

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: SPIRITUAL GIFTS: A WITNESSING PROJECT DEVELOPMENT FOR
WATERFORD SDA CHURCH

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The program development focused on Waterford Seventh-day Adventist Church located in Waterford district in Bulawayo, Zimbabwe. It was necessary to ascertain whether the SDA Church in Waterford experienced challenges in growth because of non-member participation, its location, and or its economic activities. It was also important to mobilize members so as to enhance growth and retention. It is from this background that there was need to carefully help the church realize growth through the discipling program. The development of this program was a follow up on the repeated calls from the South Zimbabwe Conference leadership on the need to increase member participation.

The pattern followed by this study involved some revival prayer meetings, all night prayers, and ten days of prayer. Furthermore, some Bible seminars, training seminars, Preaching seminars, small group ministries, spiritual gifts seminars, and

special program emphasis, were conducted in order to improve member-participation in church activities and their retention.

The findings of the study were that members could participate in the activities and programs of the church if mobilized, encouraged, and well trained. It was further realized that the church is located in an area that is hardly expanding in terms of population growth. It is surrounded by small-scale farming plots. The study also found out that the intensive farming activities in the surrounding area affects numbers in the church, soul-winning endeavors, and even Sabbath observance.

The study concluded that with proper training and guidance, church members can be revived such that they can participate in all church programs and activities. The study further concluded that even if the area is a closed type of environment for evangelism, souls can still be baptized for Christ. It was also concluded from the study that the small group program, health promotion expos, special needs programs, and Bible Centre concept, are effective methods in keeping the church alive and steadily growing as opposed to public evangelism.

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FOR WATERFORD SDA CHURCH

A project

presented in partial fulfilment

of the requirements for the degree

Master of Arts in Pastoral Theology

by

Ndodana Khumalo

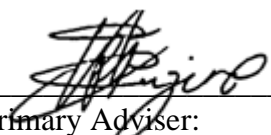
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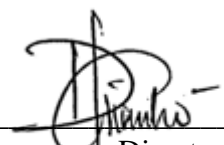
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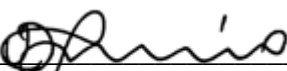
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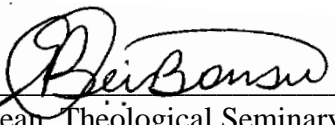
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CHAPTER 1
INTRODUCTION

Background of the Study

Spiritual gifts have always been used in the Old Testament for the cause of God. It has always been the prerogative of God to appoint and use individuals in various capacities of the church and society.¹ Lindsley in the book about Spiritual gifts further alludes as follows; “In order to better understand who they are made to be and what they are to do in their work, it is essential for Christians to discern their gifts. Each Christian’s specific calling is related to the Spirit’s work in the creation, personal regeneration, and empowerment for one’s work in the church and in the world. The Old Testament has many things to say about the work of the Holy Spirit on the cosmos, the individual, and the theocratic level.”² The quote implies that where the Spirit is, there is power, and the gifts are empowered to accomplish the intended purpose. It is further alluded by the lines that the Spirit regenerates and sanctifies the individual as seen in Ezekiel 36:26 where God talks of a new heart and a new spirit within an individual. In the book of Exodus 31:1-11, God instructs Moses on who should be engaged and for what purpose. These verses espouse the fact the Lord can build strengths and abilities, his Spirit can give gifts of leadership, courage, and strength to the individuals, enabling them to serve or defend Israel against its enemies.

¹ Art Lindsley, “Gifts of the Spirit in the Old Testament” accessed 09 August 2020, <https://www.tifwe.org/resource/gifts-of-the-spirit-in-the-old-testament/>.

² Ibid.

Exodus 31 shows that God also used people already gifted and increased the potential of their gifts. Hence Exodus 31:3-5 says about Bezalel, “I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all kind of craftsmanship to make artistic designs for work in gold, in silver and in bronze, and in the cutting of stones, for settings, and in the carving of wood, that he may work in all kinds of craftsmanship.”

Consequently, in Exodus 35:30–35 Moses reiterates the words of the Lord to the people of Israel that the choice is not from him but from God. In 1 Corinthians 12, Paul commends Spiritual gifts as means for soul winning and for spiritual growth of the church and individuals. Any church in the 21 Century will do well to discover, train and use spiritual gifts for its growth and impacting the community positively in the cause of God. In his book *Revolution in the Church*, Burrill alludes that training of members for participation in mission is the best nurture otherwise;

Training is the best nurture that can be given to God’s people, but nurture for the sake of nurture only embeds people more deeply into Laodicean indifference. Our churches have nurtured to death. We don’t need more nurture. We need training for mission. Training involving people in ministry is the best nurture we can give them. It is precisely because people have not been trained and involved in ministry that we have so much need of nurture in the church today.³

The dilemma of Waterford SDA Church emanates from the fact that it is one of the churches that raised six congregations around it. These worship centres perform much better compared to their mother church. The worship centres are growing numerically and are active in various activities of the church to an extent of expanding territory. It is therefore a cause of concern that the church that gave birth to over four congregations is lagging behind in baptisms, member participation and in member

³ Russell Burrill, *Revolution in the Church: Unleashing the Awesome Power of Lay Ministry* (Fallbrook, CA: Hart Research Center, 1993), 52.

retention. Waterford SDA Church during 2015 to 2017 had an average attendance of 180 members against a recorded membership of 900. Based on the available figures the church showed potential of doubling or tripling itself. Unfortunately, the growth and performance ratios did not represent the then known mother church. Below is the table comparing the performance of Waterford SDA Church against its branches (smaller worship centres).

Table 1. Baptismal Records of Waterford SDA Church 2015 - 2016

Quarter	2015		2016	
	Other branches	Waterford	Other branches	Waterford
1 st	-	-	5	1
2 nd	25	5	18	2
3 rd	15	3	10	2
4 th	7	-	7	1
Total	47	8	40	6

The above statistical table shows a general performance of the church against its attending membership from 2015 to 2016. These figures if closely compared show that Waterford was not involved in evangelism. The table above shows that in 2015 a total of 40 baptisms were baptised and 8 came from the mother church. In the following year, 40 souls were baptised and only 6 were from Waterford SDA Church. It is from this backdrop that something needed to be investigated. Several reasons were considered why the church could be ailing and failing to perform as expected;

- (a) Lack of membership training resulting in low member participation.

(b) Members exodus due to challenging economic hardships or lack of employment.

(c) Apostasy due to members working on Sabbath in the surrounding farms and small-scale mines.

(d) General apathy due to strong traditional backgrounds or beliefs.

(e) Membership exodus to other churches resulting from poor spiritual background or poor community relations.

Statement of the Problem

Waterford Seventh-day Adventist Church in South Zimbabwe Conference has seemingly plateaued in its growth. Members have even nicknamed it “eskwakweni” which means the desert. The general response to programs by the community is challenging. It is either there in low turnout or there is no attendance at the meetings and programs conducted by the church. Various methods of evangelism (public evangelism, health expos) have been employed but yielding minimum results. The church is located in the periphery of the community posing a challenge of attendance for new members and invitees. Membership composition is more of adults and fewer youths posing a threat to the future of the church.

Purpose of the Study

The aim of this study was to help the members of Waterford Seventh-day Adventist Church to participate in the work of soul winning through various methods of evangelism. This can only be possible through the use of spiritual gifts by all church members at all levels and age groups. The researcher developed a program through spiritual gifts seminars that aimed at giving a clear sense of mission for the

church. The writer also used various instruments of discovering spiritual gifts to help members discover and appreciate their gifts.

The purpose of the study was to design a pilot program in Waterford Church, South Zimbabwe Conference that empower and challenge church members to discover and use their spiritual gifts in their congregation. The project also investigated how leadership empowerment can be best used in programs to the efficiency and spiritual growth of church members. The results of this project are intended for use in other churches and districts in Zimbabwe and beyond, where the programs may be also implemented.

Justification

Few young people attend Waterford Seventh-day Adventist Church services. It appears, this church always experiences membership challenges, and participation in church activities appears to be for adults only. This study was necessary so as to galvanise the church with a membership drive that will see it reclaim members, win new members, and help members grow spiritually through participation. The community would be positively impacted by the activities of the church through various programs. The experience of church growth also helped the local church members that were already struggling with carrying heavy responsibilities in the church. The members were challenged in that, previously, each member was in charge of more than three departments rendering them ineffective.

Addition of new members in the church including young people and integrating them into church activities, the clearer the future of the church. The increase of church membership would the church to intensify its work and cover a larger area in its territory. The members are also burdened by the financial strain of supporting the obligations of the church as the community is fast becoming a retiree

zone. Therefore, this study helped the church regain its position of influence in the society, spread the gospel, grow spiritually, and serve the community by meeting its needs.

Delimitations

The researcher limited the study to Waterford Seventh-day Adventist Church of South Zimbabwe Conference. This church was studied without involving its other two companies but two branches that happen to be closely attached to it. This was done in order to enable the researcher to concentrate all energies, time, resources and expertise into that one church, so that there is no distraction and distortion of varying circumstances. The period under which the church was studied was January 2015 to December 2016 so as to enable the researcher enough time to compare and contrast activities and results of these years.

Methodology

The research method used was qualitative in nature. Bhandari Pith explains that Qualitative research is multimethod in focus, involving an interpretive, naturalistic approach to its subject matter. In most cases, qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of meanings people bring to them. The researcher relies also on data (field notes) written during observation, interviews questionnaires, focus groups and participant observation.⁴ During this research the aim was to understand culture, challenges, motivations, and settings that occur involving in-depth observation. This research program was developed based on meetings and seminars that were used as

⁴ Pritha Bandari, "An Introduction to Qualitative Research," accessed 22 July 2020, www.scribbr.com/methodology/qualitative-research/.

awareness tools for church mobilisation since the research was likely to use subjective methodologies (five senses). This research was an attempt to help the church to appreciate its role in the community and organising itself into a force that will be able to grow numerically, meet its needs and win souls for Christ.

A year-cycle was also developed with the intention to involve the members into a community service program for felt needs evangelism. The researcher implemented the concept of small groups aimed at attracting and assimilating new members from diverse backgrounds. The spiritual gift seminars were evaluated and their impact assessed. The year cycle was also evaluated and assessed to determine its impact in programming and repackaging of church's programs. This was done so as to determine whether the church addressed the felt-needs of the community. The effectiveness of small groups was evaluated so as to determine relevance of each evangelism strategy used by the groups.

Therefore, the witnessing program development was all encompassing using the spiritual gifts that allowed every member to participate in church activities. The writer used "Bee Hive" activity concept as enlightened by Ellen G. White in her book *Evangelism*.⁵ In this book she suggests that the church should be organised into small bands that will go into various activities in the society meeting its needs.⁶ The activities of the church in the community were to be expanded to include but were not limited to visiting the sick, feeding the orphans, helping the widows, studying with people door to door in the homes, distribution of literature, conducting classes on

⁵ Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1946), 122-123.

⁶ *Ibid.*, 72-73.

healthful living, health expos, nursing the sick and finding work for those who are jobless.

The researcher introduced the Bible Study Centre concept as alluded to by Sahlin.⁷ In this writing the concept suggests that groups must be allowed to work and report all their activities. Bible study may be done once a week or twice depending on the programming by the church and the response from the community activities. The church has an option to centralize and hire a place to be used for these meetings.

Lastly, a mop-up exercise was developed as a follow up to the work of the small groups. The researcher also devised a yearly calendar that was tailor-made to suit some needs of the community. The calendar of events was a format slightly similar to that of Sahlin⁸ which included a quarter of education series meant to present health lessons, nutrition classes and five-day programs (stop smoking). The kind of programming referred to, was intended to be wholistic in nature

The second quarter had social seminars, like stress management, family life, grief recovery and other activities that helped to enhance the social image. Thirdly, the researcher ran evangelistic seminars to enhance the Bible study centres, and this helped to address issues that would be common in nature as identified during the one on one with people. The evangelistic seminars were in the Daniel and Revelation series that are very relevant in today's situations and giving hope to many that are hopeless.

The other quarter was for special programs emphasis. The special programs picked were diverse and special events in the Bible that are recognised by the church.

⁷ M. Sahlin, *Urban Church Growth* (Andrews University: The Institute of Church Ministries, 1986), 20-26.

⁸ Ibid.

Participation of the members in the programs is encouraged so as to have them revived and experience their faith. The special programs included presentations on the importance of baptism, the history of the Passover and the meaning of the Holy Communion, the history of the camp meetings and their importance, the Sabbath of the Lord and its importance, the true fast as espoused in Isaiah 58:1-10 and finally, thanks giving through birthdays (to revisit the Genesis story of the creation).

These programs were done in the church and by the church. The anticipated high turnover of new members meant that the church needed to meet the converts with a solid foundation of true Adventism and rituals done in the church. The teaching package of special programs enabled the church to become a brand that was relevant and satisfactory in their pursuit of souls for Christ and grounding them in faith. The program was completed by end of January 2016 with the launch of new programs enabling Waterford Seventh-day Adventist Church to be a realigned and organised church for work.

Definitions of Terms/Abbreviations

ASI:	Adventist Laymen's Services Industries
SDA:	Seventh-day Adventist Church
SID:	Southern Africa Indian Ocean Division
Union Conference:	A grouping of conferences comprising of churches
Conference:	A grouping of districts formed by a group of churches
Church:	Organised members of the church with a basic minimum of 25 members.
District:	A number of churches put together under one pastor.
EZansi:	The Zansi were the original followers of Mzilikazi from Zululand. They were fewer in number, but they formed a

powerful portion of the society. They were the upper class of the Ndebele society, the aristocrats. The Zansi were divided amongst themselves into clans according to their totems and clan leaders formed the political elite of the Kingdom.

Enhla: These were people who had been conquered and incorporated into the Ndebele state before it came into Zimbabwe. They comprised mainly people of Sotho, Venda and Tswana origin and they were more numerous than the Zansi.

Hole: Those that were not Nguni and not from Enhla.

CHAPTER 2

THEORETICAL FOUNDATIONS ON EMPOWERMENT, CALLING AND GIFTING OF BELIEVERS

This chapter examines the call of various individuals in the Old Testament and the New Testament. These calls have been used as a way that God has used to empower men and women for service. As these calls are being interrogated back forth in the chapter, it is realized that Spiritual gifts have a purpose. The chapter takes pains to look at the how Jesus equipped his disciples in the New Testament. This model is intended to open up an understanding on how important it is for members to be integrated into the lines of work in the church.

Waterford Church is built and constituted as a Seventh-day Adventist Church hence the chapter also looks at the equipping model of the early Seventh-day Adventist Church. The equipping model of the early Adventist Church is buttressed by the Spirit of Prophecy guidance, therefore, that element is also looked at as to provide guidance or answers to the foregoing challenges. The chapter completes the discussion by looking closely at the styles of evangelism. This portion of the chapter intends to broaden the understanding on various areas of ministries that individuals can be engaged in through the guidance of the Holy Spirit. From these styles of evangelism behavioural expectations are infused as prescribed dogmas for God's children. Russell Burrill in his book *Revolution in the Church* emphasises what is discussed in this chapter emphatically as follows; "A caution is in order here. A church in a gift-based ministry must provide freedom for people to experiment with

gifts. A church cannot arbitrarily assign people to an area where they will be locked in for years. If that happens, gift discovery will be seriously hampered. Let people know that they have the right to move from one area to another as they try out the different gifts” (p. 75).

Calling, Gifting and Empowerment in the Old Testament

The Old Testament has a number of examples that show that God has interest in empowering people towards accomplishing His work. Such empowerment was a way to make sure that all the called individuals are capable to handle the prescribed assignments. The empowerment also enabled individuals in not trusting themselves as regards the assignments of God. In this chapter a few examples are explored that show the direct involvement of God in the human affairs through the use of some individuals in their lives to fulfil His purposes.

