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ABSTRACT

**THE DEVELOPMENT AND FORMATIVE EVALUATION OF INSTRUCTIONAL MATERIALS
AND PROCEDURES DESIGNED TO TEACH THE CONCEPT OF CHRISTIAN WITNESS**

by

Gordon Gale Bietz

Chairperson: Robert Moon

ABSTRACT

Problem

The members of the Seventh-day Adventist Church must witness if they are to fulfill the Gospel commission and spread the three angels' messages. Two factors which may be hindering the development of an active lay witness are: (1) a lack of understanding about what witness really is and, (2) an inadequate understanding of how to witness.

Methods

The methods used were divided into three activities. The first was the review of theological and instructional literature toward the end of the development of instructional materials. The second activity was the use of these materials during which formative evaluation took place. The evaluation included in-process evaluation as well as the use of a class evaluation questionnaire and an interview procedure. The third activity involved an analysis of the information gathered for the improving instructional procedures and personal skill in teaching.

Results

The majority of the students reported the class as having been successful in meeting its objectives and aiding them in witness. Categories of statements that were most helpful in formulating ways to improve the instruction were: (1) those who suggested the need for more specific examples of witness experience, (2) those who appreciated the outlining of the essential facts of the Gospel for presentation to another, (3) those who found a closer relationship with Christ in the class.

Conclusions

The results of the formative evaluation suggest the direction to move in the future are: (1) the development of more specific examples of witness, (2) the development of teacher aids to guide teachers in instructing the students on the development of their own outline of the Gospel, and (3) the awareness of the teacher of the potential of the teaching of witness as a tool for leading

students to Christ. From the author's personal experience it is suggested that instruction would be strengthened with more actional-oriented instructional procedures to give the students opportunity for appropriate practice. It is also important that Academy Bible teachers need training in contemporary instructional theory.

Andrews University
Seventh-day Adventist Theological Seminary

THE DEVELOPMENT AND FORMATIVE EVALUATION OF INSTRUCTIONAL
MATERIALS AND PROCEDURES DESIGNED TO TEACH
THE CONCEPT OF CHRISTIAN WITNESS

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

by

Gordon Gale Bietz

July 1976

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INSTRUCTIONAL MATERIALS AND PROCEDURES
DESIGNED TO TEACH THE CONCEPT OF CHRISTIAN WITNESS

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CHAPTER I

INTRODUCTION

The Need

The members of the Seventh-day Adventist Church must witness¹ if they are to fulfill the Gospel Commission (Matthew 28:19-20) and spread the Three Angels' Messages. As the Strachan law says, "the expansion of any movement is in direct proportion to its success in mobilizing its total membership in continuous propagation of its beliefs."² Two factors which may be hindering the development of an active lay witness in the Seventh-day Adventist Church are: (1) a lack of understanding about what witness really is and (2) an inadequate understanding of how to witness.

When a church has an organized educational system it would be expected that one of its major objectives would be to communicate such concepts as witness through that system to its young people.

The Church's program of Bible instruction at all grades was thought by some to be lacking. This was evidenced by the General Conference convening on May 9-12, 1965 an advisory committee to consider the problems of the Bible courses. This council was chaired

¹For a definition of witness see under definitions on pages 7 and 8.

²Kenneth Strachan, "Call to Witness," International Review of Missions 53 (April 1964):191-215.

by R. S. Watts of the General Conference and had representatives from all levels of Adventist education.¹

The need for the new materials on the secondary level was based partly on a study done by Akers and Moon² and the concern that the materials being supplied by the General Conference Department of Education were not being used extensively by Academy teachers.³

The Advisory Committee's secondary subcommittee prepared a paper that outlined a proposed secondary level Bible curriculum. The concepts presented in that paper were approved by the committee in January of 1970.⁴ They were immediately implemented because of the committee's concern about the secondary level Bible instruction. From the secondary subcommittee recommendations a unit of Senior Bible to be called Witness was commissioned.⁵

An analysis of the prior Bible materials reveals little emphasis as to what it is to witness and how to witness. On the secondary level the ninth and tenth grade materials presented stories from the

¹Minutes of Meetings of the Advisory Committee on Bible Teaching held May 9-12, 1965. General Conference of Seventh-day Adventists, Washington, D.C.

²Robert Moon and George Akers, "Study of Secondary Level Instructional Material" (Andrews University, 1966).

³An evaluation of the responses to a survey of teachers done in 1967 by George Akers demonstrated that many were not using the materials and those who were suggested a change.

⁴"A Religion Curriculum Design for Seventh-day Adventist Secondary Schools," (January 1970) Department of Education.

⁵Advisory Committee on Bible Teaching held January 8-10, 1973. General Conference of Seventh-day Adventists, Washington, D.C.

Old Testament, the story of Jesus, and church history.¹ None of them dealt with witness except from a factual, historical basis. The eleventh grade book, Principles of Life,² was on Bible doctrines and chapter 99 entitled, "The Work of the Church," had three pages that spoke of the Gospel Commission and the responsibilities resulting from it.

The textbook used by the Academy Seniors from 1958-1975 was entitled Facing Life and was written by T. H. Jemison.³ There was no substantive material in this book that presented the subject of witness. The only material directly on the subject included the following:

1. In a chapter entitled, "What You Can Do For Others,"⁴ subsections, "Lead a Consistent Christian Life," "Work to Advance God's Cause," and "Work for Salvation of Fellow Students and Friends" contained a couple of pages of material on witness.

2. A paragraph entitled, "Missionary Activity,"⁵ in the section on "Implications of Being a Seventh-day Adventist" spoke about the importance of witness.

¹Department of Education, Life and Times of the Old Testament (Mountain View: Pacific Press Publishing Association, 1949); Department of Education, Development of the Christian Church (Mountain View: Pacific Press Publishing Association, 1949); Department of Education, The Story of Our Church (Mountain View: Pacific Press Publishing Association, 1956 and 1961).

²General Conference Department of Education, Principles of Life from the Word of God (Mountain View: Pacific Press Publishing Association, 1952 and 1958).

³T. H. Jemison, Facing Life (Mountain View: Pacific Press Publishing Association, 1958).

⁴Ibid., pp. 22-26.

⁵Ibid., p. 153.

3. Three quotations from Ellen G. White¹ spoke of witness.
4. The word "witness" did not appear in the eight-page index.

To discover what church materials were available outside of the educational system a search of the card catalogue in the Heritage Room of the Andrews University Library under the subject "Witness Bearing (Christianity)" uncovered fourteen publications in addition to seven cards on Ellen G. White materials. Of the fourteen references, three are designed for ministers and deal mostly with public evangelism,² one is a compilation of Ellen G. White quotations on winning the backslider,³ one is a resource of witness methodology,⁴ one is a book teaching Sabbath School teachers how to teach,⁵ three are primarily stories of witness experiences,⁶ and another is on personal evangelism but is not adequate for the purpose of teaching

¹Ibid., p. 423.

²Louise C. Kleuser, Lessons in Personal Evangelism (Ministerial Association of the General Conference of Seventh-day Adventists, 194?); Alonzo Joseph Wearer, The Art of Personal Evangelism (Washington; Review and Herald Publishing Association, 1934); George E. Vandeman, Techniques in Public and Personal Evangelism (Emmanuel Missionary College, 1946).

³Ellen G. White, Consider One Another (Ministerial Association of the General Conference of Seventh-day Adventists).

⁴Merikay Silver, The Handbook: A Sourcebook of Witnessing Ideas (Nashville, Tenn.: Southern Publishing Association, 1975).

⁵Lorena Flora Plummer, The Soul Winning Teacher (New York: Fleming H. Revell Co., 1934).

⁶A Timid Witness, Dear Dudley, the Bridge is Out (Washington: Review and Herald Publishing Association, 1974); Milton Earl Kern, A Purpose in Life (Lincoln, Nebraska: Union College Press); William Howard Bergherm, Ambassadors in Uniform (International Commission for Medical Cadet Service of the General Conference of Seventh-day Adventists).

witness.¹ Some of the above have references to witness but none of them develop the life as witness concept to any significant extent.

The remaining four publications are: The Media, The Message, and Man, Communicating God's Love, Crossing the Jordan at Flood Tide, New Testament Witnessing, and I Know Something Good Manual.² Each of these books teaches witness in a particular context and for a particular purpose, but none meet the requirements of an academy Bible text, and none deal in a comprehensive manner with life as a witness.

The Seventh-day Adventist Periodical Index reveals a large number of articles under the subject heading of "Witness Bearing (Christianity)"; however, the majority are stories of witnessing experiences.

There are considerable materials by Ellen G. White that are on witness; however, none of her work is prepared as a teaching text.

Statement of the Problem

The Seventh-day Adventist young person and adult receives a great deal of encouragement from all the offices of the church to witness, but the lack of appropriate materials³ could result in an

¹Alonzo Joseph Wearer, Pastoral Evangelism (Lincoln, Nebraska, 1952).

²Walter Scragg, The Media, The Message, and Man, Communicating God's Love (Nashville, Tenn.: Southern Publishing Association, 1972); R. Nightingale, Crossing Jordan at Flood Tide (Mountain View: Pacific Press Publishing Association, 1975); Elden K. Walter, New Testament Witnessing (Richardson, Texas: Elden K. Walter, Publisher, 1971); Glenn A. Coon, I Know Something Good Manual (pamphlet).

³This was expressed by the General Conference Advisory Committee on Bible Teaching in requesting that the author write a book entitled Witness for a senior academy Bible text.

inadequate understanding of the Biblical life-as-witness concept, and less meaningful witness.

Objectives

The preceding description of the need and the problem led to this project, the purpose of which was to develop and evaluate instructional materials and procedures designed to help young people better understand the concept of witness. This is a developmental project using formative evaluation. In this broad context the project had the following specific objectives:

1. To develop a theological construct of witness that is congruent with the Biblical concepts of witness
2. To examine material in the instructional disciplines that support the development of a text and teaching materials
3. To write a text for the teaching of both the meaning of witness and the methodology of witness
4. To use the materials at:
 - a. Rio Lindo Academy to teach witness to 120 seniors
 - b. The Healdsburg Seventh-day Adventist Church to teach witness to 20 adults.
5. To conduct a formative evaluation of the book based on its use at Rio Lindo Academy, December 1-18, 1975
6. To conduct a formative evaluation of the teaching of witness based on classroom experience at Rio Lindo Academy, December 1-18, 1975
7. To conduct a formative evaluation through interviews with 25 people who have used the book

8. To personally:

- a. Develop skill in teaching witness
- b. Develop skill in preparation of text and class teaching materials
- c. Learn to be a more effective minister as I seek to aid my parishioners in an understanding of their role as witnesses.

Definitions

Academy. As used in this project it is a private parochial co-educational school having grades 9-12 or 10-12.

Encounter. This refers to any interpersonal contact between two or more people.

Gospel Presentation. The essential information contained in the Gospel outlined in such a manner as to facilitate talking about it to another person.

Witness. The word witness is so entangled with a large variety of individual meanings that for the purpose of this paper the author is using the following constructed words to communicate the concept.

Activity-witness - will refer to the person who sees witness as an activity to be done or to participate in.

Life-witness - will refer to the person who sees witness as being expressed through the totality of his life.

Life-as-witness - will refer to the concept of witness being an expression of the life rather than an activity.

Witness - The word witness used by itself will simply refer to any communication of the Gospel; communication and Gospel being understood in their broadest sense.

Overview of Study

The remainder of this study will deal sequentially with the following:

1. The establishment of a theological construct for the understanding of witness
2. The review of educational disciplines to provide a framework for the preparation of instructional materials
3. The procedures for the implementation of the objectives
4. The report of the results of the work, the work, the formative evaluation, the response to the two teaching experiences, and the personal interviews.
5. The suggestion of tentative conclusions based on formative evaluation for the future development of the material and personal implications for the church and the author's personal ministry

CHAPTER II

THEOLOGICAL CONSTRUCT

It is the thesis of this project that a study of witness will reveal that witness is not a compartmentalized activity of the Christian life, but that it is a manifestation of the whole of the Christian's life. Witness is not an activity that Christians do but it is an outworking of who they are.

To establish this thesis witness will first be defined and then the origin of witness will be shown as being found in the very nature of the revelation of God. The life-witness concept will then be demonstrated as growing from an understanding of the church and the laity¹ and from the recognition of man as a whole person who witnesses through all of his life.

Definition

The Oxford English Dictionary lists fifteen ways that the word witness may be used. The second definition is "Attestation of a fact, event, or statement; testimony . . . evidence given in a court of justice."² Another of its definitions points out the personal

¹"1. The body of religious worshipers, as distinguished from the clergy," The Random House Dictionary of the English Language s.v. "Laity."

²The Oxford English Dictionary, s.v. "Witness." The first definition is "knowledge, understanding, wisdom."

dimension of witness: "One who is or was present and is able to testify from personal observation; one present as a spectator or auditor."¹ A witness for a court of law is someone who has first hand, primary information on the case being considered and can deliver that information in the first person singular.²

In the days of His flesh, many beyond the twelve saw Him with their eyes and touched Him with their hands and would therefore be classified as first person witnesses.³ The Bible word for witness (martus), however, finds general use outside of the sphere of physical reality. The word martus, and related words, refers

not merely to the establishment of events or actual relations or facts of experience on the basis of direct personal knowledge. It signifies also the proclamation of views or truths of which the speaker is convinced. It thus relates to things which by their very nature cannot be submitted to empirical investigation.⁴

Strathmann also points out that Luke takes us beyond the popular usage of martus. "Witness cannot be borne to these facts [of the history of Jesus] unless their significance is also indicated and an emphatic appeal is made for their recognition in faith."⁵ When Luke says, "You

¹Ibid.

²The Random House Dictionary of the English Language in its unabridged edition under the word "witness" lists: 1. "to see or know by personal presence and perceptions: . . . 3. to bear witness to; testify to; give or afford evidence of."

³1 John 1:1-3.

⁴H. Strathmann, Theological Dictionary of the New Testament (hereafter referred to as TDNT), Vol. IV (Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1967), s.v. "martus. . . ."

⁵Ibid.

are witnesses of these things,"¹ he speaks not only of the facts of the death and resurrection of Jesus; but Luke's message is "that repentance and remission of sins should be preached in his name unto all the nations beginning from Jerusalem."² Not only is the Christian to be concerned with the facts but with the significance of those facts.

To Thomas Jesus said, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."³ Belief and experience need not depend on first hand observation of the physical event of salvation, but it does depend on the first hand experience of the event of salvation in one's own life. As Leighton Ford points out, the witness is a martyr.

What, then, is a martyr? He is a confessor. A martyr is one who is first convinced of a truth, and then yields his life to the claims of the truth of which he is convinced, and who, therefore, is changed by the truth which he believes, and to which he has yielded himself. . . . A martyr is a specimen, an evidence, a sample, a credential, a proof, a witness. We are the credentials of these things. We are the proof of these things. We say Jesus is risen from the dead. We say the risen Christ is the self-same Christ who was crucified. We say this Christ is exalted by God. . . . How are we going to prove these things? We are evidences. We prove the accuracy of our doctrine by the transformation of our lives. . . . Go back and think of us as we were, and behold us as we are."⁴

¹Luke 24:48, All Bible quotations will be from the Revised Standard Version unless otherwise noted.

²Luke 24:47.

³John 20:29.

⁴Leighton Ford, One Way to Change the World (New York: Harper and Row, 1970), pp. 58-59.

The Witness of God's Revelation

Jesus the Incarnate

The supreme witness of God to man became incarnate in Christ. Christ was the embodiment of the Father, the perfect revelation of God.¹ John the Baptist witnessed to Jesus as being the revelation of the Father,² and Jesus also witnessed of Himself. The idea of self witness is unique, the element of faith enters in when we have Jesus witness to His own heavenly origin.³ As Bultmann points out, this evidence can't be cross-checked, its heavenly origin can't be proved.⁴ "He is not only revealing the relationship between Himself and God, He is presenting evidence for a verdict, or rather a challenge to decision."⁵ As Barrett suggests,

What if God had been only a glib purveyor of words? Would the "good news" have reached through to us? No! Mere proclamation would have meant nothing to us without the suffering and compassion of Christ. He showed to us, proved to us, that he cared. He took a servant's form, the life of a transient, and died a criminal's death to proclaim in living words his concern for us.⁶

When the Pharisees pointed out to Jesus that He was bearing witness to Himself and that they chose not to believe it, "Jesus answered, 'Even if I do bear witness to myself, my testimony is true, for I know whence I have come and whither I am going, but you do not

¹John 1:1-5, 14, 18; 5:43.

²John 1:15.

³John 6:53-58; 8:58.

⁴J. C. Hindley, "Witness in the Fourth Gospel," Scottish Journal of Theology 18 (September 1963):321.

⁵Ibid., p. 322.

⁶R. K. Barrett, "Motives for Witnessing - Good or Evil?" Christianity Today 14 (July 17, 1970):13.

know whence I come or whither I am going."¹ Such statements by themselves or even with the testimony of John the Baptist are not compelling evidence. But it becomes compelling when the witness of the Father corroborates the testimony of Jesus,² when the Holy Spirit supports the self-witness of Jesus at His baptism,³ and when Jesus is "designated Son of God in power according to the Spirit of holiness by his resurrection from the dead."⁴ But for man the final corroboration of God's revelation through Jesus comes to him when, in the moment of faith, he believes and acts, for "he who believes in the Son of God has the testimony in himself."⁵ And "if any man's will is to do his [God's] will, he shall know whether the teaching is from God or whether I am speaking on my own authority."⁶ The Christian who witnesses with his life has been transformed by Jesus.⁷ He is not a self-witness, but having received the witness of Christ is a Christ-witness.

Jesus, the Life-witness

It was through His life, as well as through His words, that Jesus was a witness to God.⁸ Throughout the New Testament people

¹John 8:14.

²"The Father who sent me has himself borne witness to me" John 5:37.

³Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32.

⁴Romans 1:4. ⁵1 John 5:10. ⁶John 7:17.

⁷John 3:3-8; Romans 6:4, 7:6; Ezekiel 36:26.

⁸John 4:34; 5:30; 6:38-40. Ellen G. White, The Ministry of Healing (Mountain View, California: Pacific Press Pub. Ass., 1905), pp. 143-144.

who came in contact with Jesus were placed at a decision point, not solely because Jesus reasoned with them about the nature of God, but because in confronting Jesus they were confronted with the claim of God on their lives. Jesus' revelation of God and His witness to God is not an argument for His existence but a confrontation with God in the person of Jesus. It is a confrontation with revelation.¹ "He did not conceive of witnessing as the delivery of some message from above in impersonal neutrality. To the contrary, our Lord was an active participant in the very announcements he made. He was an agent of God's promise as well as a herald."² People were brought to a turning point in their lives because they were brought face to face with God in the life of Jesus.

The witness of God's revelation is inseparably interwoven with man's life as witness. "He [God] recognizes that we know personal beings--our friends, our neighbors, whoever--through relationships."³ Therefore He gave "his only begotten son that whosoever believeth on him should not perish but have everlasting life."⁴ In believing on Christ man joins himself "in covenant relation with God."⁵ He in turn, through a union of sonship with Jesus,⁶ become life witnesses of God

¹J. P. Claypool, "Church as a Witnessing Community," Review and Expositor 63 (Winter 1966):38.

²Hindley, "Witness in the Fourth Gospel," p. 334.

³Walter Scragg, The Media, The Message, and Man, Communicating God's Love (Nashville, Tenn.: Southern Pub. Ass., 1972), pp. 37-38.

⁴John 3:16.

⁵Ellen G. White, Desire of Ages (Mountain View, CA.: Pacific Press Pub. Ass., 1940), p. 347.

⁶2 Corinthians 6:18; Galatians 4:5-7.

to our fellow men. We also witness to the love and justice of God to other worlds as they see the divine witness of God's love worked out in our lives.¹

Man, having encountered the message of God in the life-witness of Jesus Christ, witnesses to Him through his life. The message which the life-witness brings to an encounter with a fellow-man is that portion of the revelation of God to man that will in the context of that encounter most likely bring the subject of the witness to a more complete understanding of God's claims on him.² That means that the message will vary infinitely as the Holy Spirit leads in each circumstance. The heart of his message is Jesus Christ. Anything that detracts from Him is detrimental to witness, and anything that adds to an appreciation of Him is helpful to the life-witness.

There are two extremes that threaten a balanced understanding of witness. One is the danger of encounter theology, where the "given" of the Gospel is relativized and situationalized until most of what remains is a subjective encounter.³ The other danger is that the "given" be divorced from the real experiences of life. The

¹1 Corinthians 4:9; Ellen G. White, Education (Mountain View, California: Pacific Press Pub. Ass., 1903), p. 308.

²An exchange of factual information is not the goal of the Christian witness. "Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God." Ellen G. White, Desire of Ages (Mountain View, CA: Pacific Press Pub. Ass., 1940), p. 347.

³"The Christian message in any age is seen not as a set of self-contained, timeless propositions, but as the address of God set over against the world in dialogue, a confrontation in which truth is disclosed in encounter." William E. Hull, "The Relevance of the New Testament," Review and Expositor 62 (Spring, 1965):187-198.

result of the former danger is the loss of the "given" of the Gospel. The result of the latter is that witness becomes the distribution of truth wrapped in egocentrism, and the Gospel is presented as pearls before swine rather than bread shared between equal beggars. We seek a personal witness. "Without the dimension of relationship it cannot be personal, and without the accompanying Word, it cannot be witness."¹

The life-witness, therefore, stays away from the extremes of relationship with no Word, and Word with no relationship, by establishing his own relationship on the Word as revealed in Scripture. What to share of the message of that personal cognitive apprehension of the Word and affective apprehension of Christ to a person in any given witness encounter depends on the leading of the Holy Spirit.

God's Witness Community

The Church

The church in the scriptures is the community of believers whose lives have been transformed by the Holy Spirit. Its existence is rooted in the reality of the faith of its members and its continuance is based on the communication of what God is like to others. It is the church only so long as it is a body that has, and expresses, genuine experiential faith. As Hoekendijk says, "The Church is a function of the apostolate."² And Ellen White states:

¹W. C. Brownson and others, "Contemporary Forms of Evangelism (a symposium)," Reformed Review 24 (Autumn, 1970):17.

²J. C. Hoekendijk, The Church Inside Out, ed. L. A. Hoedemaker and Pieter Tijmes; tr. Isaac C. Rottenber (Philadelphia: Westminster Press, 1966), pp. 40-42.

The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fulness and His sufficiency.¹

A tension exists in the church between the vertical and the horizontal aspects of its life, between those who see the church as a refuge from the world for communion with God and those who see the church as an outworking of man's best side in the world. Richard Niebuhr in his classic Christ and Culture deals with the various attempts that have been made in the church to resolve this tension.² The same tension exists within each thinking Christian. It was "resolved" by Simon Stylites,³ the pillar saint, fifteen centuries ago by "total" separation from the world on his pillar, and is "resolved" today by Harvey Cox in the holy worldliness of the secular city.⁴

The church has on the one hand the indicative of the Gospel. The fact that: "God has acted. The mighty deed of salvation is achieved."⁵ This realization may lead to waiting on Him while

¹Ellen G. White, The Acts of the Apostles (Mountain View, CA; Pacific Press Pub. Ass., 1911), p. 9.

²H. Richard Niebuhr, Christ and Culture (New York: Harper and Row, Publishers, 1951), passim.

³He was a member of the "Anchorites who, in their desire for complete separation from the world and extreme asceticism, passed their lives on pillars." The New Schaff-Herzog Encyclopedia of Religious Knowledge, s.v. "Stylites (Pillar Saints)," by G. Grutzmacher.

⁴Harvey Cox, The Secular City (New York: Macmillan Pub. Co., 1966).

⁵James S. Stewart, Thine is the Kingdom (New York: Charles Scribner's Sons, 1956), p. 34.

personal holiness is developed. There is on the other hand the imperative of the Gospel. Church members who see only the imperative "are so vividly conscious of the demand to be up and doing for the salvation of this atrociously needy world that they can scarce tarry to consider what God has done once and for all."¹

This tension must be recognized and a balance struck if the church is to fulfill the mission of its existence. For if on the one hand the church member seeks to conserve what he has he will find he has less and less to conserve for the Gospel; that which is not given away is lost. And if, on the other hand, the Christian seeks to give the water of life without drinking at the fountain of life himself, he will soon be dry of the vitality of a Christian experience and have nothing to share.²

The church is thus primarily a kerygmatic community which consists of confessing Christians. Kerygma is its center. Christians are congregated around this centre for no other purpose than to confess their faith. Liturgy, church organization, polity or order are relevant and valid in so far as they serve as means for the confessing Christians to proclaim the event of kerygma to the world.³

The church, therefore, is created for the purpose of witness, and is viable only so long as witness is accomplished through it. When witness ceases to occur the church should rightly cease to exist. The self-perpetuation of the church is not the goal of the church, witness is its raison d'etre.

¹Ibid., p. 35.

²White, Acts of the Apostles, pp. 9-16, Desire of Ages, p. 340; Ellen G. White, Patriarchs and Prophets (Mountain View, CA: Pacific Press Pub. Ass., 1958), p. 134.

³Hindley, "Witness in the Fourth Gospel," p. 98.

The revelation in the Word of God that has brought the church through its believing members into existence is the same revelation that commands those members to witness. There are few direct biblical injunctions to witness verbally, but consideration will be given to the history of the activity of the early Christians in Acts and the exhortations of Paul and of Jesus.

Acts

The book of Acts records the last words of Jesus before He returned to heaven, "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."¹ The rest of the book of Acts is a record of the early Christians carrying out that command of Jesus. It began at Pentecost² and continued until the then-known world knew the Gospel.³ The persecutions of the Jews scattered the Christian community and where ever they went they "went about preaching the word."⁴ These were "laymen" preaching the word for the apostles stayed in Jerusalem.⁵

The fact that the Gospel was communicated not only by the apostles and others of some official standing in the Church but also by laymen in their daily contacts with their neighbors is also strongly indicated in numerous passages in Acts in which the multiplication of the number of believers is referred to, cf. Acts 6:7; 9:31, 42; 11:21, 25; 16:5, and in those passages in which it is said that the word of the Lord (God) "grew (increased, etc.)," cf. Acts 6:7, 12:24, 19:20, (13:49).⁶

¹Acts 1:8.

²Acts 2.

³White, Acts of the Apostles, p. 593.

⁴Acts 8:4.

⁵Acts 8:1.

⁶Carl Gerhard Kromminga, The Communication of the Gospel through Neighboring; a study of the basis and practice of lay

Paul

Paul in his writings frequently expressed gratitude and thanksgiving for the work of those to whom he was writing, thus demonstrating that the claims of the Gospel Commission were addressed not solely to the apostles especially called to preach the Word but to all Christians.¹

He encouraged the living out of the principles that Jesus taught concerning personal relations with others,² and suggested blessing "those who persecute you."³ His own life of sacrificial zeal⁴ testified to his desire, born of heaven,⁵ that others know about the Gospel.⁶ Paul did not conceive this calling as his alone. He said the Christians in Philippi shone "as lights in the world,"⁷ and told those in Corinth to "be steadfast, immovable always abounding in the work of the Lord, knowing that your labor is not in vain."⁸

[Paul's] labors for the conversion of Jew and Gentile alike were performed in absolute obedience to his charge from Christ (Rom. 1:14, 16; 15:14-21; 2 Cor. 5:11; 1 Tim. 1:12; 2 Tim. 1:11-12). Not all Christians have received his commission. But the concern which Paul manifests in Rom. 9:1-3; 10:1, and Acts 26:29 is one which certainly was not reserved to the apostles to the exclusion of all believers.⁹

witnessing through neighborly relationship (Graneker, Netherlands: T. Wever, 1964), p. 21.

¹Romans 1:8; Philippians 4:2-3; 1 Thessalonians 1:8.

²Galatians 6:10; 1 Thessalonians 5:15; Ephesians 4:29.

³Romans 12:14.

⁴2 Corinthians 11:23-27.

⁵Acts 9:4-6, 15, 20; 1 Corinthians 9:16.

⁶Romans 10:1, 14-15.

⁷Philippians 2:15.

⁸1 Corinthians 15:58.

⁹Kromminga, Communication of the Gospel, p. 40.

Jesus

Jesus' call for love for the neighbor¹ and enemy² implies a call to all who have received Christ to communicate His Gospel to others through the service of love. In the light of the fact that the message that the Christian is to communicate encompasses much more than facts about God, Jesus' injunctions may be taken as injunctions to be a life-witness.

Jesus' commands the confessing of His name, "So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven."³ He specifically called His disciples to be "fishers of men"⁴ and sent them out as witnesses.⁵ He gave them the Gospel commission:

Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.⁶

Of this commission of Christ, E. G. White has said: "The Saviour's commission to the disciples included all believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister."⁷

¹Luke 10:25-28.

²Matthew 5:44; Luke 6:27.

³Matthew 10:32-33, see also Luke 12:8-9, and 1 Peter 3:15 where the apostle encourages Christians to be prepared to give account for their beliefs.

⁴Matthew 4:19.

⁵Matthew 10.

⁶Matthew 28:19-20.

⁷White, Desire of Ages, p. 822.

The activity of the early Christians in Acts and the exhortations of Paul and Jesus clearly give the Christian the direct command to work for the communication of the Gospel to other men. In reality the understanding of the Gospel itself (God becoming man in Jesus so He could show man what God was like) implies by its existence that Christians are obliged to give flesh to the words of Jesus, representing Him to the world.

A proper theological conception of the church leads to the understanding that the church consists of those reconciled into fellowship with Jesus Christ, and part of the Christian's belonging to Christ is that he receives the calling to bring to that part of the world where he lives a knowledge of the redemptive nature of God. All are called to ministry, all are a chosen people¹ to demonstrate God's redemptive purposes for mankind.² Therefore a discussion of the layman is appropriate.

The Layman

The responsibility of the church for the witness of the Gospel extends to all of the members of the church. The idea, whether spoken or unspoken, that there is a separation between the ordained ministry and the laymen of the church and that witness is the prime responsibility of the minister, has militated against the outworking of the truth of life-as-witness. The churches in the Protestant Reformation heritage have pointed to the doctrine of the priesthood

¹1 Peter 2:9-10.

²Raoul Dederen class notes Andrews University, June 15, 1976.

of all believers¹ and correctly emphasized that each person has direct access to Jesus and the Father. But the churches have not emphasized the responsibilities that each believer has a priest or minister. Elton Trueblood points out:

Most Protestants pay lip service to the Reformation doctrine of the priesthood of every believer, but they do not thereby mean to say that every Christian is a minister. . . . The notion that this doctrine erases the distinction between laymen and ministers is seldom presented seriously, and would, to some be shocking, but it does not take much study of the New Testament to realize that the early Christians actually operated on this revolutionary basis.²

The idea of a separation between laity and clergy was developing by the third century,³ and "This unbiblical dichotomy reflected the same

¹Brunotte has summarized Luther's doctrine of the priesthood of all believers in four points:

1. Before God all Christians have the same standing, a priesthood in which we enter by baptism and through faith.
2. As a comrade and brother of Christ, each Christian is a priest and needs no mediator save Christ. He has access to the Word.
3. Each Christian is a priest and has an office of sacrifice, not the Mass, but the dedication of himself to the praise and obedience of God, and to bearing the Cross.
4. Each Christian has a duty to hand on the gospel which he himself has received.

