904-6600 U.S.A.  
[www.ministrymagazine.org](http://www.ministrymagazine.org)  
[ministrymagazine@gc.adventist.org](mailto:ministrymagazine@gc.adventist.org)

### EDITOR

Derek J. Morris

### ASSOCIATE EDITOR

Willie E. Hucks II

### CONSULTANTS TO EDITOR

John Fowler, Clifford Goldstein, Myrna Tetz

### EDITORIAL SPECIALIST

Sheryl Beck

### FINANCE AND TECHNOLOGY MANAGER

John Freezer IV

### INTERNATIONAL EDITORS

**Chinese**-Robert Wong

**Indonesian**-Edwin T. Pandjaitan

**Japanese**-Yukio Ebihara

**Korean**-Sung Sun Hong

**Portuguese** (South America)-Zinaldo Santos

**Russian**-Michael Kaminsky

**Spanish** (South America)-Marcos Blanco

**Spanish** (Inter-America)-Pablo Perla

### INTERNATIONAL ADVISORS

Mario Brito, Michael Kaminsky, Janos Kovacs-Biro, L. Chansanga Colney, Armando Miranda, Rudatinya M. Mwangachuchu, Daniel Opoku-Boateng, Jongimpi Papu, Bruno Raso, Ángel M. Rodriguez, Hector Sanchez, Houtman Sinaga, David Tasker, Ivan L. Williams, Ted N. C. Wilson

### ADVERTISING

Melynie Tooley  
[advertising@ministrymagazine.org](mailto:advertising@ministrymagazine.org)  
+1 301-787-2790

### SUBSCRIPTIONS/RENEWALS/ADDRESS CHANGES

[subscriptions@ministrymagazine.org](mailto:subscriptions@ministrymagazine.org)  
+1 301-680-6511  
+1 301-680-6502 (fax)

### COVER

316 Creative

### LAYOUT

316 Creative

### SUBSCRIPTIONS

12 issues: United States US\$32.99; Canada and overseas US\$47.00. To order: send name, address, and payment to Ministry® Subscriptions, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600 U.S.A. [www.ministrymagazine.org/subscribe](http://www.ministrymagazine.org/subscribe)

### DIGITAL DELIVERY

Print subscribers can sign up for digital delivery at [www.ministrymagazine.org/digital](http://www.ministrymagazine.org/digital)

### TO WRITERS

We welcome unsolicited manuscripts. Before submitting, review the writers' guidelines at [www.ministrymagazine.org](http://www.ministrymagazine.org). Please send manuscripts via email to [ministrymagazine@gc.adventist.org](mailto:ministrymagazine@gc.adventist.org).



Co-hosts Anthony Kent and Derek Morris  
[www.MinistryinMotion.tv](http://www.MinistryinMotion.tv)

MINISTRY® has been published monthly since 1928 by the Ministerial Association, General Conference of Seventh-day Adventists. Ministry is a peer-reviewed journal.

SECRETARY Jerry N. Page

### ASSOCIATE SECRETARIES

Jonas Arrais, Robert Costa, Willie E. Hucks II, Anthony Kent, Derek Morris, Janet Page

### MINISTERIAL RESOURCE CENTER COORDINATOR

Cathy Payne  
888-771-0738, +1 301-680-6508  
[www.ministerialassociation.com](http://www.ministerialassociation.com)

PRINTER Pacific Press® Pub. Assn., 1350 N. Kings Rd., Nampa, ID 83687

Standard mail postage paid at Nampa, Idaho. (ISSN 0026-5314)

Member of Associated Church Press.

Adventist®, Seventh-day Adventist®, and Ministry® are the registered trademarks of the General Conference Corporation of Seventh-day Adventists®.

Vol. 86 Number 2 © 2014

PRINTED IN THE U.S.A.



*“It is clear that over the years Adventism had preferred efficiency over effectiveness. As a result, the church seems to have covered a large ground but cannot say with assurance that these fields were totally conquered for Christ.”*

### Reviving the apocalyptic vision

**T**hank you for the most excellent article in the October 2013 edition of *Ministry*, “Reviving the Apocalyptic Vision: Adventism and the Global Crisis” by Elijah Mvundura. The historical, philosophical, [and] political endeavors to unify the world under one umbrella as opposed to separation of church and state is most enlightening. This world, leaning toward Babylon, is surely with us until Jesus comes.

—George N. Wilson, email

### Seeing Christ in humility and grace

**O**f Nails and Donkeys” by Kenley D. Hall (October 2013) was a masterful piece about representing Christ in a spirit of humility and grace. It’s a topic that we know all about but rarely accomplish in real life. Kenley’s choice of quotations was a delight, making it all the more memorable. This is a rare example of writing that appeals both

to our hearts and our heads. Thanks so much.

—Stephen Chavez, Silver Spring, Maryland, United States

### Two-by-two ministry model

**I** read with keen interest Robert Carlson’s article, “Brother With Brother, Friend With Friend” in the October issue of *Ministry*. There is great insight in the way he handled the topic. It is clear that over the years Adventism had preferred efficiency over effectiveness. As a result, the church seems to have covered a large ground but cannot say with assurance that these fields were totally conquered for Christ. If the church is to follow the example of Christ, the two-by-two model of ministry is to be emphasized.

There are greater rewards beyond those mentioned in this article. The kind of animosity we now find among pastors; the vacuum that is created

in some districts when a pastor is transferred to another district; the time lost to resume with work between transfers; and many other things that slow down the advancement of God’s work will all be overcome and energy gathered for more effectiveness if the church goes back to Jesus’ two-by-two model of ministry. Ministers will experience less burnout, discouragement, and loneliness. There will be less moral falls among church workers. Church members will be better cared for and [a] lasting impact will be left on the sheep of the Lord’s sheepfold. The Bible truth will be safeguarded and doctrine kept undefiled.

I hope the worldwide administration of the Adventist Church will follow the light the Lord [has] shown through Pastor Carlson’s article for more effectiveness as we conquer the world for Jesus.

—Elie Tossa, pastor, Dapaong district of the Seventh-day Adventist Churches in upper north Togo, West Africa



# Learning about evangelism

I conducted my first public evangelistic meeting in the small, economically depressed town of Sybertsville, Pennsylvania, United States. I was a young and inexperienced pastor; but the faithful followers of Jesus in that community were very encouraging. We rented a meeting room from the local fire department and sent out invitations.

I knew that I needed some powerful biblical messages, so I called a well-known Christian evangelist, C. D. Brooks, and asked if I could borrow his sermons. His affirmative response was spontaneous and generous. There was just one problem: his sermons had never been written out in manuscript form. Fortunately, audio recordings were available; and so, with his permission and coaching, I spent approximately 400 hours transcribing those messages and making them my own.\*

I listened to so many of Pastor Brooks's evangelistic sermons that I started to sound like him. This internationally known evangelist took some of his precious time to mentor me. As I look back, I am deeply grateful for his kindness and Christian humility. He regularly spoke to thousands at public meetings and tens of thousands through an international television ministry, but he wasn't too busy to mentor a young pastor. I will always remember his kindness and, by God's grace, replicate it.

This special issue of *Ministry* is devoted to the theme of evangelism—both personal and public. In its broadest sense, evangelism is reaching lost people with the good news about God's love. That self-sacrificing love is most clearly revealed through the incarnation, life, death, resurrection, heavenly ministry, and imminent return

of Jesus. Evangelism is the reason why the Christian church exists. Evangelism can and should happen in all places and at all times through friendship evangelism, personal Bible studies, small-group evangelism, health evangelism, house of prayer evangelism, and public evangelistic meetings.

In the lead article for this issue, Shane Anderson shares his experience as a frontline pastor/evangelist. His convictions are clear and his example inspiring. I was especially blessed by his practical suggestions at the conclusion of his article.

Willie Taylor affirms the importance of evangelistic endeavors and then goes on to share three vital strategies that will help a ministry team get the job done: efficiency, empowerment, and execution. He writes from his experiences as a pastor and church administrator. This manuscript is intensely practical and provides helpful counsel for pastors.

Joe Webb, a well-known advocate for personal and public evangelism, reminds us of the essential foundation for effective evangelistic work: personal spiritual preparation. Webb asserts that we must go beyond the sharing of biblical information and communicate a firsthand salvation experience. Then, in the context of a deepening relationship with God, we will not simply try to do the Spirit's work—we will gladly do His bidding.


*Ministry* is an international journal with a global audience. With that in mind, Joe Kidder's article, "Insights From Growing Adventist churches in North America," might seem rather narrow in its focus. However, we challenge you to glean practical suggestions from this article and apply them to your local context.

While we're busily involved in our ministry activities, Roger Hernandez reminds us not to neglect our families. Don't be described as a terrific pastor but a terrible spouse, or a marvelous preacher but a miserable parent. This article is painfully honest and sorely needed.

We would like to hear your reaction to these articles in this issue. You can

*We consider it  
a privilege to  
serve the Lord  
together.*

share your feedback by going to our Web site, [www.ministrymagazine.org](http://www.ministrymagazine.org), clicking "contact," and then clicking "write to the editors." While you're at our Web site, remember to sign up for the complimentary digital version of this journal. If you are currently receiving a print copy, a digital version is available to you at no extra cost. Many subscribers have already taken advantage of this offer. You'll find the instructions on the main page of our Web site.

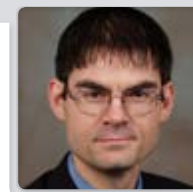
We consider it a privilege to serve the Lord together. Let's continue to "keep on praying for all the saints" (Eph. 6:18, NIV). 

\* If you would like a copy of these transcribed and edited sermons, go to our Web site, [www.ministrymagazine.org](http://www.ministrymagazine.org), and look for the "evangelistic sermons" link.

Tell us what you think about this article. Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org) or visit [www.facebook.com/MinistryMagazine](http://www.facebook.com/MinistryMagazine).



Shane Anderson, MDiv, pastors the New Market Seventh-day Adventist Church, New Market, Virginia, United States.



# It still works: *Why public evangelism remains essential to the church's witness*

After presenting four public evangelistic series in my district in the last three years, I am weary (as is my congregation). But, by the grace of God and much hard work, 29 people have been added to our church, with the possibility of more in the coming months. Living in a little town of 1,900 people, this is ample cause for rejoicing—and for reflection on why our methods should *not* have worked as well as they did.

## The challenge of public evangelism

Throughout Christendom in the Western world, public evangelism of the classic kind seems nearly extinct. Most churches, regardless of denominational affiliation, simply no longer offer “full-message” meetings, the kind that take place over a period of weeks, covering a broad spectrum of Bible instruction, and intended to conclude with new members joining the local church through baptism or profession of faith.

Many reasons are given for avoiding this classic form of outreach. Some say that postmodern people no longer listen to presentations from the Bible. Others believe that people are too busy to come night after night to a series of meetings. Among Adventists, many

members and pastors claim that unique Adventist beliefs are too offensive today to proclaim publicly. Still others assert that public evangelism has become too expensive for the number of baptisms gleaned, that converts from public meetings do not stay in the church, or that public evangelism unnecessarily exhausts existing church members.

I admit a measure of truth to each of these objections. Postmodernism is a challenge. Many people really do see themselves as busier than ever and thus are unable to attend series-type meetings. Some of our beliefs are, indeed, offensive to some people.

All of which raises the question: If I grant that those objections have some validity, why did we just finish our fourth successful evangelistic series in three years—in the same (and thus potentially “overfished”) locale, no less?

## It works

The answer is simple: it works. In my experience, nothing helps people commit fully to Christ as well as a full-message public evangelistic series. And though I think a case for public evangelism as an important part of any church's witness can be made (Jesus did public evangelism, the apostles all did public evangelism), I can best

articulate my thoughts concerning public evangelism's necessity in the context of our own denomination. Here are three reasons why I believe public evangelism remains indispensable to the specific witness of the Adventist Church:

1. *The unique beliefs of the Adventist Church are immensely compelling to many people.* Adventism has an end-time role given by Christ that genuinely differs from any other religious entity. And while we are loved no more by Christ than is any other Christian group, we nonetheless have a unique message from Him to share with the world. If we do not present this unique message effectively, very few people will become members of our churches.

But that having been said, effectively presenting these distinctive topics in short sound bites is very difficult. A Sabbath morning sermon or even a successive, yet chronologically disconnected (e.g., once a week or on weekends) series of presentations is not the best way to present these topics.