The Artisans are Called (Exodus 35:30-36:1)

Francis D, Nichol posits that it was God who was involved in the appointment of individuals as regards the preparation of the tabernacle as quoted below;

Having given detailed directions for the construction of the tabernacle and its equipment, and the preparation of its supplies, God next appointed those who were to have oversight of the work. ... Without doubt these men were selected because of their superior talent and previous experience. To this God promised to add special wisdom and knowledge. Thus they were fitted both naturally and supernaturally for their task.¹

Genesis 12:1-20 talks about the calling and empowerment of Abram by God.

Exodus 31:1-11 gives an interesting scenario where there is a calling of individuals by God himself for a specific purpose. This portion of scripture also shows that

¹ “I have called” [Ex 31:2], *Seventh-day Adventist Bible Commentary* (SDABC), rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review and Herald, 1976, 1978), 1:661.

individuals were entrusted with certain specialities that are beneficial to the cause of God. In addition to what these individuals were capable of, the Lord promised to empower the called with special wisdom and knowledge.

The scripture of Genesis 12:1-20 and Exodus 31:1-11 confirm that God selects and empowers individuals for the accomplishment of his work. Individuals in the church are called by God for specific purposes and it is Him who knows what's best achieved by which persons. The *Seventh-day Adventist Bible Commentary* on Exodus 31 posits that wisdom, knowledge and skill in "doing secular work are surely from God as are spiritual gifts."² The church surely will need individuals of different calibres to help build the work of God.

It remains imperative to reiterate that over and above skill and knowledge the Holy Spirit imparts wisdom, discernment, and sound judgement. Every gift remains in this regard a sacred trust from God. This understanding will allow persons to do and use the gifts to the glory of God and the betterment of mankind not to human degradation and self-gratification. There are lots of examples in the Bible where God appointed individuals and empowered them for mission. The calling, gifting and empowerment of the called by God is a clear indication that no individuals are self-sufficient. People render best service when assigned duties according to their spiritual giftedness.

Noah's Calling

The call of Noah came at a very difficult time as alluded to by the Bible in Genesis 6, that God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth;

² "I have called," *SDABC*, 1:661.

And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them. But Noah found favor in the eyes of Jehovah (Genesis 6:5-7).³

Noah is called to be the man to warn the world about the impending doom; and he lives for 120 years as a preacher of righteousness. Amidst all this, Noah is said to have walked with God in his life. According to this record Noah did all that was instructed of him by the Lord applying to the letter and was mocked by the wicked man of the corrupt world.

Something peculiar also with the call of Noah is that he was called at the age of 480 years. Judging by his age, he had learnt to trust in God and was willing to take Him at his word. His task was not a small one and was twofold in nature involving preaching and building the ark. The length of the time and the magnitude of the task needed trust in the one who had said it. Noah took it up without hesitation and doubt or question. This is a beautiful example of someone who is called at a very old age and has complete trust in God to complete the assignment given.

Through his calling, Noah became the second originator of the human race whose salvation and perpetuity depended on the favour that he found in the eyes of God. In this instance total commitment was required for Noah long before he really got to see the whole picture of what God intended to do.⁴ The call of Noah asserts that with God age is not an excuse. God can find individuals in their various stages in life

³ Jon L. Dybdahl, ed., *Andrews Study Bible, New King James Version*, (Berrien Springs, MI: Andrews University Press, 2010), 13.

⁴ Siegfried H. Horn, *Seventh-day Adventist Bible Dictionary (SDABD)*, rev. ed. (1960, 1976), s.v. "Noah, I."

and assign or use them. The calling is not based on the capability of an individual, so it remains imperative for individuals to adhere to the specific assignment and see its fulfilment.

Abraham's Call

It is important to note that Abraham was called by God when he was advanced in age as espoused in the following verses.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed — Genesis 12:1-3;⁵ cf. Acts 7:2, 3; Hebrews 11:8.

In these words we hear the story of Abraham's conversion and the explicit demands of God to totally separate from his usual surrounding and lifestyle. It is during this time that Abraham is called and instructed to leave his people and go to the land that he was going to be shown by God. The said land had a history of great wickedness and had citizens that had strange beliefs.

Nimrod the great robber was one of the citizens, and it was the country where the tower of Babel was built. Finally, it was also known as a land where idols were worshipped and bowed down to. These factors help us appreciate that God can call men from any background and sets them apart for His work. It is God's prerogative to choose anyone regardless of background.

It is in this regard that the church of God converges with individuals from various backgrounds with clear mandate to come out of their families and even busy and lucrative careers to fulfil the commission given by God. It was such a call that

⁵ Dybdahl, *Andrews Study Bible*, 20.

moved Abraham and made him leave his father's house (Isa 51:1, 2).⁶ This text in Isaiah confirms the understanding that it is God who calls individuals to ministry as He says Abraham was called and blessed by Him. Just like Abraham, every individual faces a challenge when they are called but God assures them of his empowerment and fulfils His purposes through these individuals.

Moses' Calling (Exodus 2:5-10).

According to Exodus 1 and 2, Moses was born during difficult times when the children of Israel were under serious persecution and oppression by Pharaoh. The Bible in these chapters referred above espouses that the Egyptians tortured the Israelites and made their lives bitter with hard bondage (Exod 1:13-14). It was the king of Egypt that gave the instruction to the midwives to strangle and kill the baby boys during their birth (Exod 1:15-16). It was God's providence that led Moses to be raised in his parent's home, and that had a positive effect on him in that it prepared him for future leadership challenges (Exod 2:1-3).

As a follow up to the plan of God Moses survives the massacre of children as mandated by the king on all Hebrew boys during birth and is later on kept in the Palace of the king as the adopted son of Pharaoh's daughter. From this kind of background, it is believed that Moses may not necessarily have grown up in the royal palace as a royal prince, but could have benefited from his status as an adopted royal. The book of Acts seems to shed some light in that regard as one reads it;

When he was placed outside, Pharaoh's daughter took him and brought him up as her own son. Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action. (Acts 7:21-22)⁷

⁶ Dybdahl, *Andrews Study Bible*, 865.

⁷ *Ibid.*, 1429.

The text reference below indicates a turn of events as Moses grew in the palace;

One day, after Moses had grown up, he went out to where his own people were and watched them at their hard labour. He saw an Egyptian beating Hebrew, one of his own people. Glancing this way and that and seeing no one, he killed the Egyptian and hid him in the sand. (Exodus 2:11-12)⁸

Moses was now of age and had a privilege to visit the sites where his kinsmen worked and unfortunately he took matters into his own hands in defence of their abuse and beating. As much as Moses was regarded as a prince of the house of Pharaoh by Israelites; he however, sympathised with the plight of the Jews. This kind of response by Moses suggests that he is a Hebrew, has a strong sense of basic justice, a man of action and not a timid man. His initiation into leadership put him through a number of phases with various experiences. While Moses was asserting himself as a leader of Israel, he had not encountered God as his training was from a particular line of influence, that of Pharaoh. The serious predicament was that he did not have an influence to those he led or wanted to lead in Israel camp. Leadership is influence not position as asserted by John C. Maxwell.⁹ Moses was a member of the ruling class, but not a ruler. Moses became influential later as a result of God's empowerment.

Additional lessons that can be learnt from the call of Moses and his various transitions in life show that God has a way of "retooling and equipping his leaders for future tasks."¹⁰ This is the major reason why God assures Moses that He will be by his side and this prompted Moses to trust in God all the time of his life as he knew

⁸ Dybdahl, *Andrews Study Bible*, 75.

⁹ J. Oswald Sanders, *Spiritual Leadership* (Chicago, IL: Moody Press, 1967), 78-79.

¹⁰ *Ibid.*

that he was not going to be alone. God remained faithful to His promise and led Israel through all difficult situations to prove to the nation His faithfulness through and through.

Joshua's Calling (Joshua 1:1-18)

In this chapter of Joshua, one finds the preparation for invasion and conflict that awaited Joshua and the people of Israel as they now were going to possess the land that was promised by God. What is most significant is that this preparation proceeds from the mouth of God as communicated from Joshua. It is interesting to note initially that God speaks and commissions Joshua (1:1-5) and then calls him to be strong and courageous (1:6-9)¹¹. As assigned by God Joshua gives them instructions for preparing to cross the Jordan in three days as specified by God (1:10-15). The verses that follow show a response by the people as they understood that this was from the Lord. (1:16-18). Hence the lesson that what God reveals should always be followed by a response that is in keeping with His inspired Word.

Now it came about after the death of Moses the servant of the LORD that the LORD spoke to Joshua the son of Nun, Moses' servant, saying, 2 "Moses My servant is dead; now therefore arise, cross this Jordan, you and all this people, to the land which I am giving to them, to the sons of Israel. 3 Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses. 4 From the wilderness and this Lebanon, even as far as the great river, the river Euphrates, all the land of the Hittites, and as far as the Great Sea toward the setting of the sun, will be your territory. 5 No man will be able to stand before you all the days of your life. Just as I have been with Moses, I will be with you; I will not fail you or forsake you. (Joshua 1:1 – 5)¹²

The above verses help in the understanding that victory and possession of the land that followed was a direct result of the Word of God. A lesson learnt from this

¹¹ Sanders, *Spiritual Leadership*, 78-79.

¹² Ibid.

experience is that, there is no victory without the direction and guidance of God and a response which is positive to the mandate. Moses had been removed from the scene to pave way for the new man to take the people across Jordan and into the Promised Land. As Joshua's name says, Yahweh needed to save His people.

The calling of Joshua by God helps one appreciate the fact that man cannot live without the influence and direction of God in one's life.¹³ Christian life involves a life of obedience to principles and imperatives of God, demanding that it be lived by faith in the word of the Lord. Joshua was therefore called to succeed the man who had been a great leader and would not measure up to him in any comparison. Joshua's assignment demanded the guidance of the Lord.

The words "You and all this people" illustrates that spirituality is not just for an elect few, but it is for all believers. The implication of the above fact is that, every believer is blessed with some spiritual blessing, and this fulfils the concept of priesthood of all believers as outlined in the New Testament. In her book *Acts of Apostles*, Ellen White emphasises the idea of priesthood further by saying "not upon the ordained minister only rests the responsibility of going forth to fulfil this commission. Everyone who has receive Christ is called to work for the salvation of fellow men" (p. 110). The explicit picture painted here is that all Israel got out of Egypt by faith in God's grace, and they would cross over Jordan in exactly the same way, by faith in God's deliverance.

Interestingly for Joshua God perceives a spirit of comparison between him and Moses as he is being doubtful if the Lord would continue to work the miracles as was done in the time of Moses in Egypt and in the wilderness. To this kind of mind-set

¹³ D. K. Campbell, *Joshua: Leader under Fire* (Wheaton, IL: Victor Books, 1981), 12.

God responds with the words, “just as I have been with Moses, I will be with you; I will not fail you or forsake you,” calling attention to one of the great truths of the Bible. God encouraged Joshua to be courageous in his ministry repeatedly assuring him that he will triumph in the face of serious challenges.

6 “Be strong and courageous, for you shall give this people possession of the land which I swore to their fathers to give them. 7 Only be strong and very courageous; be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go. 8 This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success. 9 Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the LORD your God is with you wherever you go” (Joshua 1:6 – 9).¹⁴

The call was for Joshua to be strong and courageous in view of the responsibilities that were being passed on to him. The passage above also shows the wideness of the calling to all members in the churches and the responsibilities that stretch far out to the private life at home. We are called by God as an all-inclusive call. The example of Joshua challenges every leader to trust in the guidance of the Lord and the fact that it is not by power or by might but by the Spirit of the Lord. The commission of Joshua was followed as prescribed by God and as a result Israel as a nation benefited immensely. If followed closely, the order from Moses and Joshua was promoting the concept of teamwork which had implications on teamwork of God’s people. There are specific tasks for people in a particular group and each has to do own part.

The following verses provide a clear picture of how people responded to the appointment of Joshua;

16 And they answered Joshua, saying, “All that you have commanded us we will do, and wherever you send us we will go. 17 Just as we obeyed Moses in

¹⁴ Dybdahl, *Andrews Study Bible*, 265.

all things, so we will obey you; only may the LORD your God be with you, as He was with Moses. 18 Anyone who rebels against your command and does not obey your words in all that you command him, shall be put to death; only be strong and courageous.” (Joshua 1:16 – 18)¹⁵

The above verses show that God’s cause needs the support of the people for it to be successful. The verses do not portray an image of someone being able to do but accepting to be sent and used under the guidance of the Spirit. First, there is need for those put into leadership positions to recognise the need for member participation.

Secondly, there is need also to respect that participation and not to suppress it as that would be working against God’s plan. Thirdly, the verses intimate the idea of delegation, hence the Israelites responded by availing themselves to any assignment given by Joshua. This kind of response thrilled Joshua as it came as an encouragement and assurance that God would be with him. Finally, the verses show that God will work with Joshua as a leader and Israelites as followers emphasising the need for both parties to work harmoniously without manipulation or compulsion from the other. Service must be voluntary as it gives honour to God and pleases Him.¹⁶

It is encouraging to all individuals in the church or society to know that it is God who calls to specific duties and sees to it that His purposes are fulfilled. It is desired then that the called individuals respond with obedience and commitment to the Word of God. The verses carry a promise of God’s guidance and leading which should be encouraging to anyone who might be discouraged or intimidated by whatever situation or assignment. Therefore, when faced with difficulties, people must not be discouraged and feel inadequate because God is in charge of human affairs. It remains important for individuals to align themselves with God’s call to

¹⁵ Dybdahl, *Andrews Study Bible*, 265.

¹⁶ Arthur Pink, *Gleanings in Joshua* (Chicago, IL: Moody Press, 1964), 50.

avoid struggling undeservedly in the wrong direction. When someone follows God's calling, there is fulfilment realised and an atmosphere of contentment envelops a person amidst storms of life.

Gideon's Calling (Judges 6:11-8:35)

The study of the call of Gideon is similar to that of a coin with two sides. Firstly, Gideon led a small and insignificant army contrary to what he desired. He was going to face a large army from the enemy yet he was given great victory. Secondly, Gideon was full of doubts, fears and questions. He is someone who questioned God's plan, but felt compelled to obey and do God's will.¹⁷

Gideon was called to be a judge during a time of intense trouble in Israel. The nation was suffering under the serious grip of the Midianite oppression. It is unfortunate that Israel as a nation watched helplessly as their land and homes were being ravaged by their enemies. The Bible describes their situation as deplorable and hopeless in every respect. As far as they were concerned, there was nothing to salvage of their lives. Their major problem was that they no longer recognised God as their ruler and master. However, in their cry they probably believed that He was listening. It is during such a time that God sent them a deliverer in the name of Gideon and made a commitment to deal with their impoverished situation. Gideon was called during the most difficult time of Israel as the nation was impoverished (Judg 6:3-6).

This time poverty was at its worst and the nation had nothing to survival on. It is during this time that Gideon was able with the family to hide some little wheat and he was at the threshing floor as the angel appeared to him. Survival was critical and everything necessary was done to protect and provide for the family. Gideon was

¹⁷ Horn, *SDABD*, s.v. "Gideon."

called during a time of intense persecution where the nation saw no end. The fact that Gideon is in hiding shows that he was called during a time of powerlessness. He could not afford to be seen by the enemy as he was working on his little grain (Judg 6:11). Gideon receives his commission while in hiding from the enemy showing that the Lord knew exactly what was going on with the nation of Israel and this was his appointed time. The appearance of the angel of the Lord brings hope and assurance to Gideon that the Lord was still with the nation of Israel (Judg 6:13-14).

What is of major interest is that the enemies of Israel did not know where he was and yet the Lord knew the exact spot and what he was doing. The Lord had His eye on Gideon the whole time. Even when Gideon was unaware of it, God was with Him, watching him and planning for his future. Gideon could not see that he was about to be used by God for a greater mission that was going to turn the future around for the children of Israel.

There was a time when Gideon seemed to doubt God because of the situation he found himself in.