W. Brunotte, Das Geistlich Amt bei Luther (Berlin, 1959), pp. 133ff. quoted in Stephen Neill and Hans-Ruedi Weber, eds., The Layman in Christian History (Philadelphia: The Westminster Press, 1963), p. 139.

²Elton Trueblood, Your Other Vocation (New York: Harper & Bros., 1952), p. 30.

³The third century was to see some radical changes in this point of view, changes which affected adversely the position of the laity within the church. The dual influence of the failure of the Second Coming to take place in a temporal form, and the influx of a large number of nominal Christians in the years of peace between 212-249, altered men's views about the nature of the Church. Patently, it had become a mixed body, containing sinners as well as the elect, and the bond of unity was to be found in the sacraments administered by the clergy. In both East and West the transformation can be studied in the bitter comments of Hippolytus at Rome, and the

Greek philosophy as the false dualism between the evil body and the immortal soul."¹

The Catholic scholar Yves Congar in his book, Lay People in the Church, seeks to draw together the laity and the priesthood by demonstrating their mutual interdependence. In relation to the mission of the church, he realizes that

. . . it [the mission of the church] is not fulfilled in all its requirements unless there be a Christian influence opening the way to faith at the level of human structures, at work throughout civilization to turn it Christward.

These things can be done only by lay people, for they belong both to the world and to the Church in a way that is true neither of the clergy nor of monks. And so the lay function as such is necessary to the Church's mission and to the economy [P] of grace.²

William Robinson calls for a completion of the Reformation by a recognition of the full implications of the doctrine of the priesthood of all believers. "The two words kleros (clergy) and laos (laity) appear in the New Testament, but, strange to say, they denote the same people, not different peoples. Every clergyman is a layman and every layman is a clergyman."³ All Christians are

nostalgia of Origen for the 'golden age' of the Severan persecution (202-203)." "By the middle of the century, the monarchical episcopate had become the universally recognized system of church government." Stephen Neill and Hans-Ruedi Weber, eds., The Layman in Christian History (Philadelphia: The Westminster Press, 1963), p. 58.

¹Gottfried Oosterwal, Mission Possible, the Challenge of Mission Today (Nashville, Tennessee: Southern Pub. Ass., 1972), p. 105.

²Yves Congar, Lay People in the Church (London: Geoffrey Chapman, 1965), pp. 454-455.

³William Robinson, Completing the Reformation (Lexington: The College of the Bible, 1955), p. 17.

chosen to be ministers, (diakonos) servants,¹ and the gifts are given so that all might do "the work of ministry."²

Each church member should realize that from a biblical viewpoint, his life is ministry. This doctrine is not an optional one for the church, it is one upon which hinges the life or death of the church. Just because a man makes his livelihood in the secular world it in no way means that God expects from him only a partial commitment. Because a man earns his livelihood making tents does not give him the option of being a Christian only every seventh day.

The depth of ministry for the layman, the church member, that E. G. White had in mind covers much of what the church has considered ministerial responsibilities. She speaks of church members as advancing God's cause by personal effort,³ giving Bible studies,⁴ circulating literature,⁵ finding access to people in their neighborhoods,⁶ bringing religion into their business,⁷ caring for the poor,⁸ doing

¹2 Corinthians 4:1.

²Ephesians 4:12, H. Strathmann's article in TDNT IV on Laos (pp. 29-57) gives a comprehensive view of this word, and Foerster's article on kleros (TDNT III) points out that kleros "denotes the heavenly gift which God has allotted to each called believer in fellowship with all the saints," p. 764.

³Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, CA: Pacific Press Pub. Ass., 1948), 4:469.

⁴Ibid., 9:127.

⁵Ellen G. White, Instruction for Effective Christian Service (Takoma Park, Washington, D.C.: Home Missionary Department of the General Conference of Seventh-day Adventists, 1947), p. 147.

⁶White, Testimonies, 9:41. ⁷Ibid., 6:424.

⁸White, Ministry of Healing, p. 201.

house to house work for Christ,¹ giving time to work for Christ in family and neighborhood,² dedicating life to God's service,³ communicating light to all they meet,⁴ and carrying the truth to neighbors and friends.⁵ The lay church member's responsibility is for full, unreserved commitment as is the responsibility of the minister. No one is excused from working for the salvation of his fellow men.⁶

The Witness as a Whole Person

It has been demonstrated that the life-as-witness concept is clearly underlined in God's revelation to mankind and is basic to a correct understanding of the function of the church. It is now appropriate to consider the nature of man in this context.

¹Ellen G. White, Welfare Ministry (Washington, D.C.: Review and Herald Publishing Ass., 1952), pp. 60, 98-99.

²Ellen G. White, Life Sketches of Ellen G. White (Mountain View, CA: Pacific Press Pub. Ass., 1915), p. 274.

³Ellen G. White, Counsels on Health (Mountain View, CA: Pacific Press Pub. Ass., 1951), p. 579.

⁴Ellen G. White, Counsels to Parents, Teachers, and Students regarding Christian Education (Mountain View, CA: Pacific Press Pub. Ass., 1943), p. 322.

⁵White, Welfare Ministry, pp. 109-110.

⁶White, Testimonies, 3:209.

Nature of Man

The human being is a whole person.¹ The tripartition of man into physical, intellectual, and moral² can be useful in describing the manifestations of the unity of man but should not be considered a description of man's parts.³ "One should only keep in mind that they are all just different aspects of an inseparable totality."⁴ The Platonic dichotomization of man which represents the spirit as opposite of matter, the former being good and the latter evil, does a grave injustice to God's creation of man⁵ in His image,⁶ and God's incarnation in His Son in flesh and blood.⁷ Niebuhr clearly delineates that,

The monism of the Biblical view [of man] is something other than the failure to differentiate physis, psyche, and nous, which characterized Greek thought before Anaxagoras; nor is it merely the consequence of an undeveloped psychology. It is ultimately derived from the Biblical view of God as the Creator and of the Biblical faith in the goodness of creation.⁸

¹Chapter 6, "The Whole Man" of G. C. Berkouwer's book Man: the Image of God (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1962) gives an excellent summary of the Bible doctrine of the whole man.

²Ellen G. White, Fundamentals of Christian Education (Nashville, Tennessee: Southern Pub. Ass., 1923), p. 57.

³Such words [that seem to refer to parts of man] have as their purpose not the shedding of light on the compositional structure of man, but rather to deal with the whole man in all his complex functions; not to deal with a part of man in distinction from other parts, but to deal with man in his total existence, which lies open before the examining eye of God." G. C. Berkouwer, Man: The Image of God, p. 202.

⁴Carsten Johnsen, Man the Indivisible (Norway: Engers Boktrykkeri, 1971), p. 313.

⁵Genesis 2:7. ⁶Genesis 1:26-27. ⁷John 1:1-3, 14.

⁸Reinhold Niebuhr, The Nature and Destiny of Man, vol. 1 (New York: Charles Scribner's Sons, 1949), p. 13.

Man is not to be divided into compartments. Each aspect of man is a manifestation of his total being. Thus, "A close sympathy exists between the physical and the moral nature."¹ Thoughts we have react on our character² and words reflect our character.³ If there was not a oneness in man, Jesus would not have said: "Everyone who looks at a woman lustfully has already committed adultery with her in his heart."⁴

Both Old and New Testament agree that the body and soul cannot be split apart. They are not two very different ingredients, poorly fused together. They form a unity. We are "psychosomatic" persons (psyche = soul, soma = body). We are not just one or the other; we are both, together and indissolubly.⁵

Any emphasis on one part of man to the exclusion of another part tends to destroy his capacity for full relationship with man or God. Man emphasizing his spiritual nature may turn to asceticism, or, thinking that the physical is separate from the spiritual, he may indulge the physical. Either extreme destroys the full experience of personhood.⁶ "It appears clearly, then, that Scripture never pictures man as a dualistic, or pluralistic being, but that in all its varied expressions the whole man comes to the fore."⁷

¹White, Counsels on Health, p. 67.

²White, Desire of Ages, p. 323.

³Matthew 12:34.

⁴Matthew 5:28.

⁵Robert McAfee Brown, The Bible Speaks to You (Philadelphia: The Westminster Press, 1955), pp. 229-230.

⁶Article 1003 Seventh-day Adventist Bible Students' Source Book (Washington, D.C.: Review and Herald Pub. Ass., 1962), p. 600.

⁷Berkouwer, Man: The Image of God, p. 203.

Man must be reached as a whole person¹ and when he is, Christ will affect his whole life,² and he will in turn witness through his whole life. If man is only reached on a certain cognitive level he may speak of Christ but his life will not demonstrate Christ.

To the Gospel, man is neither spiritual or secular, nor is he a bifurcated spiritual-secular being. He is man. The restoration of his wholeness as man is one part of that salvation Jesus Christ brings him. When the Church treats man as though he were spiritual in one part and secular in another. . . . When the Church thus makes religious schizoids out of men, it thwarts the saving power of the Christ who came to make men whole.³

Being Rather Than Doing

Because the witness and the person witnessed to are whole persons witness needs to be removed from the domain of simply doing and moved to the domain of being. To use the analogy of the court system, witness is not simply something a court participant does, it is not simply a learned behavior. Witness is something you are or you are not. You were either a witness of the event or you were not. No amount of training can make a person who did not witness the event a witness. Training can help the witness tell what he saw more clearly, but training does not give the person the experience. "The pre-condition of Christian action is that 'being' of which Ellul has written, the conscious and personal appropriation of Christ which

¹Ministry to man must not neglect any of his needs be they physical or spiritual. Matthew 25:31-46; James 2:15-17.

²"When Christ abides in the heart the whole nature is transformed." Ellen G. White, Steps to Christ (Mountain View, CA: Pacific Press Pub. Ass., 1956), p. 73.

³Editorial, Christian Century, 11 May 1966, pp. 607-608.

leads to a new 'style of life,' and which in turn makes Christian action not only meaningful but possible."¹

When witness is conceived as an experience of being rather than doing, it becomes, not an activity to be engaged in or not engaged in, it becomes the outgrowth of life. In reality, "All are witnesses, either for or against Christ."² Jesus said: "You shall be my witnesses,"³ not "You shall do witnessing."

The church's missionary . . . tasks belong to those persons who first present themselves to God. Such committed witnesses--whether pastors, laymen, or specialists--bear common obligations for both theologizing and evangelizing the Christian message. They need both to clarify and to speak the things they have 'seen and heard' (Acts 4:20). Viewed thus, witnessing is a natural by-product, not a forced expression, of the Christian life.⁴

The being of man is expressed to others through relationships and not simply through activity. "The biblical man is defined by his relationships."⁵ It is in his relationship with Christ that man discovers his unity and can pass that discovery on to others. Christ in His own incarnation demonstrated the unity of the spiritual and the physical,⁶ and man is to demonstrate that unity in his being. The

¹T. Allan, "Place of the Layman," Christianity Today 2 (October 14, 1957):9.

²White, Desire of Ages, p. 347.

³Acts 1:8.

⁴C. W. Brister, "Witnessing: The Redemptive Community," Southwestern Journal of Theology 8 (Spring 1966):51.

⁵Albert Gelin, The Concept of Man in the Bible (New York: Pauline Fathers and Brothers of the Society of St. Paul, 1968), p. 59.

⁶Johnsen, Man the Indivisible, p. 315.

person who activity-witnesses without a relational experience with Jesus Christ speaks of dogma and doctrine but not of Christian faith.

If men do not have a vital, up-to-date relationship with Christ, witnessing can become a pharisaical religious proselytizing stemming from the desire to hang more scalps on our ecclesiastical belts or pad our religious pride by the number of visits we made.¹

Proper Balance

There exists, however, a danger in two extremes in regards to witness. The danger of the life-witness extreme is that the Christian will reduce his witness to "Christian presence" alone and will seek to maintain a low profile so as not to offend anyone. He will refrain from any verbalization of the faith using the argument that he lives a good life and that is all the witness that is necessary. Life-witness is difficult to define to the pragmatist who wants something to do. It can be an ambiguous concept that could be used to confirm whatever a person is doing as good witness.

The danger that this project more directly seeks to avoid is that of the activity-witness, who thinks in terms of things to do to fulfill obligations to the church. The activity-witness does not see other people as whole persons. He may seek to deal with man's "spiritual" needs forgetting to show that the incarnate Christ relates to all of man's needs.

A balance must be found between the two extremes, and an awareness of the problem is a step toward finding that balance. "We

¹Howard E. Butt, Jr., "Layman As a Witness," Christianity Today 12 (August 30, 1968):11.

may rightly deplore the 'hardsell' evangelism that remains impersonal, but the evangelism of 'presence' which never speaks of Christ may accomplish even less."¹

The two extremes find proper resolution in each person as he builds his own faith on the Word of God and on a growing relationship with Christ. The Christian in relationship with Christ not only sees his whole life as witness but seeks to find avenues within his life to communicate the Gospel by action and word. Actions and words, doctrine and being, content and experience, faith conceived and faith expressed, Christian presence and Christian Word are all inseparable in the same way that faith and works are inseparable, all are a manifestation of one whole person.

The Witness: His Motivation

The whole man's fundamental motive for witness is not so much a doctrinal formulation of injunctions to witness as it is a relational experience with Him who inspired those injunctions. The content and the experience are one, as is man. "Christian action which does not emerge out of a personal faith is a contradiction in terms."²

As the Christian experiences the redeeming love of Christ in his heart he shares that love with others. Love is a compelling force and the ultimate motive which feeds on the Word for its life. "The great motive powers of the soul are faith, hope, and love; and

¹W. C. Brownson, "Contemporary Forms of Evangelism (a Symposium)," Reformed Review 24 (Autumn 1970):18.

²T. Allan, "Place of the Layman," Christianity Today 2 (October 14, 1957):10.

it is to these that Bible study, rightly pursued, appeals."¹ Without this operational motivation the church will die. Spargur says,

If the man in the pew does not exercise his individual Christian responsibility toward others who are not Christians, if he does not give tangible meaning to his asserted belief that he should love his brother as himself, then God will, for all modern intents and purposes have been killed by the very ones who call themselves his children.²

It is only through proper motivation that the proper dimension of love can be acted out in the life of the Christian.

The life-witness does not need to have a broad grasp of the Christian doctrinal nuances to feel competent to witness, he needs only to have had the proper motivational experience with Christ that is grounded in the Bible. This is illustrated by the injunction Jesus gave the demoniacs, who, having been healed, asked to go with Him. Jesus said, "Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you."³ The correct balance between dry intellectual doctrinalism and fuzzy existentialism is found in knowing and experiencing what Christ has done for man. "If we are totally committed to him, Christian witnessing will be neither optional nor mandatory; it will be inevitable."⁴

¹White, Education, p. 192.

²R. Spargur, "Can We Awaken the Sleeping Giant?" Christianity Today 12 (July 5, 1968):18.

³Mark 5:18-19.

⁴Howard E. Butt, Jr., "Layman as a Witness," Christianity Today 12 (August 30, 1968):11.

The early Christians were not motivated by an intellectual theory that had been preached to them by Jesus. They were motivated by their experience with Him, and His teaching became life because it was an expression of Him.¹ For Paul "Love for the Lord of glory, whom he had so relentlessly persecuted in the person of His saints, was the actuating principle of his conduct, his motive--power."²

. . . the concern for world evangelization is not something tacked on to a man's personal Christianity, which he may take or leave as he chooses: it is rooted indefeasibly in the character of the God who has come to us in Jesus. Thus it can never be the province of a few enthusiasts, a sideline or speciality of those who happen to have a bent that way. It is the distinctive mark of being a Christian.³

A witness based solely on the Bible injunctions will be the cold and formal reciting of a creed. A witness based solely on an experience will lack of the depth that the Scripture gives to life's relationships. Either one divides the whole man. The former can be legalism and the latter sentimentalism, but the proper juxtaposition of both results in a complete person with the proper motivation to witness. That position is found in Christ. "In the last resort, the one reason for missions is Christ. He only is the motive."⁴

¹When many of the followers of Jesus were leaving Him and He asked the twelve if they would also go, Peter spoke not only of the content of the message that Jesus gave them ("thou hast the words of eternal life" John 6:68) as reason for not leaving but of their experience with Jesus ("And we believe and are sure that thou art that Christ, the Son of the Living God." John 6:69). After the resurrection when Jesus said to Peter, "lovest thou me?" (John 21:17) He was using their personal experiential relationship as a basis for suggesting a course of action for the disciple.

²White, Acts of the Apostles, p. 246.

³Stewart, Thine is the Kingdom, p. 14.

⁴Ibid., p. 114.

The Witness: Methodology

The pragmatist may still be looking for the how of witness, "What exactly do I do?" It is important first to remember that the act of witness cannot be separated from the person. Without the Christian witness being fully involved in a personally transforming lifestyle his expression of faith will sound like

. . . the common practice of radio stations during election times. After the delivery of some passionate political assertion, the same announcer reminds his hearers that these words were a paid advertisement and do not necessarily reflect his own views or that of the station.¹

The spread of the Gospel as recorded in Acts illustrates not so much the methodology as it does the depth of commitment of a group of people whose witness was fully immersed in their lives. The description of their interrelationships when it came to personal property² is illustrative of the personal depth to which they took their commitment. The mutual rejoicing and sharing that resulted from a triumph of the Gospel³ illustrates the involvement that all had in its propagation. The daily activity of their preaching and teaching⁴ indicates that it was not an occasional thing for them. The speed with which the Gospel spread⁵ and the method of public and house to house work⁶ demonstrate not so much the perfect methodology as the seriousness with which the early Christians considered

¹J. P. Claypool, "Church as a Witnessing Community," Review and Expositor 63 (Winter 1966):36.

²Acts 4:32-37. ³Acts 4:23; 12:12-17. ⁴Acts 5:42.

⁵All of Asia in two years, Acts 19:10.

⁶Acts 20:20.

the Gospel commission. "Unless and until a person participates in the faith, in fact, possesses a faith of his own, proclaiming the Scriptures to outsiders may be superficial and authentic fellowship impossible."¹

When life-as-witness is clearly understood each Christian will express his faith through his life in many ways besides the few stereotyped programs and plans arranged by others. There is a plethora of plans, steps, and procedures to do the job of the witness, but an increase in plans may very well be an indication of the shortage of the Holy Spirit. Plans as tools are necessary and important, but fundamental to all plans must be the a priori that life is witness and witness can't be a part of life but must be all of life.

Because life-witness is about a person there are no stereotyped formulas to present Christ, no pamphlets that encompass Him, and no absolute "witnessing techniques" that communicate Him. He is presented by persons to persons and "You can never lead someone further along than you have gone."²

The life of the witness naturally revolves around his vocation and neighborhood. A presentation of these two aspects of his life and how they fit into witness will follow. Subsequent to these two aspects of the witness's life a discussion will cover two ways that the life-witness shows his concern for the other person; in service and testimony.

¹T. T. Crabtree, "Witnessing; the Personal Dimension," Southwestern Journal of Theology 8 (Spring 1966):52.

²James T. Draper, Jr., The Church Christ Approves (Nashville, Tennessee; Broadman Press, 1974), p. 27.

The Witness: Person with Vocation

"The very definition of the biblical man leads us to speak of the co-operation of man with God in the midst of the community; from a biblical parlance, this co-operation constitutes man's vocation."¹ There is a tendency on the part of those who do not see man as a whole person to separate the secular things man does in his vocation² from the sacred things he does in church. Some feel that employment is a part of the Christian's witness only to the extent that the money earned there may go to support a full-time Christian worker.

It is a gross error to suppose that the Christian cause goes forward solely or chiefly on weekends. What happens on the regular weekdays may be far more important, so far as the Christian faith is concerned, than what happens on Sundays. A minority ought to leave their secular employment in order to engage in full-time work, for the promotion of the gospel, but this is not true of most.³

All of life finds meaning in Christ, and all of life is an avenue for witness. The world we are in is God's world,⁴ and all that we do should be God's work, be it farming, building, or preaching. Every person can feel fulfillment in the vocation to which he is called. Aquila and Priscilla are two of the more prominent laymen in the New Testament who combined witness and vocation.⁵ All are

¹Albert Gelin, The Concept of Man in the Bible (New York: Pauline Fathers and Brothers of the Society of St. Paul, 1968), p. 73.

²Vocation as used in this paper refers to a person's occupation or profession.

³Trueblood, Your Other Vocation, pp. 57-58.

⁴Psalm 50:10-11.

⁵Acts 18:2, 26; Romans 16:3; 1 Corinthians 16:19.

called to accomplish ministry through vocation. Life is a whole. If God's revelation can't be revealed through vocation then that vocation is wrong.

There are laity who seek church support for their vocational ministry as A. J. White says,

My congregation is not the only vehicle for ministry which is available to me. As a baptized Christian, I have my whole life and every association within it available through which to serve. If my pastor and the other leaders of my congregation would somehow encourage my total ministry, I suppose that the value of the congregation to me would increase. Seldom have I felt that my personal life ministry was of great concern to my congregation. The grappling that I do to relate faith and life does not appear on the congregational agenda. With a growing number of Christians I ask, "Why should my ministry go unsupported?"¹

The church needs to recognize its responsibility of giving spiritual support to the vocational callings of the church members. The giving of that support will revive many of the old forms of the church that have been losing meaning to non-participating members.

Once the Church becomes serious about being as well as proclaiming the Gospel, then all of the forms that may have appeared empty and useless come alive with meaning. . . . [Without this visible church support] worship becomes a spectator sport; religious education, a boring repetition of irrelevant information; and the act of sharing, a venting of hostility toward one another.²

Thus, for instance, the Church service can become a place of sharing what God is doing during the week in the lives of the church members. Churches like the Seventh-day Adventist Church that have large institutional structures need to guard against the danger of

¹A. J. White, "Enabling the Ministry of the Laity," Lutheran Quarterly 25 (November 1973):370.

²Claypool, "Church as a Witnessing Community," pp. 40-41.

their members assuming that when they work for the church they have fulfilled their obligation to witness.

The church is to provide the enclave of education and support that is not the end but the means of growing healthy Christians in an unhealthy world.¹ The church needs to provide an environment where the concerns of its members in their contact with the world can be brought before the congregational agenda and there the members can find support and answers to their problems in living a Christian witness in the world. "The task of the congregation is to provide for worship that actually makes a difference in people's lives."²

The Witness: Person in Neighborhood

It is interesting to notice that when witness is thought of merely as an activity there is a tendency to participate in that activity away from those non-Christians that the activity-witness knows best. Somehow the activity-witness feels embarrassed to witness to his friends ("They will think I'm strange") and so he goes to a strange neighborhood. As a soldier in enemy territory, he attacks for a few hours, and then having done his duty and relieved of guilt for another week, he returns to the comfortable environment where all are already Christians--or those that are not Christians do not know that he is.

¹E. G. White, Acts of the Apostles, p. 11; Ministry of Healing, p. 149.

²L. S. C. Smythe, "Role of the Church in Changing Persons and Society," Lexington Theological Quarterly 6 (July 1971):81.

This method is contrary to the nature of life-as-witness.

The Christian can witness best to those with whom he is best acquainted. He can communicate best to those who know him best. The life-witness cultivates friendships in his neighborhood, and through all avenues of communication helps his friends see what God is like and that God has a claim on their lives.

Thus the Samaritan woman went to those she knew,¹ the demoniacs went into the area where their former reputation was well-known,² and the followers of Christ were told by Jesus in the last words He spoke before His ascension to witness first in Jerusalem and then in the outlying areas.³ So they were to witness first to those with whom they were most familiar. Christ's example inspires the life-witness. He was honestly, lovingly concerned about each person no matter what side they were on, which is why he was accused of friendship with publicans and sinners.⁴ The means of the cultivated friendship is not a hook for the end of getting a conversion. The cultivation of friends is a natural outgrowth of the Christian life-style.

There is little that could be more detrimental to the communication of the Gospel through neighboring than the idea that neighborly relationships are merely means to an ulterior end. The Christian must first of all be open to the neighbor and move toward him in love, for the sake of the neighbor himself and in obedience to God. The motive of true Christian love itself defines the manner of communication. The Christian must value the neighbor not for what he can obtain from him, nor for the release from the sense of the obligation to communicate the Gospel

¹John 4:29.

²Mark 5:19-20.

³Acts 1:8.

⁴Matthew 9:10-11; 11:19; 21:31-32; Mark 2:15-16.

which contact with the neighbor may give him, but because he sincerely seeks the total welfare of the neighbor as a fellow human being in God's sight.¹

The natural groupings of society that place people in close contact with each other are, of course, the locus for the development of relationships. "Until relationship exists, the giving of evidence remains a churchly activity, an exercise to keep our religious muscles in trim."² The Christian can take advantage of the natural social tendencies of man to develop groups through which people can feel acceptance and love, and in which they can find the full meaning of the Christian life.

The real growth of the Christian church can hardly be programmed in the offices of its bureaucracy and mimeographed to the church members to be received as manna from heaven. The blessings of the Gospel are not conveyed in programs by organizations, they are communicated by individuals to individuals. Only when the Gospel reaches that personal level does it have impact on the soul. The development of relationships in neighborhoods is the focus for the one to one expression of God's love. It is on this level that Christians can "love their neighbors as they love themselves," and "help their neighbors as they would help themselves."³

¹Kromminga, The Communication of the Gospel Through Neighboring, p. 228.

²Urie A. Bender, The Witness, Message, Method, Motivation (Scottsdale, Pennsylvania: Herald Press, 1965), p. 100.

³Spargur, "Can we awaken the Sleeping Giant?" p. 18.

The Witness: Person in Service

God integrates thought and action¹ and the Christian believer does not separate believing and doing.² In the words of James, "Show me your faith apart from your works, and I by my works will show you my faith,"³ and "be doers of the word, and not hearers only, deceiving yourselves."⁴ Faith is not an entity that can exist by itself any more than love is. Both must find expression or they die. The expression is "actions speak louder than words." Correct doctrine and orthodoxy can be a refuge from service, but correct doctrine and orthodoxy are worth nothing unless they find expression in a service of love.

Bender's description of those secure in orthodoxy but closed to service is vivid:

High in a perfumed religious fog, they see only each other. And they hear only faintly the distant clamor below. Their noses closed to the stench of sin and their cloaks tucked carefully about them, they pick their lily-white way to personal damnation.⁵

E. G. White expressly tells that the method of Christ was service first:

Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their

¹Psalm 33:9.

²Sartre speaks of man's essence being his existence and man being what he acts to be. Simon Doniger, ed., The Nature of Man (New York: Harper & Brothers Pub., 1962), p. 44.

³James 2:18.

⁴James 1:22.

⁵Bender, The Witness, p. 93.

good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me!"¹

For the whole person, service to one's neighbor is as spiritual an endeavor as is verbally telling about the Gospel. Boojamra quotes Berdyaev as saying, "Care for the life of another, even material bodily care, is spiritual in essence. Bread for myself is a material question; bread for my neighbor is a spiritual question."² The life-witness does not artificially separate the sacred and the secular.

Exactly what deeds of service is the life-witness to perform? Any loving service that is an expression of the person.

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 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.³

The work of Dorcas in "good works and acts of charity"⁴ and the effort of Paul in his collection for the Jews⁵ are as much a part of the Gospel as the verbalizing of the faith. Christ spent more time relieving the needs of the suffering of humanity than He did in preaching.

¹E. G. White, Ministry of Healing, p. 143.

²John Boojamra, "Witness in the Contemporary Age," St. Vladimir's Theological Quarterly 17, no. 1-2 (1973):183.

³E. G. White, Ministry of Healing, pp. 143-144.

⁴Acts 9:36.

⁵Acts 24:17 and 1 Corinthians 16:1.

If to be a Christian in any sense of the word means to be Christ-like then our actions must parallel his concern and his love for mankind. It may call for suffering,¹ but the call of the present life-witness is to give and serve even if it entails personal suffering. When the life-witness has Christ on the cross before him he can do nothing else but serve those for whom Christ died. For the Church to make an impact on the world comparable to the impact of the early church, it must take the cross of Christ to heart in disinterested service of mankind.²

"At its best the church is a community of Christians who care for one another and seek by varied means to extend that care to persons outside the church."³

The Witness: Person with Testimony

The verbal communication of a testimony is the prime job of the witness in court and it is the tour de force of the Christian witness.

As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing.⁴

¹Philippians 1:29-30.

²R. Kenneth Strachan, The Inescapable Calling (Grand Rapids, MI: William B. Eerdmans Pub. Co., 1968), p. 75.

³C. W. Brister, "Witnessing: The Redemptive Community," Southwestern Journal of Theology 8 (Spring 1966):49.

⁴E. G. White, Desire of Ages, p. 340.

When the Christian speaks from personal experience about the meaning Christianity has given his life it is a compelling argument in favor of Christianity. It can be rejected but it confronts the hearer with words backed up with a life that calls for a decision. "Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience."¹

It is on inspired personal testimony that the New Testament is written, and it is this kind of testimony that the activity-witness cannot give. It is true that the Old Testament is quoted in the New to support the testimony, but in the end it is personal testimony that puts the message across.

John gives his testimony referring to the senses through which man perceives. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life . . . that which we have seen and heard we proclaim also to you."²

The confession of a Thomas prone to doubt, "My Lord and My God";³ the testimony of a Gentile centurion, "Truly this was the Son of God";⁴ the officers' reply to the priests when they returned empty handed, "Never man spake like this man";⁵ the existence of Lazarus who had been dead;⁶ the Mary changed from mourner to enthusiast

¹Ibid., p. 347.

²John 1:1, 3.

³John 20:28 (KJV).

⁴Matthew 27:54 (KJV).

⁵John 7:46 (KJV).

⁶John 12:9.

having seen the resurrected Christ;¹ the changed demoniacs telling what Jesus had done for them;² and Paul's unflagging testimony, "I am not ashamed, for I know who I have believed"³ are the personal testimonies upon which the early church grew. It is the confirmation of these testimonies in the hearts of believers today that is the foundation of the life-witness.

The Ethics of Persuasion

There are times when the presentation of the Gospel by individuals and the church has approached propaganda. Propaganda has been defined as "the expression of opinions or actions carried out deliberately by individuals or groups with a view to influencing the opinions or actions of other individuals or groups for predetermined ends and through psychological manipulations."⁴

The use of propaganda and psychological techniques has inoculated many people against accepting the Gospel. "Inoculation occurs whenever we try to mold someone's opinion without melting them first--making certain that they are at least open to our influence."⁵ Brain-washing people into accepting the gospel is not calling for conversion. There is a danger of using false emotion

¹John 20:11-18.

²Mark 5:19-21.

³2 Timothy 1:12.

⁴Definition given by the Institute for Propaganda Analysis, quoted in Jacques Ellul, Propaganda: The Formation of Men's Attitudes (New York: Alfred A. Knopf, 1965), pp. xi-xii, Jacques Ellul indicates that he is "not entirely in agreement with the exclusively psychological character of this definition." P. xii.