True, one can have a measure of success in using the Sabbath morning sermon for evangelism. But, in my experience, this once-a-week approach remains unwieldy. For instance, presenting uniquely Adventist doctrines generally takes more time

than a 25-to-30-minute sermon will allow. Such time constraints require the speaker to break the topic being presented into smaller (and inevitably incomplete) chunks. But, unfortunately, listeners often forget at least some of what is preached from one week to the next, making it difficult for them to see these topical chunks as a connected and compelling whole. This disconnect- edness can make it exceedingly difficult to build momentum and facilitate conviction in listeners' hearts.

People are more interested in these topics now than they have been for years. In the series we just completed, opening night saw 150 attendees, evenly split between Adventists and guests. Through the remainder of the series, on average, about 42 guests attended each night—an excellent rate of retention for which we praise God.

To me, this proves a valuable point: Adventism today can present the Bible (particularly prophecy) and the gospel in such a way that people can see in

evangelistic series because, they said, "I tried public evangelism at my church, and it didn't work." Upon further prob- ing, I often discover that little or no preparation was done prior to the meetings. These pastors forget that the most effective meetings are prefaced by many months (as many as 12–24 months) of "prework."

We do not claim to have mastered prework in our church. But we do use some very basic prework methodology, and with reasonable effectiveness



*Adventism today can  
present the Bible  
(particularly prophecy)  
and the gospel in such  
a way that people can  
see in Jesus a Savior who  
makes eternal sense of  
the chaos around them.*

In contrast, the public series of meet- ings greatly reduces these roadblocks. For instance, in our meetings here, we usually present 17 messages over 15 nights. These presentations cover the totality of the great themes of the Adventist message and build momen- tum from one night to the next. Because we give only 17 presentations, Christ is robustly central to each presentation.

Jesus a Savior who makes eternal sense of the chaos around them. And I know of no better way to draw and keep people's attention than a tightly knit, night-after-night, full-message, public evangelistic series.

2. *Public evangelistic series excel at reaping friends of the church.* I am astonished by the number of pas- tors who have abandoned public

too. First, every member is regularly encouraged from the pulpit, and in person, to make friends with people who are not members of our church. Second, throughout any given year, we hold a number of events to help those friendships grow, such as cooking classes, depression recovery seminars, financial how-to seminars, a sum- mer softball league (and other sports

outreach events), a Christmas walk-through on our campus, and holiday music celebrations. In the last year—even in our rural setting—more than 1,400 people had significant contact with our church through attendance at these events. Some of the people we are baptizing now are the very ones who came through our church doors for the first time via these simple, friendship-growing events.

The number of pastors who leave out this crucial step and are subsequently dismayed by their public meetings' lack of success astonishes us. Despite the simplicity of prework events, *they largely pave the way for success in public meetings*. People are more likely to listen to our preaching if they become friends with us first.

And that is the point: Once friendship has begun, the brief yet sustained momentum of a public evangelistic series provides a unique witnessing opportunity. This offers an environment that I believe the Spirit has specifically given for prework-generated *friends* of the church to become *members of* and *missionaries for* the church. The public series allows you to make respectful and repeated appeals to accept Christ and His message for this time. The public series allows you to reveal end-time deception after end-time deception in tight-knit order, helping friends of church members to see just why their Adventist acquaintances do the unique things they do (keep the seventh-day Sabbath, focus on Bible prophecy, etc.). The public series is thus a friend-of-the-church reaping method that simply works—not for everyone, not all the time, but nonetheless I know of no better general alternative.

3. *A public evangelistic series reaches people that friendship evangelism never will.* In my opinion, friendship evangelism, as essential as this is, will never finish the work of spreading the gospel by itself. To develop meaningful relationships on a scale sufficient to reach everyone Christ intends us to reach is simply a physical impossibility. And if we confine ourselves only to friendship evangelism, we may

be keeping people from Christ who would otherwise be reached through the sometimes anonymous methods of public evangelism.

How, you might wonder, can a “public” method of evangelism be anonymous? The answer comes in its advertising, particularly with regard to the evangelistic handbill/brochure.

For decades, the evangelistic handbill has been a magnet for criticism. The beasts of Daniel 7 or Revelation 13 are often portrayed on the handbill's cover, and many of my pastoral colleagues cringe when they think of them. But for all their faults, evangelistic handbills work. In fact, by far the biggest detractors regarding handbills (particularly ones with the aforementioned beasts on them) are multigenerational Adventists. They, indeed, can be offended by them. But in my experience, usually the average non-Adventist is *not*. Instead, the latter is perhaps apathetic, maybe mildly amused, or quite often intrigued and compelled to know more.

This does not say that some of the brochures used to advertise public series of meetings do not, on rare occasions, attract some extremist and “undesirable” guests. But the vast majority of the time, the beast-portraying brochures I have used instead attract intelligent, sincere, and even highly educated people who are weary of the banality of so much of religion today and want something different, new, and most of all, real. I believe that is why in the four series we have held here, we have seen (and subsequently baptized) a variety of regularly attending guests representing a wide spectrum of educational and vocational backgrounds.

But the strength of handbill advertising goes deeper still; unlike friendship evangelism, handbills can go places that even our most lovable church members cannot. Handbills get into homes that would never even remotely consider giving us an opportunity to share Christ. And experience has shown that when we send out thousands of brochures, inviting

anyone and everyone to come to our meetings, we are often working with the Holy Spirit. After all, it is the Spirit who has been working with the residents of particular homes for months or years on end in full knowledge that one day, “out of the blue,” brochures would show up in their mailboxes that would eventually help lead them to Christ.

Evangelistic handbills have helped thousands of people who have no connection to a local church find their way to public evangelistic meetings, be baptized, and join the Advent movement. The public evangelism approach thus excels at reaching people that may otherwise never be reached.

## What about you?

I am by no means against evangelistic innovation. Nor do I believe that public evangelism is the one-size-fits-all answer to our evangelistic challenges. But I nonetheless hope we never leave behind tools of the past that continue to prove effective for Christ. So, may I encourage you to consider doing something like the following?

- *Pray without ceasing about reaching people for Christ.* People come to Christ when we pray.
- *Hold an evangelistic series as often as is appropriate,<sup>1</sup> with you as the preacher.* Many of you can and should do this, and doing so will dramatically cut down costs as well as help your new members integrate more easily into your church.
- *Do not be dismayed by the rumors that postmodern people are not interested in truth.* This was driven home to me when I pastored in the Seattle region of Washington State, a thoroughly postmodern area. It may surprise some to learn that public evangelism was much easier there; my churches easily baptized more people for the same amount of effort we put out here. Why? Because many people there knew almost nothing about Christ




and were thus hungry for the gospel after years of empty, postmodern living.

- *Do as much prework as you can, seeing the public series as the culmination of (rather than a replacement for) the evangelistic process.*
- *Find evangelists you appreciate and contact them for help, using their materials as a starting point.<sup>2</sup>* Eventually, you will want (and need) to make your evangelistic preaching your own, but there is nothing wrong with using a series that has already been produced.
- *Hold a follow-up class for about eight weeks after the conclusion of your meetings.* I do one called “How to Interpret Bible Prophecy.” Choose a topic that works for you. The class will help those who are

on the verge of making a decision crossing the line of faith. (Holding other events like cooking schools, for example, right after the end of your meetings can also help interested people continue to grow closer to committing to Christ.)

- *Match your new converts with new friends in the church as well as with meaningful ministry.* Do this for many months after their baptism, and if your experience is like ours, you will retain nearly all of them.

In the minds of many, classic public evangelism is no longer a viable way to reach people for Christ. But in my approximately 20 years of pastoral ministry, I have yet to find a more effective outreach method. When conducted properly and combined with

appropriate pre- and post-work, public evangelism can reach a broad range of people. This method certainly may not be the easiest form of outreach. But it remains essential to the witness of the church, for it still works well in bringing people to Christ. 

- 1 “As often as is appropriate” obviously varies from church to church. Available funds, church member support, the amount of prework done, etc., can all affect the number of series held in a given time. I recommend holding meetings at least once every two years, while the four in three years I just finished resulted from our sense that we had sufficient prework done and funding available to do so.
- 2 The 17 presentations I use are based on material from Bill McClendon, Jac Colón, and Mark Finley as filtered through and augmented by my own research and thought. I also use slide presentation software that can be retrieved from [http://www.adventistevangelism.com/product\\_print/188/34](http://www.adventistevangelism.com/product_print/188/34) (note that Finley’s sermons and slides are also available at this site). The presentation software is easy to use, allows you to write your own material, and presents a very polished product to your attendees. For more details, ordering, and technical support information regarding the presentation software, see [presentsolutions.com](http://presentsolutions.com).

Tell us what you think about this article. Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org) or visit [www.facebook.com/MinistryMagazine](http://www.facebook.com/MinistryMagazine).

# MISSION to the CITIES

**Mission to the Cities** is an emphasis of the Seventh-day Adventist Church on sharing Jesus’ love and the hope of His soon return with people in urban settings. It envisions initiatives in more than 650 of the world’s largest cities, starting with New York City in 2013 and running through 2015.

**Please pray for the outpouring of the Holy Spirit on Mission to the Cities:**

- For the church members and church leaders working in these cities
- For the people yet to be reached with the Gospel
- For each world division and union that is now preparing the soil for Mission to the Cities
- For the thousands of evangelistic series that will take place
- For the strongholds of Satan to be broken, and relationships with Christ to be established

For a list of cities and more information, go to:

[www.MissiontotheCities.org](http://www.MissiontotheCities.org) and [www.RevivalandReformation.org/777](http://www.RevivalandReformation.org/777)

**Joe A. Webb, DMin**, is the ministerial secretary of the South Queensland Conference, South Pacific Division, Brisbane, Queensland, Australia.



# Spirituality and evangelism:

## *How personal spirituality is related to successful witnessing and evangelism*

I enjoy reading biographies. I have read life stories of many people who are well known for their contributions to society, the arts, and humanities. I can safely say that I know a lot more about these famous people now than before I read their biographies. However, if I claimed to know these people, someone could rightly ask, “How can you possibly know them? You have only read books about them.”

Notice the important truth unfolding here. Even if I know a lot about certain people, it does not automatically follow that I personally know them or have a personal friendship with them. This truth is important in spiritual areas as well. Just because I know a lot about God because I have read and memorized Scripture, it is possible that I still do not really know Him in the sense of enjoying a personal, saving connectedness with Him. Throughout my ministry years, I have met many people who know a lot about what God requires of them day by day but are unsure about their security in Jesus Christ.

I wonder if this uncertainty is due to our only studying the Bible to discover what God wants us to do rather than to discover what He is like. Scripture certainly contains much information in regard to God’s will in our everyday lives; Scripture also reveals His primary will for each one of us. Jesus said, “‘For it is my Father’s will that all who see his Son and believe in him should have eternal life’” (John 6:40).<sup>1</sup> And of course, when we discover what God is really like, we will fall in love with Him and then have no issue with doing what He requires of us.

While our personal relationship with Jesus is important in our daily lives, there is also a vital relationship between the assurance of personal salvation and success in evangelism and witnessing. When it comes to the core reason for evangelism, how can one who has no personal assurance of salvation in Jesus lead another to such a faith position? Make no mistake; although we should recognize the importance of leading people to understand biblical truth and join a local church family, our primary goal should

be to lead them to the assurance of personal salvation in Jesus. This is the ultimate goal of evangelistic endeavor.

I suspect that many enthusiastic people are sent out on a variety of evangelistic missions without adequate spiritual preparation. This indeed was my personal experience in the first few years as a Seventh-day Adventist. I have no doubt that I possessed a reasonable head knowledge of what to say, and how and when to say it. I was closely following the tried-and-true procedures that had been passed on to me; but in those early days of my Christian experience, I had no assurance of personal salvation. I felt that I had to add my works to God’s grace to convince Him that His grace was not misplaced and that I could be obedient enough to be safe to save. I share this personal detail because in my ministry I find that many Christians are still struggling in the area of assurance of personal salvation. Such situations underscore the need to give attention to personal spirituality and its relationship to successful witnessing and evangelism.

## Disciples first, then disciple makers

We recognize the significance of Jesus' first recorded command, " 'Come, be my disciples, and I will show you how to fish for people!' " (Matt. 4:19), and His last recorded command was " 'Go and make disciples of all the nations' " (Matt. 28:19). Jesus called men to be disciples and equipped them to be disciple makers through teaching them both practically and spiritually. The disciples would have learned not only from direct instruction (see Matt. 5:23, 24; 10:7) but also from observing the Master Preacher at work. They were

theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe."<sup>2</sup>

Of course, personal spirituality cannot be taught in a training session nor gained from reading a highly recommended book. Personal spirituality cannot be programmed; however, personal spirituality can be encouraged and nurtured. This spirituality comes from a face-to-face encounter with Jesus Christ and His claim upon our lives as Christians and by the powerful influence of the Holy Spirit working in each life.

ministries that leaders choose to run, and for which members are possibly not gifted, is probably not the best way to evangelistic success.