And the angel of Jehovah appeared unto him, and said unto him, Jehovah is with thee, thou mighty man of valor. And Gideon said unto him, Oh, my lord, if Jehovah is with us, why then is all this befallen us? and where are all his wondrous works which our fathers told us of, saying, Did not Jehovah bring us up from Egypt? but now Jehovah hath cast us off, and delivered us into the hand of Midian. And Jehovah looked upon him, and said, Go in this thy might, and save Israel from the hand of Midian: have not I sent thee? (Judges 6:12-14 NIV).¹⁸

From the above mentioned verses, it is clear that Gideon was no longer sure whether God was still in charge of human affairs. He recalled all the miracles that were narrated when Israel was saved for the past 250 years and failed to reconcile with the fact that God was seemingly absent for that long time. In the subsequent

¹⁸ Dybdahl, *Andrews Study Bible*, 304.

verses the Lord assures Gideon that He will indeed save the nation of Israel. Just like the call of Gideon, individual members in the church when called for a specific purpose they are sometimes filled with confusion and fear because of their inability. In both cases God gives assurance of his presence, his leading and empowerment for the success of his work.

In Judges 6:16-24,¹⁹ the Lord reaffirms His call of Gideon. Gideon is told that he will destroy the Midianites with the help of the Lord.²⁰ The Lord is more than willing to use Gideon as His instrument of deliverance to the Israelites. Even if Gideon still wants some proof God does not tire to show His commitment to deliver Israel using Gideon. The patience of God is seen as Gideon gives an offering that is burnt with fire, a fleece that is wet and a regiment that is selected stylishly reducing the numbers of men of war.²¹

The above-mentioned exercise of selecting soldiers of war, helped to foster the understanding that God will always lead His armies to accomplish the set mission. It is not through the capability of someone that the work is accomplished but through the power of God and His leading. The calling of Gideon as a lowly cowardly individual and the screening of the army fosters humility and trust when individuals are selected to carry out particular assignments from God. The story Gideon intimates a mind that is surrendered and controlled to fulfil God's purposes amidst difficult situations and experiences.

¹⁹ Dybdahl, *Andrews Study Bible*, 305.

²⁰ Horn, *SDABD*, s.v. "Gideon."

²¹ *Ibid.*

David's Call:

In 1 Samuel 16:10-13, God assigns Samuel to go and set aside David as a king of Israel. Samuel went to the house of Jesse without prior knowledge of the exact individual to be anointed as a king but trusted in God's guidance.

And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, Jehovah hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah. (1 Samuel 16:10-13)²²

The above text reference shows how God differs from man in terms of how leaders are selected or called to ministry. God sends Prophet Samuel to the sons of Jesse and all the sons except one pass before him with great anticipation. Finally Samuel inquires if there was someone missing and David is called from the field tending sheep.

David is immediately anointed on arrival and the Spirit of the Lord came upon him. David was selected in his earliest age when no one would seriously expect God to anoint him king at that tender age. The verses paint a beautiful contrasting picture that explains how God chooses people for service. Eliab was tall with good looks like Saul, yet God does not consider the outward appearance, but considers the heart (1 Sam 16:7). That contrast shows how much man should not trust their own judgment because the mark will be missed without the guidance of the Lord.

David was not searching for donkeys like Saul, but was a keeper of sheep like Moses when God called him. The comparison of David and Saul with their initial

²² Dybdahl, *Andrews Study Bible*, 356.

occupations completes the picture well, that Jesus himself is the Good Shepherd and Moses and David are types of Him. The rest of the story continues to unveil the work of God in the life of his servant David as he encountered Goliath terrorising the armies of Israel (1 Sam 17:26-52). David went in battle in the power of God and prevailed and Israel was given victory through their future king. David also understood that he was selected and empowered by God himself hence he would always consult every step of the way in his decisions.

The Call of Amos

The call to ministry of Amos is understood to have come directly from God unexpectedly. It is during a time when Amos was tending sheep that he heard the voice of the Lord speaking to him with specific instructions to go and speak to the people of Israel. This is as elucidated in the book of Amos (Amos 7:15).²³

The book of Amos gives the picture about his experience with God from the meeting with Amaziah who was the priest of Bethel at that time. Though little information is available as pertains to the fight between the two, it is evident that Amos had been in ministry for some time. As far as the Bethel prophet Amaziah was concerned, Amos was posing danger to the Kingdom at the time, hence the need to prevent him from preaching. In Amos 7, Amaziah sent the word to the King Jeroboam II intimating that Amos was fighting against the King (Amos 7:10).²⁴

Amaziah reported to the king what he believed to be true and was convinced that it was treason against the king. The message from Amos was perceived to be that of deportation and death of the king that was going to be violent, hence the

²³ Dybdahl, *Andrews Study Bible*, 1169.

²⁴ *Ibid.*

encouragement by Amaziah for Amos to leave Bethel and do his ministry in Tekoa. However, amidst this confusion it was evident that Amos was recognised as a prophet of God who had the right to preach the Word (Amos 7:12).²⁵ In his defence, Amos explained to the priest of Bethel that God had called him to act as his representative.

In Amos 7:14-15²⁶ the Bible student is given the picture that describes how Amos became a messenger of God and later on assigned to Israel with a message. Amos was a shepherd and a gatherer of sycamore figs before he became a prophet. His trade and how he earned his living was not related to the prophetic ministry. It is after this revelation or contact with the divine that Amos left his work. It is further contended that Amos did not receive relevant training to his calling. Hence he explains his reason why he must prophesy, that “The Sovereign Lord has spoken.”²⁷

The Old Testament has many of the prophets who were called and received visions from God and were used to speak to the intended audiences. In this case Amos received five visions during his call to ministry, that is, the Swarming Locust, Devouring Fire, the Plumb Line, the Basket of Summer Fruits, and the Lord’s Judgment (Amos 7:1 – Amos 9:1-4)²⁸. As one reads the book of Amos a clear picture is painted about what it means to be called to the ministry. God’s servants were called while involved in something or busy with some kind of career. In this case Amos is called while tending sheep. The call of Amos gave him authority to speak to the

²⁵ Dybdahl, Andrews Study Bible, 1169.

²⁶ Ibid.

²⁷ Ibid.

²⁸ Ibid., 1168-1170.

nation of Israel and was mandated by God himself to lay aside his daily responsibilities and take up a new assignment.

Calling, Gifting and Empowerment of All Believers in the New Testament

Paul's Equipping Model

Paul in his ministry selected his counterparts to work with him in the fulfillment of the gospel and made sure that he would continue to mentor, train and empower for service. This example of Timothy is vivid in that he was equipped for ministerial work and empowered for service. This has been followed even in the churches today for successful, committed, devoted and motivated persons.

Paul was able to understand and realize that his life was not going to be long and that his area was vast hence the need to train and mentor others (2 Tim 4:1-8). He was worried about getting the right person for the right work and made sure that he trained someone to be his successor. Ministry desires that kind of mindset which realizes that no one is sufficient and eternal. There is need to pass on the button. Paul relied on the guidance of the Holy Spirit as he selected and worked with others around him (Acts 16:1-13). Paul encouraged Timothy to train others also for the work so as to perpetuate the leadership that was set as an example (2 Tim 4:5).

From the few chapters gleaned in scripture, the reader can tell that Paul saw potential in the young man and tapped it and produced an icon for the churches he had begun. Members in the churches of today just like those of yesterday need to be assisted to realize their potential and be empowered for ministry so as to fulfill the mandate given to them by Christ to make everyone a disciple. Paul talked to Timothy and made him realize that he was called by God for a higher purpose. There is need to continue reminding members in the church the goals for ministry so as to invoke the

spirit of participation. Suffice to mention that a participating church membership is a living church and is mission focused. Participation strengthens members in their spiritual life.

In training and mentoring Timothy, Paul understood and appreciated extending himself through young brother in Christ. He therefore continuously kept in touch with the young man making sure that he was strengthened and guided accordingly so as to fulfill his assignment (1 Tim 1:2-4).

Jesus' Equipping Model

When someone talks about an equipping model, it must be understood that it is in reference to the way Jesus was able to select his disciples, trained and used them to propagate the good news to the Jews and the Gentiles. Jesus knew that His mission entailed preaching the gospel even after His departure, so He saw the need to train and have a nucleus to remain recruiting and mobilizing others to share and grow the work.

Jesus was born not just in flesh but experienced humanity under the guidance of the Jewish culture. In His ministry we see the calling of disciples and their empowering for the spread of the gospel. As He called the disciples from different backgrounds, He empowered the disciples preparing them to serve even after His ascension.

Jesus' three and a half years of ministry were filled with activity. The years included mentorship, training of disciples and the church into various ministries. The disciples had the privilege of learning closely from Christ Himself through His example of loving and seeking the lost. This example reinforces God's desire for all members in the church to fully participate in the salvation of others.

The church remains an instrument in the world that should be able to reach the communities through various programs as espoused in Matthew 25:31-40. This

chapter suggests that there is need to be active as a membership in the spread of the gospel, as an individual, as a family or an organized unit.

When time came for Jesus to leave for heaven, He made sure that the church was commissioned to go into the world. He also prayed to His Father saying: “As You sent Me into the world, I also have sent them into the world” (John 17:18 NKJV). The commission was privy of the challenges ahead but made emphasis that the church should work to change the lives of individuals for salvation.

The church is sent by Christ as a community of believers in the world corporately and is to strategize on how to overcome and win souls. This sending element is relational and does not end with an individual but overflows like water into the neighborhood; hence Christ sent out the disciples into the communities sharing the love of God. The apostle Paul further said, “You show that you are a letter from Christ” (2 Cor 3:3). “To a lost and confused world, we are Christ’s ambassadors—incarnate representatives of heaven.”²⁹

In a paper written by Dr Art Lindsey³⁰ for the Institute for Faith, Work and Economics, the author posits that Luther during the reformation understood the church as the priesthood of all believers as espoused in the New Testament by Peter and John (1 Pet 2:9-10; Rev 1:5-6). The author further posits that this was an important biblical idea that has a great impact for one’s spiritual and public life. The paper alludes to the fact that the teaching on Priesthood of all believers was one of the three main ideas of the Protestant Reformation. The two ideas were the assertion that

²⁹ S. Case, ed., *Recalibrate: Models of Successful Youth & Young Adult Ministry* (Lincoln, NE: AdventSource, 2011), 156-157.

³⁰ Art Lindsley, “The Priesthood of all Believers,” accessed 22 July 2018, <https://www.tifwe.org/resource>the-priesthood-of-all-believers>.

scripture is the sole authority (*sola scriptura*), and the fact that justification is by faith alone (*sola fide*). When followed closely, the concept is an adaptation of the teaching of Jesus as He was laying foundations of His work at inception. It is in the times of the reformation that Luther vehemently defended this truth against the Papacy in Rome. It was his conviction against Rome that her form of leadership succession was not accurately understood from the scriptural stand point.

Luther understood clearly that in;

“that sense all Christians may function as “priests,” that is, “to teach, to preach and proclaim the Word of God, to baptize, to consecrate or administer the Eucharist, to bind and loose sins, to pray for others, to sacrifice, and to judge all doctrine and spirits. ... But the first and foremost of all on which everything else depends, is the teaching of the Word of God.”³¹

Lee, H. L. and Sahlin, M. posit that the church at inception did not have buildings or institutional properties. According to the scriptures it remains clear that the church met in small groups in what was called house churches. These were the homes of individuals that enhanced fellowship of members and the nearby community (Acts 2:46, 18:7; Rom 16:5). It became obvious that it was from this model that the church realized an exponential growth. Members could meet and share the word, eat together and evangelize the communities around them (Acts 2:42; Acts 2:43-45).

The verses suggest that the increase of work and vastness of territory necessitated putting aside others with special gifts to continue sustaining the work while the disciples continue conquest of dark territories. It is through the guidance of the Holy Spirit that selection and empowerment was achieved. This enabled every believer to participate in ministry. The power of the house churches was in that believers were a community and had love for each other (Acts 6:1-7; Eph 4:7-16;

³¹ H. K. LaRondelle and J. Paulien, *The Bible Jesus Interpreted* (Loma Linda, CA: Jon Paulien, 2014), 72-73.

Rom 12; 1 Cor 12). These house churches were strong and they focused on mission and encouraged each member to participate with a common purpose.

Furthermore, the concept of the Priesthood of all believers became indispensable because the apostles eventually had a roving role as they continued the conquest to the new communities. It was important that the new communities be looked after by the local membership with the apostles remaining a link between the congregations. The authors further purport that Jesus provided the form of evangelism as he began his ministry. This made the members of the early church understand that God's new community and joint heirs with Christ, as they were a priesthood of believers. They did not lose focus on their mandate that of advancing the kingdom of God.

The church's commission comes directly from Christ. "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Matthew 28:18-20, NIV) "Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned." (Mark 16:15-16, NIV) "You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8, NIV)³²

B. R. Norman, alludes to the fact that evangelism has become dynamic and requires the church to be cognizance of the fact that there is need to diversify strategies. The author sites the fact that society in any locality comprises of various generational groups and there is need to have different strategies designed to meet their specific needs. The author further argues that there cannot only be one type of

³² H. L. Lee and M. Sahlin, *Brad: Visionary Spiritual Leadership* (Lincoln, NE: Center for Creative Ministry, 2005), np.

evangelism in a church, but that different communities, age groups, professional groups must be targeted as per their perceived needs.

The church must branch out and attempt to reach all generational groups in its community with a multiplicity of programming events run by peers in each target generation. The church must become an evangelistic center which functions under the power of the Holy Spirit to establish mission posts on a number of fronts, similar to the way Paul worked (see 1 Corinthians 9:19–23).³³

As perceived above, an individual church member remains responsible for speaking to his or her acquaintances about Christ. Evangelism is not primarily the pastor's responsibility, but it remains everyone's responsibility as individual church members. "That is the essence of the New Testament concept of the "priesthood of all believers."³⁴

P. Schaff & D. S. Schaff posit that, in the days of the apostles, preaching and teaching were not reserved for a certain class, "but every convert could proclaim the gospel to unbelievers, and every Christian who had the gift could pray and teach and exhort in the congregation."³⁵

The above idea agrees with the New Testament that all believers should be allowed to fully participate in the propagation of the gospel at their individual level as Christians. It is important therefore for each church to understand that individuals need to be empowered so as to fulfill the gospel commission. It is also remarkable as one reads that "Peter in particular should present the idea of the priesthood as the

³³ B. R. Norman, *Bridging the Gap: Reaching the Internet Generation: An Evangelistic Strategy for Reaching the Postmodern Generation* (Lincoln, NE: AdventSource, 2003), 118-119.

³⁴ Ibid.

³⁵ P. Schaff, and D. S. Schaff, *History of the Christian Church* (New York: Charles Scribner's Sons, 1910), 2:123-124.

destiny of all, and apply the term *clerus* not to the ministerial order as distinct from the laity, but to the community.”³⁶

Early Seventh-day Adventist Equipping Model

Adventism came into being and was shaped by the stem of Methodism that was still in existence even though its class meeting process was slowly declining and was soon being replaced by prayer meetings. Russell Burrill³⁷ posits that the social meetings of Adventism had its origin from both the class and prayer meeting processes of Methodism. It is from this foundation that Adventism was able to balance and build itself as a community and as an institution ensuring the success of the original biblical model that was more community based than institutionally based.

The author further posits that the desire to be biblically based as a church saw Adventism not copying other organizational structures only, but saw the need to develop “a lay – driven, non – clergy dependent, community – based church.”³⁸ That is the reason why most of the early Adventist groupings were just organized small groups. These groups helped in the nurturing plan, evangelism strategy and mutual accountability of individuals as members participated and grew in their faith. These methods did not bring members together for socializing but also assisted in the equipping of members for service through Bible study, prayer and spiritual support from other members by sharing their daily experiences.

³⁶ Schaff and Schaff, *History of the Christian Church*, 1:486.

³⁷ Russell C. Burrill, *Recovering an Adventist Approach to the Life & Mission of the Local Church* (Fallbrook, CA: Hart Research Center, 1998), 146 -147.

³⁸ *Ibid.*, 149.