⁵Em Griffin, "Winning Over--How to Change Peoples' Minds," Eternity 28, no. 5 (May 1976):28.

to elicit a certain response and then thinking that people's lives have been totally transformed.¹ The life-witness as a whole person recognizes the rights of other whole persons and realizes that using propaganda² to spread the Gospel destroys the Gospel he wishes to communicate.

When it uses propaganda, the church succeeds, just as all other organizations. It reaches the masses, influences collective opinions, leads sociological movements, and even makes many people accept what seems to be Christianity. But in doing that the church becomes a false church. It acquires power and influence that are of this world, and through them integrates itself into this world.³

The life-witness realizes that in the contact he has with others he is seeking to make known the Gospel and to bring others to a Christian commitment, but he also realizes that the end does not justify the means. God, Himself, granted that His creatures must have free choice to be able to respond to Him from the proper motivation of love. The life-witness recognizes the intrinsic freedom of every person to choose how they will live and believe. The life-witness does not step on the freedom of another. "Any persuasive effort which restricts another's freedom to choose for or against Jesus Christ is wrong."⁴

¹John White, "Witnessing is not Brainwashing," His (June 1966):3-6, reprinted in; Richard Peace, Witness; a manual for use by Small Groups (Grand Rapids, MI: Zondervan Pub. House, 1971), pp. 107-114.

²As defined in note number 4, page 46.

³Ellul, Propaganda, p. 49.

⁴Griffin, "Winning Over," p. 28.

In regards to Christian persuasion two extremes become evident; on the one hand persuasive manipulation may be used to coerce artificial acceptance of a creed, and on the other hand a person may neglect to encourage any decision at all for fear of being "pushy." The former extreme results in certain intellectual non-life-transforming "conversions," and the latter results in the Gospel message rarely getting a hearing, and when it does get a hearing there is no apparent pathos in its claim on the lives of people.

The proper balance of these extremes is found in a loving personal Biblically founded relationship with God and the other person. This Biblical-relational approach results in a personal and theological recognition of each person's intrinsic freedom, but it also deeply yearns over the spiritual welfare of persons even as God did when He gave His Son to die. An experiential recognition of the Gospel principle of freedom and an experiential recognition of Jesus' sacrificial love develops honest, persuasive pathos in the context of human encounters that draws all men to Christ.¹

Summary

By definition witness involves personal experience. Witness is possible because of God's witness to man, and the church's existence is based on communicating God's witness. An understanding of the church as existing to communicate the witness of God leads all to have a responsibility for being life-witnesses whether layman or clergy. Because man is a whole person the message he seeks to

¹John 12:32.

communicate is through his whole life. The Christian demonstrates through his vocation to those closest to him in his neighborhood by means of his service and testimony how he has experienced a relationship with Jesus Christ and how it has changed him. He seeks deep relationships with all and is careful not to allow his privileged relationship to be used to coerce conversions.

CHAPTER III

INSTRUCTIONAL LITERATURE

This chapter will be divided into five major sections. The first section, communication theory, will relate life-as-witness to contemporary communication theory. The second section will discuss selected instructional principles. The third will present the student and his attitudes and moral development. The fourth will deal with the teacher as a character model, and the fifth will cover the evaluation procedures.

Communication Theory

The concepts of witness are tied very closely with communication and since such a wealth of information appropriate to classroom instruction of witness is found in communication theory, this section is devoted to application of communication theory to the life-as-witness concepts.

Definition

Many attempts have been made to define communication,¹ but the definition suggested by Badejo is adequate for our purposes.

¹The function of language in the communication of concepts about God has recently become a theological concern with the work of Fuchs and Ebeling in their linguistically oriented "New Hermeneutic." The question of communication for them is, "How can the word of God which once took the form of human speech in a given time and place be understood and translated without abridgement of power and meaning

"Put simply, communication is no more than getting a message across from one end to the other. The form of the message and the medium employed in its transfer are matters of detail."¹ Where Badejo's definition falls short is that no reference is made to feedback or response. The communication process is a two-way process.

Communication happens because man exists. All existence is communication. Man's creation was God communicating His love, and He has since sought to continue that communication through His revelation. His revelation is motivated by a desire to recreate man's image so that He will be able to communicate with man more perfectly.

Communication then is an expression of man's very nature and being.² Man's faith, commitment, and communication are really one experience. As DeWire says in Communication as Commitment, "Commitment is a form of inner dialogue governed by all the laws of communication. Communication with others is but an extension of this inner dialogue, and thus it becomes a commitment to others."³

into a different time and place?" Mary Ann Ankoviak, "The New Hermeneutic, Language and the Religious Education of the Adolescent," Religious Education 69 (January-February 1974):44.

¹E. V. Badejo, "Christian Communication," Lutheran World 19, No. 2 (1972):99.

²"For Bultmann: 'to speak of God's act means to speak at the same time of my own existence. . . . Therefore, to speak of God's act is not to speak figuratively or symbolically but analogically. For in such speaking, we represent the communion between God and man as analogous to the communion of men with one another.'" Ankoviak, "New Hermeneutic," p. 43.

³Harry DeWire, Communication as Commitment (Philadelphia: Fortress Press, 1972), p. ix.

For the life-witness, communicating the Gospel is a natural outgrowth of his sharing of himself, his being, with others in social settings. As he makes contact with others, the witness of his recreation is shared through him to others and this results in an expansion of the kingdom of God.

Communication Avenues

The external avenues of contact for communication between man and man have grown to such an extent in the mid-twentieth century that its impact must be considered as it relates to the life-witness in communication.

I think that, at some future date, a scholar who will command more perspective than any of us here possesses, will observe that in the mid-twentieth century, under the impact of new communications media, Speech and Communications experienced a major transformation, and that the effects of this transformation were only dimly perceived at the time.¹

The visual, auditory, and sensory impact of the communication glut that is forced on satiated man gives the life-witness a unique opportunity to demonstrate the value-creating, worth-giving communication that is intrinsic in the nature of Christianity.

Martin Buber has delineated four categories of speaking:

1. The monologue--the person speaking to himself
2. The monologue disguised as dialogue--the person talking to another, pretending to hear while he decides what he will say
3. The technical dialogue--the dialogue that transfers information

¹Giraud Chester, "Broadcasting and the Speech Profession," Spectra (June 1966):1, quoted in H. A. Brach, "Understanding Christian Communication," Drew Gateway 41 (Winter 1971):115.

4. The true conversation--the people exchanging on a deeper level of selfhood¹

The life-witness seeks relationships with people that can produce fourth-level communication, because it is on that level that the healing of the Gospel is most available. "In the process of communication we wish to develop with other persons relationships that permit what we say to be understood, perceived and responded to as we intend."² It is through personal relationships that we truly communicate on the fourth level and not just by the words we use because "words do not have intrinsic meaning, meanings are in people."³

The development of this kind of relationship depends on time spent in Christian love and service. Christian missionaries,

words became meaningful whether in the pulpit or in street gatherings when it was known that they were words from people who cared for their stomachs and their general welfare. . . . Preaching only supplemented this method of communication by action and people believed when they were told that the action stemmed from the gospel of love which, as Christians, they were commissioned to proclaim.⁴

¹P. S. Minear, "Communication and Community," Theology Today 27 (July 1970):141.

²John W. Keltner, Interpersonal Speech-Communication: Elements and Structures (Belmont, California: Wadsworth Publishing Co., 1970), p. 86.

³Dan J. Rothwell, Interpersonal Communication Influences and Alternatives (Columbus, Ohio: Charles E. Merrill Pub. Co., 1975), p. 105.

⁴Badejo, "Christian Communication," p. 100.

The Right to Witness

The life-witness earns the right to talk about the spiritual welfare of others by demonstrating honest concern for the other person. If he has not earned the right to witness by love acting for the other person's benefit his witness is merely an exercise of spiritual starvation that will not lead anyone to the feet of Him who offers the bread of life.

The process by which deeper levels of communication are attained can be illustrated by the use of the Johari window.¹ Figure 1 shows the window and the meaning of each of the aspects of the window. (It was called a window simply because it looked like one.)

	known to self	not known to self
known to others	OPEN	BLIND
not known to others	HIDDEN	UNKNOWN

Fig. 1. Johari Window.

The open area encompasses all the things we feel free to communicate with others. Items in this area are well known to both parties. The hidden area encloses those things we know about ourselves but keep hidden from others. The blind area encircles those

¹Rothwell, pp. 46-47.

things we do not know about ourselves but are known to others. The unknown area covers those things about ourselves that are not known by anyone--they are not on the conscious level.

When we first make an acquaintance, the Johari window that illustrates our relationship is expressed by figure 2. On this level factual questions such as "What time is it?" are exchanged.

OPEN	BLIND
HIDDEN	UNKNOWN

Fig. 2. Johari Window
Illustrating First Acquaintance.

As the relationship develops and more and more things about each other are communicated through interaction, a deeper relationship develops which is illustrated by the proportional sizes of the parts of the window in figure 3.

OPEN	BLIND
HIDDEN	UNKNOWN

Fig. 3. Johari Window
Illustrating Deepening Communi-
cation.

On the deeper level of communication as illustrated by figure 3 we have earned the right to discuss spiritual things and other personal things of significance.

The means for expanding the open area of communication are found largely in honest interest in the other person and in demonstrating that interest by listening to them.

One does not listen with just his ears--he listens with his eyes and with his sense of touch, he listens by becoming aware of the feelings and emotions that arise within himself because of his contact with others . . . , he listens with his mind, his heart, and his imagination.¹

Communication Principles

There are a number of things that communication theorists are saying today that can aid the life-witness to understand Christian communication and the means for enhancing the communication process.

1. Resistance to Change: "Any stimuli which carry the force to challenge an individual's underlying assumptions about the nature of reality will trigger counter-stimuli, hence reducing the net force of the original stimuli."² If the life-witness desires to cause change he must create an environment that is as free as possible from threat. A recognition of man's innate resistance to change will aid the Christian to understand the communication process.

¹Gerard Egan, Encounter: Group Processes for Interpersonal Growth (Belmont, CA: Wadsworth, 1970), p. 248, quoted in Rothwell, pp. 183-184.

²"Training Lay People for Pastoral Care," Pastoral Psychology 22 (June 1971):9.

2. Cognitive Dissonance: The thrust of this theory is "(1) that man needs consistency among his values, beliefs, and attitudes, (2) that the awareness of inconsistencies will produce tensions, and (3) that man will usually do something to reduce the tensions."¹ People are looking for information that will reduce the dissonance and they will resist information that causes dissonance. The life-witness should present through his life a whole-life concept that affects the whole person rather than pieces of information that tend to disrupt another person's concept of life without providing him with a full concept of an alternative.

3. Selective Perception: Man chooses those things that support his understanding of life and chooses not to hear (or read) that which does not support his understanding of life. The life-witness needs to break through this natural barrier of communication with a life and conversation that create an interest in something other than what the person has.²

4. Content Analysis: The evaluation of the authentic meaning of words and phrases. Communication is hindered when the expressions used to communicate have no meaning to the person receiving the communication. (In Christian parlance words such as "saved," "justification," "washed in the blood," and "white with harvest" serve to illustrate the problem.)

¹Gail E. Myers & Michele Myers, The Dynamics of Human Communication (New York: McGraw-Hill Book Co., 1973), p. 119.

²G. L. Bird, and L. H. Dean, "Christians can Learn from Communication Theorists," Christianity Today 11 (January 20, 1967):9.

5. "The noise theory defines noise as any 'disturbance which does not represent a message from a specified source.' Thus anything that interferes with our communication with God or a fellow Christian may also be called 'noise.'"¹

6. Opinion Leaders: In any social grouping there are those who act as opinion leaders, others in that group follow the lead of those people. If these leaders can be reached with the message of the Gospel the effect would be widespread.

Part of the mystery of the Gospel is that God has chosen the weak vessels of humanity to communicate the treasure of the Gospel. When that Gospel fills persons they communicate with their total being. The total being, then, must be right with God for communication to be right. "Thought itself depends for its very existence on language. . . . It seems right to say that if you think right thoughts you will communicate the right language."²

You are being heard, not your words.
 Your love is received when it is felt; not
 when it is said in syllables.
 Your acceptance is accepted when it is sensed in you,
 not when it is said in sentences.
 You've got to be the truth
 in order to tell the truth
 You've got to be like Christ
 in order to tell of Christ.
 You've got to let Christ be Lord in you
 before you can say "Jesus is my Lord" to another.
 You are being heard.³

¹Ibid.

²C. Michalson, "Communicating the Gospel," Theology Today 14 (October 1957):329.

³David Augsburger, Witness is Witness (Chicago: Moody Press, 1971), pp. 107-108.

Selected Instructional Principles

Objectives of instruction are crucial to the measurement of outcomes and, in fact, are crucial in all planned teaching events. Norman E. Gronlund in his book, Stating Behavioral Objectives for Classroom Instruction, presents a model for learning on the developmental level that is helpful in course design. Figure 4 below gives a schematic of the model.¹

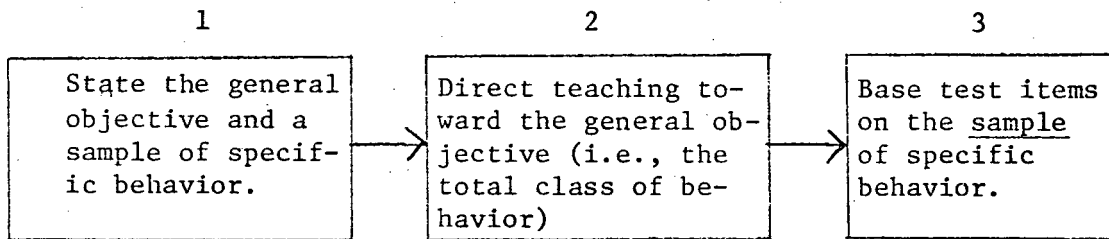


Fig. 4. Developmental Model

The first step in the model involves the statement of the general objective and gives a sample of intended behavior outcomes. It is impossible to state all of the behavior outcomes because of the general nature of the developmental objective, but a sample of behavior outcomes can illustrate the variety of behavior that could be anticipated. For example, "The student will understand life-as-witness" is a general developmental objective. A sample of some specific behavior outcomes would be: (1) The student will give examples of witness that include all aspects of his life, (2) the student will state the principle in his own words, and (3) the

¹Norman E. Gronlund, Stating Behavioral Objectives for Classroom Instruction (London: The Macmillan Company, 1970), pp. 34-36.

student will be able to distinguish correct and incorrect application of the principle.

The second step is to direct the classroom instruction toward the general objective. This means using the stated goal as a yardstick of course content.

The third step of evaluation requires that the testing of outcomes be based on samples of specific behavior that is congruent with the general developmental objective. The behavior samples should not be simply recall of material previously presented in class, but should illustrate the students' own understanding of the stated objective.

The development of appropriate objectives is aided through an understanding of the taxonomy of educational objectives. Gronlund says:

The taxonomy is divided into three parts: (1) the cognitive domain, (2) the affective domain, and (3) the psychomotor domain. The cognitive domain includes those objectives that emphasize intellectual outcomes, such as knowledge, understanding, and thinking skills. The affective domain includes those objectives that emphasize feeling and emotion, such as interests, attitudes, appreciation, and methods of adjustment. The psychomotor domain includes those objectives that emphasize motor skills, such as handwriting, typing, swimming, and operating machinery.¹

The two taxonomies with which this project is particularly concerned are those for the cognitive domain and the affective domain. These taxonomies are arranged in hierarchical order that in general begin with the simplest behavior outcomes and move to more complex ones. The purpose of these taxonomies is to aid the teacher in the

¹Ibid., p. 18.

construction of instructional objectives in behavioral terms and to have a frame of reference for evaluation purposes. The summary of the major divisions of these two taxonomies are listed below:

Cognitive Domain¹

Knowledge denotes the simple recall of facts. This is the lowest level of cognitive learning outcomes.

Comprehension denotes the understanding of material demonstrated by an ability to summarize, interpret, or restate in one's own words the information learned.

Application denotes putting into practical operation in new situations a rule, principle, or process, . . . which has been learned.

Analysis denotes reducing material to its component parts to evaluate their interrelationships.

Synthesis denotes bringing together the parts of the material to form a creative whole that represents a new pattern.

Evaluation denotes using internal or external criteria to judge the value of material.

Affective Domain²

Receiving denotes the student's willingness to pay attention to a particular phenomena or stimuli. This represents the lowest level of affective learning outcomes.

¹B. S. Bloom, ed., et al., Taxonomy of Educational Objectives: Cognitive Domain (New York: David McKay Company, Inc., 1956).

²D. R. Krathwohl, et al., Taxonomy of Educational Objectives: Affective Domain (New York: David McKay Company, Inc., 1964).

Responding denotes the student's active involvement with, or reaction to, the stimuli or phenomena.

Valuing denotes the merit or value a student gives to the phenomena, idea, or behavior. Attitudes toward material would be in this category.

Organization relates to the systematization of different values into an internally viable value system.

Characterization by a value or value complex denotes the internalization of the value system into the life style.

The writings of E. G. White in the area of education have had wide impact in the Seventh-day Adventist church, and it is because of her influence that the church operates one of the largest Christian school systems in the world. Her writings, considered highly by Seventh-day Adventists, give insight into the importance of objectives in the teaching process.

Every teacher should see to it that his work tends to definite results. Before attempting to teach a subject, he should have a distinct plan in mind, and should know just what he desires to accomplish. He should not rest satisfied with the presentation of any subject until the student understands the principle involved, perceives its truth, and is able to state clearly what he has learned.¹

In E. G. White's book Education in the chapter entitled, "Methods of Teaching" certain guidelines for teaching are stated which are useful.² She indicates that an over-emphasis on memorization tends to weaken the ability to discriminate between right

¹E. G. White, Education, pp. 233-234.

²Ibid., pp. 230-239 passim.

and wrong and makes students over-dependent on the authority of others. Education needs to deal with more than the lower cognitive level, it must deal with the higher cognitive and affective levels. The personal element of the relation of the teacher to each student individually is essential. The teacher should teach "largely by illustration," and with a personal enthusiasm that is born of personal interest in the subject and the student. Fundamental learning should be mastered before progressing to the more complex. Study and education should lead to a better discharge of the real responsibilities of life and not merely to theoretical knowledge; education must be practical.

It is important to keep in mind that education proceeds from the simple to the complex, from the concrete to the abstract. The use of illustration is an important way to establish a concrete base for class discussion.

Films can also be used to create a common, concrete base for progression to more complex thought.

Once a film gets inside and swishes around in interaction with the psyche, a few pores get opened. When the film comes out again in discussion it comes out with pieces of the individual clinging to it. Everyone sees his own film. The film washes over his experience, hopes, fears, and the process of identification, projection and selective perception takes over.¹

A number of instructional principles were enumerated in a presentation by Moon, three of those principles which were of particular relevance to this study were:

¹John M. Culkin, The New York Times, July 2, 1967, quoted in Michael G. Lawler, "Let's Take A Look--Again--At Experience," Religious Education 66, No. 5 (Sept.-Oct. 1971):344.

The principle of appropriate practice states that students should be provided opportunity to practice desired terminal behaviors and necessary prerequisite behaviors needed.

The principle of vicarious experience states that when a person sees, reads, or listens to characterizations of human experience they to a greater or lesser extent experience emotions related to those experiences, identify with one or more of the characters, and relate to the values, attitudes, and beliefs portrayed in the experience.

The principle of instructional relevance states that whenever possible it is important to make the instruction as relevant as possible to the reality of the pupil.¹

The Student

In the communication exchange of teaching it is as important to know the receiver of the communication as it is to know the content of the material to be communicated. The seventeen-or-eighteen year-old academy senior is usually considered in middle or late adolescence. The adolescent is considered to be in a transitional period both physically and psychologically. His status in society is somewhat vague and, as Erikson has indicated, he experiences an identity crises:

The identity the adolescent seeks to clarify is who he is, what his role in society is to be. Is he a child or is he an adult? Does he have it in him to be someday a husband and father? . . . Can he feel self-confident in spite of the fact that his race or religious or national background makes him a person some people look down upon? Overall, will he be a success or a failure?²

Some of the developmental tasks that the adolescent is confronted with require major changes in habits of behavior and attitudes.

Developmental tasks that Hurlock mentions include:

¹Robert Moon, Selected Instructional Principles, unpublished classroom presentation at Andrews University on June 22, 1976.

²E. H. Erikson, Identity: Youth and Crises (New York: Norton, 1968), quoted in Elizabeth B. Hurlock, Developmental Psychology (New York: McGraw-Hill Book Company, 1975), p. 174.

Accepting one's physique and accepting a masculine or feminine role

Establishing new relations with age-mates of both sexes

Gaining emotional independence from parents and other adults

Achieving assurance of economic independence

Selecting and preparing for an occupation

Developing intellectual skills and concepts necessary for civic competence

Desiring and achieving socially responsible behavior

Preparing for marriage and family life

Building conscious values in harmony with an adequate scientific world picture.¹

There are many factors that influence an adolescent's attitudes toward education. "The peer group is the adolescent's real world, providing him a stage upon which to try out himself and others."² The attitude of the student's immediate peer group and his acceptance with that group will influence his relationship with his education. Parental attitudes about education and grades along with the grades themselves will influence his attitude. His attitude toward his teacher and the policies of the administration also have a direct effect on his attitude toward the educational experience. There is a stronger tendency today on the part of the student to desire to visualize the practical value of his education. There also is a correlation between the student's success in extra-curricular activities and his attitude toward his school courses.³

Influencing Student Attitudes

Attitude has been defined as "a state of readiness for motive arousal"⁴ or "an enduring organization of motivational, emotional,

¹Hurlock, Developmental Psychology, p. 13.

²Ibid., p. 180.

³Ibid., p. 188.

⁴T. M. Newcomb, R. H. Turner, and P. E. Converse, Social Psychology (New York: Holt, Rinehart, and Winston, 1965), p. 40.

perceptual, and cognitive processes with respect to some aspect of the individual's world."¹ In the definition of attitude there is an "affective component and an action tendency."² Influencing or changing an attitude is not accomplished by simple teaching of cognitive concepts, such a complex construct changes only under the influence of many sources. The process model of attitude change is one suggested approach that illustrates an approach to the subject of attitude change.

A process model might posit that change in opinion is a combined function of: (a) the individual's initial position, (b) his attention to the communicator and the message, (c) comprehension of its arguments, examples, appeals and conclusion, (d) general and specific motivation for accepting its position.³

Each of the above functions are composites of a great many variables and it might be said concerning:

1. Initial position: That without knowing the person's position or actional inclination on a given subject one can hardly plan an approach of attitude influence
2. Attention: That before a message can have any influence on changing attitudes it must be received
3. Comprehension: That before any real impact of the message can be possited it must be understood, and variables such as clarity

¹D. Krech, and R. S. Crutchfield, Theory and Problems in Social Psychology (New York: McGraw-Hill, 1948), p. 152.

²G. Lindzey, and E. Aronson, eds., The Handbook of Social Psychology, vol. 2 (Menlo Park, CA: Addison-Wesley Pub. Co., 1968), p. 207.

³Philip Zimbardo, and Ebbe B. Ebbesen, Influencing Attitudes and Changing Behavior (Menlo Park, CA: Addison-Wesley Publishing Company, 1970), p. 18.

and organization on the part of the teacher and intelligence and relevant experience on the part of the student affect comprehension

4. Motivation: That the subject must see the new attitude as more congruent with what his basic beliefs are and through experience he must discover the new attitude's validity or the attitude change will not be stable.

Moral Development

An understanding of the moral development stages of the human is of great benefit in devising ways to influence attitudes and change behavior. The development of moral values coincides with a child's cognitive development which will be referred to in the next section. Moral judgments must be based on a certain cognitive maturity.

Piaget¹ has developed two moralities, "the morality of constraint" and the "morality of co-operation." The first is being subject to the law of another and the second is being subject to one's own laws. The adolescent is maturing in the "morality of co-operation" stage and will be sensitive to any attempt that would press him back into the stage of simply being subject to the laws of another.

Jersild, Telford, and Sawrey say that "moral judgment and conscience interact with aesthetic, economic, scientific, and personal

¹Jean Piaget, The Moral Judgment of the Child (New York: Free Press, 1965).

(affiliation, prestige, survival) values to form in each person an idiosyncratic pattern of valences which manifest themselves in behavior."¹ The development of morality is not to be approached simplistically and its source is not easily identified.

The "moralization" of the child is much more than the simple incorporation of the parents' superego. It is also more than a matter of a child's abstracting and internalizing the patterns of social reinforcement provided by his culture, as an oversimplified social--learning conception would indicate. The cognitive theorists might maintain that the process is a computer-like programming of the culturally defined rules of conduct. In truth, moralities are diverse and dynamic. They undoubtedly involve all of the above but also interact with situational, motivational, and various nonmoral beliefs, feelings, habits.²

Habenicht³ has indicated that one way to teach morality is through value clarification programs, her assumption being that heightened awareness of one's beliefs will foster action according to them.

Kohlberg presents a three-level typology of moral-judgment development. The first level is the premoral level (ages six to ten years) and the emphasis in this level is external controls. Standards are external and are observed to avoid punishment or reap rewards. The second level is the morality of conventional role conformity (ages ten to thirteen years). These children desire to please other people and though observing standards of others they have internalized some standards especially in relation to those that are important to them,

¹Thomas Jersild, Charles Telford, and James Sawrey, Child Psychology (Englewood Cliffs, N.J.: Prentice-Hall, 1975), p. 494.

²Ibid.

³Donna J. Habenicht, "Values: Education's most Persistent Problem," A paper presented at Andrews University, May, 1976.

The third level is the morality of self-accepted moral principles (age thirteen and on). This is the level of true morality where conduct is internal in standards and reasoning about right and wrong.¹

Cognitive Development

E. A. Peel has held that "the urge to come to intellectual terms with one's world provides the mainspring of intellectual development."² The cognitive understanding of one's environment must be balanced and the student always seeks to maintain that balance.

Jean Piaget has developed stages of cognitive growth which can generally be called (1) the sensorimotor stage, (2) the pre-operational stage, (3) concrete operations, and (4) formal operations.³ Each stage is divided into many substages and progress from one stage to another can be encouraged by understanding the stages and ways of motivating the student to move to more highly developed stages.⁴

The dynamics of cognitive adaption is illustrated by two major learning dimensions; Assimilation--where the child learns to construe reality or environmental data in terms of his cognitive structure; accommodation--where the child learns to change or modify his cognitive structure on the basis of environmental

¹Diane E. Papalia and Sally W. Olds, A Child's World: Infancy Through Adolescence (New York: McGraw-Hill Book Company, 1975), pp. 431-432.

²E. A. Peel, "Intellectual Growth during Adolescence," Educational Review 17 (1965):178.

³Robert E. Grinder, Adolescence (New York: John Wiley & Sons, Inc., 1973), p. 196. Some have used three stages leaving out the sensorimotor stage.

⁴An article by Fleck, Ballard and Reilly entitled "The Development of Religious concepts and maturity: A Three stage model" in the Journal of Psychology and Theology 3 (Sum. 1975): 156-163, evaluates seven scientific studies that support the Piagetian model in the area of religious maturity.

reality. . . . Piaget uses the term equilibration in referring to the delicate balance a child may achieve between assimilation and accommodation; it is through equilibrium or equilibration . . . that Piaget accounts for the motivational characteristics of intellectual growth.¹

It is important to know that the academy senior is in the stage of formal operational thought and that that stage is characterized by a stable system of abstract thought. On this subject Grinder quotes Furth who says that

It [the adolescent] becomes capable of reflecting upon its own operations and can therefore reason on the basis of the operational relations themselves regardless of content . . . the focus of formal thinking is no longer the real known object but the logically possible in which the real is recognized as one among many possibilities.²

To say that all adolescents operate in the formal operational stage of thought because they are adolescents would be incorrect because some research indicates that only fifty per cent of the adult population has reached the formal operational stage.³

The goal of curriculum development would be to guide the student into formal operational reasoning through disequilibrium. This is a difficult task considering the fact that each student is functioning on a different level, and what is disequilibrium for one may not be that for another. Strauss suggests that the Piaget-based theory of curriculum development suggests:

The construction of a multi-level curriculum has situations built into it such that cognitive disequilibrium might ensue.

¹Grinder, pp. 193-194.

²Ibid., p. 201.

³Sidney Strauss, "Learning Theories of Gagne and Piaget; Implications for Curriculum Development," Teachers College Record 74 (Sept. 1972):99.

Here children who have constructed multi-leveled intellectual structures can interact with multi-leveled curriculum in ways which could facilitate progressive structural transformations.¹

The Teacher

Character

The teacher's relation to God is more important than what the teacher knows. Religious education is communication about the world, one's own life, and all reality.² The teacher communicates himself, his lifestyle, his Christian perspective.

The Christian teacher is the medium in catechesis, not by the Christian things he says, but by the Christian that he is. He must always teach from the valid Christian experience which is his.³

Teaching thus becomes a language event which unveils being, evokes a response from the learner and leads to understanding of oneself in the world.⁴

Because the teacher really communicates his being, his total character in the teaching experience, Christian ". . . teachers employed in our schools should be acquainted with God by an experimental knowledge."⁵

The teacher is to contribute to the upbuilding of the kingdom of God; in a real sense, his life is witness. "The teachers need to

¹Ibid., p. 102.

²Hubert Halbfas, Theory of Catechetics (New York: Herder and Herder, 1971), p. 72.

³Michael Lawler, "Let's take a Look--Again--At Experience," Religious Education 69, No. 5 (Sept-Oct. 1971):346.

⁴Mary Ann Ankoviak, "The New Hermeneutic, Language and the Religious Education of the Adolescent," Religious Education 69, No. 1 (Jan.-Feb. 1974):45.

⁵E. G. White, Counsels to Parents, Teachers, and Students, p. 248.

be sanctified through the truth, and the all-important thing should be the conversion of their students, that they may have a new heart and life."¹ This cannot be accomplished without the a priori of a Christian character. The teacher teaches values, all that the teacher does in his dealings with the students influence the values of those students.²

Instructional Responsibility

How can the teacher best fulfill his responsibility as a Christian teacher? It is one thing to say he must be a Christian, but teaching is made up of more than being, it is a process of raising the moral operational level of the student. Moral development is not accomplished effectively through rote memory of adult constructs and conditioning based on reward and punishment. Tillich points out that this approach is more like throwing stones at the student.

Religious induction faces two main difficulties; one is the fact that it has to give answers to questions which never have been asked by the child. In speaking of God and the Christ and the Church, or of sin and salvation and the kingdom of God, religious education mediates a material which cannot be received by the mind of those who have not asked the questions to which these words give answers. These words are like stones, thrown at them, from which sooner or later they must turn away. Therefore, every religious educator must try to find the existentially important questions which are live in the minds and hearts of the pupils. It must make the pupil aware of the questions which he already has.³

¹E. G. White, Fundamentals of Christian Education, p. 436.