Although Jesus' words about the vine and the branches, recorded in John 15:1–8, have references to fruit, pruning, and burning, the central theme is spiritual connectedness. Seven times in this passage, dealing with the vine and the branches, the words *abide* and *abides* occur, again emphasizing that the main thrust is connectedness to Jesus.

While evangelism may take a little longer to organize, we would do well to first challenge our church members to

**Everything we do in evangelistic training  
must be based upon the ultimate goal of  
leading people to Jesus.**

taught concerning a spiritual connectedness with God and the power in preaching (see Matt. 10:20), and, from time to time, they were taught through practical ministry tests (see John 6:5, 6). They sensed their need of connecting with the supreme spiritual Being, and this caused them to request help in the area of personal prayer (see Luke 11:1–4).

Ellen White sums up well the need of spiritual preparation for successful evangelism and witnessing. "Learning, talents, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner be won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are

The essential ingredient in personal spiritual growth and preparation for evangelism is the Holy Spirit—not in the sense that we use the Holy Spirit but in the sense that He uses us as His instruments to reach those outside of God's kingdom. By ourselves we cannot lead another person to Christ, but as we allow God to work in us, evangelism becomes the natural result of the Spirit's dwelling within.

Furthermore, Scripture is clear that the Holy Spirit decides which spiritual gift(s) each individual believer receives (see 1 Cor. 12:1–11). We would therefore not expect that every church member would be equipped for every evangelistic ministry. It surely follows, then, that pleading and nagging for people to become involved in

consider their connectedness to Jesus and explore their giftedness before we encourage them, by whatever means, to witness for Him. If we do not take this time, we may send people out to share information and thus mistakenly expect the fruit before the connection. The simple biblical equation is, No spiritual connection = No spiritual life = No spiritual fruit, and therefore no rightly motivated enthusiasm for witnessing and evangelism. That is why it is most significant that Jesus said, " 'For apart from me you can do nothing' " (John 15:5). While we would not knowingly argue with Jesus, in any unattached attempt to bear fruit we are saying that although Jesus said we could do nothing without Him, we will try anyway. As Ellen White points

out, even the disciples needed special instruction in this area. “The Saviour knew that no argument, however logical, would melt hard hearts, or break through the crust of worldliness and selfishness. He knew that His disciples must receive the heavenly endowment; that the gospel would be effective only as it was proclaimed by hearts made warm and lips made eloquent by a living knowledge of Him who is the way, the truth, and the life.”<sup>3</sup>

So, understanding the importance of personal, spiritual preparation for evangelism, what should we do for those already involved in evangelism and for those whom we would encourage to become involved? The following four points suggest a direction that will help to direct us to some satisfactory answers.

### Focus on the ultimate goal

Everything we do in evangelistic training must be based upon the ultimate goal of leading people to Jesus. It is not enough to lead people into doctrinal truth and church membership, as important as these are, but it is vital that we lead people to a clear understanding of God’s unconditional love and complete forgiveness. There exists a vast difference between believing that God is a God of love and believing that He is a God who loves *me* unconditionally. There also exists a vast difference between believing that

God is a forgiving God and believing that He is a God who forgives *me* completely. The first of each of these is a head knowledge, and the second is a heart experience. Failure to consider these important differences may work against introducing people to the One who is the Way, the Truth, and the Life in a way that will enable a personal connectedness to form.

### Focus on personal security

Evangelists must be sure of their own security in Jesus Christ. They must be able to share that in Christ we can be assured of salvation full and free; right here and now; with no maybe, could be, or possibility. Security of salvation in Jesus should be the focus of teaching, preaching,

and general conversations. This focus upon personal connectedness with Jesus contributes to a congregation’s growth both spiritually and numerically. Continued positive reminders and challenges for members to spend personal time with their Lord will prompt many to share their Savior’s love.

### Focus on Holy Spirit power

The written Word of God, inspired by the Holy Spirit and preserved through the ages by God’s grace, is the main connecting point between God and us. It is the spiritual nourishment that we receive as we continue to feast upon God’s Word, which is the factor in our ability and willingness to be involved in the gospel commission.

## Steps to a new life

1. Be convicted of sins, John 16:8
2. Confess and repent, 1 John 1:9; Romans 2:4
3. Be converted, Matthew 18:3
4. Choose whom you will serve, Joshua 24:15
5. Ask for the Holy Spirit, Luke 11:13
6. Believe that you have received the Holy Spirit, Mark 11:24
7. Be baptized with water and the Spirit, John 3:5
8. Receive the fellowship of the Holy Spirit, Philippians 2:1, 2

## Maintaining the Spirit-filled life

1. Allow the Holy Spirit to continually dwell within, James 4:5
2. Be spiritually minded, Romans 8:6
3. Allow the Holy Spirit to continue guiding into all truth, John 16:8, 13; 2 Corinthians 3:8
4. Walk in the Spirit, Galatians 5:16
5. Let the Holy Spirit set the standard for your life, Psalm 19:7
6. Let the Holy Spirit guard and guide your conscience, Proverbs 28:26; Acts 24:16; Philippians 2:13
7. Grieve not the Holy Spirit, Ephesians 4:30
8. Pray without ceasing, 1 Thessalonians 5:17; James 5:16
9. Be continually filled with the Holy Spirit, Ephesians 5:18

Jesus knew that we would need some help in the area of witnessing and evangelism, so He made the wonderful arrangement recorded in John 14:16, 17: “ ‘And I will ask the Father, and he will give you another Counselor, who will never leave you. He is the Holy Spirit, who leads into all truth. The world at large cannot receive him, because it isn’t looking for him and doesn’t recognize him. But you do, because he lives with you now and later will be in you.’ ”

witnessing and evangelism, and because understanding that evangelism includes spiritual nurture, I suggest that definite plans should be put in place to lead church members into the Spirit-filled life. This deeper experience with God, however, cannot be manufactured by us as we move through a prescribed process. Rather, this experience is something that happens to us, that we are drawn into, as we discover more of what God is like through our study of and medita-

evangelists must have met with Jesus and are abiding in a close relationship with Him. The spiritual relationship that the disciples enjoyed with Jesus after the Ascension, which caused them to be continually on fire for Him, is available to all believers.

Often we search our own hearts to evaluate where we are at spiritually, and while this is good, we need to understand that the human heart can be less than objective with self-evaluation. Therefore, it is good also to invite God to examine us and show us our true condition. The psalmist prayed, “Search me, O God, and know my heart; test me and know my thoughts. Point out anything in me that offends you, and lead me along the path of everlasting life” (Ps. 139:23, 24).

## *How to lead others into a Spirit-filled experience*

1. Encourage deeper understanding of the human need of salvation, Romans 6:23; 2 Peter 3:9; Isaiah 64:6
2. Review the cost of human rebellion, Isaiah 53:5; Hebrews 2:14
3. Encourage an understanding of God’s great love for each person, 1 John 4:16, 8, 9
4. Encourage people to realize their personal need, John 8:35; Acts 4:12
5. Encourage people to personally claim the promises of God, Revelation 22:17; Psalm 51:10, 11; Romans 8:16

This is a somewhat circular arrangement. As Christians begin to serve their God through evangelism, they become more aware of their spiritual needs. As they then request, and receive, a greater infilling of the Holy Spirit, they are empowered for greater service, that, in turn, drives them to seek more of God’s enabling power. “ ‘If you sinful people know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him’ ” (Luke 11:13). If we allow Him, the Holy Spirit can equip us for a very powerful and spontaneous witness.

Because the reception of the Holy Spirit is vital to successful personal

tion on God’s Word. (See sidebars illustrating further study to deepen a converted and Spirit-filled life.)


### **Focus on prayer**

The importance of prayer in the Christian’s life cannot be overstated. Acts 1:12–14 reveals that the apostles met together with other believers for prayer and fellowship. These were also times of encouragement, planning, and evaluation. Today there is still the need for the encouragement factor that comes through prayer fellowship with God and fellow believers.

The power in witnessing and evangelism relates directly to the power we receive through prayer. The prerequisite for success is that the witnesses and

### **Conclusion**

Normally when we hear good news, we want to share it. When we hear and understand the good news of salvation through Jesus Christ, we desire to share that too. The challenge for individual believers is to make sure that they are not only communicating information but also sharing a salvation experience. Thus, we will not be trying to do the Spirit’s work; we will be doing His bidding.

When the focus on spiritual preparation for evangelism is in place, that evangelism training and those highly recommended evangelism books become invaluable support resources. Thus, preparation for personal witnessing and evangelism involves much more than memorizing a few so-called proven techniques and procedures. Because of our deepening relationship with God, we desire to do His will. “For God is working in you, giving you the desire to obey him and the power to do what pleases him” (Phil. 2:13). 

- 1 All Scripture passages, unless otherwise stated, are from the New Living Translation.
- 2 Ellen G. White, *Christ’s Object Lessons* (Washington, DC: Review and Herald Pub. Assn., 1941), 328.
- 3 White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press Pub. Assn., 1911), 31.

Tell us what you think about this article. Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org) or visit [www.facebook.com/MinistryMagazine](http://www.facebook.com/MinistryMagazine).



**Roger Hernandez, MDiv**, serves as ministerial and evangelism director, Southern Union Conference of Seventh-day Adventists, Decatur, Georgia, United States.



# When your ministry gets in the way of your marriage and family

**F**or the first ten years of my ministry, I was a terrific pastor and a terrible husband. I neglected my wife. I passed on the responsibility of raising my kids to babysitters. I led my church well, and it grew at a rate of 100 people per year, yet I was not present as a leader in my own home. My ministry got in the way of my marriage.

This was my story. Learn from my terrible mistakes.

## Choices

I remember a rainy Friday night, around ten o'clock, when my daughter was five years old. My wife had left to take some teens home after a small group that met in our house. A church elder was scheduled to pick me up and take me to a church retreat. When he arrived, my wife was not home yet. He asked me to go because people were waiting for me. I was *needed* at the camp. So, I could wait for my wife to get home, or I could leave my daughter by herself for a short while. I chose wrong. I gave Vanessa her "blankie," put on a VCR tape of VeggieTales, kissed her, and left. Shortly after, a thunderstorm struck. Lightning, thunder, trees moving, wind howling, sideways rain hitting the windows. My wife was stuck on a road

with a fallen tree in front of her for an hour. My daughter was at home alone. To complicate matters, the lights went out. Instead of being held by her father and being told everything would be all right that night, she was alone in a big, empty, scary house. Meanwhile, her father was fulfilling his ministry responsibilities.

Ministry is hard enough, without the added stress of issues at home. Many leaders and pastors have real trouble in their families that gets ignored, relegated, or forgotten. Private problems almost always come back to affect public performance, usually at the worst possible moment. Secret monsters damage public ministry. Here are some practical solutions that have helped me; perhaps they can help you too.

## Home church

One of the mistakes I made was using my family to achieve personal ministry goals. It was more about me and what I was trying to do in the church than it was about them. Now, I believe in involving the family in ministry according to their gifts, but I had to learn to be encouraging without being demanding. Plug in your family according to their gifts, not your personal hobbyhorse. Respect the "No's."

If you have more than one church, keep your family in the best possible church. Stop hauling your family, like nomads, from church to church. Do not force them to be the only Pathfinders, just so you can say you have a club. Let them develop relationships. People will accuse you of preferring one church over another, but ask your family at which church they feel the most comfortable and leave them there. Your job is not to look good but to get your family into heaven.

When I was installed in a new church, I made sure I reviewed expectations regarding my children. I told the board something like this: "Pastor's kids are just that, kids. They possess no supernatural powers and should not be expected to perform as super-Christians. Give them a break. Love them. Nurture them. Make them want to be Christians when they grow up by the way you treat their parents." I was blessed by having churches that loved and affirmed my children and that created a picture of grace and acceptance that remains to this day. This, sadly, is not always the case, but you can make a lot of headway by having that conversation early and often with your church.

These are three principles that guide me regarding my children:

1. *Children are books to be read, not written.* My job includes discovering how God has wired them and bringing out the best that is already inside of them, not forcing them into something they are not. I can do this only by spending significant time with them. This does not mean I accept mediocrity or do not encourage them to be all they can be. This does mean that they know we expect great things from them but will love them even if they do not reach their full potential. That, to me, is what God does with us. It is called grace.