As espoused by Burrill,³⁹ Adventism was designed with the threefold reason that is, “the clear mandate for mission,” by increasing membership participation and nurture through creation of small groups, and the Adventist preacher becoming an itinerant evangelist, and finally, the realization of spiritual gifts of members as exemplified in the ministry of Ellen G. White. This guidance given by Ellen G. White in the formative stages of the church has been valued in the area of practical ministry (the priesthood of all believers).

Spirit of Prophecy Equipping Model Recommendations

Ellen White writes in her book *Acts of the Apostles* agreeing to the fact that “with the consecrated worker of God, in whatever place he may be, the Holy Spirit abides” (p. 51). Her words intimate that believers who have accepted to be used of God can be consecrated to the his holy purposes. She further alludes to the fact that members are true representatives of Christ on this earth imbued with the power of the Holy Spirit to impact the world positively with the gospel. In her book *Acts of the Apostles*,⁴⁰ she alludes to the fact that God looks with delight as members give a service with a contrite spirit. God promises to answer the prayers of those who will not waver in their asking as they are helped with their burdens of life and working for their saviour. It is further promised that, no one is neglected as Christ has pledged by himself to stand in for his people. Church members can continue in trust that they are

³⁹ Burrill, *Recovering an Adventist Approach to the Life & Mission of the Local Church*, 149.

⁴⁰ Ellen G. White, *Acts of the Apostles* (Boise, ID: Pacific Press, 1911), 19-24.

not alone as His work is being carried out. Everyone is encouraged to pray without ceasing and surely the father hears his son, the answer will come.⁴¹

Ellen G. White continues to write explicitly about the duties of the minister that the best will be not preaching to the members in the churches but to plan work for them.⁴² This mandate can be fulfilled only if the minister gives each one some area to do as outreach to others. Many must be helped to appreciate the salvation received through Christ and feel the obligation to work for him. The mandate given to ministers to help members can only be achieved through training and encouraging personal effort for the souls seeking Christ.⁴³ Ellen White further posits that spiritual growth can only be attained by those who are involved in leading others to Christ through visits, prayer, and labour.⁴⁴ Such emphasis is more on people being set into teams according to their spiritual gifts and being launched to cooperate with the heavenly angels. The participation of members labouring for their saviour helps them to grow from strength to strength as they witness the power from above being manifest in their errands.⁴⁵

Subsequently the author encourages those that are ministers of the gospel not to do the work belonging to the church members wearing themselves and preventing

⁴¹ Ellen G. White, *RH, October 30, 1900*, Comprehensive Research Edition Ellen G. White Writings [CD Rom] (Silver Spring, MD: Ellen G. White Estate, 2012).

⁴² Ellen G. White, *Testimonies, vol. 7*, Comprehensive Research Edition Ellen G. White Writings [CD Rom] (Silver Spring, MD: Ellen G. White Estate, 2012).

⁴³ Ellen G. White, *Testimonies, vol. 9*, Comprehensive Research Edition Ellen G. White Writings [CD Rom] (Silver Spring, MD: Ellen G. White Estate, 2012).

⁴⁴ *Ibid.*, 20-21.

⁴⁵ Ellen G. White, *Gospel Workers*, Comprehensive Research Edition Ellen G. White Writings [CD Rom] (Silver Spring, MD: Ellen G. White Estate, 2012).

members from doing their duty. She also instructs that the members should be trained and taught on how to labour for souls in the church and the community.⁴⁶ The above will give a reflection that the few members and the minister are overwhelmed by the work as shown by the results that will not translate into good numbers.⁴⁷

The author further points out in her writings that God is orderly therefore everything connected with him should depict perfection through discipline emulating the movements of the heavenly angels. It is in the interest of heaven that the earthly armies should be organised in a way that is harmonious so that the work is carried out in faith and exactness. Success attends order and harmonious action since God requires His work to be done intelligently not carelessly and haphazardly. This work requires faith and exactness so that God “may place the seal of His approval upon it.”⁴⁸

Well-organized work must be done in the church, that its members may understand how to impart the light to others, and thus strengthen their own faith and increase their knowledge. As they impart that which they have received from God, they will be confirmed in the faith. A working church is a living church. We are built up as living stones, and every stone is to emit light. Every Christian is compared to a precious stone that catches the glory of God and reflects it.⁴⁹

The above lines from Testimonies of the Church by Ellen G, White, show how important each church member is in the church of God and must be regarded as such.

⁴⁶ Ellen G. White, *Historical Sketches*, Comprehensive Research Edition Ellen G. White Writings [CD Rom] (Silver Spring, MD: Ellen G. White Estate, 2012).

⁴⁷ Ellen G. White, *Christian Service*, Comprehensive Research Edition Ellen G. White Writings [CD Rom] (Silver Spring, MD: Ellen G. White Estate, 2012).

⁴⁸ Ellen G. White, *Patriarchs and Prophets*, Comprehensive Research Edition Ellen G. White Writings [CD Rom] (Silver Spring, MD: Ellen G. White Estate, 2012).

⁴⁹ Ellen G. White, *Testimonies, Vol. 6*, Comprehensive Research Edition Ellen G. White Writings [CD Rom] (Silver Spring, MD: Ellen G. White Estate, 2012).

Many of the individuals in the church have not appreciated the fact that God intends to fully utilize them for the good of others. Christianity will be meaningful and retain members in churches if the members will be given an opportunity to participate in the salvation of others. The above can only be achieved through training of members in the churches, and dividing churches into smaller groups for effectiveness. It is the desire of God that every member be a soul seeker one way or another; hence, below will be discussed the few general styles of evangelism as an appreciation of what methods God can use to reach His people that hunger for the word.

General Styles of Evangelism

There are several styles that the church uses now as a way of winning souls for Christ according to Kevin Halloran.⁵⁰ This is as a result of exponential growth that has been witnessed world over. However, it remains important not to rely on one particular style as that inhibits growth of the church. The styles of evangelism by Googleweblight.com, are generally enumerated as follows: the Direct Approach usually referred to as confrontational approach, Intellectual Approach, Testimonial Approach, Interpersonal Approach, Invitational Approach and, finally, Service Approach.

These styles are tied to the concept of spiritual gifts as espoused in the Bible. They allow each individual to do their best in tandem to their capability. This further balances the act by respecting or valuing each style as a necessity in the propagation of the gospel as each helps individuals learn of their giftedness. Romans 10:17 gives an emphasis that “faith comes from hearing and hearing through the word of Christ”

⁵⁰ Kevin Halloran, “Six Approaches to Evangelism,” accessed 25 November 2019, <https://kevinhalloran.net/effective-approaches-to-evangelism/>.

hence all of the believers need to verbalise their proclamation as they add reaching out in other forms. This is with the understanding that there may be many authors that may have written about the same approaches and the list might not be exhaustive in itself.

Direct Approach (Confrontational)

This kind of approach is often equipped with tracts and is asking questions to the hearer or listener. It would be straight to the point seeking a response. This style is when one boldly proclaims the gospel to anyone who can hear. In most cases those using it have direct questions preaching Christ, seeking a response. The example that would suit this kind of style is the one in Acts 2. Peter is pointed in his preaching and seeks response from the audience, finally yielding much result.

The Intellectual Approach

This kind of approach is better aimed by evangelists to those of great minds. Paul in Acts 17 reasoned with the philosophers and thinkers and in so doing reached the influential in that society. These are a group that like ideas, logical thinking evidence and Christian apologetics. This group requires an evangelist and can rarely be reached by any means other than that of debates and exchange of ideas.

Testimonial Approach

Evangelists use such as it carries powerful personal stories. Some individuals are very much affected positively by stories of transformation. Stories that show how God has intervened in other people's lives have an impact in other people's lives and cannot be reached by any other means. The nearest example is that of John 9, where the blind man gives testimony of his healing. He emphasises that he was blind and

now he is healed. Many can be reached if there would be a team that would tell the world how God transformed their lives.

Interpersonal Approach

This kind of approach is suitable for those who are able to interact with persons at a personal level and share the gospel with them. The method thrives in an environment of friendship. The best example is that of the tax collector Matthew as espoused in Luke 5:27-29. After being called by Jesus, Matthew was able to call his friends also to come for the feast where Jesus was invited. It all began with a single friendship call and many more had had an opportunity to attend as invited by their friend. The gospel thrives in that kind of environment also, where sharing is done with little tension because individuals are friends.

Invitational Approach

While this approach is similar to Interpersonal Approach but varies in that individuals are invited to church events, that is, church service, retreat, Bible study, and campouts to mention but a few. This approach is believed to be the easiest that can also be practiced by the newer believers as they might not have much to say. The example in John 4:29 shows a woman who had very little to say but ran into the town and invited individuals to come and see someone who had told everything. Everyone came out to see for themselves and confirm if that was the Christ. The Samaritan woman achieved her desire by just inviting others to come and see for themselves.

Service Approach

This approach is needs based and mostly is for those who discover the needs and enjoy fulfilling them. There are many people on the outside that are struggling because of various needs. It is an opportunity that some can use to share the

love of Christ through their deeds of good works. Acts chapter 9:36-42 has a beautiful story of a woman called Tabitha who was full of good works. Her ministry touched a number of widows and those who lacked in society as she went out doing good to all meeting their lack.

The six approaches to evangelism help individuals to note the diversities of God's ways in saving souls for the kingdom. In this case God is prepared to use our strengths and weaknesses that lie in our personalities to reach the dying world. God has gifted every individual variedly to fit in different categories.

Summary

This chapter described the calling, gifting, and empowerment of individuals in the Bible from both the Old Testament perspective and the New Testament. Both perspectives indicate that God organised the church for service and directs people's lives to fulfil His purposes. The church follows the desire and design of God on issues of evangelism and fulfilling the gospel commission. It would be of great importance to continue to organise, train and prepare for service members as they continue to join the armies of God for conquering the frontiers of the devil.

Russell C. Burrill mentions, that the New Testament provides a clearer picture than in the Old Testament that the laity have a ministry to fulfil.⁵¹ This was designed for the purposes of releasing the clergy from nursing the weak members but to continue in the gaining of new members. The author further posits that the participation of members in nursing each other helps the non-believers to wish to belong to the community of believers.

⁵¹ Burrill, *Recovering an Adventist Approach to the Life and Mission of the Local Church*, 124.

It would be safe to conclude that member participation is not an individual designed program but that it is God that made sure that all will be involved and receive empowerment from Him through the realization of their spiritual gifts. No church can fully grow without training and empowering members to go out and be fishers of man. While there are many methods or styles of evangelism that can be undertaken, like the Direct Approach; Intellectual Approach; Testimonial Approach; Interpersonal Approach; Invitational Approach; and Service Approach but nothing beats the total member involvement through their spiritual gifts.

CHAPTER 3

HISTORY AND DESCRIPTION OF LOCAL SETTING

In this chapter the historical background of the Waterford, the people, the economic status past and present, and the religious convictions. The intricacies discussed in this chapter help connect with the challenges of the church and its surrounding communities. The population figures are mentioned in passing but are critical as one compares the church membership to its vast territory. According to the projected the figures, the church remains with a lot of work to win souls and conquer new territory. In this regard the study does well to investigate the causes behind the demise of the church at Waterford and suggest possible solutions thereof. In this chapter the economic history both past and present discussed helps to expound and appreciate the compared times that happen to affect community and the church. The ethnicity of the people discussed just in passing helped broaden the scope of the possible problem as viewed from the place of origin. This similarity implies that the church could be experiencing challenges like other communities within the region and across the borders.

Waterford is a place situated in Umguza, Matabeleland North, Zimbabwe and is geographically located South East of the city.¹ Waterford is in Bulawayo which is the second largest city in Zimbabwe after the capital Harare. According to the 2012

¹ “Bulawayo Demographics,” accessed on 20 February 2018, <https://en.wikipedia.org/wiki/Bulawayo#Demographics/>.

census, Bulawayo has a total population of 653,337 and is 439 km southwest of the capital city Harare.² The majority of the Bulawayo's population belongs to the Ndebele ethnic and language group though it houses people from other tribes. Bulawayo was founded by Lobengula who was the Ndebele king, who was born from King Mzilikazi who was the son of Matshobana. Mzilikazi settled in the modern-day Zimbabwe in the 1840s after the great trek from South Africa in Nguniland. The name of the city is from the Ndebele word KoBulawayo which means "a place where he is being killed." It is believed also that;

A group of Ndebeles not aligned to Prince Lobengula were fighting him as they felt he was not the heir to the throne, hence he gave his capital the name "where he (the prince) is being killed."³

During the colonial time Bulawayo remained a critical economic link with the neighbouring countries as the colonial powers took control of Matabeleland in 1893. Bulawayo became a hub of mining activities, agriculture and manufacturing industries, hence in 1943 city status was attained. With the raging of the Second World War, the city's industries became hyper active for weapons, processing of steel and textiles, and rail networks were further developed.⁴

Presently, Bulawayo's industry is practically non – existent. There have been massive job losses and this has changed the economic landscape of the city. The economic drivers have become the informal sector that is peddled through cross boarder trading with neighbouring countries.⁵ The economic meltdown in the city has

² "Bulawayo Demographics."

³ Ibid.

⁴ Ibid.

⁵ "A Contribution to the Ongoing Debate on the Deindustrialization of Bulawayo," accessed on 20 February 2018, http://www.academia.edu/14912497/A_Contribution_to_the_Ongoing_Debate_on_the_Deindustrialisation_of_Bulawayo/.

seen skilled labour migrating to other countries to fend for their families. The downturn has caused members to relocate, transfer or idle around affecting the community and the church alike. Informal employment has remained pivotal also in the lives of the local population as some visit the nearby farms around the city for seasonal jobs. These are mainly in farming, livestock rearing and general casual work. It has been realized that most people survive through vending, and informal sector which has been providential to all.

The few industries that are still operational contribute to the city's economy. On the contrary, the remaining structures that are no longer operational are now used by churches as their worship centres. However, from a historical economic blue print, Bulawayo still remains a major commercial and industrial centre in Southern Africa despite the recent economic downturn. The city has remained modern, clean and tranquil known for its "wide lined streets and beautiful parks."⁶

Demographics

As alluded to in the previous portion, 2002 Census report established that the city has a population of 676,650 distributed as follows; 52% female and 48% male. Given statistics indicate that average occupation is 4 members per family unit from a total of 165383 households with 70% being ages 0-30.⁷ From the same report, school going age in Bulawayo is 4.4% (early education), 54.62% is primary school going, and 36.88% is secondary while 4% is tertiary going age. To service this kind of population Bulawayo has 128 primary schools and 48 secondary schools with 19

⁶ "A Contribution to the Ongoing Debate on the Deindustrialization of Bulawayo."

⁷ "The 2002 Provincial Census Report: Bulawayo, Government of Zimbabwe, Harare, 2002," accessed 26 November 2019, <https://www.parlzim.gov.zw/>.

tertiary institutions.⁸ However, “Christianity (including syncretic forms): 85% ... Apostolic 33%, Pentecostal 17%, Protestant 16%, Roman Catholic 10% other Christian 8%, African traditional religion 3%, Islam and other religions, less than 1%.”⁹

Culture and Religious Beliefs

The predominant culture of Bulawayo is Ndebele and was divided into three social groups, Zansi, Enhla and Hole. It is the researcher’s opinion that the continued intermingling of various people groups, results in multicultural beliefs and practices. However, in this case it would be helpful to give some detail of the cultural profile as a product from Zansi, the place of origin since this has relevance in the evangelistic plans to the surrounding communities. There are some pockets that are posing challenges to evangelistic endeavours since they are still built up into their original beliefs and cultural hierarchies.

The Ndebele culture is centred on various religious rituals as the king was the high priest of the nation unlike other cultures. The blessings and curses of the nation are vested with the king and it would be of great importance for the leader to guide the nation spiritually. The chiefs who were the helpers of the king in running the national affairs had very limited roles. These were just confined to their immediate families and the extended ones. This design ensured that the king had complete influence in the lives of his people, socially, economically and spiritually.

⁸ “The Parliament of Zimbabwe: 2011 Parliament Research Department, Bulawayo Provincial Profile, 2011,” accessed 25 November 2019, <https://www.parlzim.gov.zw/>.