²Walden Crabtree, "Clarification of the Teacher's Role in Moral Education," Religious Education 69, No. 6 (Nov.-Dec. 1974): 644-5.

³Paul Tillich, Theology of Culture (New York: Oxford, 1964), p. 154.

Kohlberg suggests a procedure to raise the student's functional moral development stage. He proposes the strategy of presenting moral dilemmas that are above the student's functional level. This creating a certain disequilibrium that the student is motivated to resolve. This approach stresses:

1. Arousal of genuine moral conflict, uncertainty, and disagreement about genuinely problematic situations. (In contrast, conventional moral education has stressed adult "right answers," and reinforcement of the belief that virtue always is rewarded.)
2. The presentation of modes of thought one stage above the child's own. (In contrast, conventional moral education tends to shift between appeals to adult abstractions far above the child's level and appeals to punishment and prudence liable to rejection because they are below the child's level.)¹

The teacher who is to effectively implement this approach, even if on a small scale, will need to plan with the student in mind, provide practice for the student to interact, and then evaluate. This sequence will happen many times a day on an informal basis.

Evaluation

There are three aspects of evaluation that are of particular relevance to this study. The first is formative evaluation as used in the development of instructional procedure, the second is the measurement of changes in attitudes and beliefs, and the third is the interview,

¹Blatt and Kohlberg, "The Effects of Classroom Moral Discussion Upon Children's level of Moral Judgment," unpublished, Sept. 1969, quoted in Doug Sholl, "The Contributions of Lawrence Kohlberg to Religious and Moral Education," Religious Education 64, No. 5 (Sept.-Oct. 1971):368.

Formative Evaluation

Too often evaluation is thought of as an end of the course or unit process, taking place when it is really too late for a group of students to benefit from any procedural or instructional changes. Summative evaluation is of this type; its primary goals are end-of-the-unit grading. There was some summative evaluation in this project but the form of evaluation more readily applicable to this project is formative evaluation.

The formative-evaluation process involves evaluation during the process of the course construction, teaching, or learning. The purpose of formative evaluation is the improvement of any of the three processes during the process of the experience. The person conducting formative evaluation seeks to discover evidence that is most useful in the process of course construction, teaching, or learning. It is a very practical evaluation technique that takes the evaluation from the laboratory and places it as an ongoing process in direct relationship with the event. It brings the evaluation process closer to the teaching and learning process. "Formative evaluation involves the collection of appropriate evidence during the construction and trying out of a new curriculum in such a way that revisions of the curriculum can be based on this evidence."¹

The taxonomies of the cognitive and affective domains make it possible to construct appropriate objectives with adequate

¹S. Bloom, J. T. Hastings, and G. F. Madaus, Handbook on Formative and Summative Evaluation of Student Learning (New York: McGraw-Hill Book Company, 1971), p. 116.

specificity to make objective, ongoing evaluation possible. The affective domain of learning is often neglected and for this project an attempt was made to measure some attitudes of the student in the affective domain.

Attitude

The evaluation of attitudes is a much more complex procedure than the measurement of cognitive growth. William Scott in his article on attitude measurement in The Handbook of Social Psychology has said: ". . . the construct attitude has become so complex that one can no longer talk clearly about 'measuring an attitude.' Rather one must restrict discussion to procedures for measuring a particular property of an attitude as conceptually defined."¹

For the purpose of this study, a survey of the literature indicated that the Likert scale would be the simplest and most accurate attitude-measuring device available.² Likert's method of summated ratings ("summated" designating a scale that is scored by adding the response scores on component items) employs a single stimulus statement to which the subjects respond indicating their degree of agreement or disagreement, usually on a five-point rating scale.³ For example, a statement is made such as, "I would like to devote

¹G. Lindzey and E. Aronson, The Handbook of Social Psychology, Vol. 3 (Menlo Park, CA: Addison-Wesley Pub. Co., 1968), p. 265.

²R. Likert, "A Technique for the measurement of Attitudes," Archives of Psychology 22, No. 140 (1932):1-55.

³Ibid., p. 218. Herbert M. Blalock, ed., Methodology in Social Research (New York: McGraw-Hill Book Company, 1968), pp. 94-97.

more time to witnessing." Each respondent is asked to answer the statement by circling any one of five responses: (1) strongly agree, (2) agree, (3) undecided, (4) disagree, and (5) strongly disagree. The process for the development of the instrument is described in the chapter on procedures in this project.¹

The Interview

Personal interviews with students have some advantages over questionnaires where respondents are just asked to fill in the blanks of a questionnaire. Its greatest advantage is its flexibility. The interviewer can make sure that the question has been understood by the respondent, and he can probe further when a respondent's response is vague. It is possible to build a rapport with the interviewee that will open up honest responses that might not normally be obtained in a questionnaire. The interviewer can also defuse hostility toward the data-gathering process.

The disadvantages of the interview revolve mostly around the possibility of bias. Everything that happens between interviewer and interviewee, whether verbal or non-verbal, has a tendency to influence the respondent's responses. People, in general, like to be helpful, and the tone of voice or a pause can suggest a particular response to the interviewee. Facial expressions or the clothes that the interviewer wears can produce interview bias.²

¹A great variety of attitude scaling possibilities are illustrated in John P. Robinson, Phillip R. Shaver, Measures of Social Psychological Attitudes (Ann Arbor, Michigan: Survey Research Center Institute for Social Research, 1973).

²A. N. Oppenheim, Questionnaire Design and Attitude Measurement (New York: Basic Books, Inc. Publishers, 1966), pp. 30-35.

The richness and spontaneity of information collected in an interview makes it a particularly helpful means of obtaining information for formative evaluation.

Summary

Communication theory encompasses many principles that have relevance to the Christian witness. The instructional principles presented in contemporary instructional theory support the importance of teaching objectives and careful planning for any instructional occasion. The relationship between communication theory and instructional principles may not always be evident but is illustrated by the fact that the first step in communication and learning must be receiving. The focus of this chapter has been on the Adolescent but the same principles apply equally well to Adults.

CHAPTER IV

PROCEDURES

The procedures for the accomplishment of the project objectives were divided into four major activities: (1) the preparation of a textbook on witness, (2) the teaching of the Senior Bible Class at Rio Lindo Adventist Academy, (3) the teaching of an adult seminar at the Healdsburg Seventh-day Adventist Church, and (4) the interviewing of students who used the text. This chapter provides a description of the implementation of those procedures.

Witness Textbook Preparation

In the winter of 1974 the author was contacted by Richard Harris, of the General Conference of Seventh-day Adventists Department of Education, and asked to write the witness unit for the new Senior Bible textbooks then being developed. It had been decided that the new textbooks should be published in a packet of seven books, the subjects of which would be: (1) Encounter, (2) Witness, (3) Vocation, (4) Money, (5) Marriage, (6) Fitness, and (7) Community.

The witness book, covering approximately eighty pages of material, was to be designed for use during a three week period of Bible class. The book was researched in the Spring of 1974 while the author was teaching two classes of witness at Rio Lindo Adventist Academy and grew out of the experience of the author in classroom

teaching. Wayne Judd and Richard Harris of the General Conference of Seventh-day Adventists Department of Education in consultation with the author determined that the book should have ten chapters. The book was written during June of 1974 and the preliminary draft of the material went to the reading committee of twenty members on June 27, 1974.¹ Fourteen of the twenty members made suggestions for certain revisions of the material. The results of their suggestions were incorporated in a final copy by the textbook editors, Wayne Judd and Richard Harris. This copy went to the Pacific Press Publishing Association for publication on October 1, 1974.

The Academy Bible Class

The witness section of Senior Bible was scheduled at Rio Lindo Adventist Academy during the three weeks of December 1 - 18, 1975. At Rio Lindo Academy there are 128 students divided into three sections of Senior Bible. Each section met during a 45 minute period at either 7:55 AM, 2:45 PM, or 5:00 PM.

The author, who taught the witness class, was the pastor of the Rio Lindo Adventist Academy Seventh-day Adventist Church and was, therefore, acquainted with the students. The regular Bible teacher, Elder Gordon Kainer, was not involved in the classroom during this time.

The classroom contained five rows of desks with ten desks in each row. A blackboard was available but newsprint was used for notes. The daily notes were written on the newsprint with colored

¹For a list of those on the committee see Appendix A.

chalk and were posted in the room where they remained until the end of the three-week session. The newsprint was referred to for review on a daily basis.

In the fall of 1975 a witness attitude scale¹ was developed in the following manner: General statements were obtained from all Juniors at Rio Lindo Adventist Academy on witness. One hundred and twenty-four attitude statements were developed by the author on the basis of his experience and on the general statements made by the Juniors. Thirty of those statements were eliminated because of duplication and the ninety-four remaining statements were submitted to eight judges. Twenty-four more statements were eliminated on the basis of the comments by the judges. The seventy-two remaining statements were randomized, and a pilot test was done at Sacramento Union Academy and Pacific Union College Preparatory school. The results of these pilot tests were computer evaluated at Andrews University. All statements that were not answered in a generally consistent way by the students who received an overall high or an overall low score were eliminated as not being discriminating questions.² The forty-eight statements remaining constituted the attitude questionnaire.

An assignment sheet which described for the students the assignments and listed in a general way the class objectives and activities, as well as a formative evaluation questionnaire to aid

¹See Instructional Literature Chapter III.

²Statements scoring less than the multi-serial score of .3 were eliminated.

in the postevaluation of the class, was also developed. The procedure for daily planning was to divide planning into four sections: (1) Objectives, (2) Teacher Activity, (3) Student Activity, and (4) Informal Evaluation.¹ A sample of the assignment sheet, the attitude questionnaire, and the post-class instrument for evaluation are found in appendix B.

The Adult Seminar

The adult seminar was conducted in the Healdsburg Seventh-day Adventist church on April 17, 1976. The seminar was advertised in other local churches and about twenty people, most of whom were there for the full time that the seminar was in session, attended. Among those in attendance were two young people; the remainder were adult church members. The seminar was designed to last four hours from 2 PM to 6 PM with breaks every hour.

The classroom was one of the church classrooms, and the chairs were arranged in a semi-circle facing a blackboard. The blackboard was used for diagrams and notes. Although a podium was available for class material, it was not used very much.

The content and activity of each of the four hours was as follows:

Hour 1

All participants were divided into four smaller groups and to share within each group their spiritual life history. When the

¹This will be clearly illustrated in the chapter on results.

large group was divided, husbands and wives were separated. The author first gave his religious biography to illustrate the procedure and then each person shared his religious biography with the others in his group. After the completion of this activity the subjects of testimony and life-as-witness were discussed.

Hour 2

In a lecture format with feedback from the class, the subjects of assurance and right-to-witness were presented. A case study was read and discussed to demonstrate the importance of relationships with people before witnessing to them.

Hour 3

Communication for the Christian was presented with a lecture on the Shannon Weaver communication model and the Johari Window. A mimeographed sheet entitled "The Message of the Larutlucib Tribes-people" was distributed to each person for translation.¹ This illustrated the need to put our concepts into the language of the recipients.

Hour 4

The methods for presenting the Gospel were described. These included ways of entering into a conversation on religion and how and what to present as the Gospel.

The class evaluation questionnaire that was used in the Senior Bible class was also used in evaluating the adult reaction to the class experience. However, it was felt that questions number 59, 64, 65, 69, and 71 were not applicable to the adult seminar.

¹See Appendix C.

The Interviews

An interview instrument was designed to determine: (1) the concept of witness held by the interviewees, (2) how their concept of witness was formulated, and (3) what effect, if any, did the witness textbook have on the development of their concept. The instrument was designed to be filled out by the interviewer during a conversation with students. The questionnaire was used with twenty-five students who had used the text while taking the Christian Witness class.

William White, registrar and vice principal of Andrews Academy, made arrangements for the author to meet with the students who had taken "Christian Witnessing" class during the 1975-76 school year. The author met with twenty-five students on May 30 and June 1, 1976 between 7:30 AM to 9:30 PM. Students learned of the appointment by a note attached to their locker informing them that Elder Bietz wished to interview them for a doctoral project. The note was signed by the vice-principal. Students who did not come at the appointed time were found by the vice-principal's secretary and given a new appointment or were sent to the office where the interviews were taking place. For the purpose of the interviews the school counselor's office was made available. A few of the interviews were conducted in the lobby of the academy so that students who did not come during the allotted time could be interviewed.

Each interview took from three to seven minutes. The interviewer sought to make each student at ease by an informal style of conversation. The student was thanked for his or her co-operation

and regret was expressed for the interruption of the class program. A copy of the instrument used in the interview follows on page 94.

The witness interview Questionnaire was used as follows:

1. The interviewer circled number one if the student demonstrated an activity-witness orientation. Number five was circled if the student demonstrated an understanding of life-witness. Numbers two, three, or four were used as a sliding scale between the two extremes.

2. This question aided the interviewer in formalizing question number one.

3. This question sought to determine the source of the student's witness concept.

4. A variety of witness books including the author's book were presented to the student.

5. The interviewer circled number zero if the student indicated that the book had no influence on their understanding of witness and five if the book had a significant impact on their witness concepts.

WITNESS INTERVIEW QUESTIONNAIRE

1. When I mention Christian Witness what comes to your mind?

1 2 3 4 5

2. How are the different ways people witness?

Formal

Informal

_____	_____
_____	_____
_____	_____
_____	_____

3. How did you formulate your concept of witness?

4. Do you recognize any of these books? yes no

Which one? Witness

5. What effect do you feel this book had on your understanding of witness?

0 1 2 3 4 5

CHAPTER V

RESULTS

The project results will be reported in the following order:

- (1) The textbook, (2) the academy Bible class, (3) the adult seminar, and (4) the interviews.

The Textbook

The textbook entitled Witness as completed by the author is found in appendix D. One open-ended question was included on the Class Evaluation Questionnaire that dealt with the textbook. This question asked was, "If you had the opportunity to change the book you used in the witness section of class, what would you change?" The comments made by the students are divided into three sections:

1. Layout: Those comments having to do with the way the book was designed and put together.
2. Text: Those comments having to do with the content of the book. This section is subdivided further into two categories:
 - a. More examples: students who wanted more illustrations
 - b. General: students who made general comments on the text

3. No Change: Those comments that said that they would not change the book.

Layout

The following are the direct quotes taken from students' papers which had to do with the way the book was designed.

Make it bigger so it would stay open.

The cover color and I think I would put a picture on it. But otherwise it was pretty good.

The color

I'd probably put more art work in it.

The photography

Make the layout more appealing.

The price

Illustrated well

Text

The following are direct quotes from student responses that related to the content of the book. These are divided into two sections: (1) comments suggesting more examples, and (2) general comments.

More Examples

More examples of how to witness such as in the testimonies we gave to break the surface and get us used to telling others about our experience with Christ.

Make it more practical, give more practical examples.

I would have more specific details, pictures and true stories of experiences.

More examples instead of so many facts.

I would include more story-like examples of situations that arise frequently.

More full of personal experiences and what they got out of them.

More illustrated stories to help you understand the material.

Have more story telling.

More illustrations

I think maybe more illustrations.

I would put more realistic examples of how and how not to witness.

General

Some of the hard to understand phrases.

I would just make a couple of things more clear and a couple of things added to it.

The diagrams were at times hard to understand by just looking at them.

There should be more detail in explaining things, more time should be spent on it.

All the quotes from different books.

More memorization of key texts.

Put more texts and a little more of Ellen White.

Didn't necessarily apply to witnessing to the persons you know, friends, acquaintances, family. Mostly dealt with witnessing to strangers.

Everything, I'd drop it.

Make a concise summary at the end of each chapter.

I would change the approach of it for not everyone in Bible class is an Adventist Christian. For I think the witness book was like an instruction manual telling you how to get people for God. And from an unbeliever in the class it confirms their belief that all we do at "Rio" is just try to put religion on them.

The format at the end of each chapter. They should have some good ideas there instead of just so many questions.

How to give a Bible Study.

The commitment Chapter.

The part about trying to lead a person into becoming a member of the church. I think you should present Christ before anything and His love not the church.

I'm not an author.

The book was rather boring (good illustrations).

The book meant nothing to me--I would forget it completely.

Change the way it's presented.

No Changes

Fifty-nine students indicated that they would make no changes and the statements listed below are a sample of their comments.

The book was written really well. I like the way it put things down to earth.

I thought it was fine as is. It presented everything very clearly and pretty interesting.

I wouldn't change anything. It has to be the most interesting Bible book I've had. This was the first time that I have really read the book all the way through. It was really interesting.

I wouldn't change anything. It was a very good book.

Nothing, I felt it was well written and interesting.

I wouldn't change anything, I think its pretty good.

Two closed questions on the class evaluation questionnaire also dealt with the textbook. Those questions and their results follow:

Question 16. How would you rate the textbooks used in this class in terms of illustrations, artwork, and general appearance?

	<u>Number of Students</u>	<u>Percentage</u>
1. Excellent	72	55.93
2. Good	44	34.75
3. Fair	10	7.63
4. Poor	1	.85
Omits	1	.85

Question 23. If you could change the textbooks you are using in witness class, how much would you change them?

1. Major changes	6	5.08
2. Some changes	21	16.10
3. Few changes	47	36.44
4. No changes	53	41.53
Omits	1	.85

The results of these questions are repeated again under class evaluation Questionnaire Closed Questions section so they may be seen in their context.

Summary

Of the eighty-eight respondents who wrote a response to the question as to how they would change the book, fifty-nine respondents (sixty-eight per cent) indicated that they would not change the book. Eleven respondents (twelve per cent) indicated that they would "make it more practical, give more examples," and the remaining eighteen respondents (twenty per cent) made general statements dealing with various aspects of the book.

The Academy Bible Class

In this section the results of the teaching of the Bible class are presented first with a summary of each day's activities combined with an informal evaluation of the class experience by the teacher. Following this daily activity summary the results of the closed and open questions of the class evaluation questionnaire are reported.

Daily Activity Summary

The assignments given for the class were noted on the Senior Bible Assignment Sheet found in appendix B. Below follows a specific description of each day's experience from December 1-18, 1975:

December 1

Assignment: Read Chapter 1 of Witness

Teacher Activity: Pre-access student attitudes toward witness and familiarize students with the class procedure by handing out the assignment sheet.

Student Activity: Examine assignment sheet and ask questions along with the taking of the witness attitude test.

During this first "get acquainted session the student's attitudes were evaluated and the Senior Bible Assignment sheet was explained with opportunity given to students to ask questions about the

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In this section the results of the teaching of the Bible class are presented first with a summary of each day's activities combined with an informal evaluation of the class experience by the teacher. Following this daily activity summary the results of the closed and open questions of the class evaluation questionnaire are reported.

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The assignments given for the class were noted on the Senior Bible Assignment Sheet page fifty-eight of this project. Below follows a specific description of each day's experience from December 1-18, 1975:

December 1

Assignment: Read Chapter 1 of Witness

Teacher Activity: Pre-access student attitudes toward witness and familiarize students with the class procedure by handing out the assignment sheet.

Student Activity: Examine assignment sheet and ask questions along with the taking of the witness attitude test.

During this first "get acquainted session the student's attitudes were evaluated and the Senior Bible Assignment sheet was explained with opportunity given to students to ask questions about the

class procedures. The author sought to develop an informal rapport with the students during this time.

Informal Evaluation: Students demonstrated co-operation in taking the test and they asked a fair number of questions to clarify the assignment sheet.

December 2

Assignment: Read Chapter 2 of Witness

Objective: The student will be able to discuss how life is a total witness experience.

Teacher Activity: Present a role play followed by a film on life-witness and a lecture

Student Activity: Discussion of life-as-witness.

The class began with an unannounced role play between two teachers. Teacher A came in the room to get the movie projector that teacher B was using in class and teacher B protested indicating his need for it in the class that day. A rather loud argument ensued in the presence of the students until teacher B terminated the role play by asking the students to write down what they observed. After they had written down what they observed the differences in their observations were discussed. This activity was followed with a discussion of the definition of witness. A film followed the discussion that portrayed life-as-witness. Life-as-witness was discussed after the film.

Informal Evaluation: The attention and active discussion of the students indicated that the role

play was received with enthusiasm and the discussion of the film and class lecture revealed that the students were developing an understanding of life-as-witness.

December 3

- Assignment:** Read Chapter 3 of Witness
- Objective:** The student will be able to state his interpretation of the Bible's reasons for Christian witness.
- Teacher Activity:** Assigned texts will be read and a discussion of their meaning will be guided.
- Student Activity:** Texts on what the Bible says about the importance of witness read and discussed.

Class began with a one minute movie introducing the goal of reproducing God's image in man. Discussion about sharing with others followed the film. The study of the Bible on the subject of witness followed with the students looking up all the texts.

Informal Evaluation: The participation of the students was judged to be perfunctory; few seemed to understand the Bible teaching on witness.

December 4

Assignment: None

Objective: Student will be able to state what constitutes a testimony and will give one in class.

Teacher Activity: Describe testimony, give a sample testimony, and divide the students into groups.

Student Activity: Divide into small groups and each student will give his testimony.

The class began with a summary from the newsprint of the preceding material covered. The students were divided into groups of four or five, and each student was asked to share his spiritual biography. To illustrate testimony, the author shared his with the students first. A discussion on testimony followed.

Informal Evaluation: The teacher judged from class attention that his testimony was interesting and from his observation of the student interaction he determined that a large percentage had meaningful participation.

December 5

Assignment: Read Chapter 4 of Witness
Prepare personal testimony paper in manner explained on pages 23-25 of the text.

Objective: The student will be able to answer the following questions:

1. Did you read Chapter 3 before yesterday's class?
2. Write from memory Revelation 3:20.

3. Write from memory Ephesians 2:8-9.
4. Define the following words: Gospel, Testimony, Revelation.
5. Define and describe Witness. Include a concise definition with a description of how it functions in the Christian life.
6. Give two texts (reference only) which would support the doctrine of witness.
7. What is God's chosen agency for revealing Christ to the world?
8. What five steps describe the witness method of Christ?
9. What are the two types of testimony and describe each type?

Teacher Activity: Administer quiz and review the week's material.

Student Activity: Take the quiz and listen to review

Informal Evaluation: The 117 students who took the quiz averaged 26.6 points out of the thirty-three points possible. There was much complaining as to the length of the quiz.

December 8

Assignment: Read Chapter 5 of Witness

Objective: The student will be able to discuss the necessary elements prerequisite to experiencing a right relationship with God.

Teacher Activity: Role play and lecture on how one knows where he stands with God.

Student Activity: Discussion on the subject of assurance.

Class opened with an unannounced role play between two teachers. Teacher A portrayed a vacuum cleaner salesman who did not know how to operate the vacuum cleaner he was attempting to sell. The point was made that Christians cannot communicate anything they have not experienced. The availability of an assured experience with Christ was presented in lecture and discussion.

Informal Evaluation: The intensity with which the students listened to the role play demonstrated the student interest. It was observed that the class lecture and questions asked during the discussion led to a clearer understanding of how man can know he is accepted by God.

December 9

Assignment: Read Chapter 6 of Witness

Objective: The student will be able to state the fact that the Christian must have a relationship with others to earn the right to witness to them.

Teacher Activity: Introduce the guest lecturer.

Student Activity: Listen to lecture and ask a few questions.

For this class the author invited Marvin Bowers, the Episcopal priest from Healdsburg, to discuss the fact that the right to witness to others grows out of our relationship with them. Pastor Bowers spent some time telling of a recent experience he had with a Seventh-day Adventist church member who came to his door to ask for a donation. He pointed out that that was poor witness.

Informal Evaluation: The students listened attentively and respectfully to the non-SDA guest who made the presentation.

December 10

Assignment: Read Chapter 7 of Witness

Translate material given out in class.¹

Objective: The students discuss the need of personal experience before giving a testimony.

Teacher Activity: Organize and observe a communication game, and debrief the students.

Student Activity: Play the communication game.

The class was divided into teams of six people. Each team was divided into three groups: the observers, runners, and builders. The class went to a larger room that was divided into three sections. One area was visible only to the observers, the opposite area was available only to the builders, and the space between was occupied by

¹See Appendix C.

the runners. The observers were to study a Tinker Toy model in their area and describe it to the runners (who could not see it). From the observers' description, the runners told the builders how to build the model. The builders were then expected to build the model with the supplied Tinker Toys.

The game was debriefed to point out some of the problems in communication--in particular, how difficult it is to tell someone something you have not experienced yourself.

Informal Evaluation: All participated with observed enthusiasm and the discussion which followed suggested that the game enabled the students to understand the importance of experience to give an effective testimony.

December 11

Assignment: None

Objective: The student will be able to give a definition of communication.

Teacher Activity: Lecture on communication.

Student Activity: Listen and ask questions during the lecture.

Definitions for communication were discussed and the Shannon-Weaver communication model was presented. There was discussion on the ways Christians can get into religious conversations and the Johari Window¹ was explained as a tool for seeing the importance of building relationships for deeper communication.

¹See Chapter III of this project.

Informal Evaluation: Student attention and questions demonstrated interest in the subject.

December 12

Assignment: Read Chapter 8 of Witness

Memorize outline on page 50 of Witness

Objective: The students will be able to answer the following questions:

1. Did you read Chapter 7?
2. Write from memory 1 John 4:8
3. Write from memory Romans 3:23
4. What is the foundation of testimony or witness?
5. How do we earn the right to witness?
6. What is the single most important requirement to being a good communicator of the Gospel?
7. Draw the Johari Window as it would be with someone with whom you are communicating on a superficial level.
8. Give two texts that can provide a basis for assurance.

Teacher Activity: Administer quiz and review the week

Student Activity: Take the quiz

Informal Evaluation: Of the 121 students who took the quiz the average score was 20.6 out of a possible 25.

December 15

Assignment: Read Chapters 9 and 10 of Witness

Write a diagram of the Gospel

Objective: The student will be able to state the techniques and questions used to introduce the Gospel in a witness contact.

Teacher Activity: Lecture on the introduction of the Gospel and provide the students with information on how to diagram the Gospel.

Student Activity: Listen and ask questions

The class opened with a discussion of what the Christian would tell someone who wanted to become a Christian. The author followed by presenting the essence of the Gospel through a variety of diagrams.

Informal Evaluation: Not enough time was allotted for this section. Students did develop a slight understanding of the concepts presented as verified by the author's conversations with students.

December 16

Assignment: None

Objective: The student will be able to state the fundamental content of the Gospel.

Teacher Activity: Lecture on the Gospel

Student Activity: Discussion of Gospel content and diagrams

Through lecture and discussion, materials on how to ask a person to make a decision for Christ and how to communicate the basic content of the Gospel were presented.

Informal Evaluation: Aside from being short of time a fair understanding of the Gospel was manifest by student discussion.

December 17

Assignment: None

Teacher Activity: Assess the students attitudes toward witness and the witness class.

Student Activity: Take the attitude and evaluation tests.

Informal Evaluation: All but a few of the students successfully completed the tests.

December 18

Assignment: None

Objective: Students to practice giving the Gospel outline prepared for December 15 assignment.

Teacher Activity: Supervise verbal sharing of the outline and help those who had difficulty.

Student Activity: Give the Gospel outline to a friend. In groups of two the students shared with a friend the gospel outline which they had prepared.

Informal Evaluation: It was too close to Christmas vacation to develop a meaningful class.

December 19

The author did not teach class inasmuch as Christmas vacation started the same day and class periods were shortened.

Class Evaluation Questionnaire

At the conclusion of the class 128 students filled out a Senior Bible class questionnaire which was composed of two parts: (1) twenty-five multiple-choice questions, and (2) three open-ended questions. The results of this questionnaire are given below.

Closed Questions

The data for the closed, multiple-choice questions is reported both by percentages and the number of students responding to each item. The numbering begins with number forty-nine because this questionnaire was preceded by the forty-eight question attitude survey.

SENIOR BIBLE CLASS EVALUATION QUESTIONNAIRE

DIRECTIONS: Read each question and place the number of the answer you choose on the answer sheet that is provided. Do not place your name on this questionnaire. Your honest answers will be most helpful. There will be no attempt to identify individuals who answered specific questions.

	<u>#</u>	<u>%</u>
49. At the beginning of this course, how clear an understanding were you given of the course objectives?		
1. Clear understanding	65	50.85
2. Some understanding	52	40.68
3. Very little understanding	8	5.93
4. No understanding	2	1.69
Omits	1	.85

	<u>#</u>	<u>%</u>
50. To what extent do you think this course met its objectives?		
1. Very successful	79	61.86
2. Some success	39	30.51
3. Very little success	8	5.93
4. No success	1	.85
Omits	1	.85
51. How much of the responsibility for the success of this course did you assume?		
1. Great responsibility	11	8.47
2. Some responsibility	86	66.95
3. Very little responsibility	25	19.49
4. No responsibility	5	4.24
Omits	1	.85
52. To what extent are you able to state what you have learned in this course?		
1. Highly able	49	38.14
2. Somewhat able	71	55.08
3. Hardly able	4	3.39
4. Not able	3	2.54
Omits	1	.85
53. How much has this class helped you to be able to tell someone else about Christ?		
1. Very helpful	59	45.76
2. Somewhat helpful	47	36.44
3. Very little help	15	11.86
4. No help at all	7	5.08
Omits	1	.85
54. How useful has this course been in helping you to be more Christ-like?		
1. Very helpful	37	28.81
2. Somewhat helpful	67	52.54
3. Very little help	16	12.71
4. No help at all	7	5.08
Omits	1	.85
55. How much of your work in this course was a repetition of things you already knew?		
1. A great deal	19	14.41
2. Some	53	41.53
3. Very little	43	33.9
4. None at all	12	9.32
Omits	1	.85

	<u>#</u>	<u>%</u>
56. How much has this class inspired you to share what you believe with those who do not believe as you do?		
1. A great deal	28	22.03
2. Some	65	50.85
3. A little	23	17.80
4. None	11	8.47
Omits	1	.85
57. How would you rate your personal involvement in the class?		
1. Greatly involved	24	18.64
2. Somewhat involved	68	53.39
3. Only slightly involved	31	23.73
4. Completely uninvolved	3	2.54
Omits	2	1.69
58. How would you rate the interest level of this class for you?		
1. High interest level	57	44.92
2. Average interest level	55	43.22
3. Low interest level	8	5.93
4. No interest at all	7	5.08
Omits	1	.85
59. To what extent did circumstances in your school outside Bible class influence your attitude toward the class?		
1. High influence	18	14.41
2. Some influence	54	42.37
3. Very little influence	32	24.58
4. No influence	23	17.8
Omits	1	.85
60. How would you rate your teacher's ability to help you understand the subject of witness?		
1. Excellent	92	72.03
2. Good	25	19.49
3. Fair	6	4.24
4. Poor	3	2.54
Omits	2	1.69
61. How would you rate your teacher in terms of consecration and dedication?		
1. Very dedicated	114	88.98
2. Somewhat dedicated	9	6.78
3. Only slightly dedicated	1	.85
4. Not dedicated at all	3	2.54
Omits	1	.85

	<u>#</u>	<u>%</u>
62. To what extent did your teacher provide opportunities for the class to discuss meaningful questions related to your studies?		
1. Many opportunities	77	60.17
2. Some opportunities	39	30.51
3. Few opportunities	10	7.63
4. No opportunities	1	.85
Omits	1	.85
63. How would you rate the relationship of the teacher with the students in class?		
1. Excellent	77	60.17
2. Good	40	31.36
3. Fair	7	5.08
4. Poor	3	2.54
Omits	1	.85
64. How would you rate the textbooks used in this class in terms of illustrations, artwork, and general appearance?		
1. Excellent	71	55.43
2. Good	45	34.75
3. Fair	10	7.63
4. Poor	1	.85
Omits	1	.85
65. Compared to your other classes, how much of your time has been required to complete homework assignments for this class?		
1. More time required	14	11.02
2. About the same time required	68	53.31
3. Less time required	41	32.2
4. No time required	4	2.54
Omits	1	.85
66. To what extent did this class stimulate you to think for yourself?		
1. A great deal	47	36.44
2. Some	65	50.85
3. Very little	12	9.32
4. None	3	2.54
Omits	1	.85
67. How much variety in teaching techniques did your teacher use?		
1. Great variety	54	42.37
2. Some variety	61	47.46
3. Very little variety	9	6.78
4. No variety	3	2.54
Omits	1	.85

	<u>#</u>	<u>%</u>
68. Which of the following teaching methods was used most in your class?		
1. Mostly lecture	30	23.73
2. Mostly discussion	12	9.32
3. Lecture and discussion	63	49.15
4. Projects and activities	22	16.95
Omits	1	.85
69. How difficult was this class compared to your other classes?		
1. Far more difficult	4	3.39
2. Somewhat more difficult	11	8.47
3. About the same	66	51.69
4. Easier	45	34.75
Omits	2	1.69
70. To what extent did the course cover what you think should be taught in a witness course?		
1. Superior coverage	37	28.81
2. Good coverage	75	58.47
3. Fair coverage	9	6.78
4. Poor coverage	6	5.08
Omits	1	.85
71. If you could change the textbooks you are using in witness class, how much would you change them?		
1. Major changes	6	5.08
2. Some changes	21	16.10
3. Few changes	47	36.44
4. No changes	53	41.53
Omits	1	.85
72. To what extent did this class contribute to your commitment to Christ?		
1. Significant contribution	45	34.75
2. Slight contribution	62	48.31
3. No contribution	17	13.56
4. Drove me away from Christ	3	2.54
Omits	1	.85
73. The class held my interest		
1. Very well	53	41.53
2. Generally well	58	44.92
3. Sometimes	12	9.32
4. Not at all	4	2.54
Omits	1	.85

The Senior Bible class evaluation questionnaire revealed in the closed question section that over ninety per cent of the students believed they understood the objectives of the course and that the course met its objectives.