2. *The greatest gift I can give my children is to love their mother well.* So I will take all necessary steps for them to see me doing exactly that, even if they get embarrassed when I kiss her in public. My parents never had an argument in front of their kids. I believe they wanted to protect us, but they ended up not teaching us how to resolve disagreements. I want my kids to see that you can disagree with someone without letting go of that person's hand.

3. *I shall pick my battles.* I will draw lines in the sand but will be very careful about making mountains out of molehills. I will not make my children feel less spiritual because they like to eat a chicken quesadilla or wear makeup and jeans. For a while, my teenage son wanted to wear jeans to church. We did not make a big fuss. We stated our desire and left it up to him. He outgrew that phase. He now wears ties and suspenders. He looks sharp, and he did it all on his own. God gave us ten commandments, not 10,000.

## Family ministry

My family *is* my ministry. That does not mean I become lazy or forget that I also have a job, but in the rare case that I have to choose, I choose my family. I have missed meetings to go see my daughter or son play. Next year, my kids will go to boarding school. My wife and I will drive the 1.5 hours to see them play. They are with us for a short time, so we will make the sacrifice. I have found that if you choose the important, God takes care of the urgent. Important fact: the



**Your family needs you more  
than your church does.**

moment I decided to be a real father and husband, my church grew more.

My daughter was playing in a two-day basketball tournament. Because their team almost never wins, I scheduled a meeting for Monday at 7:00 P.M. in a church. Problem was, they started to win. They won on Sunday. They won on Monday morning and Monday at noon. Now they were scheduled to play for the championship at 4:00 P.M., and so I had a dilemma. If I stayed for that game, I would be late for my meeting. I was an hour from my house, where I needed to change, shave, and shower, and then drive another hour to the church in rush hour traffic. When my daughter asked me at noon whether I would stay, I said “Yes,” but the internal struggle began. So, I ran the questions of whether I should stay or go through the filter I have become accustomed to using: *Is this important or urgent? Is this good or best? Is this permanent or temporary?*

I stayed. The deciding factor was the question I asked myself: In 20 years, will my daughter remember her dad attending her game or will I feel regret for leaving her, again, and attending a meeting that I do not even remember? Her team won. I drove, showered, changed, broke the speed limit law, and arrived with 15 minutes to spare. Lesson learned.

As a ministerial director, I have the opportunity to speak to pastors often. One disturbing trend I am seeing is the number of pastors who willingly admit they are neglecting their families because of the demands of their work.

But not all is lost. Recently I had the privilege of speaking with ordination candidates. One particular candidate's story grabbed my attention. He had been approached by a retired minister and given some not-so-wise counsel. The minister told him that God's work comes first, and if he needed to neglect

his family, well, it needed to happen. I was glad to hear the candidate say that was not his intention. A major difference from most other professions is that in ministry you work “for God.” It is easier to justify in your own mind the neglect of the family because, after all, your work has eternal consequences. One of the challenges of being a pastor is never having a finish line. You are a pastor 24/7. Even on vacation or when playing sports. Therefore, be intentional about the following:

- Give your family space.
- Respect the evening hours and days off.
- Insist on the practice of taking a day off.

There are emergencies that cannot be avoided, but responding to that person who calls 20 times every week


with a different “crisis” *cannot* be called an “emergency.”

If you are not careful or intentional, your work can take over your life, pushing out other equally important areas. My wife once told me: “Honey, we are always doing these family weekend retreats and preaching messages about families, so why don’t we go to a retreat, not to preach, but to learn and grow.” Great idea. I booked a weekend in a Family Life Weekend to Remember. No kids. No responsibilities. No sermon prep. Nothing to fix, present, or prepare. Just 72 hours of marriage enrichment.

Two important decisions came out of that weekend. One was to increase the frequency of our dates. We had one a month on a regular basis; we increased this to once a week. The other was fasting for our children once a week. Teenage kids (all kids, really) need all the prayer they can get.

Do not forget what is really important. After the kids have gone and the church work has ended, you will hopefully still have your spouse. Work on your marriage first. A clear conviction came on me while sitting in a seminar. God convicted me that I pray more for His bride than I do for mine. Our prayer life has improved. It is important for me to pray for and with my spouse.

## Conclusion

In the end, however much you might not want to think about this, the church has survived a long time without you and will survive when you are gone. Your family, on the other hand, cannot survive without you. *Your family needs you more than your church does.* Always keep that mantra before you. I learned it the hard way. Do not make the same mistake as I did. 

Tell us what you think about this article. Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org) or visit [www.facebook.com/MinistryMagazine](http://www.facebook.com/MinistryMagazine).

# WHAT THE BIBLE SAYS ABOUT

Do you have questions about God and faith, life and death, the present and the future? The Bible provides reliable, credible answers.

MARK A. FINLEY



Pacific Press® US\$29.99 • Hardcover • 0-8163-3403-X

Pacific Press® • © 2014 Pacific Press® Publishing Association • 35590599  
Prices subject to change • Please contact your ABC for pricing in Canada



Although God’s Word touches on a variety of disciplines, it is first and foremost a revelation of God’s will, revealing God’s eternal truths to the human race. If you have never studied the Bible before, you will be amazed at how clear and powerful it is. Allow God’s Word to answer your deepest questions and speak to your heart’s deepest needs.

## Three ways to order:

1 Local	Adventist Book Center®
2 Call	1-800-765-6955
3 Shop	<a href="http://AdventistBookCenter.com">AdventistBookCenter.com</a>

**S. Joseph Kidder, DMin**, is professor of Christian ministry at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan, United States.



# Insights *from* growing churches *in* North America

**F**or many churches the word *evangelism* refers to a few weeks every year or so when the church rallies to hold public meetings. A lot of time, energy, and resources are poured into these events that sometimes yield good results but are often disappointing. This has caused some churches to abandon public evangelism. At the same time, pastors struggle to engage their members in relational evangelism on a large scale. Members often view evangelism as a church program rather than a way of life. Many churches lack a comprehensive strategy to maximize their evangelistic potential to reach their community. Consequently, most Adventist churches in North America mirror the Evangelical church trend of an 80 percent plateau or decline.<sup>1</sup> Nor are they keeping up with that of the population.<sup>2</sup>

This article attempts to outline some of the challenges the Adventist Church in the North American Division (NAD) faces today and then develop an effective model for evangelistic ministry to overcome these challenges.

## The challenges we face

*Public evangelism is not as effective as it used to be.* Monte Sahlin, who researches trends in the NAD, shared in a personal interview about some studies he is currently involved in. He has discovered that the percentage of churches reporting involvement in public evangelism has increased;

however, the number of baptisms per evangelistic meeting has decreased.<sup>3</sup> This, according to Ron Gladden, may be because the number of people willing to attend a public meeting and then join the church without previous relational contact are becoming fewer and fewer.<sup>4</sup>

Traditionally, the church has relied on sending out handbills to generate attendance for evangelistic meetings, and yet handbills are becoming less effective. Several studies have suggested that for every 1,000 handbills sent out to a community, only one person will attend an evangelistic program.<sup>5</sup> However, those numbers may be considered generous in many settings today. In a recent analysis of seven evangelistic meetings, I discovered that for every 2,000 handbills one person not previously connected with the church attended.

*Most members are not engaged in relational evangelism.* Thom Rainer's research has shown that only 2 percent of members invite an unchurched person to church in a given year. From our interviews with 235 people in the Adventist Church, similar results apply in the Adventist context. We found some reasons behind the lack of involvement in witnessing were lack of spirituality, busyness, fear of rejection, and lack of know-how. That means 98 percent of churchgoers never invite a seeker in any given year. Seven out of ten unchurched people have never been invited to church in their whole lives.<sup>6</sup>

*Most churches do not have a comprehensive evangelistic strategy.* Studying a sample of 92 Adventist churches in North America, we found that 75 percent of them did not have a comprehensive evangelistic strategy. In practice, the churches existed to serve their members only. Church was a one-time event each week with little or no attempt of outreach to the community. Our survey asked the question, "If we took your church out of your community, would they miss you?" The response of 69 churches was about the same: "They don't even know we are here."

## An effective model for evangelism

The model proposed here focuses primarily on personal research conducted on growing churches in the NAD,<sup>7</sup> personal experiences pastoring growing churches,<sup>8</sup> teaching seminary classes on church growth, and studying this topic extensively. The model consists of three core factors: focusing on discipleship, emphasizing relational evangelism, and utilizing multiple ways of reaching people.

*Focus on discipleship.* All growing Adventist churches we studied in North America focus on discipleship. They recognize that, in New Testament evangelism, disciple making is the Lord's command: "Go therefore and make disciples of all the nations" (Matt. 28:19).<sup>9</sup> Jesus described the core of discipleship as loving God and loving



others: “‘Love the Lord your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself’” (Matt. 22:37–39).

Christian discipleship is the process by which followers of Jesus grow in knowledge and grace of the Lord Jesus Christ. The Holy Spirit equips them to overcome the pressures and trials of this present life and become more and more like Christ in His love, vision, mission, and character. This process requires believers to respond to the Spirit’s prompting to examine their thoughts, words, and actions and compare them with the Word of God. Discipleship happens through developing love and commitment to Jesus and strengthening it through the spiritual disciplines of prayer, worship, Bible reading, fellowship, ministry, and evangelism, for example.

The result of true discipleship is to share one’s faith and the wonderful changes Jesus has made in one’s life. Focusing on discipleship allows the believer to be transformed by the Holy Spirit in a natural way and develop the desire and means to make other disciples.

When I met Martha, she was 73 years old, drunk, and smoking. She wanted a better life and agreed to study the Bible. I led her to Christ and shared with her about His healing power. She prayed and claimed the promises of

God, and Jesus gave her victory over her addictions. As we studied God’s Word together, her love for Him continued to grow, and she decided to be baptized. Baptism was not the end of her spiritual journey but the beginning of her life as a disciple of Jesus. I continued to teach Martha how to reach out to her friends, family, and neighbors. She prayed for them, claimed promises from the Bible on their behalf, ministered to their needs, and witnessed to them about Jesus and the amazing new life He had given her. As an outflow of her prayer life, she became much more intentional about connecting with and ministering to those in her circle of influence. She started a Bible study in her home and invited her family and friends. When opportunities came, she invited them to Sabbath School and worship services, evangelistic meetings, and other church programs.

Three and half years later, the North Pacific Union sent its communication director to shoot a video of Martha on Sabbath morning standing in front of the church, surrounded by the 57 people she had led to the Lord. The director went around asking the new disciples, “Why are you an Adventist today?” He got similar answers: “We saw the change in Martha’s life and we wanted it.” Then he asked Martha, “What did you do to lead your family and friends to the Lord?” She said, “I prayed for them and shared Jesus with them. When one of them made their

decision for Christ and was baptized, they had to join me in prayer and ministering to others. They had to start a Bible study in their home and repeat the same cycle I started. God has been so good to us.”

This is the essence of discipleship. As the Holy Spirit transforms believers, He also works through them to transform others in their circle of influence. Focusing on discipleship takes intentionality, time, and effort, but this brings great rewards by building healthy followers of Jesus who “reproduce” to expand the kingdom of God.

*Emphasize relational evangelism.* Evangelism is not about a program but is a way of life. The greatest evangelistic asset of any church involves its members who love Jesus and are excited about their church. Relational evangelism finds believers witnessing for Christ in everyday life and getting their friends and relatives into church Bible studies, fellowship groups, sports teams, and service projects. Relational evangelism works because it is natural, biblical, and effective.

In order to appeal to postmodern, secular people, evangelism must bring a message of peace, hope, and harmony. People today are continually assaulted by advertisements and political messages, so for something to be important and true, it must come in a personal, loving, and practical form. Thom Rainer found that 82 percent of the unchurched are somewhat likely

---

Find the latest tools to help you  
and your church share the gospel  
with those in your community at  
[www.ministerialassociation.org/evangelism/](http://www.ministerialassociation.org/evangelism/)

---





to attend church if invited by a trusted friend or family member.<sup>10</sup> My research showed that relational evangelism is instrumental not only in having the unchurched come to church but also in how they ultimately join the church. Seven to eight out of ten persons who become members were first brought into the church through a friend or relative.<sup>11</sup>

In the past few decades many have realized the need for a shift to a more active personal witness. In his book *Evangelism as a Lifestyle*, Jim Peterson suggests that simply verbalizing the gospel message is not enough to reach secularized people. He says we must employ “affirmation evangelism in practice.” By this he means that evangelism is “a process of modeling and explaining the Christian message. God’s people must incarnate His [Christ’s] character through their compassion and love. Then they go on to verbalize the nature of His eternal reign.” Lifestyle evangelism wins people because it starts by “winning a hearing.”<sup>12</sup>

This was evident in the research we did on growing Adventist churches. When new members join these churches, the first thing they are asked to do is to sign up for His mission in everything they do. They are to “win a hearing” by doing good, caring for the poor, inviting neighbors over, building relationships with coworkers, and investing in friendships with those outside the church. Then, they are to tell these people the story of the gospel and what God has done in their lives. The churches assume the responsibility to motivate and help these new Christians live such lives that other people will want what they have.