⁹ “Major Religions,” accessed 25 November 2019, <https://relzim.org/major-religions-zimbabwe/>.

Communication with the spiritual realm was strictly left as the prerogative of the king, and any challenges facing the nation were addressed by him.¹⁰ It is critical to note that it became difficult with time for the custodians of the true culture to keep it pure and undefiled as many beliefs came from the groups that were integrated into the Ndebele nation. The Ndebele nation accepted the people groups into their culture and it has evolved with time.

The story purports that a man and woman came out of a marshy place where they found food in abundance ready for them (cattle and grain). Children were then born from their union hence culture and tradition was passed on to them. uNkulunkulu and Mvelinqangi returned to the ground at their old age and became snakes and they have been coming and communicating with their children in the form of spirits.¹¹ The story impacts negatively to the preacher when dealing with people as that remains a stumbling block for accepting Christ and his ministry for all man. Understanding or learning minor detail assists in the dislodging of potential souls from their foothold.

Those at eZansi, like the Nguni also understood that there was a high god who has been linked with the amazulu (heavens) but it was not upon them to do rituals to the one who was not recognisable. So they valued more the one who lived underground as was recognised as the first ancestor. That has always been their central part of worship of amadlozi (ancestral spirits) and has remained pivotal to their lives.

The Zansi also had an understanding that man has a three-pronged composition, the material and two spiritual beings. They further believed that

¹⁰ “Major Religions.”

¹¹ Ibid.

someone was accompanied from birth by a spirit that would keep watch every day.¹² This spirit was believed to be able to give blessings or misfortune to the individual and this was wholly dependent upon the respect by the individual. However, no one has ever reached the point of appeasing the spirits completely without also incurring their wrath for a mistake committed.

It has always been difficult to know the difference between the accompanying spirit and the one that goes underground when someone dies. The amadlozi have always been regarded as the most powerful in people's lives and there was need to keep constant contact and communicating with them so that things would work well in life.¹³

They are also believed to have a kin interest in their relative's welfare in this life. It was also required to maintain good relations with them through seasonal rituals and any wrong doing was severely punished even by death. It was very important that those alive would do things according to specifications of the ones departed through the instructions of the spirit mediums.

It was believed also that nothing just happened from the blues, but that everything had a causer and it always remained important to consult the amadlozi for the way forward. The amadlozi were believed also to secure the relatives from any misfortune, witchcraft and harmful magic. It was required for someone to have stronger amadlozi so that they will overcome and protect individuals from danger and harm as this life was believed to have evil spirits floating around.

The belief of the evil spirits floating around has led to many individuals going to lengths in finding protection from various corners of life. Every family would

¹² "Major Religions."

¹³ Ibid.

meticulously conduct rituals per particular seasons making sure that all family members are kept safe and receive blessings from the ancestors. This has continued to bring members together and forcibly so, because everyone was required to attend otherwise everyone suffered if one member disobeyed.

Waterford District

Waterford district of the Seventh-day Adventist Church in South Zimbabwe Conference is composed of six organised churches and thirteen branches and companies being smaller congregations or worship centres. The focus of the research is Waterford SDA Church (with its two branches) which is part of Waterford district. The district is influenced by its immediate surroundings as it is peri-urban in nature. It has a stretch of some organised churches and worship centres that are in the low-density suburb of Waterford. Some are in the plot areas where there is high concentration of farming and these supply their produce to the markets in the city centre in Bulawayo. There are other churches within Waterford area and such include Roman Catholic Church and several Pentecostal Churches.

Some of the organised churches and worship centres are in the rural areas where peasant farmers stay. It is these congregations that are heavily influenced by the traditional beliefs as the pieces of land can only be apportioned by the traditional leaders, the chiefs and the village headman. These are the custodians of the traditional beliefs and customs. They also believe they have a mandate of enforcing the beliefs in their communities where they stay.

These communities have small mining ventures that have seen family members moving into mining areas to try out their living in the open cast mines. These have become the economic hub of these communities, raising a lot of challenges socially, economically and environmentally. Sometimes the activities are

carried out in an uncontrolled manner, causing environmental degradation and injuring people and animals.

First, there are social challenges sometimes that have become breeding areas for diseases as people carelessly relate without worrying about their moral standards. In these areas the church is challenged in several points like; loss of members as it becomes difficult to retain them because of gold rush. Secondly, the church is challenged in that a lot of members lose their marriages and young people lose their faith in that environment because of moral degradation. In short, there is a challenge in observing the Sabbath and being faithful in marriages because of the lifestyle experienced in the squatter camps.

Thirdly, there is high mortality rate as many die of diseases and wars between gangs as the scramble for gold mining territories intensify. Fourthly, members are challenged in Sabbath keeping as many tend to be nomadic in these projects as some are not fixed in a particular area. Finally, the church is challenged in issues of freedom of worship as most of these areas are under the jurisdiction of traditional leadership. SDA Church members are sometimes compelled to attend funerals on Sabbath, to keep the traditional days set aside for the gods of the area, and contribute monies and or grain for ritual services.

Waterford main church itself as a church is organised with four additional centres of worship. The main church is in the low density suburb and two of the worship centres are in the plots where houses are spaced up between 4 and 5 hectors of land. Most of them have a challenge of having fewer family members and more of workers. Mostly the owners of these pieces of land release their workers on Sabbaths and try to encourage them to attend church with them or allow them to go to their homes where they worship their own non-Adventist Churches.

The last worship centre is in some kind of middle and gets members from the plots and resettlement areas. These are places where the government recalled the land during the land redistribution period from the white settlers and put the majority blacks who did not have land even for farming. The congregation is also next to the mission school that is United Congregational Church of Southern Africa run, and has always been controversial because of its proximity. The population also comes from the nearest open cast mines from small miners that reside in those places in tents as sometimes the gold blitz does not last long.

This is also one of the areas that has a number of members that have challenges about retention and member participation. This is caused by the fact that members and the surrounding communities are heavily involved in small scale mining. Most of the people that are found here come from different areas and are likely to be available on a short term basis. Some individuals stay as long as half a year to a full year or more.

It is important to note that even in such a situation it is difficult to keep them in the church for various reasons. The gold rush is seasonal hence the scramble is intensive such that persons are concerned more about maximum utilisation of time before it disappears. This affects also the total membership participation as those who are in those areas work into the night or into another morning. So because of exhaustion and the demands of the job very few can commit to participate in the church activities, affecting the programs as designed and promoted by their local church and leadership.

Extreme cases are when evangelistic programs are being run by the local church, there is need to import manpower from other places or churches. What it means is that preachers and witnessing teams have to be brought from outside districts

or surrounding churches so as to successfully hold an evangelistic effort. However, that has always posed problems when the program is going on because there is need for members to participate and keep each other afterwards.

The main church Waterford church is situated in an area that has about 250 households that contain an average of about 4 members per family. Many of the families that reside in this suburb are mostly retirees or the houses are kept by surviving children or those that have been left behind by parents or relatives that have gone over seas for job hunts. Some of the houses are kept by those that reside in the cottages behind the main houses. In most cases the renting tenants or caretakers distance themselves from any activities impacting negatively on the outreach program.

All the houses in the area are fenced or with perimeter walls posing serious problems in visitations or invitations for particular church programs or Bible studies. One can only have access to the houses through invitations by the residents otherwise, many have claimed to have their own churches, so did not need to be disturbed. Having said that, there still remains important for total membership participation through friendship teams and midweek prayer meetings.

Summary

The above scenario in Waterford district demands that there be membership mobilisation and training. This must also be followed by diversified approach to evangelism so as to enable the church to grow and members appreciate the need to be involved. It is from this backdrop that members identify their spiritual gifts and be streamlined into areas of concentration so as enhance focused activity and participation. Waterford church is a low density situated church and is experiencing many challenges as alluded above, that of secluded residence areas, none participation

of members and retiree groupings. This calls for the church to be vibrant and be attractive and community oriented in programming.

CHAPTER 4

PROGRAM DESIGN, IMPLEMENTATION, AND EVALUATION

In this chapter of program design, implementation and evaluation there are some key concepts and issues are discussed in detail. The program preparation enumerating the reason for member mobilisation in Waterford SDA Church is discussed with the preparation including prayer and fasting for spiritual preparation for members. Spiritual gifts seminar that meant to help members to identify their giftedness in the church. Knowing truly well as discussed in the previous chapters the importance of members identifying their spiritual gifts. The spiritual gift seminar discussed is a key component to effectively and rightfully place members for service. The small groups concept is also discussed in the as a strategy that can be used by the church in enhancing evangelistic endeavours in the community. Coupled with the small group concept is the training of coordinators who were trained in various areas that included how to conduct Bible studies, power of prayer (helping the leaders appreciate the role of prayer in ministry), developing friendship teams, identifying felt needs following the Matthew 25: 31-46 and Isaiah 58:1-9 models, and finally ending with the study on the mission of the church.

A turn around point is discussed in the chapter is that of group formulation; the diving of members into groups after necessary preparation or training. This was viewed as an implementation stage of the whole designed program with some new concepts being put to test. The Bible Study Centre concept discussed was established in anticipation of increased demand for Bible study resulting from the work of the

small groups. The chapter further discusses evangelistic efforts that were scheduled to support the small group activities in the community. These evangelistic meetings included health talks before the start of every meeting. Finally, the Special Programs Emphasis concept which was introduced to create a church culture that would keep members and grow them spiritually. The concept was used to help new members be absorbed into the church from different faiths. The evaluation given at the end of the chapter helps analyse the total activities introduced in the church and the impact and appreciate their effect.

The program development focused on Waterford Seventh-day Adventist Church located in Waterford district in Bulawayo, Zimbabwe. As indicated in the previous chapters that the SDA Church in Waterford has been experiencing challenges in growth because of non-member participation, location challenges, and economic activities. It has remained important to mobilise membership so as to enhance membership growth and membership retention. It is from this background that there was need to carefully help the church realise growth through the discipling program, which resulted in the researcher and the church board focusing on changing the status quo in the church. The resolution to engage the church members into active participation was a follow up also to repeated calls from the South Zimbabwe Conference leadership on the need to increase member participation and increase membership retention as many of the members were neither here nor there; hence, the description of the program is outlined in this chapter. The following text from the book of Mark 1:16-18 opens up with the idea of member mobilization.

¹⁶ And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen. ¹⁷ Then Jesus said

to them, “Follow Me, and I will make you become fishers of men.”¹⁸ They immediately left their nets and followed Him.¹

The above mentioned text serves as a basis of most of the work that Christ began in the world. Christ’s ministry was an example of how God can transform ordinary men and women and empower them to accomplish great work that changes man’s lives and prepare them for the soon coming Saviour. From the above mentioned text, one realises that God keeps His promise of accompanying individuals through the ministry of discipleship to fulfil his purposes.

Program Preparation

The Southern Africa – Indian Ocean Division (SID) encourages church planting and church growth. SID distributed materials to assist our local church entities towards their growth and empowered them to minister to the needs of their communities. At the beginning of the year of 2017, a Spiritual Revival was conducted by the church in order to equip members towards participation in spiritual programs. The above initiative was followed by a ten-day prayer and fasting program which aimed at reviving the members and bringing a realization for the need to reach the surrounding community. Ellen White has this to say when she writes about need for involvement by members;

Let the church arise, and repent of her backslidings before God. Let watchmen awake, and give the trumpet a certain sound. It is a definite warning that we to proclaim. God commands His servants, “Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins” (Isa 58:1).²

¹ *The New King James Version* (Nashville, TN: Thomas Nelson, 1982).

² Ellen G. White, *True Revival: The Church’s Greatest Need: A Selection from the Writings of Ellen G. White* (Hagerstown, MD: Review and Herald, 2010), 13.

The allusion by Ellen G. White is that of the need for revival and consciously knowing the role of the church and the purpose for its existence. The encouragement became the driving force of the Waterford Church as it sought to bring its members to their greatest need of the Holy Spirit towards repentance and self-surrender. During the ten days of prayer in the neighbourhood of Waterford Church, several issues were addressed. Such issues include, “The search of God” (Gen 3:8-9), “The diminishing return of sin” (Gen 3:4-7, “The Desire of Ages Promised” (Gen 3:15), “Man can live for God” (Gen 6:9-12), “The God of Promises” (Gen 15:1-21), “Nothing can beat giving back to God” (Gen 22:15-19), “ In the fullness of time God remembers His people” (Exod 3:7-8), “God will make a way” (Exod 14:15-16), “The immutable law of God” (Exod 20:1-17), “Leave all in the hands of the Lord” (Job 1:22), “He must increase and I must decrease” (John 3:30), “Empowered and Organised for Service” (Acts 2: 1-47). The above initiatives were aimed at giving members opportunity to pray for themselves, their spiritual growth, revelation of God for their spiritual gifts, their families and community needs.

Ellen G. White posits that every barrier between God and man should be removed and reconciliation achieved so that the sinner realises that it is only through the mercies of Christ that one is pardoned.³ Christ accepts the sincerity of a heart that hears the biddings of the Holy Spirit to follow the guiding standard of the law. This thrust also helped church members to appreciate the balance of faith and works. It was realized that without faith it was impossible to please God, hence the need that many are assisted to appreciate that faith alone without works is dead.

Many refuse to obey God’s commandments, yet they make a great deal of faith. But faith must have a foundation. God’s promises are all made upon conditions. If we do His will, if we walk in truth, then we may ask what we

³ White, *True Revival*, 35

will, and it shall be done unto us. While we endeavour to be obedient, God will hear our petitions; but he not bless us in disobedience.⁴

The above paragraph explains the importance of having a wholistic approach to one's spiritual growth. Ellen White clearly speaks the mind of God from the above quotation and the condition that goes with obedience, the blessings and guidance in God's work. This statement further expounds that God is the one who directs the human affairs and all evangelism endeavours and members benefit from it. First, members benefit in participation as it draws them closer to God and helps them depend upon Him. Secondly, it benefits the members as they see a candidate they assist receives new light and have a revelation of God and His amazing grace.

The prayer programme was also intended to raise an awareness on the importance of the spiritual gifts as endowed by God to every believer as a tool for service as shown in 1 Cor 12: 4-11, 27-30. Members were encouraged to pray that the Lord would reveal their gifts and prepare their hearts for accepting the gift and exercising it in winning souls. Furthermore, the prayer programme was intended to foster unity among church members. Without the teamwork, team spirit and focus, it would be easy for members to disintegrate and compete against each other. Therefore, praying together availed an opportunity to cement relations for the sake of God's work.

Fasting was intended to inculcate the importance of complete focus, denying self of the pleasures of life and claiming the promise. Fasting would also increase the intensity of heart searching, the hunger for souls that are perishing and the hunger for the second coming of Christ. During fasting, members were taught the balance as explained in the book of Isaiah 58:1 -14 as read in parallel with Matthew 25:35-46.

⁴ White, *True Revival*, 42.

The balance is in that these pieces of scripture have a strong emphasis on the need for a community of believers to do their best and alleviate suffering, poverty and other societal vices from their fellow human beings more than just abstaining from food. It is clear from the texts that all these works are done for Christ and to Christ and that fasting has to focus on salvation of souls into the kingdom. As outlined in this text of Isaiah, there is no way one can ignore the plight of their neighbour and hope to be saved.

When looked at closely, the texts above shed light on how the church can be divided for different lines of ministry. If well understood by the church at large, many groups, families and individuals will be propelled into hives of activity that would completely change the attitude and terrains of local communities. Burrill⁵ posits that, there is a need for the pastors to help the laity realise its role in winning souls as a biblical model. The author further alludes to the statement by Ellen White that men and women should be mobilised to rally to the work uniting efforts for the sake of the gospel.