Seventy per cent thought the teacher's ability to help them understand witness was "excellent," eighty-nine per cent felt he was "very dedicated," and ninety-one per cent rated his relationship with the students as "excellent" or "good." In regards to the teaching method, sixty per cent of the students felt that "many opportunities" for meaningful discussion were given, twenty-four per cent experienced the class as "mostly lecture," while forty-nine per cent said it was "lecture and discussion."

Of the questions that reflected the cognitive domain of learning on the knowledge level, thirty-eight per cent indicated that they were "highly able" and fifty-five per cent felt they were "somewhat able" to state what they learned in class. On the application stage, forty-six per cent said the class was "very helpful" in aiding them to tell someone about Christ, and thirty-six per cent said the course was "somewhat helpful." On the synthesis level, thirty-six per cent said the class stimulated them to think for themselves a "great deal," and fifty-one per cent felt there was some stimulation to think for themselves,

Of the questions that reflected the affective domain of learning on the responding level, twenty-five per cent took "no" or "very little" responsibility for the success of the course, and sixty-seven per cent took "some responsibility" for its success.

Eighty-seven per cent of the respondents indicated that the class held their interest "very well" or "generally well," and seventy-two per cent of the students believed they were "greatly" or "somewhat" involved. Twenty-six per cent were only "slightly involved" or "completely uninvolved." On the valuing level of the affective domain, twenty-two per cent felt the class inspired them to share their beliefs "a great deal," and fifty-one per cent felt "some" inspiration to that end. On the value complex level eighty-one per cent felt the course had been "very" or "somewhat" helpful in aiding them to be more Christlike, and thirty-five per cent said the class made a "significant contribution" to their commitment to Christ.

Open Question Number One

The responses to this first open-ended question, "Write what you consider to be most helpful about the witness section of Bible class." were organized into the following categories.:

1. Affective: Responses that implied a changed feeling or affected feeling as it relates to witness were placed in this category.
2. Cognitive: Responses that related to the content of the course were placed in this category and subdivided as follows:
 - a. Cognitive - communication
 - b. Cognitive - general
 - c. Cognitive - life-as-witness
 - d. Cognitive - Gospel outline
 - e. Cognitive - people relations

3. No Comment: Responses in this category refused any comment.
4. Teacher: Responses in this category related to the teacher of the class.
5. Teaching Method: Responses in this category related to the methods used by the teacher.

Affective

The following student quotations reflect a changed feeling.

The courage and know how given me in the art of witnessing.

Made me realize I need to get with my Bible studies.

It got me thinking a little about my personal life.

It helps break down the fear of witnessing to others.

I really learned what witnessing is and turned out to be not as bad as I thought it was.

It makes us feel at ease when we're presenting our beliefs and ideas.

Unless I become a Christian, I will have no use for it--its just a grade.

Hearing about others helps me know I'm not the only one with some of my problems.

It tells you how you can be an effective witness for Christ. It helps you also evaluate your whole Christian experience.

It helped me formulate in my mind what I would say and it gave me more confidence.

It helped me have a new outlook on life and Christ's love for us. Also helped me or gave me encouragement to help others around me.

Cognitive - Communication

The following are direct quotations that reflect student cognitive understanding of the communication section of witness class.

It told me how to relate the gospel to others in an easy friendly way.

By helping me realize that witnessing must be done in love or religion can't be pushed on to someone.

It did point out that the responsibility for the witnesses's reaction is not on the witnesses, but on the Holy Spirit. Perhaps this point could have been stressed more.

How you should communicate to other people.

To be able to share with others my love for my God a little easier.

The explaining process of communication and the way of giving notes in class.

Cognitive - General

The following are direct quotations that reflect students' general comprehension of course content.

I learned somewhat how to witness to others.

It showed what witness really was and how to apply it.

The way that we should help others learn about Christ

All of it

Taught us how to be a good witness

How to relate to the person your witnessing with, what to say and what not to say.

It brought about aspects of witnessing that I never really knew of or heard of.

I didn't really but now I kinda understand more of how to get the point across;

This was really good because it sort of straightened out some of the problems that I have had in previous witnessing experiences. It showed me how to be a witness too.

To be interested in others. How to win them over. And to follow up.

It helps you to understand more about Christ and gives you principles helpful for witnessing to others and bringing them closer to God.

It helped me to know how to witness more correctly so that it is productive.

Showing how to actually communicate the gospel, verbally, showing what witness really involves.

It really showed me the real meaning of witness--Christ's true meaning, and why we should witness--which was fantastic!! The thought that we are witnesses for Christ because He is on trial in front of the universe for our sakes! Wow! That's heavy. I really liked the skits and the talk from Marvin Bowers.

I feel that everyone should learn now to witness. In class we learned how and why. Last time I attended a witnessing class to see if I wanted to join it was because I was forced and I was forced to go out and I felt that the pastor was too pushy. This class wasn't like that. This class was more interesting.

The presentation of the different ways a person can witness.

Clarified some of my ideas of how to go about witnessing.

How to witness effectively, and get positive results.

It cleared up a few questions that I had on the subject.

Teaches how to become a successful witness; how to go about it in a meaningful way.

Just the lectures and discussion generally helped me understand better what to do in case of witness opportunities.

They gave basic methods and showed the wrong ways to witness along with the right.

It helps you understand how to go about it without people knowing you are. It explained what witness really is.

Telling how Christ witnessed to man, Christ's technique.

Being able to bring someone to Christ.

So that we know how to reach people by witnessing.

Cognitive - Life-as-Witness

The following are direct quotations that reflect the students' cognitive comprehension of life-as-witness.

It taught that you must have an experience with Christ before you can witness.

It helped me realize converting somebody isn't just giving them Bible studies but leading them to Christ.

That you cannot witness without the assurance of Christ in your life.

It taught me that witnessing wasn't just knocking on doors. It was a different approach to something old.

Reminding us that witness is more than going door to door. That it is an experience with a Person and a way of life.

I didn't know that witness was that important. Once you know how to witness it isn't as bad. (If you have the guts.) I was witnessing to people but didn't consider it witnessing because I didn't usually know what it meant.

Witness being something we are not something we do. And the section following the above on Christ's method of witnessing,

Learning and understanding the true meaning of witness throughout every day of our life.

It helped me to realize I had to live a 'witnessing' life. Not just try to talk to people.

The part that sins won't keep you out of heaven, cherished ones will. Also the part about the wheel, your total life needs to be witness.

It helped define true witness as a lifetime experience,

It made me see that witnessing has to do with our whole life, not just giving Bible studies, etc.

Where you said that you can witness in any line of work. It's how you live your life not witnessing bands, etc.

Cognitive - Gospel Outline

The following are direct quotations that reflect the students' cognitive comprehension of the Gospel Outline.

The part where we discussed how a person can know that they are saved.

Explaining how Christ witnessed.

The outline on p. 50 of the Bible book.

The things learned that helped me to know what I'm witnessing about.

It was that the assurance is the foundation of witness, whether I am saved or lost.

It helped me see how I could communicate with others. It helped me see the simplicity of salvation.

Texts to prove or verify what was being said.

Gave techniques to use in a situation that can come up unexpectedly in witnessing.

Helps you know where Bible texts are so you can look them up fast.

The Gospel Introduction Outline. It helped me greatly in trying to know how to go about witnessing to others.

The steps on how to witness were very helpful.

It gave ideas on what to say if someone confronted you about our religion, it gave ideas for a Bible study. It gave ideas for our everyday life.

Tells you how to get the person, who you're talking to, on the subject of Christ or whatever.

I liked how he gave us a plan for witnessing.

The most helpful section about the witness Bible Class was the outline discussed in detail about how you go about witnessing.

Helped me to know how to start a conversation on spiritual matters.

Outline on Page 50 of the book.

It showed me to see the simplicity of the plan of God saving man and it being not in what we do, as it was brought out in the "chapter assurance."

Showing how the Gospel presentation all fits together without any holes in it.

When associating with other people it taught me the questions and things that I should say to talk to regular people.

The Gospel Presentation Outline is very helpful to know.

It is a relevant course based on Christ's main objective while he was here on earth. It helps you to have your testimony and witness on the tip of your tongue and you don't have to speak impromptu.

I did not know before even how to open up to a discussion of spiritual things. I wish that I had had it two years ago. The tinker-toy models helped to understand that a relationship with God is needed to witness.

Cognitive - People Relations

The following direct quotations reflect the students' understanding of the people relations aspect of the class.

Telling me how to have a relationship with the average person, and tell them of Christ.

Relating to other people

It helped me learn how to relate to others.

Understanding what a true witness is. Showing how to tell people about Christ after a relationship has developed.

It helped me to know how to relate to people better.

No Comment

The following students refused to make specific comment.

I thought all of it was O.K. There was nothing that was more important than the rest.

No comment

None

Teacher

The following direct quotations reflect the students' relationship with the teacher.

Pastor Bietz presented in such a simple and easy way that you had no choice but to understand it.

The fact that the teacher obviously had experienced what he was talking about.

The teacher.

There was nothing that impressed me at all, it was very boring, and you gave really stupid, dumb assignments!! For instance that jungle boogie thing, and that diagram paper. I think you may be a good pastor, but a very crummy teacher.

Concerning Marvin Bowers

Having opinions from other denominations of what they have seen of us so far and what we are doing good and bad.

I thought the most helpful thing about witnessing is when the priest came here and told us to really put our hearts in it and not just do it cuz it has to be done.

I really liked the talk from Marvin Bowers.

When the preacher came.

Teaching Method

The following statements reflect the students' reaction to the various teaching methods employed.

I consider the diagrams to be most important because at least they helped me understand what the teacher was trying to get across.

How you showed us those diagrams or just writing on those big sheets of paper.

The teacher wrote the notes and illustrations on paper so we could review them each day.

Sheets on the board with notes.

The way of giving notes in class.

I feel that class discussion is the most helpful part in a Bible class.

When you would explain with samples and made us write things out so we could really think it over in our head.

I really like how he drew on the sheets of paper cause then you could look back for notes and discussion items--the diagrams were good! and I liked our class discussions. I liked how he trusted our word if we read or not. [the assignment]

All the notes wrote on the paper and comparing things to them.

Activities

The following statements reflect the students' reaction to class activities.

Personal testimonies

The tinker-toy models helped to understand that a relationship with God is needed to witness.

The activities we took part in, the discussions we had, and the guest speaker.

I really liked the skits.

Not all lectures there were projects and notes on the walls.

I think the most helpful was listening to others' testimony.

The demonstrations we had in class.

When we gave our testimonies you broke the ice and made us step across.

Summary

Of the 112 responses to the question: "Write what you consider to be most helpful about the witness section of Bible Class" the highest responses reflected the students' general cognitive understanding of witness class. Twenty-three per cent (twenty-six students) were in this category. Responses that reflected the material given in class that gave specific help on what to tell people in a witness situation were placed in the "Cognitive-Gospel

Outline" section, and twenty-one per cent of the respondents (twenty-three students) indicated that this was most helpful part of the class.

Twelve per cent (thirteen students) made statements reflecting the life-as-witness concept and ten per cent of the respondents made affective statements.

Twenty-two per cent of the respondents (twenty-five students) made comments that related to the teacher and teaching method. These were categorized into comments on the teacher (seven per cent), teaching method (fifteen per cent).

Five per cent of the students commented on the communication content of the course, and four per cent on the way the course aided them in relating to other people. Three per cent wrote no comment.

Open Question Number Two

The responses to the second open-ended question, "Write what you consider to be the least helpful about the Witness section of Bible class," were organized into the following categories:

1. Cognitive: Those comments dealing with the subject matter.
2. No Comment: Students who wished to say nothing.
3. Positive: Students who responded positively about the class even though the question asked for things that were least helpful.
4. Students' Problem: Students whose own attitude was the least helpful aspect of the class.

5. Teacher: Students who felt that the teacher was the least helpful in the class.
6. Teaching Method: Students who felt that some of the teaching techniques were the least helpful in the class.

Cognitive

The following direct quotations reflect students' cognitive comments.

The commitment part

How to give Bible Study

How to go about and witness

Understanding how to approach someone it told we need a relation but that's with time what do you do at the start,

I didn't find too much that was a waste of time, but I think the "Johari Window" illustration was not too important. I didn't learn much from it.

Witness Doctrine

Feelings

Well, if you didn't want to witness, and you used the "I don't know how to" excuse, you really can't say it anymore.

The communication section where we played with Tinker Toys and discussed the Shannon-Weaver communication model. I didn't get the point in that section.

I don't know. Maybe the repetition of things I already knew.

Well the witness part was O.K. But it didn't have much to do with Bible study cause if you don't know what your talking about. . . .

No Comment

Thirty papers came in with no comment for this question, or with the statement that they had no comment.

Positive

The following direct quotations reflect students who made positive comments,

I can't think of anything. It was all helpful.

Everything was helpful.

Oh, nothing, I received a lot of help from the witness section.

There wasn't any least helpful thing.

I enjoyed all of it! Sorry!

I didn't find anything that wasn't helpful.

Nothing--it was all important to know.

It was all helpful.

I can't think of anything that wasn't very helpful.

I don't think there was anything that didn't help in some way or other.

It was all helpful. The shortness of the time spent to cover the book.

I can't think of anything that wasn't helpful.

I thought it was all very necessary and helpful.

Nothing, I found all of it applicable to me.

Nothing wasn't important or meaningful.

Everything was very helpful. I personally can't see anything that was done that wasn't helpful.

Nothing really it was all relevant.

I needed to learn about everything.

Students' Problem

The following quotations reflect the students who felt that their attitude was what made the class a negative experience.

Myself

When I went to sleep. (Only happened a few times.) Nothing else.

The way I feel about Christ in my life.

The days I missed.

My personal attitude towards religion at this present time.

Teacher

The following student quotations reflect dissatisfaction with the teacher,

The least helpful was when people asked questions that were dropped or did not want to be further discussed.

Everything

Concerning Marvin Bowers

Marvin Bowers didn't get any point across.

The visiting minister who came from Healdsburg to talk about 'Right to Witness' etc.

When we had Marvin Bowers speak to us maybe it helped us realize how others felt about us but I thought it was unnecessary to have him speak to us.

The man from the Episcopal Church.

The guest speaker

Teaching Method

The following direct quotations reflect dissatisfaction with the teaching method.

It was too short a period to learn everything well. It should have been six weeks at least.

The quizzes to my grade

The diagram

Classroom decorum of the students

Some of the remarks that were made in it.

Home work.

Some of the diagrams weren't that helpful.

We learned what we were supposed to use going door to door but could not use it there.

Spiritual testimonies

Not enough class involvement during discussion; it is the classes' fault that it was sometimes lecture which was meant for discussion.

It was jammed into three weeks time.

The teacher adding more notes after class left and then we'd have to copy it over the next day and be held responsible for it the next day.

You had to cram a whole lot into a short time.

Some of the illustrations and stories

The translation of the Latrucib Tribe.

The book

It involved no personal contact--no outside of school witness-in experience.

Memorizing lists or things.

Nothing except record taking.

The noise in the classroom. The teacher didn't control the class. The homework.

The books were the least helpful.

I didn't think it helped me at all to divide up in groups among the class and tell my testimony!

The noisiness in class, and how the kids were so inconsiderate at times.

The whole thing--I took it because we have to.

The goofing off and all that went on.

Not having an outline on page 51. Not really. There was too much lecture.

We went through the course too fast.

Not enough time to discuss topics of interest to the student.

This test

The book

Possibly some of the reading (not sure)

These tests.

Quizzes

Where we played with Tinker Toys

The Quizzes.

The translation of that story and having the pictures. I would have opportunities in class to go out and witness to the public.

Not enough time to get into it more.

The noise-level in the class room and the teacher's control.

Summary

When asked what the students considered to be least helpful in the class, thirty-five per cent (thirty-eight students) referred to the teaching method (We went through the course too fast) or to aspects of the class under the control of the teacher (The noise in the classroom. The teacher didn't control the class, the homework.) Six per cent referred to the teacher and all but one of these comments

concerned the guest speaker. Twenty-eight per cent of the respondents (thirty students) indicated no comment, and sixteen per cent (eighteen students) made positive comments such as, "I can't think of anything. It was all helpful." Ten per cent of the students (eleven people) commented on the cognitive aspect of the class and five per cent indicated that the least helpful part of the class was their own attitude.

The Attitude Questionnaire

The results of the Attitude Questionnaire did not reach a statistically significant level for the following reasons:

1. It is extremely difficult to cause any attitude change over in the short period of three weeks, and it was expecting too much of the class to anticipate such a change.

2. In the gathering of data the author failed to identify the pretest and posttest results, student by student. This made it impossible to run the type of test on the data that would have been most sensitive to any change.

In the light of the above, the results of the attitude questionnaire will not be reported. The questionnaire's reliability coefficient alpha ranged from .9433 to .9603, which demonstrates that the instrument is reliable and, with some refining, would be useful if correctly administered.

The Adult Seminar

The same questionnaire that was used for the Academy Bible class was used for the adult seminar. The adults were told to ignore

questions 59, 64, 65, 69, 71, and 76, as they did not apply to the adult seminar. The results of the closed questions will be reported first and the results of the open questions will follow.

Closed Questions

SENIOR BIBLE CLASS EVALUATION QUESTIONNAIRE

DIRECTIONS: Read each question and place the number of the answer you choose on the answer sheet that is provided. Do not place your name on this questionnaire. Your honest answers will be most helpful. There will be no attempt to identify individuals who answered specific questions.

	<u>#</u>	<u>%</u>
49. At the beginning of this course, how clear an understanding were you given of the course objectives?		
1. Clear understanding	12	75
2. Some understanding	4	25
3. Very little understanding	0	0
4. No understanding	0	0
50. To what extent do you think this course met its objectives?		
1. Very successful	11	68.75
2. Some success	5	31.25
3. Very little success	0	0
4. No success	0	0
51. How much of the responsibility for the success of this course did you assume?		
1. Great responsibility	2	12.5
2. Some responsibility	9	56.25
3. Very little responsibility	3	18.75
4. No responsibility	2	12.5
52. To what extent are you able to state what you have learned in this course?		
1. Highly able	6	37.5
2. Somewhat able	8	50
3. Hardly able	2	12.5
4. Not able	0	0
53. How much has this class helped you to be able to tell someone else about Christ?		
1. Very helpful	11	68.75
2. Somewhat helpful	5	31.25
3. Very little help	0	0
4. No help at all	0	0

	<u>#</u>	<u>%</u>
54. How useful has this course been in helping you to be more Christ-like?		
1. Very helpful	8	50
2. Somewhat helpful	7	43.75
3. Very little help	1	6.25
4. No help at all	0	0
55. How much of your work in this course was a repetition of things you already knew?		
1. A great deal	6	37.5
2. Some	8	50
3. Very little	1	6.25
4. None at all	1	6.25
56. How much has this class inspired you to share what you believe with those who do not believe as you do?		
1. A great deal	11	68.75
2. Some	5	31.25
3. A little	0	0
4. None	0	0
57. How would you rate your personal involvement in the class?		
1. Greatly involved	5	31.25
2. Somewhat involved	8	50
3. Only slightly involved	3	18.75
4. Completely uninvolved	0	0
58. How would you rate the interest level of this class for you?		
1. High interest level	13	81.25
2. Average interest level	3	18.75
3. Low interest level	1	6.25
4. No interest at all	0	0
60. How would you rate your teacher's ability to help you understand the subject of witness?		
1. Excellent	15	93.75
2. Good	1	6.25
3. Fair	0	0
4. Poor	0	0
61. How would you rate your teacher in terms of consecration and dedication?		
1. Very dedicated	15	93.75
2. Somewhat dedicated	0	0
3. Only slightly dedicated	0	0
4. Not dedicated at all	0	0
Omit	1	6.25

	<u>#</u>	<u>%</u>
62. To what extent did your teacher provide opportunities for the class to discuss meaningful questions related to your studies?		
1. Many opportunities	12	75
2. Some opportunities	4	25
3. Few opportunities	0	0
4. No opportunities	0	0
63. How would you rate the relationship of the teacher with the students in class?		
1. Excellent	14	87.5
2. Good	2	12.25
3. Fair	0	0
4. Poor	0	0
66. To what extent did this class stimulate you to think for yourself?		
1. A great deal	10	62.50
2. Some	6	37.50
3. Very little	0	0
4. None	0	0
67. How much variety in teaching techniques did your teacher use?		
1. Great variety	8	50
2. Some variety	7	43.75
3. Very little variety	0	0
4. No variety	0	0
Omit	1	6.25
68. Which of the following teaching methods was used most in your class?		
1. Mostly lecture	1	6.25
2. Mostly discussion	1	6.25
3. Lecture and discussion	12	75
4. Projects and activities	2	12.25
70. To what extent did the course cover what you think should be taught in a witness course?		
1. Superior coverage	7	43.75
2. Good coverage	8	50
3. Fair coverage	1	6.25
4. Poor coverage	0	0
72. To what extent did this class contribute to your commitment to Christ?		
1. Significant contribution	13	81.25
2. Slight contribution	3	18.75
3. No contribution	0	0
4. Drove me away from Christ	0	0

	<u>#</u>	<u>%</u>
73. The class held my interest		
1. Very well	14.5	90.63
2. Generally well	1.5	9.38
3. Sometimes	0	0
4. Not at all	0	0

The class evaluation questionnaire used by the adults in the adult seminar revealed that seventy-five per cent had a "clear understanding" of the course objectives, and sixty-nine per cent thought those objectives were met. Concerning the teacher, ninety-four per cent felt he had an "excellent" ability to help them understand the topic, and everyone felt that he was "very dedicated." Eighty-seven per cent rated his relationship with the students as excellent. Seventy-five per cent indicated that the teaching method was "lecture and discussion" and that there were "many opportunities" provided for meaningful discussion.

In the cognitive domain of learning at the knowledge level, thirty-eight per cent indicated that they were "highly able" and fifty per cent said they were "somewhat able" to state what they had learned. Thirty-eight per cent also felt that "a great deal" of the course and fifty per cent felt that "some" of the course was a repetition of what they already knew. On the application level of the cognitive domain, sixty-nine per cent said the class was "very helpful" and thirty-one per cent "somewhat helpful" at aiding them tell someone about Christ. On the synthesis level, everyone indicated that the course helped them think for themselves "a great deal" or "some."

In the affective domain of learning on the responding level, fifty-eight per cent indicated that they took "some responsibility" for the success of the course, and fifty per cent indicated that they were "somewhat involved" in the class, and ninety per cent indicated that the class held their interest "very well." On the valuing stage of the affective domain, everyone indicated that the class inspired them to share what they believe "a great deal" (sixty-nine per cent) or "some" (thirty-one per cent). On the value complex level eighty-one per cent indicated the class made a "significant contribution" to their commitment to Christ, and fifty per cent said the course was "very helpful" in helping them be more Christlike.

Open Question Number One

The responses to the first open-ended question, "Write what you consider to be the most helpful about the witness section of Bible class," were organized into the following two categories.

1. Life-as-Witness: Students who responded with a statement that reflected an understanding of the life-as-witness concept
2. General; Students who made general comments

Life-as-Witness

The following quotations reflect an understanding of the Life-as-Witness concept,

Sharing your own experience, own personal relationship with Christ.

That it was more important to be really interested in a person rather than trying to win another soul.

How to bring a person to Christ and being a witness in all phases of life.

That we are a witness, we don't do witnessing, we testify of our experience.

Relation with Christ precedes witnessing for Christ.

General

The following quotations reflect in a general way the adult response.

Communication with other people in different ways.

Another ray of light on a vast subject.

The spiritual sharing of each person.

Personal witness

Involving people in the subject of salvation.

How to develop and whom to develop a relationship with for witness.

Open Question Number Two

The responses to the second open-ended question, "Write what you consider to be the least helpful about the witness section of Bible class," were organized into the following four categories:

1. Cognitive: Comments that referred to the content of the seminar.
2. No Comment: Responses that said they had no comment.
3. Positive: Responses that were positive even though the question called for least helpful aspects of the class.
4. Teaching Method: Statements that referred to the method of teaching used in the seminar.

Cognitive

The quotations below reflect some of the student-perceived problems with the course content.

I need more training on how to work with people who consider themselves staunch Christians in other faiths.

Would like to know more on how to witness to people who are Christians already.

Some of the symbols used

No Comment

There were three responses that indicated that they had no comment.

Positive

Two responses reflected only positive comments.

All helpful

It expanded my knowledge in all areas greatly.

Teaching Method

Two responses reflected on the teaching method.

Would like to have had time to practice and discuss more.

Need more depth on each stage.

The Interviews

Life-As-Witness Concept

The interviewer scored the witness concepts that the twenty-five students, who had taken Christian Witness, had on a scale from one (indicating no understanding of life-as-witness) to five (indicating a well-developed concept of life-as-witness). The average

score was 2.56 (the range of responses was as follows: one - 9; two - 4; three - 3; four - 7; five - 2). The responses to the question, "When I mention Christian Witness what comes to your mind?" ranged from "Not in the sense of going out, but when you meet someone" to "giving out papers."

Origin of Witness Concepts

When asked the question, "How did you formulate your concept of witness?" sixty per cent of the respondents referred to the Christian Witness class and the remainder referred to a variety of personal or observational discoveries.

Affect of the Textbook on Witness Concepts

Of the twenty-five students interviewed all of them recognized the text book from among six other books on witness. When the question, "What effect do you feel this book had on your understanding of witness?" was asked, the interviewer marked the responses as he perceived them on a scale from zero to five. The average response was 1.6 (the range of responses was as follows: zero - 10; one - 3; two - 5; three - 3; four - 2; five - 2).

Of the verbal responses to the above question one student indicated that the book "was not that interesting" and another that she "did not like the book that well." Eight indicated that they did not read or did not remember the book's contents and one indicated he did not agree with everything in the book. Six of the students made benign comments indicating tolerance of the book such as "it was just teaching you how to witness," and eight students, judging by their

knowledge of the content or attitude toward it, appeared to have been positively affected by it.

CHAPTER VI

SUMMARY, CONCLUSIONS, RECOMMENDATIONS AND IMPLICATIONS

This chapter will be divided into two sections. The first will summarize significant results of the project, draw conclusions implied by the results, and make specific recommendations concerning possible changes in the textbook and the teaching of witness. The second will examine implications for the church and the author.

Summary, Conclusions, Recommendations

Since this is a formative project the author will relate those conclusions that seem relevant to recommendations for future refinement of materials and instructional practice. This section will begin with the textbook, proceed to the Academy Bible Class and Adult Seminar, and conclude with the Interviews.

The Textbook

Comments concerning the textbook are divided into two categories, those that offer support for the text as it is, and those that suggest the need for more practical examples.

Support for the Text

Sixty-one per cent of the ninety-seven respondents indicated that they would make no changes in the book even though they were

asked to recommend changes. This lack of suggestions could reflect that it was easier to write "no changes," or it may have been a desire to please the teacher whom they knew to be the author of the book. These results could also indicate that the book was viewed as good, that it fulfilled the objectives for which it was designed. Support for this latter conclusion comes from the fact that forty-two per cent indicated that they would make "no changes" and thirty-six per cent indicated that they would make "few changes," when responding to the closed-questions. In general, it appears that the church has moved in the right direction in the development of this text and should continue to improve and refine it.

Need for More Examples

Eleven of the thirty respondents who commented on the content of the text indicated the need for "more examples instead of so many facts" and "more practical examples." In view of the student comments which indicate the theoretical importance of teaching by illustration and reasoning from the concrete to the abstract, it seems appropriate to conclude that the instructional material presented could be more effective if additional concrete illustrations were included. The above data and conclusion would appear to justify the following recommendations:

Recommendations

1. It is recommended that a group of students who have used the text material, and who are actively involved in witnessing, and a group of teachers who have used the text materials should:

- A. Develop written illustrations based on their own experiences.
- B. Review films, recordings, and written stories to find other relevant instructional materials.
- C. Make recommendations concerning the preparation of, or packaging of, selected supplemental materials designed to illustrate concepts of witness.
- D. Prepare a list of existing materials and books that might be useful.

2. It is recommended that the above-developed material appear in the Teacher's Manual.

One student mentioned that the book, "Didn't necessarily apply to witnessing to the persons you know, friends, acquaintances, family, mostly dealt with witnessing to strangers." Though one statement is hardly statistically significant, the author believes that in view of the concept of life-as-witness which teaches that a Christian can have more influence with friends than with strangers, and the theoretical instructional principle of relevance, it would be appropriate to conclude that the instructional material would be more effective if more illustrative material dealt with witness to friends. The above conclusion would appear to justify the following.