James was a new Christian in one such church I pastored. He was an engineer, working for a large corporation with some 100 workers under his charge. He loved and served God passionately, preaching often, giving Bible studies, and going on mission trips. People noticed how James’ commitment to Christ touched every area of his life and would say to him, “James, you should be a pastor.” His answer

was always, “I already am a pastor. I’m just paid by my company instead of by the church. No pastor is allowed in my engineering firm, but I am here every day. When my employees are hurting, I hurt with them. When they are rejoicing, I rejoice with them. I pray for them on a regular basis and invite them over to my home.” He concluded by saying, “I am a disciple of Jesus Christ disguised as an engineer.” Through his consistent and effective ministry, James saw 20 of his fellow engineers come to the Lord.

Relational evangelism is about disciples of Jesus Christ living out His ideals in the world. They may be working as nurses, teachers, physicians, cashiers, farmers, and so on. While building trust with those around them, they find opportunities to minister and share about Jesus and what He has done for them.

*Utilize multiple ways to reach people.* All 23 growing Adventist churches in North America that met the criteria of our research utilize multiple ways to reach people. They blend relational and public evangelism together with ministries and church programs to maximize their opportunities for witnessing. They recognize that each form of evangelism must depend on other forms to reach its full potential. They implement a comprehensive evangelistic strategy that touches every aspect of the church’s life including Sabbath School, worship services, seasonal programs (Christmas, Easter, Mother’s/Father’s Day, for example), sporting events, and all of the other ministries of the church. Each event and activity centers on the purpose of connecting people with God.

Evangelism takes place anytime, anywhere, by anyone, under any circumstances. In one of my doctoral classes, Innovative Evangelism, I assign students to read the book of Acts and look for different incidents and methods of evangelism utilized by the early church. Every class has recognized at least 50 different ways of evangelism and ministry (public evangelism to crowds, one-on-one evangelism, healing, meeting needs, for example). It

becomes clear that the early church lived and breathed its faith. Their passion was to win the world for Christ. Nothing could stop them. They were preoccupied with Jesus, and thus their evangelism was the outflow of their daily living.

Utilizing a variety of evangelistic methods presents a threefold opportunity:

- It provides an opportunity for members to invite friends and family. When a church hosts a special program, members are much more likely to invite friends and family to that than they would to a routine service.
- It gives an opportunity for believers to witness naturally. When believers invited their friends to spiritual events, afterward they were able to talk comfortably about it.
- It reaches a broader group of seekers. Prophecy seminars appealed to some people, while creation seminars interested others. Cooking classes effectively reached one group, while sporting events connected better with another.

One of the pastors from a growing church we surveyed shared part of his evangelistic strategy. Every year he and his leaders audit all the ministries and programs of their church. They analyze the effectiveness of each program and its ability to bring evangelistic results by classifying each ministry into one of three categories: (1) nonessential and nonproductive; (2) essential and nonproductive; and (3) essential and productive.

Now the organizing teams set to work. First, they discontinue ministries that fall into the first category. Second, they repurpose the next category for evangelism. For example, they changed the primary focus of the Sabbath School classes from discussion to evangelism. When Sabbath School leaders and teachers united around this concept, they became intentional about inviting seekers, using lessons that appealed to them, and employing an atmosphere


and language that was conducive for evangelism.

Third, the team works to strengthen the third category of ministries that are essential and productive. For example, they recognized that the worship service was essential and productive but could be strengthened by gearing it more toward seekers. They launched an effort to provide an environment where seekers could feel at home. They did away with churchy and Adventist jargon, were careful to explain each element of the worship service, selected songs easy to sing, and made the preaching more practical and understandable.

Utilizing multiple ways to reach people is about prioritizing and channeling all of the energy and resources of the church toward expanding the kingdom of God. This will look different in every context according to the resources of the church and the needs of the community. Churches that strategically blend their evangelistic approaches capitalize on opportunities and allow the Holy Spirit

to work through any and every way to lead people into a passionate relationship with God.

## Conclusion

Though the Adventist Church in North America and elsewhere struggles with significant challenges to growth, we can learn valuable insights on how to overcome them from the churches that are growing. From these principles, we discovered that effective evangelism in the church today must include a focus on discipleship, an emphasis on relational evangelism, and the utilization of multiple ways of reaching people. Jesus invites every believer to be His disciple, share with their friends and family, and unite with other believers to evangelize their community effectively. 

- 1 Daniel R. Sanchez, *Church Planting Movements in North America* (Fort Worth, TX: Church Starting Network, 2007), 18.
- 2 David Beckwith and S. Joseph Kidder, "Reflections on the Future of the Seventh-day Adventist Church in North America: Trends and Challenges," *Ministry*, December 2010, 20–22.

- 3 Monte Sahlin, telephone interview, February 20, 2013.
- 4 Ron Gladden, *The 7 Habits of Highly Ineffective Churches* (Lincoln, NE: Advent Source, 2003), 49, 50.
- 5 In numerous seminars I have attended on public evangelism, many cite this statistic while a few suggest that one to three people attend for every 1,000 handbills.
- 6 Thom S. Rainer, *The Unchurched Next Door* (Grand Rapids, MI: Zondervan, 2003), 24–26.
- 7 From 2003 to 2007, my research team and I undertook a project to study the growth of the Adventist Church in the North American Division (NAD). We asked all 58 conferences within the NAD to identify churches that had sustained a minimum of 3 percent growth rate (in attendance, membership, and baptisms) for the previous three consecutive years. Congregations ministering to highly receptive first-generation immigrant communities were excluded. We identified 23 churches that met these criteria. In addition, we studied 69 churches in the same geographical proximities that were plateauing or declining for the purpose of comparison. The research instruments included a survey of attendees on Sabbath morning, personal interviews with pastors, and focus groups.
- 8 For the full story of God's working to grow the churches I pastored, see S. Joseph Kidder, *The Big Four: Secrets to a Thriving Church Family* (Hagerstown, MD: Review and Herald Pub. Assn., 2011).
- 9 All Scripture passages, unless otherwise stated, are from the New King James Version.
- 10 Rainer, *The Unchurched Next Door*, 24–26.
- 11 S. Joseph Kidder, "The Power of Relationships in Evangelism," *Ministry*, July 2008, 10–12.
- 12 Quoted in Elmer Towns, "Evangelism: Hot as Ever but Old Methods Are Cooling Off," *Fundamentalist Journal*, February 1984, 38.

Tell us what you think about this article. Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org) or visit [www.facebook.com/MinistryMagazine](http://www.facebook.com/MinistryMagazine).

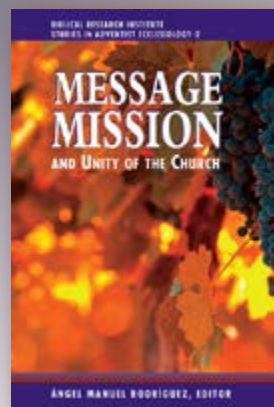


## Biblical Research Institute Studies in Adventist Ecclesiology – 2

# Message, Mission, and Unity of the Church

In this volume, seventeen respected Adventist scholars address such questions as:

- In a fragmented world, what elements hold the church together?
- Why is it important to view the church as a global entity?
- What are the forces that led to the dramatic disconnect between the apostolic and medieval church?
- How has a hermeneutic informed by Greek philosophy damaged the message of the Christian church?
- In what way have Daniel and Revelation empowered the Adventist message?
- What is the authority and function of the 28 Fundamental Beliefs?
- Why is evangelism to the unevangelized a necessary function of the remnant church?



This volume will, with unblinking clarity, show how the Adventist doctrine of the church intersects conclusively with modern concerns.

The book is available through the General Conference Biblical Research Institute Website <https://adventistbiblicalresearch.org/shop>

**Gary Gibbs** serves as ministries development director, Chesapeake Conference of Seventh-day Adventists, Woodstock, Maryland, United States.



# The good news is for everyone: *How to share the gospel*

I was giving a Bible study to a sincere Christian couple on Jesus' soon return. Normally, I ask a salvation question at this point, but all through the study, the thought kept nagging me that I did not need to do it with this family. They had all the earmarks of converted Christians. *Why should I risk insulting them by questioning their salvation?*

At the end of the lesson, however, I silently prayed for courage and asked them whether they were ready to meet Jesus if He should return now or whether they had the assurance of eternal life if they were to suddenly die. The husband thought for a long moment and then sincerely told me he believed he was ready. The wife, though, surprisingly dropped her head and gazed at the floor, for she was deeply disturbed by the question. After what seemed like an eternity, she broke the painful silence, saying, "I don't think I'm ready."

"Would you like to have the assurance of eternal life?" I inquired. After her positive response, I shared the gospel. At the end of the presentation, she bowed in prayer and gave her life to Jesus. As we rose from our knees, she looked like a different person, exuding a confidence in Jesus that she did not possess before.

## The life-changing gospel

Presenting the gospel is the most important thing we do when witnessing. We should never use our own judgment to determine whether to ask if a person is ready for heaven, because the devil is always near to suggest that we *not* do it.

Just how vital it is to present the gospel became evident while I was studying with another couple, Ella and James. They were attending evangelistic meetings, eagerly soaking up new Bible knowledge. But then Ella encountered a Bible truth that arrested her attention. Every fiber of her being rejected it. James arrived alone at the next meeting and told me that Ella was extremely unhappy with our last study. The next morning I arrived at Ella's home to discover that she had been awake all night, studying every Bible text on the topic that infuriated her, amassing pages full of notes.

During the visit, I listened respectfully as she explained why she did not agree with me. Then I asked her, "Is there anything else that you've learned during our studies that you have questions about or disagree with?" She replied that this was the only topic that troubled her, but she reaffirmed her desire to be baptized. With this information in hand, I suggested that

we not concern ourselves with that particular doctrine and instead focus on getting ready for baptism.

In preparing people for baptism, I always review the major Bible teachings that define the Seventh-day Adventist Church and ask candidates whether they agree with each point of belief. The list I use for this review starts with statements about personal surrender to God. When I read to Ella, "I have surrendered every area of my life to Jesus to walk in all His ways known to me or to be made known," she sat silently. Looking down, she slowly shook her head and finally whispered, "No."

I thanked Ella for being so honest and then asked whether she would like to give her life to Jesus and have the assurance of salvation. Ella said she would welcome this experience. For the next several minutes, I carefully explained the gospel. When we knelt in prayer and Ella gave her heart to Christ, it was a very emotional moment. After the prayer, Ella rose from her knees and quickly revealed that the truth that had previously angered her was no longer an issue. She was now ready to be baptized, fully surrendered to Jesus and all of His truth.

Ella never regretted her decision to embrace the gospel. For several years, she and James basked in the love of

their new church family until, one tragic morning, they were murdered. Every time that I am tempted to avoid asking a person whether they have the assurance of eternal life, I think of Ella. That one question very likely made the difference in her eternal destiny. Too much hinges on the gospel to ignore it.

Another time, the wife of an abusive husband joined the church against his wishes. His selfish nature resented that she had made an independent decision. For this transgression, he verbally, emotionally, and physically abused her, and finally, she moved out. With her and the children gone, he determined that

the only way to get her back was to take Bible studies and join the church.

But even though he faithfully attended the study each week, his abusive behavior did not stop. Several times he left the study only to send his wife a vulgar, threatening text message. Yet, in spite of the mounting evidence that this man was unconverted, the person giving the Bible studies had not presented the gospel to him. When asked about it, the person replied that the man was showing a keen interest in the doctrines.

This situation underscores what can easily be a weakness in Adventist evangelism. We can mistakenly equate conversion with acceptance of the 28 fundamental beliefs while forgetting that the cornerstone of every one of these beliefs is the sacrifice of Jesus for our sins. There is no true belief in the 28 fundamentals unless a full surrender of the heart and life to the gospel follows. Anything short of this can be called *legalism*. This is why it is imperative we always present the gospel of Jesus and invite people to give their hearts to Him.