Spiritual Gifts Seminar

After the completion of the ten days of prayer, it became imperative to follow up with a seminar of Spiritual gifts. The seminar was intended to help members identify their spiritual gifts and be strategically placed into positions of work. Many members in the church have found themselves assuming positions of leadership that have been contrary to their gifts. This misplacement has had an adverse effect on the running of the church, on soul winning, on spirituality of members and their effective

⁵ Burrill, *Revolution in the Church*, 13.

participation. Burrill has the following observation on the importance of strategically involving members and the need to train them;

Have you ever been asked to fill a position in the church for which you didn't feel qualified, and yet you were pressured into accepting the role anyway? As a result of people being persuaded to serve the church in areas they are not gifted, many have become disillusioned and refuse to become involved in church activities any longer. That is why it is so critical to have a gift –based operating in the local church.⁶

The above reference sets the stage for membership involvement through spiritual gifts. Burrill is emphatic on the need to take seriously the issue of lay involvement and that there is only one precise way, that is the spiritual gifts inventory.⁷ It became necessary to carry out a seminar and help church members to discover their spiritual gifts. Such discovery would enhance their participation in church activities. Members who are active in ministry experience growth in themselves and in their relationship to Christ. The spiritual gift seminar was patterned after the mind of Christ in Matthew 25 as espoused by Burrill.⁸ This chapter of Matthew was said in the hours when Jesus was preparing for His exit from earth and wished so much to help disciples wait for His coming and working as empowered by the Holy Spirit through their gifts.

The seminar helped members to appreciate the lessons derived from the chapter of Matthew 25:14 - 30;

- a) That it is every member receives a gift upon accepting Jesus as a personal Saviour and going through baptism.

⁶ Burrill, *Revolution in the Church*, 59.

⁷ Ibid.

⁸ Burrill, *Revolution in the Church*, 61-67.

- b) God proportionately gives the gifts, no one has more than the other but everyone has enough to use.
- c) Received and used talent will expand and multiply.
- d) No matter how valuable the talent, there is need to take risks and try it out.
- e) As people wait for the coming of the saviour, they cannot be in inactivity lest heaven is lost.
- f) God will always repossess the unused gifts and add to those that have utilized.

This chapter (Matt 25), helped stir the hearts of the members and challenge them to know more about discovering their gifts. Ellen White gives additional light on the importance of the spiritual gifts as she gives a warning about the consequences of neglect, which is eternal loss.⁹ The scripture by Paul in 1 Corinthians 12:1-31 assisted also in emphasizing the role of the Holy Spirit in the gifts, that it is Him who gives all and the intended purpose is for edifying the church. These verses by Paul mentioned above were referred to so as to increase the understanding on the fact that spiritual gifts are varied and do not necessarily have to be the same for different individuals. It is for this reason that spiritual gifts differ accordingly; apostles, prophets, teachers, miracles, healing, helps, administration and tongues.

After the scriptural and Spirit of Prophecy insights, followed the discovery of the gifts through the General Conference of Seventh-day Adventists, Sabbath School/ Personal Ministries Department instrument on Spiritual Gifts.¹⁰ In the training of

⁹ Ellen G. White, *Christ's Object Lessons* (Boise, ID: Pacific Press, 1911), 365.

¹⁰ The manual has the following areas to mention but a few; how much one knows about their own gifts, what the bible says about spiritual gifts, theological foundation for doctrine of spiritual gifts, responsibility of leadership to pick out gifted individuals since they have different functions and ministry in the church.

spiritual gifts several categories were identified and simplified for members to understand. Many members who had challenges managed to identify or realise their gifts. The spiritual gifts in the manual were put into three main clusters:

a) According to their Nature

- Power gifts
- Serving gifts
- Outreach gifts
- Spiritual maturity
- Internal church organization gifts

b) According to their sphere of influence

- Gifts for the universal church
- Gifts more suited to a family setting like a local church

c) According to their function

- Equipping ministries
- Repairing ministries (revival and renewal)
- Leadership gifts
- Supportive gifts

Church members were encouraged to honestly respond to the Spiritual Gifts Questionnaire so that their answers would help find their areas of strength as they wished to fulfil their mandate. On completion of the exercise, many marvelled how God had endowed them with spiritual gifts that were obvious to some and dormant to some.

Other church members were also requested to confirm or comment on the discovered gifts resulting in many agreeing with the instrument. Interestingly 2 members were gifted in 17 areas, 2 others were gifted in 15 areas, while there was 1

who discovered one gift. The rest of the members ranged from 5 gift areas to 12 spiritual gifts. The group prayed and thanked God for their new discoveries and asked for the guidance of the Holy Spirit into new areas of ministries. This exercise prepared church members for small group ministries.

Small Groups

According to Kurt W. Johnson, there are different types of small groups. Such types include; fellowship group, Bible study group and Outreach group.¹¹ Johnson further adds two types of outreach groups as can be further subdivided to meet differing needs. Since the outreach group is designed for non – Christians, therefore, the ‘pathway’ and the ‘seeker’ groups can be used for touching the needs of people’s lives and secular people in mind respectively.¹²

In a nutshell, small groups are a vehicle used to meet various needs of the community. It is important to understand that it would be a serious setback to use “a-one size-fits-all” approach. The idea of the small groups was to keep the group meetings relevant and captivating, meeting the needs of the placed members and doing things differently than before. Johnson further posits that there is need to revisit old methods and repackage them in order to be able to “re-implement them, using contemporary methods.”¹³ Ellen G. White shades more light in the book *Evangelism* (p. 105:3) by saying that; “Men are needed who pray to God for wisdom, and who under the guidance of God can put new life into the old methods of labour and can invent new plans and new methods of awakening the interest of church members and

¹¹ Kurt W. Johnson, *Successful Small Groups: From Theory to Service* (Hagerstown, MD: Review and Herald, 2011), 46-47.

¹² Ibid., 47-48.

¹³ Ibid., 95.

reaching the men and women of the world.” It is with such clarity that the Spirit of Prophecy is advocating for a change of methods and ways of soul winning, and that could be achieved through the use of small groups tailor made for its members.

Small Group Coordinators Training

After the Spiritual Gift discovery exercise, six coordinators were trained for four days for an hour for each segment. The topics that were covered in that period included the following;

a) How to conduct Bible studies

- Focused on equipping leaders in studying the Bible in selected topics
- Help leaders appreciate Bible study tools useful when studying as individuals or as a group.
- Assist the leaders in helping members to interact in such a way that would help reach a decision without undue pressure to clients.

b) The Power of Prayer

- Help leaders to appreciate that it’s not through their wisdom to achieve the set goals and tasks.
- Encourage leaders to learn to pray for themselves
- Help the leaders to learn to pray for each other
- Help the leaders learn to pray for community challenges / needs.
- Help leaders to learn for mission of the church.
- Help leaders to learn to pray for felt needs and for resources to meet them.

c) How to develop friendships

- Help leaders to learn how to create friendships and increase group membership.

- To help the leaders learn how to love others and create a loving environment.
- To help the leaders to be able to love the unlovable.
- To equip the leaders with skills of managing and resolving conflict.

d) Identifying felt needs

- Help leaders appreciate and emulate the Jesus Model as espoused in

Matthew 25: 31-46, and Isaiah 58:1-9.

- | | |
|--------------------------|-----------------------------|
| • Help those hungering. | * help the oppressed |
| • Those thirsting. | * Share with the hungry |
| • Provide shelter. | * lift heavy burdens |
| • Cloth the naked. | * provide shelter |
| • Heal/help the sick. | * cloth the naked |
| • Visit those in prison. | * loose bonds of wickedness |

- The above chapters were used to help the leaders to appreciate the vastness of the work
- To help the leaders focus on specific needs that are deemed as prevalent among the group members.
- Enable the leaders to be informed and guided in resource and manpower mobilisation when necessary.

e) The Mission of the church

- To help the leaders to assimilate and relate to the Great Commission as mentioned by Jesus in Matthew 28:19-20.
- To help the leaders appreciate how the early church grew and what led to its exponential growth (Acts 1:1– 2:1-47).

- To help the leaders appreciate the call of the disciples by Jesus and their involvement in outreach (Matt 10:5-15).
- To help leaders appreciate the growth of Jesus' disciples to seventy and their outreach.

The above curriculum was derived from the words of Ellen G. White in her book *Evangelism*¹⁴ and has been the guideline for seeking to fulfil the desired mandate as commissioned by Jesus. There is need to train members and equip them for service hence the outline is wide ranged and bible based in nature. Ellen White, in her book *Ministry of Healing*, further encourages the church to be focused as work is planned so that the need and neglected communities are reached and fulfilled;

Personal Ministry in Bible Work. – There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. ‘The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit.’¹⁵

The expansion of the church and total outreach in desired communities would only be realised if the personal efforts are emphasised and individuals fished out from their comfort zones and brought into the marvellous light. The above counsel explains why much has been written on church growth through small groups or house churches.

¹⁴ White, *Evangelism*, 459.

¹⁵ Ellen G. White, *Ministry of Healing* (Mountain View, CA: Pacific Press, 1905), 143, 144.

Small Group Centres

After the intensive training of leaders, it became necessary to put the church members into 6 different groups each being led by trained leaders. The members that had successfully identified their various gifts were placed into small groups that were nearer to their places of residence. The intention was to increase member-participation and reduce travel distance between the members and their meeting places. Each group was encouraged to begin with members of between 12 and 15 so as to avoid accommodation problems during their meeting times in the homes. The leader was tasked with organising the suitable venue, organising other leadership of the group, like the secretary for group records, the ushers for receiving members, the time keeper, and the music leaders.

Bible Study Centre

The group leaders were also given a mandate to organize with church leadership for a Bible Study centre as per the need of the groups. The introduction of the Bible study centre was in anticipation of the rise in Bible study demand and a possible rise of complex theological issues that would demand specific personal study. The Bible Study centre was to answer to the individual needs and reduce group diversion from its intended goal. The Bible study centre followed a progressive pattern of study intended to helpfully teach the candidates without rushing to desired conclusions. This Bible study concept was done once or twice a week depending on the convenience of the students. The Bible study was put under the watchful and trained eye of the Elders who ensured a balanced approach which was friendly to new interests and converts.

Evangelistic Efforts

As follow up exercises, there were evangelistic efforts that were conducted in line with the SID and local Conference calendars. The SID had already scheduled two slots on the calendar year, one in April and the other in September of 2017. The local conference of South Zimbabwe Conference had specified the remainder of the two, that is, June and November.

Evangelistic efforts were also done in anticipation of the influx from the small groups and as an attempt to reach to the remainder of the unreached population in the community. Evangelistic campaigns were a tool to aid the efforts of small groups. Similar topics to those studied in the small groups were preached during the campaigns. It is during that time that the groups also invited their members to attend and would sit with them throughout the meetings. These meetings included the health talks that were presented 15 minutes before the beginning of the main service every night until the end of the 14 days. These lessons were designed in such a way that they would meet the health needs of the listeners and the community at large.

Special Programs Emphasis

During the same year of 2017, it was important to retain our members by providing for their needs. Most of the church members came to Christ from different religious backgrounds and somehow needed to find programs, and activities in the church that would successfully replace their previous beliefs. The different backgrounds that the members came from were; Zion Churches, the Pentecostal Churches, the African Traditional Religion, Brethren in Christ and Roman Catholic to mention just a few.

This composition indicated the need to introduce or emphasise on special programs in the church that would keep our members focussed and content with

worship. These special programs though available in the church but had little time, no time, or little emphasis and maybe done without proper planning on them. The church took time to plan and organise these special programs so as to make them memorable to members and those visiting. The programs included but were not limited to the following:

- a) *Baptisms* – family members were invited and encouraged to attend during the baptisms so as to give moral and spiritual support to their family member. Those with transport challenges were ferried to these events and fellowship meals arranged for them. After the baptisms the candidates were given spiritual guardians to help them grow spiritually and make them comfortable in the church when in attendance. The guardians would also help with day to day challenges of the new member.
- b) *Holy Communion* – this program continued to be a quarterly event, but was given more time and flexibility to accommodate all members. Those with challenges were visited at their homes and sick beds and reports were given in terms of their progress. A week before the Holy Communion the church was brought together for a season of prayer and fasting. This enabled the church to learn more on the topic and sought clarifications on the subject. Many members got time to pray for themselves and would pray for each other. This strengthened relationships and increased participation during the service. Those that had questions and previously absconded for various reasons and lack of understandings were won back into the fold and even encouraged others to attend.
- c) *Child Dedication* – this became a half yearly program. Every sixth month of the year there was child dedication or program to pray for the children. Parents

with children were given an opportunity to prepare for the service. The Children's Ministries was encouraged to write invitations to spouses that were non-members of the church. Appropriate time was agreed upon for child dedication to accommodate parents of children, friends and relatives. This program would be done sometimes in the morning during the divine service or in the afternoon. Sometimes it would be done outside of the church, in places like the gardens where the community would be invited to witness child dedication. This emphasis helped many non-members to attend, and barriers were broken down. Many children were drawn into this program and many social activities were designed that were done outside Sabbath hours.

- d) *Camp meetings* – these are pillar programs in the church that have not been fully utilized by many members. However, during the 2017 annual camp meeting was promoted and taught early in the year. Members were already organised in groups to help raise funding and encourage attendance at camp meeting. Many that were doubtful managed to attend and members were able to hire a bus for those that did not have their own mode of transport.

Camp meetings are a time of revival and reformation, hence the need to encourage all members to attend. This meeting helped the members in their journey of faith, as they had a week committed to Bible study and spiritual encounter. During the camp meeting burdens were lifted and 9 souls were baptised of those that the church invited and sponsored to attend camp meeting.

- e) *Thanks Giving Programs* – these were done twice a year. The programs were intended to help members appreciate what the Lord had done for them. This included the harvest time, prayer for the rains and seeds that would be planted

year in the fields. Most of the members grew up in an environment that took their produce or seeds for rituals and thanks giving or asking for a blessing from the spirits. The program remained an important exercise in their lives as they needed an assurance of blessings on their produce. Mostly Sundays were used for such kind of programs and members of the community were invited to participate in thanks giving.

Many of our members attended and brought their produce and seeds for prayer and asked the Lord to bless them. Of the intended 2 hours of service, 4 hours were put because of the numbers of the people that attended. 120 individuals were in attendance with some coming from other denominations. Seasons of prayer were offered and scriptures read to claim the promises of God.

f) *Prayer and Fasting* – these became the life of the church as they came at the beginning of each quarter. The program compelled the church leaders to plan ahead and afford members to participate fully and with meaning. These were prepared a month ahead. The prayer and fasting programs were combined with all night in prayer that invited all members to attend and wrestle with the Lord. These were fully attended by members as they became the spiritual platform of interaction with each other and God himself.

Evaluation

The process of putting together the small groups was a success as members were helped to know their spiritual gifts. Of the 90 members trained, 72 were successfully put into groups of 12. Those that were group leaders or coordinators were 6, and 5 were elders that were responsible for the overseeing the program and 2 were

responsible for the Bible study centre. There was a remainder of 7 members who could not be placed in groups because they moved away from the suburb.

The groups were able to penetrate the households and the community was welcoming. When the groups were introduced their focus was on prayer as many members in the community wished to be part of a prayer group that was not discriminating. It is during these prayer times that intentional studies were done. Many of the homes offered their places as venues for meeting places. This broke the barrier that was there in the community since the church had previously failed as most of the gates would be closed.

One of the groups that comprised members slightly outside the suburb, Hopefountain, was so much revived and ventured into conducting an evangelistic effort which yielded 30 souls and 17 of those were baptised. This particular area is just on the edge of United Christian Church of Southern Africa Mission centre and there has been tension between community members as they accused the church for “sheep stealing.” But the small group in this area was able to penetrate and baptise against all odds.

The Bible Centre did extremely well though it was affected by apathy as other church leaders discovered the intended strategy. However, one of the prominent church leaders continued studying and was attending some special Sabbaths functions at the church. The only challenge that he encountered was that, he was an Overseer in one of the local congregations and was battling with the fact of converting to Adventism as it meant that he was going to lose his job. The individual would show his convictions by sending scriptural quotations to some chat groups from the Adventist books that he had received.