3. It is recommended that the work group suggested in Recommendation 1 pay particular attention to discovering supplemental instructional materials that aid the student in relating their Christian experience to their peers.

The Academy Bible Class

The material relative to the Bible class is divided into five sections: (1) support for the class, (2) class objectives, (3) teacher, (4) teaching method, and (5) student.

Support for the Class

Ninety-one per cent of the students rated the relationship of the teacher with the students in class as "excellent" or "good," and eighty-six per cent indicated that the class held their interest "very well" or "generally well." Twenty-eight per cent of the students when asked in the open-ended question what was least helpful indicated that they had no comment, and seventeen per cent gave a positive response to the question. This data would tend to support the conclusion that irrespective of cognitive learning acquired, the larger percentage of students in the witness class taught for this project can look back on having had a positive experience.

An evaluation of the open-ended questions indicates that the basic cognitive content of the course got through to most of the students. Not one student mentioned all aspects of the course, but each major aspect of the course was referred to by someone. Twelve per cent of the students made statements reflecting the life-as-witness concept, such as "It helped me define true witness as a lifetime experience." In view of the content analysis of the responses to the open-ended questions it seems appropriate to conclude that an appropriate balance of course content was obtained.

The goal of Witness Class by definition is: to aid the students in the communication of the Gospel. Eighty-two per cent of the

students felt that the class was "very" or "somewhat helpful" in enabling them to tell someone else about Christ. Seventy-three per cent felt that the class gave them at least some inspiration to share what they believe. This data would lead to the conclusion that the class had some success in aiding the students to communicate the Gospel.

Twenty-one per cent of those responding to the open-ended question as to what was most helpful about the class indicated the Gospel Presentation Outline [an outline of facts essential to understanding the Gospel see page 204]. One student commented, "It helped me greatly in trying to know how to go about witnessing to others." These types of student comments and the instructional principle of appropriate practice support the conclusion that the Gospel Outline was a relevant portion of the course. The above data and conclusion would appear to justify the following:

Recommendations

1. It is recommended that the instructional time spent on the Gospel Outline section be expanded.
2. It is recommended that supplemental instructional materials be prepared that are designed to help students develop their own Gospel Outline.

Class Objectives

In the closed questions ninety per cent of the students indicated that they understood the objectives and that the course met its objectives. One may conclude that giving the students the

the written objectives (as in the Senior Bible Class Assignment Sheet) helps them to feel that they have appropriate instructional clues as to what is expected of them.

Recommendation

It is recommended that the practice of giving out an assignment sheet that states the objectives of the course be continued, but the formulation of the objectives should state more specifically the expected behavioral outcomes.

Teacher

The importance of the teacher in the classroom experience is reflected in the fact that in the open-ended question that asked for what was most helpful, twenty-two per cent of the respondents made comments that related to the teacher and the teaching method. In the open-ended question that asked for what was least helpful about the class, thirty-five per cent referred to the teaching method or to aspects of the class under the control of the teacher. In view of the importance of the role of the teacher as the medium of teaching and the above data, it is appropriate to conclude that the teacher is a very significant part of the educational process. The above data and conclusion would appear to justify the following:

Recommendation

It is recommended that a methods seminar be designed to help teachers;

1. Develop actional-oriented instructional procedures.

2. Learn and study instructional principles from E. G. White and other educational theorists.
3. Develop their own instructional procedures under the guidance of experts.

Teaching Method

The fact that twenty-four per cent of the students experienced the class as "mostly lecture," the instructional principle of appropriate practice, and the actional nature of the subject of witness would lead to the conclusion that there was too much teacher-centered lecture in the class. This summary and conclusion would appear to justify the following :

Recommendation

It is recommended that the instructional procedure for the witness unit:

1. Incorporate more small group discussion and interstudent sharing.
2. Develop student role playing experience for the students.
3. Develop outside-the-classroom, witness-oriented projects and activities.

Student

Twenty-nine per cent of the students indicated that the course was "very helpful" in helping them to be more Christlike, and thirty-five per cent said the class made a "significant contribution" to their commitment to Christ. This data would seem to lead to the

conclusion that the class taught for this project was helpful in developing a more mature Christian experience in these academy students.

The remark of one student, "unless I become a Christian I will have no use for it--it's just a grade," represents no statistically significant response, but it does support the author's belief that unless a person has a Christian experience the teaching of witness will have no meaning. This conclusion leads to the following:

Recommendation

Instruction of witness must be geared not only to teaching Christians how to witness, but to the conversion of students in the witness class by:

1. Using the steps of telling how the student can lead others to Christ as a basis for leading them to Christ
2. Using the testimony section of instruction to have students hear each others' testimonies
3. Using the Gospel Outline section to have the students develop their own outline of the Gospel leading them to see the simplicity of the Gospel.

The Adult Seminar

Support for the Seminar

From the verbal response of one participant who appreciated hearing the testimony of a fellow church member and from the author's observations during the sharing of the testimonies, the conclusion

can be drawn that the sharing of testimonies was an important part of the class to the adults.

The fact that eighty-one per cent indicated that the class made a "significant contribution" to their commitment to Christ and fifty per cent said the course was "very helpful" in helping them be more Christlike possibly reflects the general spiritual nature of those participating in the volunteer class. But it also may be concluded that the adults were aided in the witness aspect of their Christian life (which is the purpose of the Seminar). This same conclusion is supported by the fact that eleven of the sixteen adults (sixty-nine per cent) indicated that the class was very helpful in aiding them to be able to tell someone else about Christ and in inspiring them to share what they believe.

Class Content

About half of the adults reflected the life-as-witness concept in response to the open-ended question that asked for what had been most helpful about the seminar. This response would seem to support the conclusion that for many of the adult participants the concept of life-as-witness was new, or at least not a clearly developed one. The above data and conclusion would tend to support the following:

Recommendations

1. It is recommended that the pastor systematically develop in the context of the church program the life-as-witness concept by:

- A. Appropriate sermons

- B. An emphasis balanced between specialized witness activity and life-as-witness
- C. A recognition, on the part of those who officially represent the church, of the witness that each person has in their vocation
- D. A continuing discussion in the church context where people can share what witness is happening in their lives during the week.

In response to the open-ended question that asked for what was least helpful, two respondents indicated that they "would like to know more on how to witness to people who are already Christians." It would seem warranted to conclude from the above observations and from the teacher's formative evaluation that the seminar did not incorporate enough material on ways of approaching the non-Seventh-day Adventist Christian with the unique message of the Seventh-day Adventist church.

2. It is recommended that the author develop materials for inclusion in the seminar program that:

- A. Demonstrate the unique message of the Seventh-day Adventist church
- B. Portray means of interesting other Christians in the significance of the unique Seventh-day Adventist message

The Interviews

The actual import that the text had on students was determined more accurately in the interviews than in the questionnaire. The

questionnaire was given to those who knew that the author wrote the book and was given to them immediately after having taken the class; whereas the interviews were conducted with those who did not know the author of the book and who had completed the class a number of months prior to the interview.

The Gospel Presentation Outline was remembered by seven of the twenty-five students. In view of this data and the author's formative evaluation it seems appropriate to conclude that the Gospel Presentation Outline (an outline of facts essential to the presentation of the Gospel see p. 204) gives the students a useful tool for use in a witness situation.

Two of the twenty-five people indicated that the book had a great deal of influence on their concept of witness, and five indicated a relatively important place for the book. Ten indicated that the book had no influence at all, and some of those did not read the book. Specific comments made were, "didn't use it that much," "just read through it," and "mostly learning from Harris." In view of the above data and comments, it is appropriate to conclude that more depends on the teacher than the book. Materials in themselves are not the answer to an improved educational process. It is only as teachers use materials effectively that the materials obtain significance. The above data and observations support the following:

Recommendation

It is recommended that a program of education be prepared specifically for Bible teachers that they might receive training in contemporary instructional theory.

Implications

The section on implications will be divided into two sections:

(1) those implications that relate to the church, and (2) those that relate to the author.

For the Church

The church must recognize the concept of life-as-witness as it seeks to encourage the witness of its church members. Less time needs to be spent on methodology and more time needs to be spent on discovering means to aid the layman in the task of being a Christian where he is. The continued encouragement that church leaders give to members to witness will effect only the guilt-ridden activity of a few and will not affect the general church membership unless the members are specifically shown how to live the witness of Christ where they live their lives. Until that demonstration is accomplished through the offices of the church, witness will be considered the activity of the few, and church growth will continue to depend on occasional haphazard contacts and biological growth.

How is the message communicated? To begin with the church needs to pay closer attention to the instructional principles that its foremost promotor of Christian education, E. G. White, has laid down in her books. These principles are being supported by studies in the field of education and can direct the church in its teaching ministry in the school and the church. Two of the most important of these principles include reasoning from the concrete to the abstract and the principle of appropriate practice, which enunciates

the fact that there must be participation on the part of the student if there is to be any hope that the instruction will be incorporated in the life.

Teaching from the concrete to the abstract is a Bible method. The biblical history of salvation is not a philosophy of salvation, it is the inspired interpretation of events that were intimately associated with the activity of man. Today we have too often made the study of that history or the preaching of that history the dry recitation of historical events rather than the relevant application of those events to life. Jesus taught the spiritual through the concrete; the seeds, the sheep, the harvest, and the vine, are but a few examples of His approach.

Good instruction involves not only how to present materials but plans to involve the students. It is of primary importance that the teaching of life-as-witness be intimately connected with the students' lives and that opportunity be given for appropriate practice. The student and the parishioner must see the relevance of witness to his daily life and have opportunity to be involved or witness will be only an interesting idea for a certain kind of Christian. The pastor must not only instruct and teach but provide planned opportunities for involved response of the members. The involved response intended here is not simply a witness band, but the stimulation of the student or church member to design their own witness that matches their living where they live their lives.

The church has assumed that the church member will take an idea, like witness, and, provided they are given a Biblical command,

will work it out in their lives. But until ideas are demonstrated and worked out in the laboratory of life, ideas are just ideas. . . Witness programs developed in the sterility of the pastor's office are not fuel for setting a church on fire.

The church must no longer depend on the pastors, or those trained for pastoral ministry, to be the Bible teachers for academy students. The academy Bible teacher needs specialized training in the developmental needs of the adolescent, curriculum development, instructional principles, and many other fields that uniquely qualify a person to be an academy Bible teacher. This training is not provided to pastors, and the longer the church neglects the specialized training of Bible teachers, the greater the damage to the future of the church.

For the Author's Personal Ministry

I have come to realize that it is not until the theory of the Gospel is forged in the personal experience of the pastor or teacher that it can be honestly presented to the church member or student. The life-as-witness concept that witness is what you are and not simply something you do must be a part of the pastor's life before he can hope to make it a part of the lives of the congregation.

I learned that it is necessary to involve the church member or student in the instructional process if I desire the ideas to change lives rather than just being grist for theological discussion.

My personal theological conceptualization of the subject of witness which was based on my personal reflections and experiences

was substantiated to a great degree in the study of the variety of disciplines that related to witness.

I have grasped in a fuller way the role of the pastor as a teacher. These two spiritual gifts should not really be separated. The pastor is an instructor in the Christian way of life. We know that the pastor's teaching has reached its goal when there is a change of attitude which results in a more complete demonstration of the Christian way of life on the part of the congregation.

I have noted with particular interest that about 25 per cent of the students did not respond positively to the class experience and became on occasion a disruptive influence in the class. I believe that this underlines the importance of having every class directed to a certain extent toward those who are not converted. The effecting of conversion would result in the most significant life-style change and should be an underlying objective of every class.

My future ministry will be affected substantially in the following ways:

I will not attempt to mold all church members into one witness mold but will seek to provide expression for the varieties of witness that exist. I will seek to guide each member in developing his personal plan for witness outreach. I will promote the sharing of individual witness experience.

I will seek to guide the church members in experiencing their chosen vocation as a ministry for Christ, and will support them in their vocational ministries.

The study I have done and experience I have had will lead me to develop groups where the interaction between church members can stimulate deeper involvement in witness and in the spiritual aspects of each others lives.

My study of the laity and the ministry has helped me to realize the potential of a church witness as compared to just a pastor witness. I have come to realize that church member involvement in witness is essential not only for the expansion of the church but for the spiritual health of the church member.

In future teaching experiences I will seek to involve the students more in the class experience.

I developed my writing and research skill in the process of preparing the text and the project. My broader experience in research theory will enable me to take advantage of scientific investigation in other disciplines to an extent that I would not have previously been able to do.

A P P E N D I C E S

APPENDIX A

LIST OF THE MEMBERS OF THE READING COMMITTEE

LIST OF THE MEMBERS OF THE READING COMMITTEE

NAME	RESPONSE RECEIVED*
1. G. W. Balharrie	No
2. Edward Banks	Yes
3. W. J. Brown	No
4. Paul Cannon	No
5. Carl Coffman	Yes
6. Joe Engelkemier	Yes
7. Victor Fullerton	Yes
8. T. S. Geraty	Yes
9. Reuben Hilde	No
10. Forrest Howe	Yes
11. Don Jacobson	Yes
12. Ethel Johnson	Yes
13. Hedwig Jemison	Yes
14. Gordon Kainer	Yes
15. Edna Maye Loveless	No
16. Else Nelson	Yes
17. Gordon Paxton	No
18. W. F. Specht	Yes
19. Steve Vitrano	Yes
20. Dick Winn	Yes

*If they responded to the request to read the material and make suggestions a yes is recorded in this column.

APPENDIX B

SENIOR BIBLE ASSIGNMENT SHEET

WITNESS ATTITUDE QUESTIONNAIRE

SENIOR BIBLE CLASS EVALUATION QUESTIONNAIRE

SENIOR BIBLE ASSIGNMENT SHEET
WITNESS UNIT

DATE	ASSIGNMENT GIVEN	ASSIGNMENT DUE	QUIZ	CLASS OBJECTIVE	CLASS ACTIVITY
Monday Dec. 1	Read ch. 1			Learn student attitudes toward witness Familiarize students with class procedure	Administer the witness attitude questionnaire
Tuesday Dec. 2	Read ch. 2	Chapter 1		To understand life as a total witness experience	Witness situations film and role play
Wednesday Dec. 3	Read ch. 3	Chapter 2		To understand witness as a Bible doctrine	Participation in a "Doctrine of witness Bible study."
Thursday Dec. 4		Chapter 3		To understand the nature of a testimony	Small groups and spiritual history
Friday Dec. 5	Write personal Testimony paper Read chapter 4		-memorize: Rev. 3:20 Eph. 2:8-9 -chapters 1-3 -class lecture	Evaluate material learned by quiz To understand church and culture relationship Review week's material.	Quiz
Monday Dec. 8	Read ch. 5	Chapter 4 Turn in Testimony.		To understand and experience assurance of right standing with God	Small groups and discussion of the subject of assurance.
Tuesday Dec. 9	Read ch. 6	Chapter 5		To understand that witness and right to witness grows out of relationship	Organize for Communication game Marvin Bowers, quest
Wednesday Dec. 10	Read ch. 7 Translation material	Chapter 6		To understand problems in communication	Communication game
Thursday Dec. 11		Chapter 7		To understand communication To understand principles in introducing the gospel	
Friday Dec. 12	Read ch. 8 memorize outline	Turn in translation	Memorize: 1 John 4:8 Romans 3:23 Chapters 4-7 Class lecture	Evaluate material learned by quiz Summarize objectives of week	Quiz

DATE	ASSIGNMENT GIVEN	ASSIGNMENT DUE	QUIZ	CLASS OBJECTIVE	CLASS ACTIVITY
Monday Dec. 15	Read ch. 9 & 10 Write diagram of the Gospel	Chapter 8		To understand how to present the Gospel	
Tuesday Dec. 16		Chaps. 9 & 10		To understand: asking for a committment following up interests	
Wednesday Dec. 17			Final unit test over all mater- ial.	Evaluate material learned by student in class by test	Final exam on Unit
Thursday Dec. 18		Turn in Diagrams.		To learn student witness attitudes Class evaluation	Administer the witness attitude questionnaire Class evaluation questionnaire
Friday Dec. 19				To understand the object- ives of the unit and review material	Diagram presentation

Grading

- A. Reading - 45 points
- B. Quizes 40 points
 - 1. Two quizzes will be given which will be worth 20 points each.
 - 2. Content of the quizzes will be anything covered in class the preceding week.
- C. Translation assignment 10 points
 - 1. The material given to you in class should be rewritten in plain modern english.
- D. Personal Testimony 20 points
 - 1. Write your conversion story in the manner explained on pages 23-25 of the text.
- E. Diagram assignment 25 points
 - 1. Choose what you feel is essential information of the Gospel and diagram it using symbols or pictures so as to illustrate it in some way. It should be more simple then complex.
- F. Final exam 70 points
 - This will include anything covered in class including all memory verses and the outline on p. 50.

QUESTIONNAIRE

Directions:

Please respond to the following statements frankly and honestly.

Do not place your name on this questionnaire or on the answer sheet

All answers will be kept confidential.

Please answer all questions.

For each statement in this questionnaire, mark the appropriate number on your answer sheet which best represents your feelings

- number 1 means that you strongly agree with the given statement.
- number 2 means that you tend to agree more than disagree with the given statement.
- number 3 means that you neither agree nor disagree with the given statement.
- number 4 means that you tend to disagree more than agree with the given statement.
- number 5 means that you strongly disagree with the given statement.

Mark only one of the above possibilities for each question.

	strongly agree	agree	undecided	disagree	strongly disagree
1. I am a person who is usually ready to share my faith.	1	2	3	4	5
2. I believe every Christian should consider himself a witness.	1	2	3	4	5
3. I don't understand why people would want to become missionaries	1	2	3	4	5
4. I have a personal relationship with Christ.	1	2	3	4	5
5. If I picked up a hitchhiker I would probably witness to him about my faith in Christ.	1	2	3	4	5
6. Belief in God is fundamental to my life	1	2	3	4	5
7. You can't witness unless you have an experience with Christ.	1	2	3	4	5
8. My chances of being saved are so slim it isn't worth the effort.	1	2	3	4	5
9. Having a good relationship with Christ is the most important thing in my life.	1	2	3	4	5
10. People who are especially busy should not be given any witness responsibilities.	1	2	3	4	5
11. I feel no obligation to witness to others.	1	2	3	4	5
12. My friends know me as a committed Christian.	1	2	3	4	5
13. If I had opportunity to go on a door to door witness band I would go.	1	2	3	4	5

	strongly agree	agree	undecided	disagree	strongly disagree
14. I don't like to talk about Spiritual things with others.	1	2	3	4	5
15. Even if I were given the opportunity I doubt if I would talk to someone about Christ.	1	2	3	4	5
16. I might be happier if I did not know about Adventism.	1	2	3	4	5
17. I enjoy telling others about my Christian experience.	1	2	3	4	5
18. Witnessing is really for just some Christians.	1	2	3	4	5
19. I would feel at ease if called on to tell of my faith.	1	2	3	4	5
20. I would feel free to invite my non-Seventh-day Adventist friends to church with me.	1	2	3	4	5
21. People who know me wouldn't stop swearing when I came into the room.	1	2	3	4	5
22. Not every Seventh-day Adventist Christian has the capability of winning someone to Christ.	1	2	3	4	5
23. Feelin i the way I do about religion is very important to being the kind of person I want to be.	1	2	3	4	5
24. I can't imagine myself witnessing.	1	2	3	4	5
25. I would feel free to talk to a close friend about my relationship with Christ.	1	2	3	4	5
26. When I think of witnessing I think of going out with groups on Sabbath afternoon.	1	2	3	4	5
27. I am afraid to share my faith with others.	1	2	3	4	5
28. Christian witness is essential to finishing God's work.	1	2	3	4	5
29. I would witness more if I knew how to go about it.	1	2	3	4	5
30. I am not the type to initiate any conversations on religion.	1	2	3	4	5
31. When I think of witness I have good feelings.	1	2	3	4	5
32. Witnessing is for those with outgoing personalities.	1	2	3	4	5
33. If given the chance I would give Bible studies to a non-Seventh-day Adventist.	1	2	3	4	5
34. Some jobs people hold don't really require the person to be a witness.	1	2	3	4	5

	strongly agree	agree	undecided	disagree	strongly disagree
35. Witnessing should be left to those professionally trained to do it.	1	2	3	4	5
36. Witnessing is okay for those who like going door to door.	1	2	3	4	5
37. Witnessing really involves all of my life.	1	2	3	4	5
38. I find that my ideas on religion have a considerable influence on my views in other areas.	1	2	3	4	5
39. I would be proud to tell someone I am a Seventh-day Adventist.	1	2	3	4	5
40. Witnessing embarrasses me.	1	2	3	4	5
41. I like people too much to try to push my religion on them.	1	2	3	4	5
42. Daily Scripture study is not really vital to living a Christian life.	1	2	3	4	5
43. I would consider myself a worldly person.	1	2	3	4	5
44. Belief in God makes life on earth worthwhile.	1	2	3	4	5
45. Others who wanted to tell a dirty story wouldn't stop because I was in the group.	1	2	3	4	5
46. I like the positive feeling I have when I talk to someone about my religion.	1	2	3	4	5
47. I would not normally seek out opportunities to share my faith.	1	2	3	4	5
48. I should have more witnessing contacts with people of non-Seventh-day Adventist faith.	1	2	3	4	5

SENIOR BIBLE CLASS EVALUATION QUESTIONNAIRE

DIRECTIONS: Read each question and place the number of the answer you choose on the answer sheet that is provided. Do not place your name on this questionnaire. Your honest answers will be most helpful. There will be no attempt to identify individuals who answered specific questions.

- _____ 49. At the beginning of this course, how clear an understanding were you given of the course objectives?
1. Clear understanding.
 2. Some understanding.
 3. Very little understanding.
 4. No understanding.
- _____ 50. To what extent do you think this course met its objectives?
1. Very successful.
 2. Some success.
 3. Very little success.
 4. No success.
- _____ 51. How much of the responsibility for the success of this course did you assume?
1. Great responsibility.
 2. Some responsibility.
 3. Very little responsibility.
 4. No responsibility.
- _____ 52. To what extent are you able to state what you have learned in this course?
1. Highly able.
 2. Somewhat able.
 3. Hardly able.
 4. Not able.
- _____ 53. How much has this class helped you to be able to tell someone else about Christ?
1. Very helpful.
 2. Somewhat helpful.
 3. Very little help.
 4. No help at all.
- _____ 54. How useful has this course been in helping you to be more Christlike?
1. Very helpful.
 2. Somewhat helpful.
 3. Very little help.
 4. No help at all.
- _____ 55. How much of your work in this course was a repetition of things you already knew?
1. A great deal.
 2. Some.
 3. Very little.
 4. None at all.
- _____ 56. How much has this class inspired you to share what you believe with those who do not believe as you do?
1. A great deal.
 2. Some.
 3. A little.
 4. None.

-2-

- _____ 57. How would you rate your personal involvement in the class?
1. Greatly involved.
 2. Somewhat involved.
 3. Only slightly involved.
 4. Completely uninvolved.
- _____ 58. How would you rate the interest level of this class for you?
1. High interest level.
 2. Average interest level.
 3. Low interest level.
 4. No interest at all.
- _____ 59. To what extent did circumstances in your school outside Bible class influence your attitude toward the class?
1. High influence.
 2. Some influence.
 3. Very little influence.
 4. No influence.
- _____ 60. How would you rate your teacher's ability to help you understand the subject of witness?
1. Excellent.
 2. Good.
 3. Fair.
 4. Poor.
- _____ 61. How would you rate your teacher in terms of consecration and dedication?
1. Very dedicated.
 2. Somewhat dedicated.
 3. Only slightly dedicated.
 4. Not dedicated at all.
- _____ 62. To what extent did your teacher provide opportunities for the class to discuss meaningful questions related to your studies?
1. Many opportunities.
 2. Some opportunities.
 3. Few opportunities.
 4. No opportunities.
- _____ 63. How would you rate the relationship of the teacher with the students in class?
1. Excellent.
 2. Good.
 3. Fair.
 4. Poor.
- _____ 64. How would you rate the textbooks used in this class in terms of illustrations, artwork, and general appearance?
1. Excellent.
 2. Good.
 3. Fair.
 4. Poor.
- _____ 65. Compared to your other classes, how much of your time has been required to complete homework assignments for this class?
1. More time required.
 2. About the same time required.
 3. Less time required.
 4. No time required.

-3-

- _____ 66. To what extent did this class stimulate you to think for yourself?
1. A great deal.
 2. Some.
 3. Very little.
 4. None.
- _____ 67. How much variety in teaching techniques did your teacher use?
1. Great variety.
 2. Some variety.
 3. Very little variety.
 4. No variety.
- _____ 68. Which of the following teaching methods was used most in your class?
1. Mostly lecture.
 2. Mostly discussion.
 3. Lecture and discussion.
 4. Projects and activities.
- _____ 69. How difficult was this class compared to your other classes?
1. Far more difficult.
 2. Somewhat more difficult.
 3. About the same.
 4. Easier.
- _____ 70. To what extent did the course cover what you think should be taught in a witness course?
1. Superior coverage.
 2. Good coverage.
 3. Fair coverage.
 4. Poor coverage.
- _____ 71. If you could change the textbooks you are using in witness class, how much would you change them?
1. Major changes.
 2. Some changes.
 3. Few changes.
 4. No changes.
- _____ 72. To what extent did this class contribute to your commitment to Christ?
1. Significant contribution.
 2. Slight contribution.
 3. No contribution.
 4. Drove me away from Christ.
- _____ 73. The class held my interest
1. Very well.
 2. Generally well.
 3. Sometimes.
 4. Not at all.
- _____ 74. Write what you consider to be most helpful about the witness section of Bible class.

-4-

- _____ 75. Write what you consider to be the least helpful about the witness section of Bible class.
- _____ 76. If you had the opportunity to change the book you used in this witness section of class, what would you change?

APPENDIX C

THE MESSAGE OF THE LARUTLUCIB TRIBESPEOPLE

THE MESSAGE OF THE LARUTLUCIB TRIBESPEOPLE

We are the Larutlucib tribespeople from the country of Sreyam; we have come to you on a flying canoe. Our insides are sweet to be here. After the flying canoe came down, our heads were in the dirt because we had never been in a canoe that was not in the water--the water was so far below us. While we were in the flying canoe, we were shivering in our livers but now that we are in your country our livers are wide open for we have something that is very important for you to know and that you must accept.

But even though our heads are in the dirt, because we are here, our minds are killing us because we have found the only trail--the only right trail and you don't know about our trail. The jungle is so big and there are so many trails and this jungle grows so quickly and one can get lost very quickly. But we have found a trail that goes on and on. We haven't been to the end of the trail but someday we will be at the end of the trail where there is a place that is bigger than the big river that we crossed in the flying canoe. And in this place there will not be anything there to blacken our eyes but our eyes will be whitened. There our livers will sit down. Don't you want to know where this trail is? and how you can walk on this trail?

The one who is sufficient had a pain in his liver for the people which he had carved. These people were people with bad livers. But the one who is sufficient so hurt in his liver that he sent his Trailblazer into the jungle. And his Trailblazer blazed a trail for us through the jungle. But his Trailblazer died, but he isn't dead now. He's with the one who is sufficient. When he left to go with the one who is sufficient he sent one who ties up the thoughts.

You want to walk on our trail because the trails that you walk on are wrong. You are ones who chop water, you have unbent necks, you are people with bad livers. We used to have bad livers but now we have white livers and we want you to have white livers also.

In order to have white livers you have to begin to walk on this trail that we have found. You have to become like our Trailblazer. You must not put those pieces of bark on your feet because our Trailblazer didn't put bark on his feet. Then after you have done this you must pull out your livers.

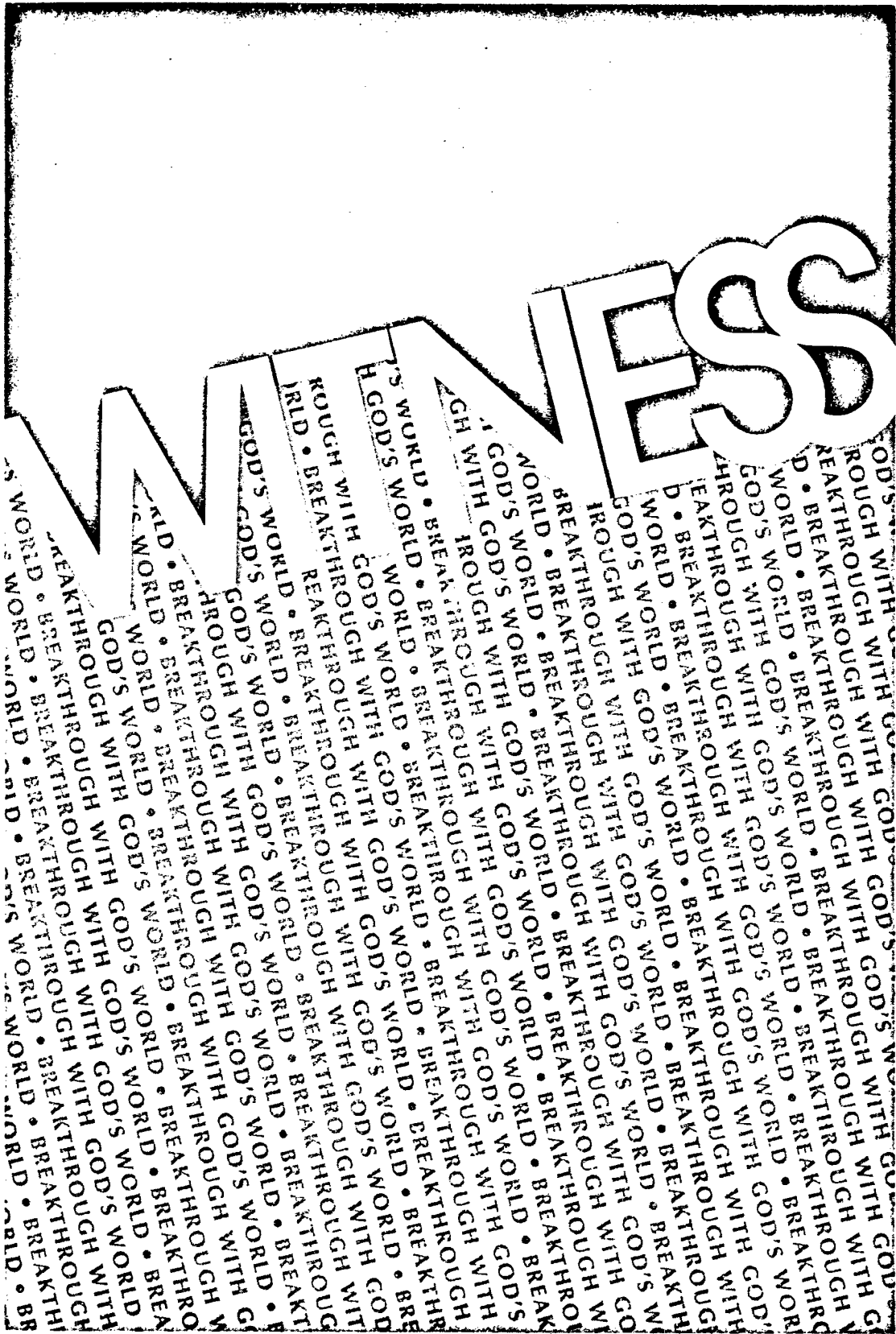
You must ask the Trailblazer with your liver coming out. You must become untwisted and then you will retrace your steps and then you will be on the trail. The one who ties up the thoughts will help you to hurt in your livers for others who are not walking on the trail. As you walk on the trail, you will not be shivering in your livers because you will have one who ties up the thoughts. Your heads will be in the dirt because you are on the trail. The Trailblazer had been sent by the one who is sufficient to take us by the hand.