This cannot be overemphasized. What difference does it make if we help someone become a Sabbath keeping, tithe-paying vegetarian if he or she is not converted? Without this essential salvation, they often harm themselves and others.

“Salvation is not to be baptized, not to have our names upon the church books, not to preach the truth. But it is a living union with Jesus Christ to be renewed in heart, doing the works of Christ in faith and labor of love, in patience, meekness, and hope. . . .

“... Many join the church without first becoming united to Christ. In this Satan triumphs. Such converts are his most efficient agents. They serve as decoys to other souls.”<sup>1</sup>

## Sharing the gospel

So, how does one share the gospel? Here is a basic dialogue I like to use. This sample presentation is done during a Bible study on the Second Coming. Please keep in mind that the following is illustrative. You need not quote this verbatim.

## Four Universal Truths

(Make this presentation simple by using only the texts in italics.)

1. God loves you and created you to know peace and happiness (*Jer. 29:11; John 3:16; 10:10*). So why don't people experience the abundant life full of inner peace and happiness?
2. We don't have this experience because we are sinful and our sins have separated us from the abundant life God designed us to enjoy (*Rom. 3:23; Isa. 59:2*). When Adam and Eve chose to rebel against God's plan, they immediately became selfish by nature, and they passed this selfish nature to us (*Gen. 3:12; Rom. 5:12; 3:10*). This is why we cannot enjoy the peace of God without a power to change our selfish natures. This power is revealed in the third universal truth.
3. God's Son, Jesus Christ, came and lived as a man to break the power of sin and selfishness in our natures. He showed us what the love of God really is like so we can be brought back to God to experience His power and love in our lives (*Heb. 2:14, 15; Rom. 5:8*). Knowing these three universal truths is not sufficient. To find the assurance of eternal life and peace, we must also have the fourth universal truth..
4. We need to personally ask Jesus to forgive our sins and live in our lives. Then we will experience the plans God has for us, not only in this earth but in heaven as well (*Acts 16:30, 31; 2:37, 38; John 3:7; 1:12; Eph. 2:8, 9*). We must choose to repent of our sins and give our life to Jesus, and then we can know that we have the assurance of a new life with Christ.

These are the four universal truths. Now let me ask you a question: Of the following two descriptions, which one best describes your life right now? (Answer: a)

- a. You are living your own life by your own wisdom and thoughts, and your life is experiencing conflict and lack of peace.
- b. Jesus is directing your life and giving you wisdom to make the right choices, and He is giving you power and victory.

Which one would you like to describe your life? (Answer: b)

You can have Jesus forgive your past sins and mistakes, come into your life, and give you eternal life. All you need to do is ask Him (*Matt. 7:7; 1 John 5:11–15*).

Would you like for me to lead you in a prayer so that you can have the assurance that Jesus Christ is your Savior and Lord?

(Introduction) *“John, today we learned that Jesus will soon return to earth to take His children home. I want to be ready for Him, don’t you? As we look at the provision God has made for us to live with Him in heaven, (gospel presentation starts here) I wonder if I can ask you what may be a personal question. If you are uncomfortable answering it, you can just tell me, but I feel this is the most important question we can answer in life. Do you want to hear it? (Wait for the answer.) Ok, here it is. If Jesus were*

because of what Jesus did for them on the cross, and that they have accepted Him as their Savior and have sought to follow Him as the Lord of their life. If this is their answer, congratulate them and tell them how much it means to you to know that they have a saving relationship with Jesus.

However, if they say they will tell the angel they have tried to live a good life and have not been a bad person, then you know that they do not understand the gospel. Others in

booklet is a very simple and effective way to present the gospel.<sup>2)</sup>

If, in answer to your initial question, your student says they are not ready to meet Jesus should He come today or they die suddenly, you will respond with, *“Thank you for being so honest. I really appreciate this about you. Do you want to have the assurance that you are ready?”*

Usually, the answer will be positive. Then you offer, *“May I explain to you how you can have this assurance?”* If they

## What difference does it make if we help someone become a Sabbath keeping, tithe-paying vegetarian if he or she is not converted?

*to come back tonight or you were to die suddenly, are you assured you have eternal life?”*

If there is a long pause, you can say, *“I told you it was a heavy question.”* Then you should wait while they ponder its significance. Embrace the silence and do not be afraid of it. Allow the Spirit to use the quiet to speak to your students’ hearts.

If they respond that they do have assurance of eternal life, you will enthusiastically say:

*“That’s fantastic! Now, may I ask you another question? Say you go up to the pearly white gates of heaven, and before you enter, an angel stops you and says, ‘John, we are so happy that you are here. We have been looking forward to your entrance into heaven for a long time. But before we let you in we need you to answer a question: Why should God let you enter?’ John, how would you answer the angel’s question?”*

The correct answer, of course, is that they should be allowed to enter

this category would say, “I don’t know what I would say.”


Depending on their answer, you say, *“I’m glad to hear that you’re seeking to live a good life for God,”* or *“Thank you for your honesty. Most of us would probably be speechless in the face of such a question.”* In either case, here is how you respond to anything but the correct answer:

*“May I share an answer the Bible actually tells us we can use? We can humbly confess to the angel, ‘I am not worthy to enter heaven. I can only plead the grace of Jesus’ shed blood on the Cross and that I’ve accepted Him as my Savior.’”*

Now you will ask, *“John, would you like to see why the Bible says this answer is our best ticket into heaven?”* When they say, “Yes,” present the gospel using the dialogue and texts found in the sample gospel presentation in the sidebar. (I carry a *Four Spiritual Laws* booklet in my Bible for these occasions and actually read through it with a person. This

give you permission, share the gospel presentation.

No matter how the people answers the questions, you will want to end by leading them in a prayer to commit their lives to Christ or to reaffirm their faith. If you can have them pray in their own words, it will help. Otherwise, they can repeat after you in prayer. You should conclude with your own prayer thanking God for the gift of Jesus and the eternal life He gives us. Thank Him for your students and the decisions they have made for Christ.

When reduced to its essential parts, the gospel is simple to present and easy to understand. The effect on the person receiving it, however, is eternal. So, in our effort to share the three angels’ message of Revelation 14, let us never neglect to include the “everlasting gospel” of the salvation Jesus has provided. 

1 Ellen G. White, *Evangelism* (Washington, DC: Review and Herald Pub. Assn., 1946), 319, 320.

2 Available from [www.campuscrusade.com/fourlawseng.htm](http://www.campuscrusade.com/fourlawseng.htm).

Tell us what you think about this article. Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org) or visit [www.facebook.com/MinistryMagazine](http://www.facebook.com/MinistryMagazine).



**Willie L. Taylor, MDiv, MBA**, pastors the Maranatha Seventh-day Adventist Church, Tallahassee, and the Mount Olive Seventh-day Adventist Church, Quincy, both in Florida, United States.



# Preparing your local church to fulfill the Great Commission

Every church member should be matched with an appropriate ministry as part of the congregation's overall mission strategy.<sup>1</sup> So states the *Seventh-day Adventist Church Manual* on the responsibility of local members and churches in respect to the Great Commission. This article considers that responsibility in terms of the three E's of accomplishment: Efficiency, Empowerment, and Execution.

## Efficiency

The *American Heritage Dictionary* defines *efficiency* as "the ratio of the energy delivered by a machine to the energy supplied for its operation." Recently my car sputtered. The diagnostic test determined the number two spark plug was not firing. As soon as that plug was replaced, the eight-cylinder car operated efficiently. A local church leader recently told me that of the 600 members in his church, only 50 were active workers. Imagine how much more efficiently that church could accomplish its goals if a witnessing operation requiring 600 members increased its membership "energy supply" from 50 to 600.

The word *efficiency* is normally associated with the functional operation of individuals or organizations. When businesses spend millions to maximize production

without increasing expenditure, they are practicing efficiency. Industries have established efficiency ratings for structural, mechanical, and electrical systems. Even professional sports players are measured by an efficiency rating in an attempt to find a number that sums up a player's statistical accomplishments (value) to the team.

How about local churches? They may not typically use the word *efficiency* during their mission planning sessions, but Jesus did! When He called His disciples aside to rest near Bethsaida, "they talked together regarding the work of God, and the possibility of bringing greater efficiency to the work."<sup>2</sup> Efficient planning and implementation of goals increase overall mission performance in a competitive or hostile environment. "The work committed to the disciples would require great efficiency; for the tide of evil ran deep and strong against them."<sup>3</sup>

How do we address efficiency in the local church? Ellen White says, "The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become

laborers together with God."<sup>4</sup> All are valuable and needed.

We often associate the Holy Spirit's role in fulfilling the commission as one of "power," but the Spirit's role is also associated with efficiency. "The Holy Spirit is greatly needed. . . . It is the source to which we must look for efficiency in the restoration of the moral image of God in man."<sup>5</sup> The congregation's role in planning its mission strategy must include the necessary collaboration to ensure the church will "act in concert!"

Efficiency also includes order. Paul states, "Let all things be done decently and in order" (1 Cor. 14:40). The importance of order can be noted in how heaven functions. "Angels work harmoniously. Perfect order characterizes all their movements. . . . They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. . . . Never; never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder."<sup>6</sup>

Consider the presence of order in Jesus giving the Great Commission. First, there was the order of what to do: discipling, baptizing, teaching (Matt. 28:19, 20). Then there was the order of where to go, beginning with where one is to the places beyond: Jerusalem, Judea, Samaria, and the uttermost parts of the world (Acts 1:8). The order Jesus announced was to function like

a musical composition with its major theme being “make disciples.” “A well-designed organization ensures that the form of the organization matches its purpose or strategy, meets the challenges posed by business realities and significantly increases the likelihood that the collective efforts of people will be successful.”<sup>7</sup> That theme must resonate in each ministry as the mission strategy is being developed.

The main resource in a well-designed organization is people. To operate with efficiency, every person must be clear about the part he or she plays and be familiar with how that part fits with other parts and with the whole witnessing symphony. “An organization that has achieved clarity has a sense of unity around everything it does. It aligns its resources, especially the human ones, around common concepts, values, definitions, goals, and strategies, thereby realizing the synergies that all great companies must achieve.”<sup>8</sup> When that organization is the church, no

competing exists for personnel because the organization is talent-based; there is no pleading for funding because the congregation has taken ownership of the mission strategy; there is no quarrelling over calendar dates since personal pride and friendships are deemed insignificant in light of the congregation’s overall mission strategy.

## Empowerment

Empowerment is echoed in the words “Go ye.” Empowerment denotes “the range of decisions the team is authorized to make in order to get its job done.”<sup>9</sup> The team concept, however, does not translate to owner abandonment. He who said, “All power is given to me,” also said, “I am with you always.” His power would aid His disciples through each decision, and His presence will carry them through each trial in the mission process. Jesus gifted and empowered each of His disciples to serve faithfully in His witnessing organization.

Organizational teams arise from meaningful performance challenges. Referring to the greatest challenge ever given, Ellen White says, “To us also the commission is given. We are bidden to go forth as Christ’s messengers, to teach, instruct, and persuade men and women, to urge upon their attention the word of life.”<sup>10</sup> The congregation may be better prepared to meet this challenge after viewing some advantages of empowerment when employing the cross-functional teams approach to develop its mission strategy. Empowerment enables the following:

- **Ownership.** It creates a sense of ownership and accountability for the strategy.
- **Creativity.** It encourages independent, creative, out-of-the-box thinking.
- **Respect.** When members feel respected, they will work hard to be successful.



### Exploring Best Practices for Your Ministry

**MINISTRYinMOTION** is a fast-moving, weekly television program and podcast for pastors, elders, and local leaders. Each episode of **MINISTRYinMOTION** features dynamic speakers, gifted leaders, or ministry professionals who bring fresh new insights, cutting-edge ideas, and relevant practices for your ministry. No long, boring monologues here!



To subscribe to the weekly podcast or view past episodes, go to [www.ministryinmotion.tv](http://www.ministryinmotion.tv)

## Upcoming Programs

- Feb 3 **Coping With Black Swans**  
*Dr. Delbert Baker*
- Feb 10 **How to Prepare Powerful Biblical Sermons**  
*Dr. Derek Morris*
- Feb 17 **Connecting With Our Youth**  
*Pr. Gilbert Cangy*
- Feb 24 **Stress**  
*Dr. Allan Handysides and Dr. Peter Landless*
- Mar 3 **Situational Awareness**  
*Dr. Delbert Baker*
- Mar 10 **Leader’s Code of Conduct**  
*Pr. Lowell Cooper*
- Mar 17 **Ethical Fund-raising**  
*Dr. Lilya Wagner*
- Mar 24 **Health: Know Your Numbers**  
*Dr. Albert Reece*
- Mar 31 **Emotional Intelligence**  
*Dr. Delbert Baker*

**MINISTRYinMOTION** is a joint production of the General Conference Ministerial Association and Hope Channel.



- *Motivation.* It has the effect of liberating people to grow and use all of their strengths in the context of the team's mission.<sup>11</sup>

An empowered congregation will experience the reality of heaven's abiding interest in its witness.