Another small group was able to visit a family that had a desire to surrender spirit medium regalia and with continued study, the woman accepted Christ as her personal Saviour. She requested that the pastor visit her and finalise the process of surrender. The appointment was set and 3 pastors visited the home with one elder, and were welcomed by the family. However, in the ensuing discussions it was clear that the woman wanted to surrender but cited a number of challenges. It became necessary for the church to get permission from her husband on the way forward. Unfortunately, the husband refused to free the woman from the evil spirit citing the fact that it was his and it was a source of income for them. At the time of writing it was still an issue of contention for the woman to be baptised.

The evangelistic seminars had previously been difficult to conduct and sometimes with low turnout from members. After the process of revival and spiritual gifts training, the evangelistic programs were highly attended. Small groups did all they could in order to help their members attend. However, some leaders of various churches would attend these campaigns and follow their members at home to discourage them from accepting baptism. Hence the first baptism was that of 5 souls on 21 January 2017, the second campaign baptised 16 souls on 15 April 2017 and 25 souls were baptised on 21 October 2017, and finally 13 souls in September 2017. Special programs were very helpful in membership retention. Most of the members enjoyed fellowship with each other and the emphasis on their spiritual well-being. This captivated the members as they found meaning in worship and assurance for care and protection by God during their spiritual journey. The issue of power and protection affects a number of our members in our African context, there is need for power, protection, and providence. These programs were very helpful to the members and increased community participation.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

Waterford Seventh-day Adventist Church is in a closed community set up. It is surrounded by plots that are a hive of activity. Most of the residential houses are not permanently occupied but are characterized by hiring tenants, or keepers of the houses who are not mostly welcoming to the outsiders. Waterford church is on the edge of the low density suburbs and peri-urban areas which adds complications to pastoring patterns. The differences in pastoring these territories creates a dichotomy in that the two areas differ as one portion is completely rural and the other is urban. The disadvantaged is that if there is no close monitoring of individual churches, Waterford church might be neglected or overlooked when carrying out major programs that combine both since the major portion is rural.

Waterford church membership is mostly unstable because of the high cost of rentals which tends to affect potential members who tend to move out quickly from the residential area. The leadership of the church is affected as that creates a vacuum and distorts planning and strategies intended for the area. The exodus of members from Zimbabwe to other countries for better employment opportunities is another major blow, as most families remain child headed or with mothers only.

Most of the evangelistic efforts conducted by Waterford SDA Church were punctuated with several challenges, such as; non-Adventists who attend meetings at times with their church leadership monitoring them. Sometimes invitees could not

attend completely as they would have been cautioned from coming. Those discouraged from attending comply, mostly because of the help they get from their current churches. This help is usually in form of food, clothing, child scholarship, or rent subsidy. The follow up by church leaders who were not Adventist created a lot of challenges for the converts if they had found the truth, because they could not be baptised.

The issue of the Sabbath had a tremendous challenge to potential pre-Adventists and members due to job shortages and an increase of poverty in the surrounding communities. The area is surrounded by plots and the nearby small scale mines that have become a haven for many members. Many of those in the mines come from distant districts and disappear without trace. This kind of conduct affects the small groups that would have been set up to cater for the individuals through Bible study and visits to their homes and work places.

Conclusion

The research has managed to establish that small groups are useful in this church as long as this is not an event but a process. It is clear also that small groups cannot be run alone but would need to be combined with other cited programs so as to enhance their quality and prevent church members from running out of enthusiasm. The small group concept benefits the members in a number of ways. Such include, reviving them spiritually and recommitting them for the gospel commission.

Waterford SDA Church benefits from small groups as they continued to reap souls for Christ. The church continues to be a lifestyle and strengthens the bonds with the community. The small groups keep the church united and focused, thus reducing unnecessary tensions amongst the church members. Since the inception of small

groups in Waterford, it was realized that members tended to spend more time intimately interacting through Bible study and prayer.

Church members further helped each other guard against any community deviant behaviours so as to promote and protect the public image of the church. Small groups helped the church to make inroads to a number of places that previously were difficult. The use of friendship and neighbourly approach enhanced interaction.

The use of Bible study centre concept works if it is not done during evangelistic campaign periods only. Since other denominations always resist some strategies used by Waterford SDA Church by beginning their own parallel programs to make sure there are no baptisms at the end of the evangelistic period. The members were trained on how to run it so that it is not pastor or elder dependent but supervised.

Weeks of spiritual emphasis and all night prayer programs were fruitful as church members went through a new birth experience which transformed the lives of individuals and families. During the same period the church was revived and relations were mended between members and families.

There was a new commitment to the work of God as the members realized the mandate for soul winning and the mission of the church. The revival program gave a new meaning and purpose to everyone who participated. It would be suggested that this program be a permanent feature in the church, never to allow other programs to crowd it out. It would need to be well planned and the church prepared for it ahead of time, possibly a week in advance. Many things disturb the church and affect members from active participation in church programs.

Recommendations

The researcher recommends the establishment of some health fitness centres as a strategy to attract general community members. Generally speaking, a number of

people are healthy-conscious these days. This would be a tool to use without tying it to any evangelistic timeline. It would serve the community by providing relevant literature that would also reach their spiritual needs. It is from the same centre where books of the year can be distributed, and those with health message can be made available. The centre may be also utilized to conduct health promotional classes that would interest the community and members with special needs.

Stop smoking programs may be helpful for some community members. This health fitness centre can be used to form a support groups for various ailments that are prevalent in the community. The health fitness centre can be used to form a group of alcohol anonymous to curb the challenge of abuse of alcohol which results in a number of problems like physical abuse, financial abuse, the increase of poverty, increase in school dropouts and loss of life.

The health fitness centre can also be used by the church to organise community fun runs promoting health awareness during special months. This would be mainstreamed with the health message of the Adventist Church. There can be special days from the centre that mobilize specialist doctors to come and teach or offer a service to the community for free or at the expense of the centre or church. Such events would bring the community together and work towards transforming its life and enable tolerance and encourage togetherness.

The researcher further recommends the establishment of a local church ASI. This would aim to bring business persons together, to look at how the group can positively impact the church and the community. The group can be encouraged to discuss on the welfare of the gospel work, and determine outreach programs that can be employed as evangelistic tools to ease the work of the church. The group could also be encouraged to look at the plight of the working members of the church and

determine intervention programs as they interact with other business people in the community. The group could be encouraged also to consider setting up a welfare fund that would be able to meet emergencies in the church and in the community. The above activities local church ASI would enhance the image of the church and change individual mind-sets resulting in a balanced Christian worship by members.

Despite congestion in church programming, the researcher proposes that the church should draw a strategic document that would span a period of three to five years. This would ensure continuity within the church since most of the programs in the church tend to be just for a short time in nature. This long term planning would remind the members the thrust for a particular time. Coupled with the above observation, election of officers for a two-year term is proposed. This would enable members to grasp and implement programs and activities aiming for high yields in long term.

Since the position of the church is on the edge of the high density suburb and peri-urban area, this necessitates that there be a bible worker if the church will continue to share the same pastor who oversees the other churches that are in the rural. The Bible worker would technically cut it away from the rural setting and encourage focused programming and planning for the church. This would further allow the church to work closely with its other local branches so as to provide teams and give vibrant interaction. This Bible worker would stabilize the church from a possible neglect and avert collapse as a pastor transfers to another district.

Essential programs would need to be a permanent feature in the church and help in keeping the members connected spiritually to their Maker. The members come from different challenging backgrounds, so there is need to continuously assure and strengthen their faith by running weeks of prayer consistently. The members do

appreciate prayer and fasting days with all night prayers. They are helped spiritually and feel strengthened and assured of a better tomorrow through these programs.

These programs would also include camp meetings, birthday celebrations, and anniversary celebrations. They revive and give membership opportunity to interact and bond together. Membership comes alive when these are consistently conducted and properly planned for in the church. They bring memories to members and increase commitment to Christ and to each other no matter what they might be going through.

The use of Bible study centre concept works if it is not done during evangelistic campaign periods only. If closely monitored and followed, this concept would form a strong base and attract other denominations to join the Adventist Church. This concept would even grow to levels of running Bible Conferences set to discuss prevalent topics and give biblical solutions. The centre would help counter the problems of parallel programs run by other denominations when Waterford SDA Church begins evangelistic efforts. The Bible study centre concept would need to be a permanent feature of the church and a life style. Members need to be trained so that the centre is not pastor or elder dependent but supervised.

So much can be done in Waterford Seventh-day Adventist Church, the list is endless. There is need to be mission focused and community based, Christ will reward the labours of the church.

APPENDICES

APPENDIX A

APPROVAL LETTER

WATERFORD SDA CHURCH

P. O. BOX 2811
BULAWAYO
ZIMBABWE
Email: waterford@szc.adventist.org,
www.szc.adventist.org



Date: 01 JANUARY 2016

To Whom It May Concern:

This letter serves to confirm that Pastor Ndodana Khumalo a Master of Arts in Theology student with the Adventist University of Africa has been given permission by the Waterford SDA Church board to conduct his educational research in Waterford SDA Church.

May the Lord richly bless you as you assist him in achieving his educational goal.

Yours truly,

.....
Waterford SDA. Church clerk

O.M. NGWENJA

Waterford SDA Church pastor

SEVENTH-DAY ADVENTIST CHURCH	
THE PASTOR	
WATERFORD DISTRICT	
P.O. BOX 2450, BULAWAYO	
TEL: 09-285513	CELL: 0774661699
SIGN: _____	DATE: _____

APPENDIX B

WATERFORD DISTRICT STRATEGIC DOCUMENT

South Zimbabwe Conference

Waterford District: Strategic Document 2015

Pastor N. Khumalo

South Zimbabwe Conference is a Bible Based Conference of Choice.

Strategic Goals

- To baptize 1000 souls by the end of 2015
- To foster Bible Based Revival and Reformation
- To have 80% membership participate in holistic stewardship
- To complete 3 church structures (Gumtree, Sihlengeni and Somerwest)

Specific Objectives

- By end of 2015 will have baptised 1000 souls.
- By end of 2015 will have increased membership participation in Bible based Revival and Reformation by 80%.
- By end of 2015, 80% of membership will have participated in holistic stewardship.
- By end of 2015 will have completed three church structures (Gumtree, Sihlengeni and Somerwest).

Action Plans

- All churches formulate and train witnessing teams for service, and conduct quarterly efforts.
- Conduct Leadership training programs, departments mainstream Bible Reading, 777 prayer programs, and weeks of emphasis.
- All churches formulate budgets, mainstream stewardship into other departments and participate into stewardship months and weeks of emphasis.
- All churches provide timelines and budgets for completion of church structures.

Practices

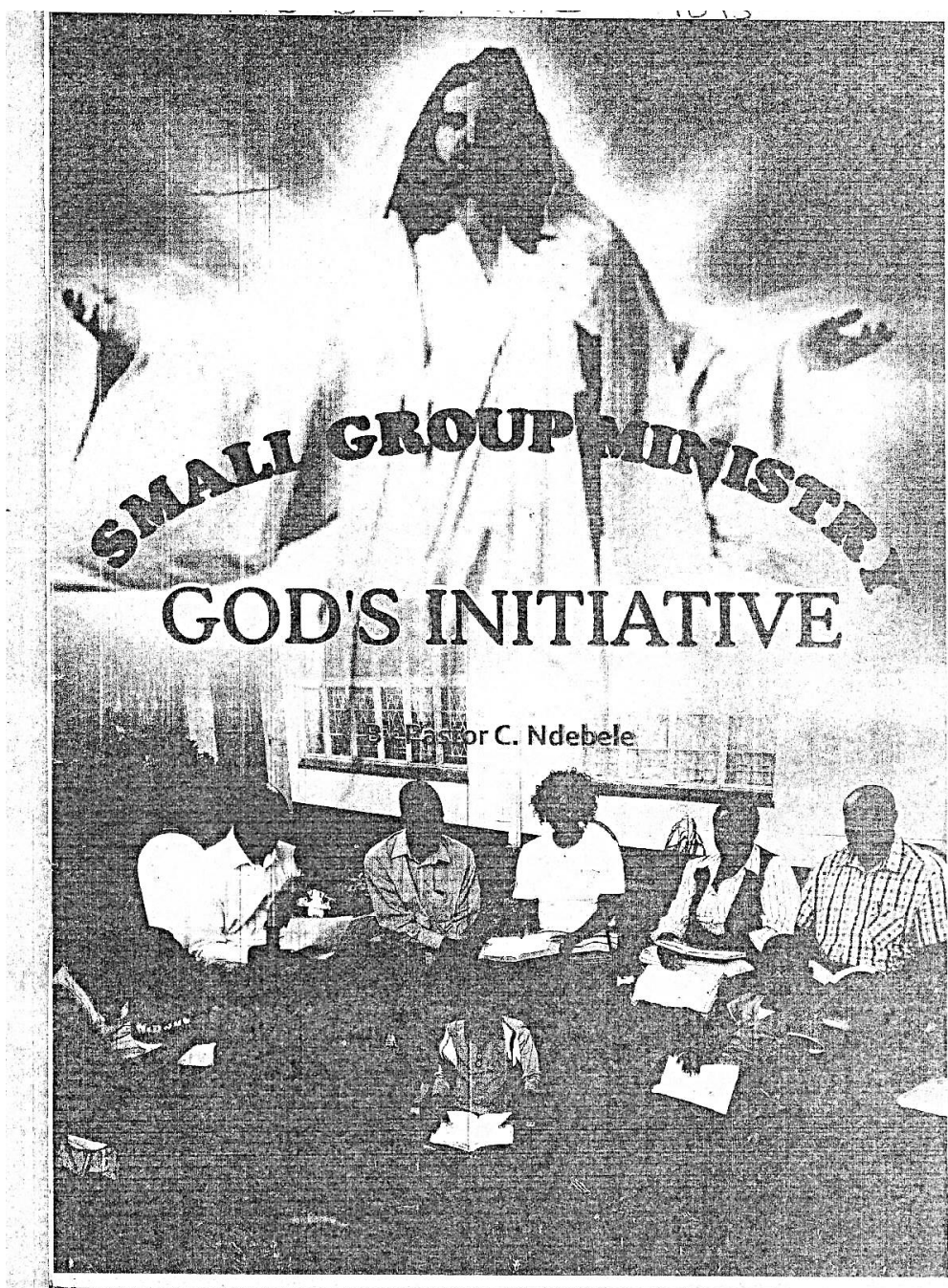
- Monthly reports and spot checks.
- Quarterly reports and quarterly meetings.
- Tithe checklist
- Strategic timelines and budgets.

Products (Outcomes)

- 1000 souls are baptized.
- 100% membership is Biblically revived, reformed and leadership trained for service.
- 80% membership is participating in holistic stewardship.
- 3 churches are completed and ready for dedication.

APPENDIX C

MANUAL FOR SMALL GROUPS



**SMALL GROUP MINISTRY
GOD'S INITIATIVE**

Ms Dhuzane

3/08/14 TOT^S course

SECOND EDITION

**By
Pastor Cenias Ndebele**

New Scratch Ideas for 2017

- 1) Leadership Seminars -
 - * Church board Members (How to Conduct Church boards)
 - * Elders Leadership Training
 - * Deacons Seminars
 - * Personal Ministries (emphasis on programming)
- 2) Family Life Seminars
 - * Formation of Associations
 - * Formulating of Constitutions
 - * Outings / Trips
 - * Family Life Symposium (all groups)
- 3) District Evangelism
 - * Efforts
 - * Emphasis on small group ministries
 - * Emphasis on needs based programs
 - * Training of Witnessing Teams
 - * Training of preachers / deployment to zones / rotational themes
- 4) Stewardship Emphasis
 - * TOT (elders visitation program / Church board Members)
 - * Empowerment Programs (self help / projects)
 - * Visitation Program for all members
 - * District Stewardship Symposium
 - * Seminars /
 - * Church Buildings (Sihlengeni/Makwibila/Valley / Hopefountain)
- 5) Prayer Bands
 - * Seminars
 - * Outings
 - * exchange programs / inter district
 - * fasting and all nights
 - * Thanks giving programs
- 6) Dorcamo Programs
 - * Seminars / leadership seminars
 - * Needs mobilisation (church + district)
 - * Dorcamo Efforts
 - Community Service
- 7) Music Evangelism
 - * Music festival
 - * Seminars / exchange programs
- 8) Women's Evangelism
 - * Training / leadership
 - * Seminars / outings
 - * Prayer programs / outings
 - * Efforts
 - * Choirs / music groups
- 9) Youth Ministries
 - * Leadership seminars
 - * Efforts
 - * Weeks of prayer
 - * Evangelism / friendship teams training
 - * Outings / campouts

APPENDIX D

MANUAL FOR DISCOVERING SPIRITUAL GIFTS

CR 101
Spiritual
Gifts:
Keys to
Ministry

**International Institute of
Christian Ministries**

*How Your Church Can Grow Through
Understanding, Identifying, and
Using Spiritual Gifts*

By
Jonathan Kuntaraf, D. Min.
James W. Zackrison, D. Miss.
Sabbath School/Personal Ministries Dept.
General Conference of Seventh-day Adventists

TRUE REVIVAL: WHAT IT IS & WHAT IT'S NOT

GYC Seminar Handout, Louisville, Kentucky, December 30, 2009-January 3, 2010 .