Perhaps your liver is made two right now. Pull out your livers, become untwisted and retrace your steps down the only trail. Who will be taken by the hand? If you want to be taken by the hand, take the bark off your feet and come to us. Our heads will be in the dirt and our Trailblazer will lead you on the trail. Then we will teach you how to cut your livers down before the one who is sufficient

APPENDIX D

The content of the Author's¹ book, WITNESS Breakthrough With God's World, Unit 2 published by the Pacific Press Publishing association in Mountain View, California, follows. The fourteen pages of pictures that illustrate the book have not been reproduced but the total of the written content is included.

¹Reference to the author's writing of the book is found on the acknowledgements page at the end of the book (page 230).



WITNESS

Breakthrough With God's World, Unit **2**

**PACIFIC PRESS
PUBLISHING ASSOCIATION**

Mountain View, California
Omaha, Nebraska
Calgary, Alberta

BREAKTHROUGH WITH GOD'S WORLD is the theme of a one-year, seven-unit Youth Guidance course:

Unit I	Encounter	Unit V	Marriage
Unit II	Witness	Unit VI	Fitness
Unit III	Vocation	Unit VII	Community
Unit IV	Money		

THE BREAKTHROUGH TEEN SERIES is a four-year religion curriculum which includes the following courses:

- I Breakthrough With God
- II Breakthrough With God's Church
- III Breakthrough With God's Word
- IV Breakthrough With God's World

With many versions and paraphrases of the Bible available today, it is necessary for a Bible student to develop discrimination in using various translations. Some versions are literal translations designed primarily for careful study. Other versions and paraphrases, though useful for easy reading, alter material in order to achieve a readable style. A good translation for all-around usage is based on the best Hebrew, Aramaic, and Greek texts available. Such versions attempt to use words which convey the original intent of the author and at the same time provide clarity of expression in translation.

In this unit Scripture quotations, unless otherwise indicated, are from the Revised Standard Version Bible, copyrighted 1946 (renewed ©1973), 1952, and ©1971, by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A., and are used by permission. Other versions are occasionally used in these lessons when easier readability, clarity, or beauty is desired.

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ABOUT THIS BOOK

One of the greatest thrills for a Christian comes from witnessing to a friend and then seeing that life transformed by the power of God. Yet many Christians are hesitant to talk to others about Christ. These people are willing to share what they know but fear that they won't be successful. This book has been written to provide practical principles to help you in giving an effective witness. The emphasis is on the principles of witnessing. Bible studies and specific programs are not included in this volume; these can be developed with the help of your Bible teacher or pastor.

There has never been a time when your witness for Christ was more needed than today. People everywhere plead for someone to bring them assurance, hope, and security. These blessings are available through Christ, but God has chosen to let us be the ones to tell the good news—"God [is] making his appeal through us" (2 Cor. 5:20).

Through inspiration Isaiah in the Old Testament and Paul in the New commend those who care enough to share: "How beautiful are the feet of those who preach good news!" (Rom. 10:15 quoting Isa. 52:7).

1. What Is a Witness?

The prosecuting attorney had called his last witness to the stand. The judge turned to the defense attorney and asked, "Are you ready to call your first witness?"

"Yes, sir. Your Honor, I would like to ask Mr. Joel Swanson to take the stand."

Mr. Swanson rose and walked nervously to a spot in front of the bailiff.

"Raise your right hand. Do you swear to tell the truth, the whole truth, and nothing but the truth?"

"I do," replied the witness.

"Please be seated," the bailiff said, motioning to the witness stand.

The defense attorney then asked, "Mr. Swanson, is it true that you were on the corner of Spruce and Jackson when the accident in question took place?"

"Yes, sir," Mr. Swanson replied.

Then the defense attorney with a confident glance at the jury, asked, "Would you tell us just what you saw at that time?"

When a witness goes to the stand in court, he is asked to give his testimony on the basis of firsthand experience relative to the case being tried. He is not to relate facts as he read them in a newspaper; he is not to tell the experience of another; he is not to theorize on the issue at hand. His purpose is to testify to those things which he knows personally.

Now shift your mind to a more impressive scene. God is on trial, in a sense, as far as the loyalty of the onlooking universe is concerned. Though God's ways are perfect and do not need the

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judgment of any court, He has laid open the record of His actions for all to see. Satan has challenged God's character, declaring Him to be tyrannical and selfish. He has said that God's laws are impossible to keep (GC 497-504; DA 761). But God is vindicated through Christ and His saints—they are His witnesses (John 3:11; Acts 1:8).

"The cross of Calvary challenges, and will finally vanquish, every earthly and hellish power. In the cross all influence centers, and from it all influence goes forth" (SD 242). That was Christ's supreme witness. But we have a part also.

"The fallen world . . . was appointed as the theater on which would be fought out the grand struggle between good and evil, between heaven and hell. Every human being acts a part in this conflict. No one can stand on neutral ground. Men must either accept or reject the world's Redeemer. All are witnesses, either for or against Christ" (SD 242).

Our role is not that of judge, prosecuting attorney, or defense attorney. Rather we are called to be witnesses. "As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt" (DA 340).

"Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments . . . , when supported by a Christlike life, have an irresistible power that works for the salvation of souls" (DA 347).

The New Testament uses the Greek word *martus* for witness. (It is from this word that the English word martyr comes—to witness for one's faith to the point of death.) *Martus* meant a declaration of facts gained by firsthand knowledge. It also meant to declare truth or convictions.

The apostle John's life illustrates the meaning of witness. He gave his credentials as a witness in 1 John 1:1-3. "That which

was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ.”

John was thrown into a caldron of boiling oil by the Roman emperor because of his clear, simple testimony (AA 569, 570). Though he was willing to be a martyr for Christ, his work was not yet finished and he was saved from death to be banished to the island of Patmos.

Members of the early church let Christ live in them, and His message spread like wildfire.* They did not have the benefit of electronic media, nor did they print tracts and Bible lessons. There were no TV programs or radio broadcasts. But in the space of a few short years all in Asia Minor had heard the gospel (Acts 19: 10). How did it happen? Early Christians simply talked to people about Someone who had changed their lives. They went from door to door; they went to the synagogues; they went everywhere showing and sharing God's love.

Public preaching cannot replace the power of one person telling another. A vivid illustration is found in the mathematical fact that if one tells you today, and both of you tell someone tomorrow, and then all four tell someone the next day, the coverage would double daily and the approximately four billion people in the world could be reached in a little more than a month. While success in witnessing cannot be measured in terms of large numbers, since even one soul saved is worth a lifetime of witnessing, we can easily see that personal contacts could make a quick work of encompassing the world with the gospel.

*F. F. Bruce appropriately titles his book about early Christianity *The Spreading Flame*.

One Man Awake

One man awake
 Can awaken another;
 The second can waken
 His next door brother.
 The three awake
 Can rouse the town,
 By turning the whole
 Place upside down.

The many awake
 Can make such a fuss,
 That it finally wakens
 The rest of us!
 One man up,
 With dawn in his eyes,
 Multiplies!*

As the growing New Testament church became an accepted part of Roman society, and as the church organization grew more and more complex, many individual church members failed to maintain a personal experience with Christ. Thus they could no longer witness to the power of Christ in their lives. They depended upon the pastor and later the priest to be "professional witnesses"—to communicate religion.

In our churches today we face the same danger that sapped the vitality of the church in the past. The idea that a church member should expect the minister and evangelist alone to live a good life and speak to others about Christ weakens the church. All church members must understand that Christ's influence can be felt in the community in a greater measure when the entire church body witnesses for Him.

And the Christian way of life is not merely telling about a list of beliefs promoted by a church. It is witnessing to others about your relationship with a Person. It is a consistent life of loving and giving as Jesus Christ loved and gave. We become co-workers with Christ, testifying to the truth that God cannot be satisfied until every willing person in the human race is reclaimed and reinstated as His son or daughter.

Witnessing can be as varied as the ministry of Christ. In all their various capacities members of the church are to reveal the principles of God's kingdom through every contact with others. They are to be living books read by everyone they meet (2 Cor. 3:2).

Witnessing is a whole-life experience, because Christ enters into

*"One Man Awake" from *For Heaven's Sake!* p. 61, published by Baker Plays. Copyright © 1961 by Helen Lenore Kromer. Used by permission.

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every phase of our lives. When witnessing becomes a separate compartment, it loses its true meaning. If we attempt to limit our witnessing to a particular time of the week rather than letting all that we do witness, we are not authentic witnesses. To repeat, witnessing is primarily what you are, not just something you do. It is showing your concern for others in many ways, not just passing out literature. It is giving yourself to others, not just giving Bible studies. It is life with Christ, not just clever techniques of communication. It is starting where you are with people who have already read the message of your life, not just going to strangers. It is being a channel to allow renewing truth in Christ to flow through you to others, not just funneling to others a cold theory about God. "Men believe, not what the minister preaches, but what the church lives" (9T 21). "Let us do faithfully the work that is nearest. Then let our efforts be extended as far as God's hand may lead the way" (DA 822).

OBJECTIVES

General Objective: To understand what a witness is.

Specific Objectives: In the following exercises you will define a Christian witness, describe the potential for personal witnessing, show the relationship between what you are and what you do as a witness, and list ways of witnessing.

WRITE

1. Define a Christian witness.
2. What is the possibility for reaching the entire world through personal witnessing?
3. Why have churches come to depend on the ministers to do most of the witnessing?
4. Witnessing is a whole-life experience. Explain this statement.
5. What are some ways in which we can witness by our lives that we don't usually think of in the traditional sense of witnessing?

INTERACT

1. Read Acts 4 and give three or more characteristics of early church witnesses.

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2. Suggest ways your church could be better organized to get all the members to be more active witnesses.
3. Could a person pass out literature on Sabbath afternoon and not necessarily give the idea of the whole life being a witness? How can such activities be part of the total life witness?
4. How should the world be able to distinguish the moral life of a Christian from the moral life of an atheist? What are the measurable differences?

2. A Central Doctrine

Suppose you enjoy scuba diving with your friends. One day you take your tanks and gear to a nearby lake. The warm waters are deep blue as you leisurely descend to explore. You go deeper and deeper until the light from the bright sun barely filters down to where you are. You have heard stories that treasure is buried in this lake, and in the back of your mind you visualize caverns full of gold and jewels. You work your way down to the end of the rope that is to show you the way back to the surface, and there you find a tunnel that appears to lead into an underground cave. Your curiosity overpowers your good diving judgment, and you and your friends venture into the tunnel for a brief exploration. Soon you discover you are in a labyrinth of tunnels and have forgotten which one leads to the lifeline by which you can find the surface.

A brief panic ensues during which all of you futilely use up a lot of your air. You check your gauge and find you have really over-extended your stay, and if you don't find the rope in minutes, you will not be able to make your way back to the surface. Through sign language, under the illumination of your lights, you agree that each of you will take a different tunnel and for three minutes look for the rope, then return to the same spot to see if anyone has found the exit. Frantically each explores a different direction, and by chance you choose the right combination of tunnels and discover the cord and the dim light coming from the surface above. Immediately you return to the agreed-upon meeting place, where you find your two friends at the point of desperation.

Is there any imaginable set of circumstances that would prevent you from sharing the good news of how to escape certain death by

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drowning? Of course not. You immediately lead the others to the rope and to life.

This illustration represents the position in which we find ourselves as Christians. True, people around us may not personally see their danger as so extreme, but it is extreme just the same, and we know it. Life is running out. The good news does not describe the techniques of tunnel exploration nor methods of air conservation. The good news is, "I have found the way out." As Christians we have information which leads the way to eternal life. It is inconceivable that we would not share our knowledge with neighbors and friends unaware of God's salvation. So, not surprisingly, we find that the Bible, which reveals the plan of salvation, fully develops the doctrine of witnessing.

The word *gospel* means good news. Jesus came to this earth to verify and declare this good news. "Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel'" (Mark 1:14, 15).

In His hometown church at Nazareth Jesus defined His mission like this: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives" (Luke 4:18).

Early in His ministry Jesus called disciples to help Him publish the good news. "Follow me," He said, "and I will make you fishers of men" (Matt. 4:19). Later He instructed the disciples and then sent them out as witnesses (Matthew 10).

Not only the disciples became witnesses, but also many others. People everywhere who met Jesus felt a compelling urge to tell the good news. The woman of Samaria with whom Jesus talked at Jacob's Well promptly told others what He had said to her (John 4:28-30). Many in that city then became followers of Christ (verses 39-42).

On one occasion, after Jesus and His disciples had crossed the Sea of Galilee, they came to an area of Palestine known as the Decapolis. As they got out of their boat two raging madmen rushed at them. Though the disciples had recently seen the power of Jesus when He calmed the storm on the lake, they fled in terror. But Jesus stood quietly waiting for the maniacs. They stopped just

short of reaching Him, and, while they raved and writhed, He cast out the evil spirits that had driven them insane. The men were remarkably changed, not only physically but spiritually, and they pleaded with Jesus to let them go with Him when He left that place. But Jesus said, "Go home to your friends, and tell them how much the Lord has done for you" (Mark 5:19).

Even though these previously deranged men had had only this brief encounter with Christ, they were asked to tell others what God had done for them. They obeyed; and when Jesus returned to that area about ten months later, thousands came to listen to Him because of their witness. (See DA 340, 341 and Matt. 15:29-32 and Mark 7:31.)

A few days before His crucifixion, knowing that He would soon be leaving this earth, Jesus told the parable of the talents in which He pointed out that everyone who knows the gospel has an opportunity and an obligation to share it. "It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work," He said (Mark 13:34). At that time Jesus prophesied the results that would follow faithful witnessing. And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Matt. 24:14).

After His resurrection Jesus charged five hundred of His followers on a hill in Galilee, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matt. 28:18-20; see 1 Cor. 15:6; DA 819). Again, just before He ascended to heaven, Jesus said to His disciples, "You shall be my witnesses in Jerusalem and all Judea and Samaria and to the end of the earth" (Acts 1:8).

The book of Acts is filled with stories about men and women, laymen and ministers who, despite boycott, banishment, and threat of death, risked their lives to witness for Christ. The most dynamic was the apostle Paul, who after his Damascus Road encounter with Christ became the foremost witness in the world. His letters abound with his heartfelt love for Christ and his appreciation of the gospel. "I am not ashamed of the gospel," he said: "it is the

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power of God for salvation to everyone who has faith, to the Jew first and also to the Greek" (Rom. 1:16).

Members of the Seventh-day Adventist Church have a unique responsibility and a mandate that extends even beyond the mission that the apostles received. The remnant portrayed in Rev. 12:17 are to share a unique dimension of the gospel—they are to proclaim the three angels' messages of Revelation 14. The first of these messages says, "Then I saw another angel fly in midheaven, with the eternal *gospel* to proclaim to those who dwell on earth, to every nation and tribe and tongue and people; and he said with a loud voice, 'Fear God and give him glory, for the hour of his *judgment has come*; and worship him who made heaven and earth, the sea and the fountains of water'" (Rev. 14:6, 7). Not only have we found the rope that leads from the dark waters of sin to eternal life, but we know that time is running out.

Imagine that a friend of yours is on death row—the day of execution will soon come. You are given a message of pardon by the governor to deliver to him. Since you had formerly received a pardon yourself, you could not possibly keep silent about the pardon, especially knowing that time is short. Yet a governor's pardon is only temporary, since your friend will die someday even if you deliver the pardon. But Christ has made us messengers of a pardon which promises *eternal* life.

OBJECTIVES

General Objective: To recognize that witnessing is a central Bible doctrine.

Specific Objectives: In the following exercises you will define the gospel, summarize what the New Testament teaches about witnessing, explain the unique role of Seventh-day Adventist witnesses, and write Mark 5:19 from memory.

WRITE

1. Define the word *gospel*.
2. Tell why the gospel is so important.
3. Summarize from this chapter the New Testament teaching on witnessing.
4. What is unique about the Seventh-day Adventist proclamation of the gospel?

INTERACT

1. Based on the Bible teaching on witnessing, should a new member of the church be "required" to witness, just as he is expected to keep the Sabbath and pay tithe? Explain.
2. How much must a person know in order to witness? Does knowing more make a person a better witness? Explain.
3. COL 3:54 says, "As we seek to win others to Christ, bearing the burden of souls in our prayers, our own hearts will throb with the quickening influence of God's grace; our own affections will glow with more divine fervor; our whole Christian life will be more of a reality, more earnest, more prayerful." Why do you think this is true?

MEMORIZE

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

3. How to Give a Testimony

A television program briefly fades from the screen, and in its place a trustworthy, honest-appearing man with a warm smile appears to tell you about Korn Krispies. He talks about vitamins and minerals, about texture and flavor. As you watch, he puts cereal into a bowl, pours milk on it, and takes a large bite. He smiles again and says, "I love Korn Krispies. I eat them for breakfast every morning."

Not only cereal but many others kinds of products are sold because someone we believe and trust uses them. Testimonials are valuable to those who wish to sell a product.

A heated discussion is in progress about the environment on the moon. Each person half listens to the others while trying to squeeze in his own comments. The conversation bounces back and forth like a ping-pong ball as each tells what he thinks it would be like to walk in the moon's reduced gravity. The discussion becomes warmer as differences of opinion become evident. Everyone is sure about his idea. Then an astronaut who has been on the moon speaks: "I will tell you what it's like." The discussion stops abruptly. All are quiet. No one vies for conversational position, because someone with experience is about to give his personal testimony.

Firsthand personal experience ranks very high in the value scale of human decisions. You can talk in scientific terms about the cardiovascular system and how it needs to be exercised in order for a person to feel good. But such information is far less valuable than a friend's statement, "I have found since I started jogging that my resting heartbeat has dropped five beats a minute; I don't get tired in the afternoons; I feel 100 percent better; and I get a lot more work done."

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The importance of a personal testimony about Christ shared with others cannot be overemphasized. "Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. . . . That which will be most effectual is the testimony of our own experience" (DA 347). In his letter to the Romans Paul says, "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. . . . He [man] confesses with his lips and so is saved" (Rom. 10:9, 10).

Suppose you were visiting a town in Switzerland famous for making watches. The major source of income in this village is watchmaking. You don't have a watch; so you ask someone what time it is. "Sorry," he says, "I don't have a watch."

You ask someone else who replies the same way. After repeated failure, you find that not a person you ask in the town wears a watch. Noticing a watch store, you enter. Your curiosity has been aroused by now, and you ask a salesclerk why the people don't have watches.

"They just don't buy them for themselves," he replies. "I sell many watches to strangers, but none to the inhabitants of this city. I really don't know why they don't buy watches. Ask this gentlemen who is coming into the store; he's an advertising executive for the International Watch Company."

"Sir, what time is it?"

"Time?" he replies, somewhat taken back. "I really don't know, I don't have a watch, you see."

"But," you say, "I thought you were an advertising executive for the International Watch Company."

"Oh, I am; and I believe that the watch we manufacture is the finest on the market. The newest models are accurate to within one second a month, and we carry a money-back guarantee on their accuracy. We have models for every need. We have one with a stop-watch second hand to time-races. Some are for deep-sea divers and run well under 100 feet of water. One of our watches went to the moon with the astronauts. You know, in this fast-paced world it is important to know the time of day."

"But wait," you interrupt, "why don't you wear a watch?"

"I really don't need one," he says. And before you can point out his inconsistency, he leaves the store.

The greatest testimony which that town's people could give would be for all of them to own accurate watches which they had made. The best-selling line of the advertising executive should have been, "I haven't set my watch for over five years!"

"As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt" (DA 340). What have you seen, heard, or felt of Christ's work in your life?

Perhaps it will help you to give a testimony if you differentiate between two types of testimonies—your conversion story and your growth experience.

1. **CONVERSION STORY.** "Tell them [people around you] how you found Jesus and how blessed you have been since you gained an experience in His service. . . . Tell them of the gladness and joy that there is in the Christian life" (Ev 486).

The story of your conversion is the story of your reconciliation with God. "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation. . . . So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor. 5:17-21). When we know that we are reconciled, we can appeal to others to be reconciled also.

In telling your life story as a testimony, you can divide it into three parts:

A. Your life before you really came into a relationship with Christ. In this first part you identify with the person to whom you are talking and enable him to see that you had significant unanswered questions and unsolvable problems before you found Jesus as your personal Saviour. In relating this period, don't spend a great deal of time on the sin aspect of your life.

B. Your experience while coming into a relationship with Christ. Specifically what circumstance or insight led you to claim Christ as your sole security? You should be as specific and as accurate as possible here. Maybe you would tell of a book you read, a meeting you attended, a person you met, a time you spent alone, or a class that you took.

C. Your present experience which follows the decision to accept Christ. What triumphs and joys have you found? What struggles do you still have? How has your experience of peace and assurance in God affected your relationship with other people? Tell about the deeper meaning and the new joy in your life.

All of these areas should be covered briefly. A conversion story should not ordinarily take over two minutes to tell. Speak in first person singular. When witnessing before a judge, you don't say, "they saw." Paul before King Agrippa said, "I saw. . . . I heard" (Acts 26:13, 14).

This story should be kept simple. You need not present a theological discourse; also avoid being technical in what you say. Whatever is said should be based on experience. "The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God desires that the receivers of His grace shall be witnesses to its power" (DA 826).

Feel free to quote a passage of Scripture if one is significant.

In your testimony avoid using terms that a non-Christian would not understand. "Justification" and "sanctification" and other religious terms meaningful to you may carry no meaning to him.

Tell what you know has helped you, but don't insist that it will automatically help others too. Neither should you be apologetic or embarrassed. "But I am not ashamed, for I know whom I have believed and I am sure that he is able to guard until that Day what has been entrusted to me" (2 Tim. 1:12).

You may wish to write out your conversion story and practice giving it so that you can tell it in a clear, simple way. "As children of the heavenly King, they [His witnesses] should educate themselves to bear testimony in a clear, distinct, voice and in such a manner that no one may receive the impression that they are reluctant to tell of the mercies of the Lord" (CT 243).

Note this sample testimony: "I grew up in a Seventh-day Adventist home and never really questioned the beliefs of the church. I went to church every week and accepted all that I was taught, because I thought that was what I was supposed to do. When I was twelve, I was baptized along with most of the kids in my class, because it was the thing to do. My baptism really didn't carry great significance for me. There were many weeks of revival at school,

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but I just breezed through most of them without really taking them seriously. I never was really bad. I mean I made my share of mistakes, but I never really took the rebellion route.

"Then about three years ago I met a girl who seemed to get much more out of her relationship with Jesus than I did. We became good friends, and I enjoyed being with her, but I'll have to admit that I thought she was a little fanatical. Then I went to a special youth rally where a preacher really laid it on the line. He showed me where I had been depending upon being a general 'good guy' to get into heaven rather than on Christ. He pointed out how a person can really know where he stands with God, not because he is perfect, but because he trusts in Jesus. I decided that day to trust my life completely to Christ, and since that time I've been a growing Christian.

"I find now that when I study the Bible, pray, and share my experience with others, I can really gain victories! When I play ball and someone gets on me, I really can be cool about it, and I don't get all uptight like I used to. I'm not perfect, but I know God accepts me, and that I'm finally doing some growing."

2. GROWTH EXPERIENCE. This type of testimony is essentially your present experience which builds on your decision to follow Christ. It is a testimony of how God is leading you now. Through this testimony you can:

A. Proclaim God's mercy by telling what a particular Bible promise has meant to you.

B. Mention an incident which shows how through Christ's power you are developing a Christlike character.

C. Tell how something in nature, or some event, has revealed God's love in a beautiful way to you.

D. Share some answer to prayer which has strengthened your faith that God is leading your life.

In addition there are other ways in which you can illustrate through your daily experience that Jesus is eager to provide abundant life to all who will accept.

Our testimonies must be *alive* and reflect our growing experience. "It is our privilege to grow more and more like Him every day. Then we shall acquire the power to express our love for Him in higher, purer speech, and our ideas will enlarge and deepen,

and our judgment become more sound and trustworthy, while our testimony will have more of life and assurance" (SD 72).

"If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for the want of which the world is perishing" (DA 340).

As we grow stronger in our Christian experience, we can become increasingly more effective witnesses if we continually put on the whole armor of God mentioned in Eph. 6:14-18. To put on the armor we must do the following:

A. We must put on the breastplate of righteousness (verse 14) and the helmet of salvation (verse 17). This means, among other things, keeping the life clean from sin and guilt. We must confess every known sin to God and by His grace keep it out of the life. An awareness of guilt drains the life from our witnessing. We must have peace, not condemnation—assurance, not insecurity—before we can share joy in the Lord with others.

Christians have this good counsel: "I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

B. We must gird the loins with truth and take the shield of faith (verses 14, 16). As we continue to study the Scriptures, our confidence in God increases. Thus we will be able to stand against false teachings and unprincipled men. As our love for God grows through Bible study, our faith in Him grows, and we are not discouraged by trials. The shield of faith prevents Satan from overcoming us.

C. We must take the sword of the Spirit, which is the Word of God (verse 17). Players on a team must keep in communication with their coach to achieve victory. We need to communicate with Christ through prayer to know the best time and place and method of sharing truth. "Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints" (verse 18). When we do this, God will help us to use wisely the sword of the Spirit to sep-

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arate good from evil in the lives of those to whom we are ministering (Heb. 4:12). The Holy Spirit is the One who produces changes in lives. We must pray in order to cooperate with Him, for without His influence our words will be cold and lifeless.

D. We must have our feet shod with the gospel of peace (verse 15). We must realize the role of love in witnessing. Our witness to others should be motivated more by compassion than compulsion. While we must never try to force religion on someone, we should not say, "What they believe is none of my business." Love will find a way to share good news.

A Christian can be a relaxed, tactful, sympathetic talker and listener, knowing that it will take more than his words to convert a person. He trusts the other person to the Holy Spirit, who is continually, patiently seeking to lead every person to Christ.

OBJECTIVES

General Objective: To understand the importance of a testimony.

Specific Objectives: In the following exercises you will write your own testimony, state how you would use your testimony, and write Rom. 10:9 from memory.

WRITE

1. Write your own "conversion story" testimony according to suggestions given in this chapter.
2. How have you used your "conversion story" testimony in a real situation? If you have not used it, how could you use it?
3. Write a "growth experience" testimony.
4. Write one or two words describing what it means to put on each of the pieces of armor mentioned in Eph. 6:14-18.

INTERACT

1. Why does a personal testimony have so much influence?
2. Why shouldn't the Christian witness spend a great deal of time telling about past sinful acts?
3. Name things you would not want to include in your testimony.
4. Divide into teams of two and give a testimony to each other.

MEMORIZE

"If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Rom. 10:9).

4. Assurance

SCENE: Bill is at the beach enjoying the sun's tanning rays and the warm sand. Suddenly the calm of his situation is broken by a young man in street clothes with a Bible in his hand. The stranger squats down in the sand next to him and says:

STRANGER: "Hey, are you saved?"

BILL: "What!"

STRANGER: "I said, are you saved?"

BILL: "Well, what do you mean?" (Stalling for time)

STRANGER: "Just what I said, are you saved?"

BILL: "Well, I hope so."

STRANGER: "Hope so? Don't you know?"

BILL: "Well, I guess so."

STRANGER: "Hope—guess—if you were to die right now, would you end up in heaven or hell?"

BILL: "Well, I don't know for sure."

Despite the fact that the stranger's blunt approach to Bill was offensive, the question the stranger raised is worth thinking about. Do you now have assurance of salvation?

Before one can be a witness to others, it is essential for him to know with confidence where he stands with God. Can you imagine a salesman trying to sell a vacuum cleaner who says, "I would like to think that this is a good machine; I have been told that it gives good service. I am not really sure that it works, but I hope it does for your sake—especially if you buy it." Ridiculous? Of course. A salesman knows his product and presents it with assurance. Even though a Christian witness is not necessarily a salesman, there

is a correlation. If we don't know where we stand with God, how can we pretend to tell others about the advantages of our position? If we don't know our position, how can we lead others to it?

Is it God's will or purpose that we walk on an insecure tight-rope to heaven, unsure of whether or not we will make it? Does God invite us to come with confidence before His throne of grace (Heb. 4:16) and then leave us to worry and wonder whether or not He accepts us? Does Jesus say, "Him who comes to me I will not cast out" (John 6:37), and then, when a person comes, leave him in a state of uncertainty regarding His favor?

Suppose you were drowning and saw someone at the risk of his life dive into the water to save you. Would you doubt his willingness or ability to save you? Or would you reach out your hand to him in gratitude and trust? Jesus Christ plunged into this lost world at the risk of eternal failure, because He loved us and considered us worth saving. He knew our condition perfectly and how difficult it would be to rescue us; yet He came.

If you know that God has accepted Christ's sacrifice in your behalf, and if you know that you have committed yourself to Christ, can't you know that God has given you eternal life? "He who has the Son has life; he who has not the Son has not life. I write this to you who believe in the name of the Son of God, that you may know that you have eternal life" (1 John 5:12, 13). "The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace" (Ellen White in 6BC 1071).

Paul uses the term "in Christ" or similar expressions over 150 times to describe the experience of a converted person. We are within the circle of His salvation, we have left the life of sin which is outside the circle. "He has delivered us from the dominion of



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darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins" (Col. 1:13, 14). Once we are in the circle of salvation, we remain within the circle unless in some way we choose not to be in the circle.

Consider the following examples:

A marriage isn't dissolved if one of the partners does something to hurt the other. If, however, the partners choose to divorce each other, the relationship does not survive. Paul says of converts to Christ, "I betrothed you to Christ to present you as a pure bride to her one husband" (2 Cor. 11:2). Christ does not dissolve His relationship with us each time we sin. If, however, we reject Him by our free choices, the relationship is broken not by His choice, but by ours. And the relationship remains broken unless we decide again to enter fully into covenant with Him.

When parents sign papers to adopt a child, that child becomes theirs as fully as though he were born into the family. If the adopted child fails in some respect, the parents do not go back to the adoption agency and return the child. "God sent forth his Son . . . so that we might receive adoption as sons" (Gal. 4:4, 5). He does not reject us for sins we may commit after we become His sons. The cost of our adoption should convince us of that.

"All who are children of God have not the same powers, the same temperaments, the same confidence and boldness. I am glad indeed that our feelings are no evidence that we are not children of God. The enemy will tempt you to think that you have done things that have separated you from God and that He no longer loves you, but our Lord loves us still, and we may know by the words He has placed on record for just such cases as yours. 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous' (1 John 2:1). 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all unrighteousness*' (1 John 1:9)" (Ellen White, *That I May Know Him*, p. 285).