## Execution

To deliver its commitments, an organization must have a plan to execute its intentions. In the case of the local church, what has the congregation planned? What does the church want to achieve? Between what leaders want to achieve and the ability of the organization to achieve it lies an unknown gap. According to Bossidy and Charan, "Execution [in a business organization] is a systematic process of rigorously discussing hows and whats, questioning, tenaciously following through, and ensuring accountability."<sup>12</sup> In their zeal to evangelize or finish the work, many congregations forfeit proper planning. Execution addresses this shortsightedness. A formula for execution involves three things for congregations:

- *Robust dialogue.* Every question is argued regarding the strategy in an attempt to keep their plans real, authentic, and mission-driven.
- *Accountability for results.* All must agree about their responsibilities for getting things done.
- *Follow-through.* They need follow-through to ensure that the plans are on track.<sup>13</sup>

The congregation must understand that the real enemy does not live among its membership, but elsewhere. "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places" (Eph. 6:12, NKJV). Consequently, they must function with everybody on the same team, fighting the common enemy.

Teamwork prepares congregations to finish the fulfilling of the commission. From this perspective one may understand why Jesus spent three and a half years teaching His disciples about execution! His knowledge regarding executing the plan of salvation gave

Him a significant advantage over His archenemy. Consider how He dealt with the woman at the well; the woman caught in adultery; and Peter, His beloved disciple. Clearly the enemy would have gained the advantage in these cases had Jesus not mixed His great love with His knowledge of the human heart and granted mercy and grace in their behalf.

Understanding and applying the discipline of execution can help the church today perform at the peak of competence. Execution assumes that today's congregations have had those rigorous discussions; that they have worked hard on the "how's" and "what's" regarding their congregation's mission strategy. It assumes that they will hold each other accountable for results and will follow through on ideas and plans to stay on track. Execution is essential to a congregation's mission strategy because "no worthwhile strategy can be planned without taking into account the organization's ability to execute it."<sup>14</sup>

Today, God is looking for congregations that will use the discipline of execution to help take the attention

# Ministry®

## Ministerial Student Writing Contest

*Ministry*, International Journal for Pastors, announces its next Ministerial Student Writing Contest. All students enrolled in a full-time ministerial preparation program on the undergraduate or graduate level may participate.

### Submission deadline

All submissions must be received no later than **JUNE 30, 2014**.

### Prizes

GRAND PRIZE:	FIRST PRIZE:	SECOND PRIZE	THIRD PRIZE
<b>\$750</b>	<b>\$500</b>	(five possible): <b>\$400</b>	(five possible): <b>\$300</b>

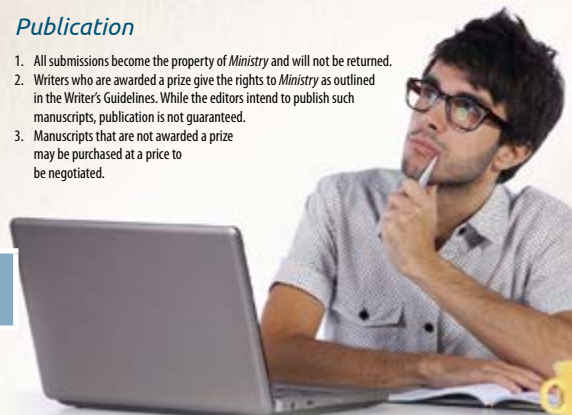
The evaluation panel will determine if all prizes will be awarded. The decisions of this panel are final.

### Submission requirements

1. Writers must choose a category from the list below for their submission.
  - a. Biblical studies
  - b. Historical studies
  - c. Theological studies (including ethics)
  - d. Ministry (preaching, leadership, counseling, evangelism, etc.)
  - e. World missions
2. All submissions must follow the Writer's Guidelines as to length, endnotes, style, and other features of the manuscript. Please carefully read the guidelines found at [www.ministrymagazine.org](http://www.ministrymagazine.org).
3. Submit your manuscript in MS Word to [www.MinistryMagazine.org/swc](http://www.MinistryMagazine.org/swc). Please include the following information at the top of the manuscript: your name, address, email address, telephone number, category for which you are submitting (see above), religious affiliation, name of college/university/seminary you are attending, and title of your manuscript.
4. *Ministry* will accept only one submission per writer.

### Publication

1. All submissions become the property of *Ministry* and will not be returned.
2. Writers who are awarded a prize give the rights to *Ministry* as outlined in the Writer's Guidelines. While the editors intend to publish such manuscripts, publication is not guaranteed.
3. Manuscripts that are not awarded a prize may be purchased at a price to be negotiated.






off “me” and place it on “mission”; to take the focus off “position” and place it on “commission.” He is looking for a people who will work together willingly and unselfishly; individuals who are not afraid to ask the tough questions in a spirit of cooperation. His people will understand that “the great and important matter with us is to be of one heart and mind, putting aside all envy and malice and, as humble supplicants, to watch and wait.”<sup>15</sup> The Holy Spirit is central to the execution process because becoming “of one heart and mind” will not be achieved automatically or through human efforts alone. Note what happened to the disciples. “Under the training of Christ, the disciples had been led to feel their need of the Spirit. . . . No longer were they a collection of independent units or discordant, conflicting elements. . . . They were of ‘one accord,’ ‘of one heart and of one soul.’ Acts 2:46; 4:32.”<sup>16</sup>

Thus, congregations that want to succeed in executing their plans to fulfill the commission will submit to the Spirit’s leading and with humility present all resident talent, experience, know-how, and spiritual gifts to Him. The Holy Spirit will unify these diverse

gifts to produce a cohesive, corporate body now able to gain that significant advantage—and final victory—over the archenemy. Hence the apostle’s caution: “There are diversities of gifts, but the same Spirit . . . that there should be no schism in the body, but that the members should have the same care for one another” (1 Cor. 12:4, 25, NKJV).

The early disciples, while waiting for the enabling of the Spirit to fulfill their commission, did not sit in idleness. “They stayed continually at the temple, praising God” (Luke 24:53, NIV). Likewise, twenty-first century disciples will not be complacent nor be content to simply pray for the Holy Spirit to initiate the commission-fulfilling witnessing activity. Wisely, they will coordinate their efforts and work together as harmoniously as the systems in the human body. “If one member suffers, all suffer together; if one member is honored, all rejoice together” (1 Cor. 12:26, ESV). These congregations will not rely simply on weekly sermons, programs, revivals, Weeks of Prayer, prayer meetings, or all-night prayer vigils to motivate them to fulfill the commission. They will organize—utilizing the Great Commission’s design of efficiently witnessing. They

will harmonize—utilizing the witnessing model of every member empowerment. They will strategize—utilizing the discipline of execution to achieve their congregation’s overall mission strategy. 

- 1 *Seventh-day Adventist Church Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2005), 67.
- 2 Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press Pub. Assn., 1948), 361.
- 3 White, *Christian Service* (Hagerstown, MD: Review and Herald Pub. Assn., 1947), 223.
- 4 White, *Testimonies for the Church* (Mountain View, CA: Pacific Press Pub. Assn., 1948), 9:82.
- 5 White, *Fundamentals of Christian Education* (Hagerstown, MD: Review and Herald Pub. Assn. 1908), 526.
- 6 White, *Testimonies*, 1:649, 650.
- 7 Roger K. Allen, “What Is Organizational Design?” accessed March 13, 2012, <http://www.centerod/2012/02/what-is-organizational-design/>.
- 8 Patrick Lencioni, *The Four Obsessions of an Extraordinary Executive* (San Francisco, CA: Jossey-Bass, 2000), 153.
- 9 Glenn M. Parker, *Cross-Functional Teams* (San Francisco, CA: Jossey-Bass, 2003), 68.
- 10 White, *Evangelism* (Washington, DC: Review and Herald Pub. Assn., 1970), 15.
- 11 Parker, *Cross-Functional Teams*, 80, 81.
- 12 Larry Bossidy and Ram Charan, *Execution: The Discipline of Getting Things Done* (New York: Crown Business, 2002), 22.
- 13 *Ibid.*, 23.
- 14 *Ibid.*, 21.
- 15 White, *Last Day Events* (Boise, ID: Pacific Press Pub. Assn., 1992), 194.
- 16 White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press Pub. Assn., 1911), 45.

Tell us what you think about this article. Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org) or visit [www.facebook.com/MinistryMagazine](http://www.facebook.com/MinistryMagazine).

## Power is in the Word

Traditionally, people think of the Bible as a printed, bound book. However, today the Bible is also available in numerous electronic formats. Its efficacy in an electronic format, however, remains the same because the power is not in the medium but in the Person of Jesus Christ, the Word Incarnate (see John 1:14).

In Beni, a city in the North Kivu region of the Democratic Republic of the Congo (DRC), I witnessed the wonder-working power of God’s Word. Church members there began to study the Bible with the inmates at the local prison by using solar-

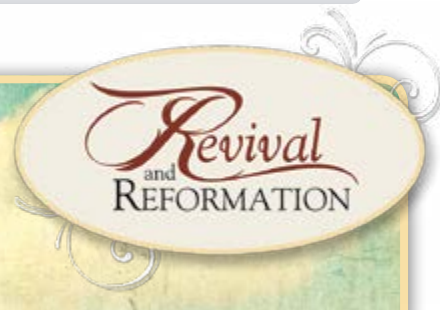
powered players containing the audio Bible and Bible studies that Adventist World Radio provided for them. After being exposed to God’s Word through these audio players, many inmates accepted Jesus Christ as their Savior and requested baptism. In February 2013, I was privileged to visit the region and to baptize 22 inmates in a makeshift baptistry—a fresh hole dug out of the ground, covered with a plastic tarp.

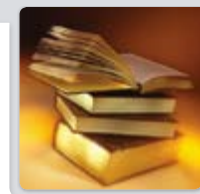
One by one the candidates came from their cells, escorted by a church elder or deacon. As they received their certificates and a Bible in Swahili after being baptized, I could

see the loneliness and helplessness had disappeared from their eyes; they were now completely transformed, glowing with hope and freedom in Jesus Christ.

That is the transforming power of the Word in action!

—DOWELL CHOW SERVES AS PRESIDENT  
OF ADVENTIST WORLD RADIO,  
HEADQUARTERED IN SILVER SPRING,  
MARYLAND, UNITED STATES.





## Spiritual Simplicity: Doing Less, Loving More

by Chip Ingram with Chris Tiegreen, New York: Howard Books, 2013.

A striking comment on the back cover of this book, *Spiritual Simplicity: Doing Less, Loving More*, caught my attention: “In our frantically driven, fast-paced, complex lifestyle, we suffer from fatigue, little margin, shallow relationships, fractured families, drifting marriages, painful loneliness, coping addictions, and neglected kids. As a result of our driven lifestyles, our souls are dis-eased—they have a lack of ease.” We desperately need to slow down and concentrate on what really matters. This shift of pace and focus is not only possible—but absolutely necessary.

The thesis of the book is simple:

Spiritual simplicity will never be achieved by strategic, managerial attempts to control our lives and schedules.

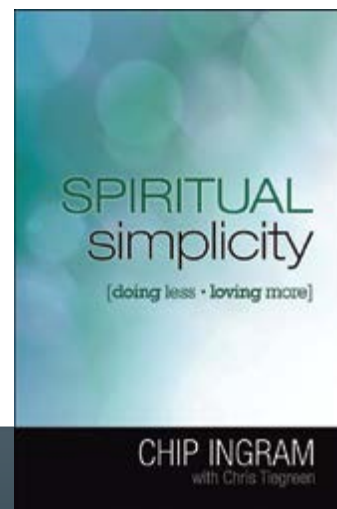
The eight chapters of this book were originally preached as a sermon series at Venture Christian Church. As you read, you will find it immediately apparent that Ingram speaks firsthand language. At the time of writing, he was dealing with major financial, facility, and staff issues at his church and also his wife’s recent diagnosis with cancer. Ingram’s appeal to himself and also to his overloaded and overextended hearers is simple: do less, love more.