By

© Samuel Koranteng-Pipim, PhD

Director, Public Campus Ministries, Michigan Conference

True Revival. "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children" (*GC*, 464).

But is the talk about revival these days really an indication of true revival? Or has Satan hijacked the term for his sinister purpose? After all he has also hijacked other Christian terms too—love, faith, church growth, worship, etc.). Given this fact, it should come as no surprise that Satan would seek to abort or sabotage a true movement of God's Spirit.

Counterfeit Revival. "The enemy of souls desires to hinder this work [of revival]; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that *God's special blessing* is poured out; there will be manifest what is thought to be *great religious interest*. Multitudes will *exult that God is working marvelously* for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his *influence over the Christian world*" (*Great Controversy*, 464)

That is why it is important to know what true revival is and what it is not. "Any new outburst of activity in the church, any cloud of dust raised by the stamping of excited feet, will be hailed as renewal [revival] by somebody."

Mistaken Notions About Revival: The following are some highlights from Nancy DeMoss's insightful article "Is This Revival?" (Note: In *The Great Controversy*, p. 558, E. G. White gives some additional characteristics of the counterfeit revival).

1. Not everything that is called "revival" is revival.
2. The fact that a lot of people are talking about and promoting "revival" doesn't necessarily mean that we are, therefore, in the midst of revival.
3. Large crowds, intense enthusiasm, stirred emotions, energetic activity, and "signs and wonders" are not necessarily evidence of revival.
4. Genuine revival will not be a bandwagon. So-called "revival" is a popular movement in the church today.
5. We must guard against "revival" becoming just another popular program or emphasis in the church.
6. Revival is not an end in itself. That mind set ultimately leads to self-absorption, which is a form of idolatry. Corporate revival is no substitute for personal revival.
7. There are no shortcuts to revival.
8. We may be so eager to experience the fruit of revival that we bypass God's conditions for revival: humility, repentance, contrition, prayer, and obedience.
9. God is unlikely to send revival to those whose real heart motive is to build or enhance their own reputations or ministries or to reap blessing for themselves.
10. The fact that we agree about the need for repentance in the church does not mean that we have, in fact, repented.
11. There is no revival where there is not deep brokenness and contrition over the seriousness of our sin against a holy God.
12. Not all prayers and prayer meetings bring us closer to experiencing revival.

BASICS OF SPIRITUAL GIFTS

Definition:

Spiritual gifts can be defined as special abilities and talents given by the Holy Spirit to enable each Christian to play an important part in God's plan for loving and saving humanity.

Scripture:

Ephesians 4, Romans 12, 1 Corinthians 12, 1 Peter 4:10

27 Spiritual Gifts

Prophecy, Service, Teaching, Exhortation, Giving, Leadership, Mercy, Wisdom, Knowledge, Faith, Healing, Miracles, Discerning of Spirits, Tongues, Interpretation of Tongues, Apostle, Helps, Administration, Evangelist, Pastor, Celibacy, Voluntary Poverty, Martyrdom, Hospitality, Missionary, Intercession, Deliverance.

Good News

- | | |
|--|------------------------|
| • Teach us about our worth as creatures | Luke 15 |
| • Gives us a sense of belonging | 1 Corinthians 12:14-15 |
| • Teach us that we have a spiritual calling | 1 Peter 2:10 |
| • Frees us from guilt placed on us by others | 1 Cor 12:17 |
| • Enables God to continue the incarnation | 1 Cor 12:27 |
| • Key to fulfilling our destiny in this life | 1 Cor 3:9 |

Bad News:

- Projection
- Jealousy
- Exaltation
- Exclusiveness
- Immaturity

How to Discover your Ministry Fit

1. Study all you can about Spiritual gifts
 - a) Spiritual Body Building (Kim Johnson)
 - b) Your Spiritual Gifts (Peter Wagner)
2. Take a gifts test and personality test.
3. Experiment with different ministries
4. Get feedback from people who you respect.

****NEVER FORGET THE 147/805 Rule***

The Wright brothers failed 147 times before they flew, and Edison failed 805 times before he invented the electric light.

SPIRITUAL GIFTS TODAY

*Duplicate for Distribution
by Age-Group Leaders*

THE SPIRITUAL GIFTS INVENTORY

Purpose of the inventory: The questionnaire that you are about to take is not meant to be a final determination of your spiritual gifts. However it should begin to pinpoint areas where you gift cluster can be found. Please follow these directions when filling out the inventory:

1. Begin with a prayer for the guidance of the Holy Spirit.
2. Answer each of the 90 statements on the inventory. Do not leave any statement blank
3. Please check the appropriate box: **Much, Some, Little, or Not at All**
4. When you finish filling out the inventory, please follow the directions for scoring the inventory.

SCORING THE INVENTORY

1. Place the numerical value of each answer next to the number for each statement on the Gift Cluster Chart Summary Sheet.
2. Now add up the five numbers in each row horizontally across the page on the Summary Sheet, placing the sum in the total column. Don this for each row A through R.
3. Look at the highest scores. These will pin point a cluster of gifts in which your gifts are most likely to be found.
4. Now place an X by the gift with the top three scores. Then place a check mark by the three gifts that are next highest scores.
5. Evaluate yourself in the light of this information. Does this agree with what you previously thought about your abilities? Is there a gift pin pointed that surprised you? Do you see any new possibilities for your ministry? What do you think you can best do to use your gifts?
6. Pray about this, asking God to show you how you can best develop and use your gift to help in His work.
7. Please fill out the last sheet in the section and hand it to the past, listing the six highest gift that were revealed on your inventory.

HOW TO DISCOVER YOUR SPIRITUAL GIFTS

1. Explore the possibilities
2. Experiment with as many as possible.
3. Examine your feelings.
4. Evaluate your effectiveness by getting feedback from people whom you request.
5. Pray much about it.

SPIRITUAL GIFTS TODAY
PINPOINTING YOUR GIFT CLUSTER

*Duplicate for Distribution
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"This statement has been satisfactorily experienced in my life," or "I believe I have the ability for this.":

HOW TO SCORE YOUR TEST			
Much = 3	Some = 2	Little = 1	Not At All = 0

- | | |
|--|--|
| <p>1 (3) Enjoying the responsibility for the spiritual growth of a group of Christians.</p> <p>2 (3) Enabling persons to learn biblical truths in detail.</p> <p>3 (3) Applying truth effectively in my own life.</p> <p>4 (2) Having the ability to discover new truths for myself.</p> <p>5 (3) Verbally encouraging the wavering, troubled or discouraged.</p> <p>6 (3) Clearly perceiving the difference between truth and error.</p> <p>7 (3) Managing money well in order to give liberally to the Lord's work.</p> <p>8 (3) Assisting key leaders to relieve them for their essential job.</p> <p>9 (3) Working joyfully with persons ignored by the majority.</p> <p>10 (3) Adapting easily in a culture different from mine.</p> <p>11 (3) Leading others to a decision for salvation through faith in Christ.</p> <p>12 (3) Providing food/lodging graciously to those in need.</p> <p>13 (3) Believing God will keep His promises in spite of circumstantial evidence.</p> <p>14 (3) Persuading others to move toward achieving biblical objectives.</p> <p>15 (3) Easily delegating important responsibility to others.</p> <p>16 (2) In the name of the Lord, curing diseases.</p> <p>17 (2) When praying for others, I often lose track of the time.</p> <p>18 (3) Enjoy being called upon to do special jobs around church.</p> <p>19 (3) Sacrificially giving myself for you and straying Christians.</p> <p>20 (3) Explaining clearly Scriptural teaching to others.</p> <p>21 (3) Enjoy working out solutions to complicated problems.</p> | <p>22 (3) Having insights of truth which bring conviction to other Christians.</p> <p>23 (3) Being an instrument for dislodging the complacent and redirecting the wayward to face spiritual reality.</p> <p>24 (3) Judging well between what is poor and what is good (or evil and good)</p> <p>25 (2) Giving things or money liberally to the Lord's work.</p> <p>26 (2) Ushering or cleaning up at a church related facility.</p> <p>27 (3) Aiding the undeserving.</p> <p>28 (2) Learning well another language in order to minister to a different people.</p> <p>29 (3) Sharing joyfully how Christ has brought me to Himself.</p> <p>30 (3) Providing a gracious have for guests.</p> <p>31 (3) Generally being more excited about the future than the past.</p> <p>32 (3) Knowing where I am going and seeing other Christians follow me.</p> <p>33 (3) Able to organize ideas, people, things and time more effectively in ministry.</p> <p>34 (3) In the name of the Lord, healing the emotionally disturbed.</p> <p>35 (2) Taking prayer requests more seriously than other Christians seem to.</p> <p>36 (2) Enjoy routine work at church that would bore others.</p> <p>37 (3) Knowing intimately and being well known by those I serve and guide.</p> <p>38 (3) Making difficult biblical truths understandable to others.</p> <p>39 (3) Choosing from several biblical alternatives an option which usually works.</p> <p>40 (3) Acquiring and mastering new facts and principles of Bible truth.</p> <p>41 (2) Verbally challenging those who seem spiritually apathetic.</p> <p>42 (2) Tending to look beneath the surface and question people's motives.</p> |
|--|--|

SPIRITUAL GIFTS TODAY

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|---|--|
| <p>43 (3) Feeling deeply moved when confronted with urgent financial needs in God's work.</p> <p>44 (2) Typing, filing or recording figures or minutes for the Lord's work.</p> <p>45 (2) Visiting in hospitals or retirement homes and being blessed.</p> <p>46 (2) Being able to relate well to Christians of different race, language, or culture.</p> <p>47 (3) Explaining clearly bible truths that point people to Jesus as Savior</p> <p>48 (3) Having a knack of making strangers feel at home.</p> <p>49 (3) Trusting in the presence and power of God for the impossible.</p> <p>50 (3) Influencing others toward accomplishing biblical goals.</p> <p>51 (2) Am able to set goals and make effect plans to reach them.</p> <p>52 (3) In the name of the Lord, treating successfully those who are spiritually sick.</p> <p>53 (3) Prayer is one of my favorite spiritual exercises.</p> <p>54 (3) Feeling satisfaction in doing menial tasks for God's work.</p> <p>55 (3) Helping needy Christian by guiding them to relevant portions of the bible and praying with them.</p> <p>56 (3) Communicating biblical truths to others which produce changes in knowledge, attitudes, values, or conduct.</p> <p>57 (2) My nominating others for positions prove to be good selections.</p> <p>58 (3) I study and read a great deal to learn biblical truths.</p> <p>59 (2) Able to counsel effectively the perplexed, guilty, or addicted.</p> <p>60 (2) Accurately recognizing what spiritual gift another Christian has or does not have.</p> <p>61 (2) Able to earn much money for giving to the Lord's work.</p> <p>62 (3) Distributing Gospel literature or papers in my community.</p> <p>63 (2) Taking shut-ins out for a drive, or assisting them in practical ways.</p> <p>64 (1) Enjoying life in a foreign country.</p> <p>65 (3) Emphasizing a message which is primarily the Gospel of Salvation.</p> <p>66 (3) Having a genuine graciousness and appreciation of each guest.</p> | <p>67 (3) Feeling sure I know God's specific will for the future growth of His work even when others are not sure.</p> <p>68 (3) Steering others through difficulties in the Lord's work.</p> <p>69 (3) Able to lead a group in making decisions together.</p> <p>70 (3) Praying for others so that healing occurs.</p> <p>71 (3) God consistently answers my prayers in a tangible way.</p> <p>72 (3) Willing to take orders rather than giving them.</p> <p>73 (3) Able to restore persons who have wandered away from their Christian community.</p> <p>74 (3) Training Christians to be more obedient disciples of Christ.</p> <p>75 (2) Feeling an unusual presence of God when important decisions need to be made.</p> <p>76 (3) Able to distinguish key and important facts of Scripture.</p> <p>77 (3) Comforting a Christian in his affliction or suffering.</p> <p>78 (2) Can see through a phony before his phoniness is clearly evident.</p> <p>79 (2) Willing to maintain a lower standard of living in order to benefit God's work.</p> <p>80 (3) Happy to be a teacher's aide in a bible class.</p> <p>81 (3) Talking cheerfully with those in prison, or the lonely shut-in person.</p> <p>82 (2) Having ability to learn foreign languages.</p> <p>83 (3) Continually seeking out unbelievers in order to win them.</p> <p>84 (2) Enjoying strangers in my house.</p> <p>85 (3) Trusting in the reliability of God when all looks dim.</p> <p>86 (3) Others follow me because I have knowledge which contributes to the building up of my church.</p> <p>87 (3) Able to recruit Christians and put them to work exercising their spiritual gifts.</p> <p>88 (2) Helping effectively those who are feeble-minded.</p> <p>89 (2) Sometimes praying when I probably should be doing other things.</p> <p>90 (3) Enjoying it when others express a need for my help.</p> |
|---|--|

SPIRITUAL GIFTS TODAY

*Duplicate for Distribution
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GIFT CLUSTER CHART SUMMARY SHEET

Place the numeric value of each answer next to the number of each question:

Much = 3 Some = 2 Little = 1 Not At All = 0

Now, add up the five numbers in each row, placing the sum in the total column

	Value of Answers					Total	Gift
Row A	1	19	37	55	73	15	Pastor
Row B	2	20	38	56	74	15	Teacher
Row C	3	21	39	57	75	13	Wisdom
Row D	4	22	40	58	76	15	Knowledge
Row E	5	23	41	59	77	13	Exhortation
Row F	6	24	42	60	78	12	Discernment
Row G	7	25	43	61	79	12	Giving
Row H	8	26	44	62	80	13	Helps
Row I	9	27	45	63	81	14	Mercy
Row J	10	28	46	64	82	9	Missionary
Row K	11	29	47	65	83	15	Evangelist
Row L	12	30	48	66	84	14	Hospitality
Row M	13	31	49	67	85	15	Faith
Row N	14	32	50	68	86	15	Leadership
Row O	15	33	51	69	87	14	Administration
Row P	16	34	52	70	88	13	Healing
Row Q	17	35	53	71	89	12	Intercession
Row R	18	36	54	72	90	14	Serving

SPIRITUAL GIFTS TODAY
RESULTS OF THE SPIRITUAL GIFTS TEST

*Duplicate for Distribution
by Age-Group Leads*

Name: _____

Please list below the six highest gifts on your Spiritual Gift Inventory Test. Also, please list the number of points scored on each gift. We need this information to divide you into groups next week.

	<u>Gift</u>	<u>Number of Points</u>
1	_____	_____
2	_____	_____
3	_____	_____
4	_____	_____
5	_____	_____
6	_____	_____

<p>My Three highest rated gifts from the Gift Cluster Chart</p> <p>1 _____</p> <p>2 _____</p> <p>3 _____</p>	<p>Gifts others feel I have</p> <p>1 _____</p> <p>2 _____</p> <p>3 _____</p>
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VITA

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