We can find it so easy to jump on the bigger, better, faster, more success train. Ingram writes from an American perspective, but this challenge is pandemic in many parts of the world. The author takes us to a careful study of 1 Corinthians 13 and reminds us that anything without love is nothing.

Ingram challenges us to redefine success, not based on performance, possessions, or the ability to provide,

but rather based on how much we love. Instead of asking “How did I do?” ask “Who am I becoming?” Instead of asking “What do I have?” ask “How am I using what I have to bless the lives of others?” Instead of asking “How much do I give?” ask “What is my motive for giving?” Jesus reminded us that even our acts of charity can be driven by warped motives (Matt. 6:1–4).

How can this goal of loving more be realized? The author affirms that God




*This book would make an excellent resource for a small-group ministry.*

deposits His love in our hearts through His Spirit. Many may experience this overflowing of love for the first time in their church family. Such love is counter-cultural. It is self-sacrificing rather than self-serving. This love puts the needs of others before the needs of self. God desires such self-sacrificing love also to be manifested in our own families. In fact, God’s ideal is that we experience this love in our own families first and then celebrate and share that love in our church families and communities.

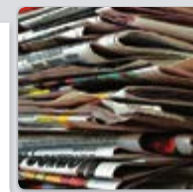
Ingram reminds us that Jesus shared love with those around Him in simple ways: He talked with them, walked with them, ate with them, prayed with them, played with them,

suffered with them, taught them, and forgave them. Jesus was a model of love in action, and we can learn a great deal from Christ’s method of reaching people with the love of God.

This book would make an excellent resource for a small-group ministry. You will find questions for reflection and discussion provided at the conclusion of each chapter. But before you recommend this resource to others or contextualize it as an eight-part sermon series in your local church, I would encourage you to start by reading it yourself. You might discover that you also need to do less and love more. 

—Reviewed by Derek J. Morris, editor, Ministry.





## ► ADRA Albania launches renovated health center

**Tirana, Albania**—On November 5, 2013, the Adventist Development and Relief Agency (ADRA) Albania launched the regional project “Love Your Heart: Adriatic Cardiovascular Diseases Prevention Network” with the financial support of the Instrument for Pre-accession Assistance (IPA) of the European Union. The “Love Your Heart” Center aims to decrease and prevent the incidence and prevalence of cardiovascular diseases in Albania. To achieve this objective, the project aims to develop cardiovascular prevention programs suitable to the local culture of Albania. The activity was hosted by ADRA Albania at the ADRA Health Center, which was inaugurated in 1997 by British actor **Sir Norman Wisdom** and was reopened in 2010.

The health center will offer free training, seminars, and courses about healthy lifestyle, stress relief, weight reduction, and the monitoring and fighting of important cardiovascular risk factors for all citizens in Tirana. Services offered are rehabilitation and physiotherapy, medical services, support, and advice.

ADRA Albania, the first not-for-profit organization that entered postcommunist Albania, is appreciated by government bodies and the civic society as well as their numerous beneficiaries. Apart from the “Love Your Heart” project, ADRA Albania is also simultaneously implementing other projects in conjunction with the Austrian Government/ADRA Austria (“Reflection! Action! Integration!”), Toms Shoes Inc., USA (massive distribution of donated shoes for unprivileged children) as well

as ADRA Germany (“Reflect Second Chance”), thus enabling tens of thousands of beneficiaries.

For more information about current and recent projects of ADRA Albania, please visit [www.adra.al](http://www.adra.al). [ted/NEWS]

## ► Thailand symposium on biblical and evangelistic preaching

**Muak Lek, Thailand**—A symposium on biblical and evangelistic preaching, conducted November 6–10, 2013, made an impact on the lives of students and pastors at Asia-Pacific International University (AIU). Guest speakers came from the General Conference Ministerial Association, **Robert Costa** and **Derek Morris**; from the Seventh-day Adventist Theological Seminary at Andrews University, **Hyveth Williams**; and **Wann Fanwar**, professor of homiletics at AIU. All the participants in this wonderful academic journey were united with one purpose: how to become great and effective preachers. In the words of those who came, this was an outstanding contribution for the church in this part of the world.

Through surveys and conversations with church pastors and church leaders of the Southeast Asia Union Mission, it was deemed essential that the most important need for pastors was addressing how to become great preachers. As a result, the symposium had an incredible and unexpected impact on all participants. Participants were challenged by these questions: Why should we preach? How should we preach? What should we preach?

The symposium on biblical and evangelistic preaching will be a historical and memorable event for the faculty of Religious Studies as well as for the Southeast Asia Union Mission. Everyone involved in the symposium unanimously and enthusiastically recommended another opportunity like this for the coming year. [Miguel Luna]

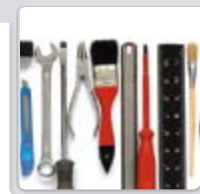
## ► Evangelism in Malaysia

**Miri, Sarawak, Malaysia**—The Seventh-day Adventist churches of Miri in the state of Sarawak, Malaysia, conducted a reaping meeting on November 3–9, 2013. This was the culmination of two years of intense efforts in the communities surrounding the church property, directed under the capable leadership of local pastors **Terry Simon** and **Semilee Tajau**. As a result of the labors of these congregations, 19 people were baptized on the final day of the meetings.

The Sarawak Mission, located on the island of Borneo, invited **Willie E. Hucks II**, associate ministerial secretary of the General Conference, to be the speaker for the November event, conducted at a venue in downtown Miri. The theme for the week’s presentations was “Joy in the Christian Life.” The evangelistic event formed a part of the larger emphasis of the Sarawak Mission, Southeast Asia Union Mission, and the Southern Asia-Pacific Division to proclaim the gospel through both one-on-one and larger-scale events.

According to Simon, “This event was not the culmination of local evangelism, because the next steps in the process will take a lot of effort and require more time to nurture and disciple the new believers.” [Terry Simon]

**Miroslav Pujic, DMin**, is director of Ministry to Postmoderns in the Trans-European Division, St. Albans, United Kingdom.



# Leadership by wisdom and example

Having already established postmodernism's aversion to authority and organizational truth, how is a church leader meant to function? Robert Clinton, professor at Fuller Theological Seminary, defines a Christian leader as a person "with God-given capacity and God-given responsibility to influence specific groups of God's people toward His purposes for the group."<sup>1</sup> Accepting this definition, we see that postmoderns will see leaders in ways that we find unfamiliar.

Wise Christian leaders will take this opportunity to lead by example, not appealing to organizational authority or church position but engaging individuals in a way that Jesus did when He referred to His disciples as *friends* (John 15:15).

We also need to recognize not to follow leadership models from politics or government. Jesus referenced such "lording" it over others and told His disciples very clearly "it shall not be so among you" (Matt. 20:26).

Nelson Mandela affirmed self-effacing leadership when he said, "It is better to lead from behind and to put others in front, especially when you celebrate victory when nice things occur. You take the front line when there is danger. Then people will appreciate your leadership."<sup>2</sup>

So what are some postmodern leadership traits? Such leaders

- are shaped by God,
- show that they are called by God,
- are contextually appropriate,
- have courage forged by faith,
- exhibit competence arising out of gifting and experience,
- creatively express the nature of God,
- share God's compassion as expressed in love for others,

*"Self is the greatest enemy of the preacher, more so than in the case of any other man in society."*


- demonstrate confidence in walking the path of faith.

Postmodern leaders reveal leadership based on Christian wisdom, following and promoting the example of Jesus. In the words of Jesus, "If any of you wants to be my follower, you must put aside your selfish ambition, shoulder your cross daily, and follow me. If you try to keep your life for yourself, you will lose it. But if you give up your life for me, you will find true life" (Luke 9:23, 24, NLT). This should be our model, and if followed, will help prevent the problems of self getting in the way, so often a challenge in leadership.

For even though we look for the right attributes, our main goal is to help others know Christ. What matters is that people fall in love with our loving Lord and come to trust Him as their dearest and closest Friend. Introducing Jesus as Friend, then, is the true work of the Christian leader, with all that this means.

One of Christianity's leaders, Martyn Lloyd-Jones, said, "Be natural; forget yourself; be so absorbed in what you are doing and in the realisation of the presence of God, and in the glory and the greatness of the Truth that you are preaching, and the occasion that brings you together . . . that you forget yourself

completely. That is the right condition; that is the only place of safety; that is the only way in which you can honor God. Self is the greatest enemy of the preacher, more so than in the case of any other man in society. And the only way to deal with self is to be so taken up with, and so enraptured by, the glory of what you are doing, that you forget yourself altogether."<sup>3</sup>

The calling to lead is still there. God still calls men and women to lead His followers. But remember, it can work only if you are truly committed and humble before God. How do you know? John Quincy Adams, the sixth president of the United States (1825–1829), gives this simple test: "If your actions inspire others to dream more, learn more, do more and become more, you are a leader."<sup>4</sup> As we inspire people for God, we are leaders in His cause. 

1 Robert J. Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 74.

2 "Nelson Mandela Quotes," Think Exist, accessed December 17, 2013, [http://thinkexist.com/quotation/it\\_is\\_better\\_to\\_lead\\_from\\_behind\\_and\\_to\\_put/144649.html](http://thinkexist.com/quotation/it_is_better_to_lead_from_behind_and_to_put/144649.html).

3 Search Quotes, accessed December 17, 2013, [www.searchquotes.com/quotation/Be\\_natural%3B\\_forget\\_yourself%3B\\_be\\_so\\_absorbed\\_in\\_what\\_you\\_are\\_doing\\_and\\_in\\_the\\_realisation\\_of\\_the\\_pres/](http://www.searchquotes.com/quotation/Be_natural%3B_forget_yourself%3B_be_so_absorbed_in_what_you_are_doing_and_in_the_realisation_of_the_pres/).

4 "John Quincy Adams Quotes," Think Exist, accessed December 17, 2013, [http://thinkexist.com/quotation/if\\_your\\_actions\\_inspire\\_others\\_to\\_dream\\_more/339093.html](http://thinkexist.com/quotation/if_your_actions_inspire_others_to_dream_more/339093.html).

Tell us what you think about this article. Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org) or visit [www.facebook.com/MinistryMagazine](http://www.facebook.com/MinistryMagazine).

# Share the Light with



Your One-Stop Shop for New Designs and  
Market Tested Evangelistic Outreach Materials



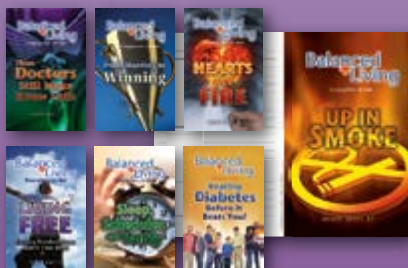
## Prophecy Handbills and Postcards

Hamblin's HOPE™ helps you deliver the Good News with beautifully designed handbills and postcards incorporating attractive artwork and powerful prose.



## Something Wonderful Cards

An excellent source for generating leads for Bible studies or as personal invitations to Evangelistic/Health meetings. Select designs available with or without a detachable mail-in reply card. Cards without will direct recipient to call or reply online.



## Balanced Living Health Tracts

This family of 24 health tracts are a beautiful way to share the SDA health message in a non-threatening way. Available in 2¾" x 4¼" or NEW larger 5½" x 8½" size.



Visit [hopesource.com](http://hopesource.com) to view all of the Handbill, Postcard and Health Materials!

1-800-274-0016 | 1-517-423-7491 | [hope@hopesource.com](mailto:hope@hopesource.com) | [www.hopesource.com](http://www.hopesource.com)

ORDER TODAY AND EXPERIENCE THE HOPESOURCE DIFFERENCE



# Immediate Value. Eternal Values.

**New four-year scholarships make investing in a traditional Adventist education from Southern more affordable than ever, even when compared with public colleges and universities.**



## **Worth the Investment**

Our students and parents regard Southern as a valuable spiritual and academic investment. While hearts and minds remain the highest priorities, we are a smart investment in other ways as well. Affordable Colleges Online ranked Southern fifth in Tennessee for schools with a solid combination of low cost and lifetime earnings after graduation.

## **Earn More, Pay Less**

Beginning in Fall 2014, Southern's freshmen scholarships will be renewable at 100 percent for up to four years. With \$10 million in financial aid awarded annually, Southern is committed to making traditional Adventist education available to everyone.



**Power for Mind & Soul**

Students must maintain a minimum 3.0 cumulative GPA to be eligible for renewal, which is established at the end of each fall semester for the following school year. Southern's scholarships and grants cannot exceed the cost of tuition and fees.

**southern.edu/scholarships • 1.800.SOUTHERN • Collegedale, TN**