Some recall the statement by Ellen White in *Christ's Object Lessons*, page 155, and say that we should never believe that we are saved. But notice the quotation carefully: "Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting themselves. They lose sight of their own weakness and

their constant need of divine strength." The problem is confidence in self as though by personal merit they have *attained* eternal life or by good deeds have *maintained* eternal life. The truth is that salvation is wholly *obtained* from Jesus Christ. It is He who plants a desire within us to lead a holier life. It is He who forgives our past sins of breaking His commandments. It is He who makes us willing and able to keep all of His requirements.

While we should believe with joy the good news of assurance in Christ, we should never be flippant and believe that once inside the circle of eternal life we are in it for good. We are free to reject God and His way of life whenever we choose. If we do this, God will give us up to our sins (Rom. 1:24, 26, 28). Or if we put our trust in our own good works, we "are severed from Christ" (Gal. 5:4). This second choice is the problem of the Laodiceans who think themselves rich toward God, but are destitute (Rev. 3:15-17).

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation" (GW 161).

By continually turning the will over to God, we can rest secure in His hands. Jesus says, "I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand" (John 10:28, 29).

Since we have been accepted by God, we no longer fear rejection by others. Since God has forgiven our past, we have nothing to hide. Now we can communicate freely without fear of exposure. Confident in our friendship with God because we have been accepted, forgiven, and cleansed, we can share this assurance with others.

So, "Are you saved?"

Your confident answer can be, "By God's grace I have accepted His Son and today I'm living in Christ."

If you cannot answer this question positively, why not choose to place your will on the side of Christ right now. Say sincerely, "I need not remain a moment longer unsaved. . . . He will save me now" (ISM 392).

OBJECTIVES

General Objective: To apply the doctrine of assurance to Christian life.

Specific Objectives: In the following exercises you will identify the theological basis for Christian assurance, explain how to obtain personal assurance, write a personal response to the question, "Are you saved?" and write 1 John 5:12, 13 from memory.

WRITE

1. What is the Biblical basis for our assurance as Christians?
2. What do we do personally to have assurance?
3. What would you say if someone asked you if you were saved?
4. How can we get out of the circle of salvation?

INTERACT

1. How can God still accept you when you sin?
2. What place do feelings play in your salvation? Can you have assurance without *feeling* saved? Explain.
3. How does assurance help you to witness to others?
4. What might be a better witnessing method than that of the man on the beach at the beginning of the chapter?
5. What is the relation of guilt to assurance?
6. If a person read the first paragraph on page 51 in *Steps to Christ* substituting the first person for the second, would he be making a correct statement regarding his assurance of salvation?

MEMORIZE

"He who has the Son has life; he who has not the Son has not life. I write this to you who believe in the name of the Son of God, that you may know that you have eternal life" (1 John 5:12, 13).

5. The Right to Witness

How you *see* the world determines to a large degree how you will communicate with it.

Do you see the world as only a mass of corruption to be avoided? Because some Christians feel this way, they isolate themselves from the world. Their only friends are other Christians. They move to a community where a large number of people think as they think. They make themselves secure by shunning those who might question them or differ from them.

Other Christians choose to become like their surroundings. Instead of isolating themselves, they identify so completely with their worldly community that you can't tell any difference in their appearance, words, or actions. They desire to be accepted by those with whom they associate; they feel that acceptance depends upon being like them. While they may desire to communicate a good message, they become so much like the world that they have no more message than the world has.

Of course the true Christian way of looking at the world is to see its great need and to do everything possible to transform it. The committed Christian wants to move in with a transforming message, to replace hate with love, to overcome evil with good, and to conquer wrong with right. A Christian who sees the world through the eyes of Jesus will not isolate himself from it, nor will he seek to be like it. Instead, he longs to transform the world through his living witness. Jesus prayed to His Father in behalf of His disciples, "I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one" (John 17:15).

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Christians are the salt of the earth, Jesus said in Matt. 5:13. In New Testament times salt was valued as a preservative. The followers of Jesus are to be agents in saving others. Salt must be placed in contact with food if it is to preserve it. So Christians must be involved with others in order that others might be saved. When Jesus comes again in judgment, He will speak to those who thus become involved: "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me" (Matt. 25:34-36).

Jesus was criticized in His day for spending time with publicans and sinners, but His identity was not lost in this close association with sinners. Instead, sinners found their identity through His life. If we follow the example of Jesus, we will identify with people as He did. Christ might have chosen just to send literature to this earth to tell sinners about His love. He might have broadcast from the mountaintop, telling us how to become better persons. He could have chosen to commune with a select few and let them spread the message. He did something far more effective than any of these things. He became a human being and identified with us to the extent that He was born as we were born, lived as we live, was tempted as we are tempted, and died the second death that we deserve. Throughout His life He communicated His love to us, and now He wants us to do the same for our fellow humans.

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me'" (MH 143). Notice the steps in this proven method:

1. Christ "mingled with men as one who desired their good." We need to be sociable and watch for opportunities to help others. We must recognize that if we have yielded our lives to God we are already secure in His favor—no amount of good deeds can earn salvation. We can be relaxed and free to help whenever and wherever possible.

2. Christ "showed His sympathy for them, ministered to their needs,

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and won their confidence." We must earn the right to witness to others before we talk to them about salvation. We can win their confidence if we use the particular capabilities which we have to meet their needs. (If we recognize a need which our talents are unable to fill, we can arrange for someone else to help.)

3. Then Christ "bade them, 'Follow Me.'" Having fulfilled the physical, mental, or social needs of others, we can cheerfully and tactfully witness to them. We can tell them of the love of Jesus and how to accept Him personally. Later we can talk to them about great doctrines which will establish their faith more strongly in God.

It is important to note that we must earn the right to witness before talking to a person about such a personal matter as his soul's salvation. We don't go up to a stranger and ask him if he has brushed his teeth recently. We have not earned the right to be that personal. We could, however, ask what time it is. Further conversation might earn the right to ask a more personal question. One might ask a close friend if he has been to a dentist recently, because the right to ask that question has been earned by a previous relationship. In the spiritual realm, we may ask personal questions about someone's spiritual life only after a relationship has been established.

Christ's three-point success plan can be practical when used by an individual, by small groups, or by large groups. The following story describes how one large group—the campus community of Rio Lindo Academy in the 1973-74 school year—was able to win the confidence of the local townspeople, thus winning the right to talk to them about Christ.

Students and faculty at the academy wanted to do something for East Windsor and West Windsor, twin towns located near the school. By consulting with the local chamber of commerce they discovered a number of needs, such as buildings that needed painting, trash and old buildings that needed removal, and people who needed help at their homes.

Classes were set aside for a day so that everyone could participate. Groups were organized, and transportation was arranged to the area. Supplies were donated by the chamber of commerce.

When the students arrived armed with paintbrushes, hammers,

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and rakes, the townspeople welcomed them with open hearts. People were pleasantly shocked to see happy, healthy youth helping others just for the sheer reward of filling a need.

A few days after the clean-up day some of the town fathers called the academy to request that a few students from the school come to have their pictures taken. When the students arrived, they discovered that the picture was to be posed under a sign which pointed in the two directions of the twin city—East Windsor and West Windsor. Two town fathers who had not spoken to each other for twenty years were to be pictured taking the sign down as the students watched.

It seems that for years the two sides of town had been antagonistic to each other. Petty jealousies and foolish rivalries had created hard feelings to the extent that the town had been divided into East and West Windsor. The selfless attitude of the students from Rio Lindo Academy had convinced the townspeople that they wanted a united town which had the same spirit as those who had come without pay to help them.

Christ came to this world to break down the walls of prejudice and to reveal the spirit of heaven. He went about searching for opportunities to do good in any way He could. Wherever He found willing hearts, He told about the way of salvation. "With pity He saw how men had become victims of satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost" (DA 36).

Notice the following sentences selected from pages 142 to 144 of *The Ministry of Healing*:

"What is the condition of the world today?"

"The corruption that prevails, it is beyond the power of the human pen to describe."

"The world needs today what it needed nineteen hundred years ago—a revelation of Christ."

"Christ's method alone will give true success in reaching the people."

"The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled."

"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."

OBJECTIVES

General Objective: To understand how to earn the right to witness.

Specific Objectives: In the following exercises you will compare three ways of looking at the world, summarize Christ's method of reaching people, and describe how to earn the right to witness.

WRITE

1. Tell why the third way of looking at the world is better than either of the other two.
2. Outline the three-point method which Jesus used for reaching people with the gospel.
3. How can a person earn the right to witness?
4. In what way does the world today present as great opportunities for witnessing as Jesus found in His day?

INTERACT

1. How can a person identify with the world without becoming a part of it?
2. Should a person ever live in the inner city in order to witness to it?
3. List methods which the organized church has found successful in winning the right to witness.
4. How could the Seventh-day Adventist medical work possibly lose its purpose?
5. Should we conduct Five-Day Plans to Stop Smoking, fair booths, heartbeat programs, cooking schools, et cetera, without giving a gospel presentation?
6. Name ways in which a person can earn the right to witness on his street.

6. Communication

Before communicating with a person it is best to have some idea of that person's situation. If you communicate a smile, it will usually be interpreted as friendliness on your part and elicit a smile in return. If, however, the person who sees you smile has just spilled a glass of milk in his lap while at a very proper social occasion, your smile could be misinterpreted.

We can learn much about effective methods of communication by studying the conversation between Christ and the Samaritan woman at the well outside the city of Sychar. (Before noting the following principles read the story in John 4.)

1. Accept others—"So he came to a city of Samaria." Jesus did not behave like the normal Jew, who would have gone out of his way to avoid the Samaritan town of Sychar. (The Jews hated the Samaritans.) Jesus walked through the Samaritan country and accepted all people without prejudice.

2. Awaken trust—"Jesus said to her, 'Give me a drink.'" The hatred between Jews and Samaritans prevented the woman from offering a kindness to Jesus. But to refuse even a Jew a drink in the arid Middle East, where water meant life, would be unheard of. This request was an expression of trust by Jesus, and it awakened trust in the woman. Frequently if a wall blocks communication between you and someone else, requesting a simple favor can open communication by showing that you need the other person. You can also identify with him by demonstrating that your needs are the same as his.

3. Arouse interest—"If you knew the gift of God, and who it is that

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is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." Jesus aroused the woman's interest by illustrating truth with an object near at hand which meant a great deal to the woman. Water from the well not only sustained her life, but the well had revered historic significance. Jacob had dug the well and drunk from it; this water was very special to her. Yet Jesus offered her something better.

"His blessings He presents in the most alluring terms. He is not content merely to announce these blessings; He presents them in the most attractive way, to excite a desire to possess them. So His servants are to present the riches of the glory of the unspeakable Gift" (DA 826).

4. Create desire—"Whoever drinks of the water that I shall give him will never thirst." The woman was now more than curious; she had a desire for the water which Jesus offered. She had to return again and again to Jacob's well, but Christ offered her water which would prevent her from ever thirsting again.

5. Stimulate need—"Go, call your husband and come here." "Jesus now abruptly turned the conversation. Before the soul could receive the gift He longed to bestow, she must be brought to recognize her sin and her Saviour" (DA 187). When Jesus told her that He knew her private life, that she had had five husbands and was now living with a man who wasn't her husband, she recognized that He had divine understanding.

While we are not able to know another's private history (unless God reveals it to us), we can be used by Christ to help a person sense his need. We can inquire about a person's life in such a way that the person will confide in us about his problems.

6. Be patient—"Our fathers worshiped on this mountain; and you say that in Jerusalem is the place men ought to worship." The woman tried to silence conviction by sidetracking Jesus into a theological dispute. Jesus did not argue, but honestly answered her question while watching for an opportunity to bring truth home to her heart.

Jesus lifted her mind above arguing about the best place to worship by saying that the place is not as important as a true experience with the Person—with God.

7. Express assurance—"I who speak to you am he." As the woman

talked with Jesus, she felt condemned by her life; yet she believed that Jesus was her friend and was trying to help her. Now she wanted to accept what He had to offer. Could this be the long-looked-for Messiah? she wondered. When told that He was, she believed.

Our manner and our testimony can convey to another that we know the Saviour personally. Our conviction that Jesus can be their Saviour too can plant assurance in the heart of the other also.

The encounter at Jacob's well provides principles which can help a person overcome common fears that surface when we think of sharing our faith. Some fear that they won't know what to say, and they fear that they can't answer all the arguments. While Jesus is our master example regarding the techniques of witnessing and all should continually strive to become skillful as He was, yet we should not become discouraged and do nothing for fear of failure. The Samaritan woman had learned no arguments or techniques, but she was filled with the Holy Spirit. She left Jesus at the well and went back into town to tell others what she had seen and heard.

So we see in the woman and in Jesus the beginner and the master witness. Both were effective. "Many Samaritans from that city believed in him because of the woman's testimony," and "many more believed" during the next two days that Jesus spent in their city witnessing. We should not hesitate to begin witnessing because we lack skill; neither should we fail to improve our ability to give a better witness.

OBJECTIVES

General Objective: To understand the principles involved in communicating the gospel.

Specific Objectives: In the following exercises you will summarize Jesus' principles of communication, contrast Jesus' witness with the Samaritan woman's, and describe obstacles to communication.

WRITE

1. List each of the principles of communication which Jesus demonstrated in His encounter with the Samaritan woman and by each illustrate how the principle can be followed in another situation.
2. Contrast Jesus' witness and the Samaritan woman's witness.

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3. What obstacles to communication are illustrated by the story of Jesus and the Samaritan woman?

INTERACT

1. Do you agree that it is harder to give your testimony to friends than to strangers? Why or why not?
2. If we generally don't communicate well with others, should we expect to be able to communicate the gospel well? Explain.
3. What place does listening hold in communication?
4. What should we do if someone seems not to be listening to us?
5. How can you tell that you are communicating? Cite specific ways.
6. Is it realistic to believe that we can be successful like Jesus?

7. The Introduction of the Gospel

Communication is far more than an exchange of words. "I love you" has been said many times by many persons in many situations and in many languages. These words alone are mere symbols, but they can have deep meaning to persons who have established a relationship. Far more than words is communicated. People hear people, not just verbs, nouns, and adjectives, or even sentences and paragraphs.

Now if you wished to communicate the message, "God loves you," how would you do it?

The conversation between Jesus and the Samaritan woman well illustrates the fact that the hearer first had to get the message from the speaker that He accepted her and trusted her. As Jesus continued to talk, the woman recognized His concern, His honesty, and His forgiveness. He communicated Himself as He communicated His words. In a similar way, when we bear witness to God's love, we must give evidence in our attitude, our manner, and our actions that God is love, or our words are empty.

On the other hand, some accept freely the truth that our entire lives must witness but hesitate to say anything—to speak to others about God. In her book, *You Can Witness With Confidence*, Rosalind Rinker shows the fallacy of such thinking by saying, "No life is good enough to speak by itself. Any person who says, 'I don't need to witness; I just let my life speak' is unbearably self-righteous."*

*Rosalind Rinker, *You Can Witness With Confidence* (Grand Rapids, Michigan: Zondervan Publishing House, 1962), p. 43. Used by permission.

GOSPEL PRESENTATION OUTLINE

I. The Introduction of the Gospel (chapter 7)

- A. H-Home
- B. O-Occupation
- C. S-Spiritual Condition
- D. T-Testimony

II. The Gospel Presentation (chapter 8)

- A. God Is Love (1 John 4:8)
- B. Man broke his connection with God (Rom. 3:23)
- C. God gave His Son to save man (John 3:16)
- D. God offers salvation free (Eph. 2:8)
- E. Man responds in faith (Rev. 3:20)

III. The Appeal for Commitment (chapter 9)

- A. Questions of attitude
- B. Questions of commitment
- C. Questions of clarification
- D. Prayer of consecration
- E. Questions of assurance

IV. The Follow-up (chapter 10)

- A. Show how to grow
- B. Keep in touch
- C. Study doctrines systematically
- D. Lead to church membership

Still, there are times when we don't know what to say as we try to tell others about the Christian way of life. The purpose of chapters 7 through 10 in this book is to provide ideas for witnessing in a conversational setting. An outline is provided as a basic witnessing skeleton upon which you can put the flesh of your own personal experience and adapt it to various witnessing situations. The outline should be memorized, not because you will go through the entire outline with every person you contact, but so that you will have access to any part of it when you need it. Memorizing the outline will also give you confidence in your witnessing.

The outline covers the introduction of the gospel (chapter 7), the gospel presentation (chapter 8), the appeal for commitment (chapter 9), and the follow-up (chapter 10). The outline provides a set of tools to be used as directed by the Holy Spirit in conversations with other people.

The introductory part of the outline uses the acrostic, HOST. H stands for home, O for occupation, S for spiritual condition, and T for testimony. The acrostic will help you remember the phases of conversational development. Of course, not every conversation will go through this entire sequence. Some may start with the spiritual condition, others may start with occupation or even testimony. You would not speak the same with an acquaintance as you would with a stranger. The four parts of this introduction describe the sequence of a conversation with a stranger.

H—HOME

When visiting in a home, appropriate topics for conversation include those which relate to the home—questions about children or parents, about the house, garden, or neighborhood. Sincere compliments about the home can open up a friendly conversation which will reveal their interests.

If we are sitting beside someone on a bus, train, or plane, we can inquire about the person's family. "Do you have relatives in (the place of the vehicle's destination)?" When talking to a young person, questions can relate to brothers or sisters, sports, or hobbies. Such questions show that you accept the person and help to awaken trust.

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O—OCCUPATION

This area is similar to the previous section and might precede it in some situations. People are naturally interested in their work.

"He [Christ] reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs" (DA 151). Objects around the home might indicate the occupation of the residents and provide a springboard for conversation. With travelers, the purpose of the trip is often related to an occupation. With youth, questions about school or what they plan to do for a lifework often give a common basis for conversation.

S—SPIRITUAL CONDITION

During the entire conversation you should be keenly aware of opportunities to arouse an interest in Jesus our Saviour. After listening attentively to things important to them, you may discover that they will be interested in knowing more about you, your family, school, and interests. This could lead them to your concern about the many problems in the world and to your discovery that a personal relationship with Christ provides the answers, plus joy and assurance.

If you find it uncomfortable during your first visit to pursue a spiritual solution to world or personal problems, perhaps this can be done after your friendship has grown more intimate. True, we have a world to warn, and the warning is urgent. But we may need to make an investment of several contacts before the individual will listen to our warning. However, this should not be used as an excuse to avoid raising spiritual issues when it is clear that we should do so.

When the time is right, one way to get into the spiritual dimension of a conversation is to ask a question. Of course, questions can be threatening if you act as an FBI agent probing for information. An informal, "Would you mind if I ask you a question?" can be an effective icebreaker. If they respond in the positive, which they will most of the time, you then have permission to ask the

question. If they say No, you can continue with the friendly secular part of the conversation and wait for a Spirit-directed opportunity at another time.

And there will be negative responses. But since it is not the goal of the Christian to force people to listen, there's no point in trying to convince them that they must be interested. We should graciously allow people the freedom God gives each individual. If their refusal is based on our inept, bumbling representation of the gospel, we should consider how to improve our witness!

Do not feel crushed if a person is not willing to hear and accept what you have to say. Simply continue to develop his friendship, with the goal of earning the right to share with him. The Christian witness is always looking for interested people, and when he finds someone not interested, he is only the more inspired to live a life which will make the gospel attractive. Witnessing is like panning for gold. You must go through a lot of sand over a long period before discovering a golden glint, but the gold eventually found makes the effort worthwhile.

Two kinds of questions may be used to help another recognize his need of Christ. First, general questions may help others to discover their spiritual condition, such as: "Do you have a regular church home?" "What do you think is a person's greatest spiritual need?"

Second, specific questions may reveal a person's understanding of the basis for salvation. Examples: "In your opinion, what does a person have to do to become a Christian?" "Have you come to the place in your experience where you have the assurance of eternal life?"

If the answer is, "I don't know" or "A person can't be sure," then you have a perfect opportunity to share how you discovered assurance in Christ. If he says Yes, you could inquire upon what he has based his assurance. His reply might indicate whether he is depending upon works or upon Jesus for eternal life. If he says that one becomes a Christian by being born into the church or by going to church, then it may be that he doesn't see Christianity as a trusting relationship with Christ, and you can share how a person really becomes a Christian. If he says that he deserves heaven because he lives by the golden rule, or that he is as good as the next

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person, then he is depending upon good works to gain entrance into heaven, and you can show him how good works cannot get you to heaven (Rom. 3:20-28).

Through asking questions and through sensitive listening you can perceive a person's spiritual condition. This is not only a possibility, it is an obligation. "They [church members] should visit every family in the neighborhood and know their spiritual condition" (6T 296).

T—TESTIMONY

You can use questions such as the following to open up an opportunity to give the testimony of your conversion: "Would you mind if I shared with you something that means a lot to me?" "Could I share with you how I discovered the assurance of eternal life for the Christian regardless of what his past life might have been?" "Would you mind if I shared with you how I found out what it means to become a Christian?" Again, if the individual is reluctant, don't pressure him. It's the Holy Spirit's work to bring conviction, not yours.

The testimony can become the most important part of the entire outline. It makes real the theoretical claims you have made. The nature of the testimony was discussed in chapter 3. You may wish to review principles given there that should be borne in mind when presenting your testimony:

1. Have a testimony to give. It is not necessary to know the "exact time" of conversion (SC 57); but "it is a divine reality" that "we may know here through a personal experience" (DA 173).
2. Do not confess all of your wicked deeds and thus publish the works of the devil. Praise God; do not exalt self.
3. Keep it short. We are not to entertain but to witness.
4. Speak in first person singular.
5. Quote a passage of Scripture, if one is significant.

The use of the "tools" we have discussed in this chapter can be effective with both friends and strangers to whom we have earned the right to witness. While the greatest impact we can have will be on our friends, for they know the testimony of our lives, we should be alert to opportunities everywhere with all whom we meet.

OBJECTIVES

General Objective: To know how to share the gospel.

Specific Objectives: In the following exercises you will identify key questions for initiating spiritual conversation, summarize a witness encounter from the Bible, describe a personal witnessing encounter, and write Rom. 1:16 from memory.

WRITE

1. Explain the following statements: "Communication is far more than words." "No life is good enough to speak for itself."
2. Why should a person who wishes to witness talk first about such things as home and occupation?
3. What is the chief purpose of inquiring about a person's spiritual condition?
4. What is the value of a testimony?

INTERACT

1. What questions do you think would be helpful in getting into a spiritual conversation?
2. Choose a witnessing encounter from the Bible and write what you can learn from it about witnessing.
3. Describe a witnessing encounter you have had. If you can think of none, explain how you might be able to have such an encounter.
4. If the outline in this chapter seems artificial, how can you make it less artificial in a witnessing setting?
5. What do you consider the most important thing to remember in initiating a spiritual conversation?
6. Share with the class a witnessing experience you have had, and tell what you learned from it.
7. Select two students to role play the introduction of the outline and then evaluate their conversation.
8. Break up into teams of two and practice conversing as suggested in the introduction of the outline, first as friends, then as strangers.

MEMORIZE

"For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek" (Rom. 1:16).

8. The Gospel Presentation

SCENE: You are sitting on a bench in the city park. Nearby on another bench sits a boy named Wes. After striking up a conversation with him, you have followed through the outline steps similar to the way suggested in chapter 7. You have just completed giving your testimony.

WES: "I'm glad you've got religion. It seems to have done something for you, but I doubt if it would help me."

YOU: "Have you really given it a try?"

WES: "Yeah, I've tried to be good, but I don't hold out very long. Religion is too difficult—keeping all those rules and going to church all the time."

YOU: "Believe me, it is possible to have a real change of heart—really to be happy. Maybe you don't understand how it works. Would you like for me to explain how it happens?"

WES: "Sure, go ahead."

YOU: "Mind if I sit with you on your bench? I could sketch a few diagrams which might help to explain what happens, and I could show you some Bible texts."

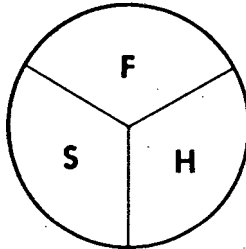
WES: "Fine, come on."

YOU: "The Bible tells about God as three persons who act in such perfect unity that they are like one person. They are called the Father, the Son, and the Holy Spirit.

' "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" ' (Matt. 28:19).

"Let's represent God by a circle with three parts—F for Father, S for Son, and H for Holy Spirit."

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WES: "Is that like three sons in one family, or maybe three branches on one tree?"

YOU: "Yes, that's right. Good illustrations. Now, God is a God of love. All of His actions are totally unselfish. They are always for the good of those He has created. This is important to understand.

'He who does not love does not know God; for God is love' (1 John 4:8).

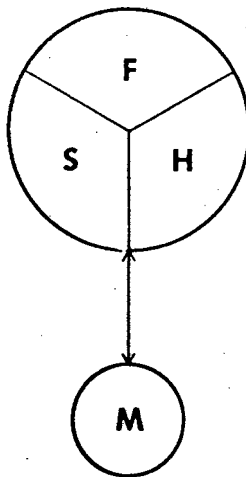
"God created the first man, Adam, in His image. Man was made perfect to live in a perfect world—to love and be loved.

'In the beginning God created the heavens and the earth.'

'Then God said, "Let us make man in our image, after our likeness"' (Gen. 1:1, 26).

'Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God' (1 John 4:7).

"In the beginning there was perfect harmony between God and man. Let's represent this by an unbroken line with two arrows.



"God gave man the power to choose whether to obey Him or not. God didn't force man to obey Him.

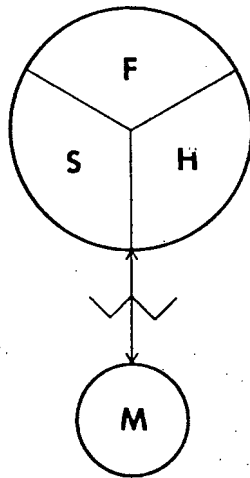
'And the Lord God commanded the man, saying, "You may eat freely of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die"' (Gen. 2:16, 17).

"Now the sad thing is that man chose to disobey God, thus breaking His connection with God.

'So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate' (Gen. 3:6).

'Your iniquities have made a separation between you and your God, and your sins have hid his face from you so that he does not hear' (Isa. 59:2).

"Let's represent their disobedience by putting a jagged line across the connecting line between God and man.



"The outcome has been that everybody has joined Adam by sinning against God.

'All have sinned and fall short of the glory of God' (Rom. 3:23).

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"And the final result was that man had no way to escape eternal death—there was no hope beyond the grave.

'For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord' (Rom. 6:23)."

WES: "Come to think about it, I don't know anybody who hasn't done his share of bad things. I know I have."

YOU: "You are so right. Yet, isn't it true, also, that every man in some way cries out to be saved from eternal death?"

'Wretched man that I am! Who will deliver me from this body of death?' (Rom. 7:24).

"The wonderful fact is that God loves us and has provided a plan to save us from sin and death. That plan has been worked out through Jesus Christ.

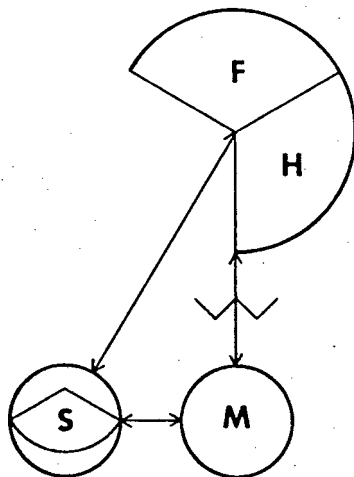
'For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life' (John 3:16).

"You see, Christ in some mysterious way came to this earth in the form of a man.

'Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (which means, God with us)' (Matt. 1:23).

'For the Son of man came to seek and to save the lost' (Luke 19:10).

"Let's represent this by taking the Son from heaven and bringing Him to earth in the form of a man. We'll put the triangle inside a circle and connect Him to man.



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"Christ lived a perfect life as a man by trusting in God and submitting to His will. Let's represent this by an unbroken line to God the Father.

'If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love' (John 15:10).

'He committed no sin; no guile was found on his lips' (1 Peter 2:22).

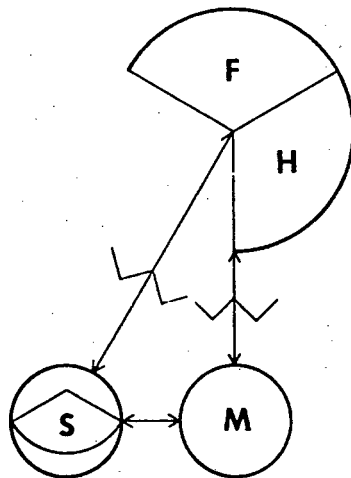
"Then Christ died a special type of death in which He experienced a sense of complete separation from God so that His heart broke in agony.

'And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why hast thou forsaken me?"' (Matt. 27:46).

'Insults have broken my heart, so that I am in despair. I looked for pity, but there was none; and for comforters, but I found none. They gave me poison for food, and for my thirst they gave me vinegar to drink' (Ps. 69:20, 21).

"Let's represent this by breaking the Son's connecting line with the Father.

"But because He had not sinned, the grave could not hold Christ; He came forth three days later. And because He was a perfect sacrifice, His death is a substitute for ours. We do not have to die an eternal death. We will come forth from the grave too. Jesus has restored man's connection with heaven.



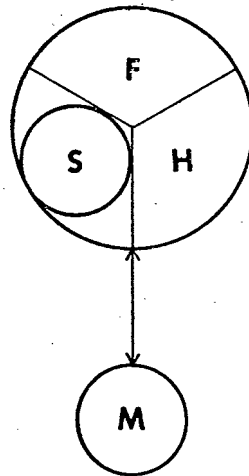
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'For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life' (Rom. 5:10).

"Jesus went back to heaven where He now represents us. He sends the Holy Spirit to help us to overcome sin.

'Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need' (Heb. 4:14-16).

"Let's represent what has happened by putting the Son back in heaven and restoring man's connecting line."



WES: "Do you mean that everyone is automatically saved now?"

YOU: "Everyone could be saved, if they chose to be.

"The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance' (2 Peter 3:9).

"We must choose to believe that He will do for us what He has promised, and then it becomes true for us.

'For by grace you have been saved through faith; and this is not your own doing, it is the gift of God' (Eph. 2:8).

"Salvation is a gift. We cannot do anything to earn it.

'By works of the law shall no one be justified' (Gal. 2:16).

"When a man asks God for forgiveness, he is forgiven.

'If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness' (1 John 1:9).

"He is changed through the Holy Spirit.

'Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God"' (John 3:5).

"He is then given power to stop sinning.

'But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God' (John 1:12, 13)."

WES: "Do you mean that God will do this for me?"

YOU: "By all means! He has promised that He will.

'Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me' (Rev. 3:20)."

We will stop this conversation at this point, since the appeal for commitment is discussed in the next chapter.

Not every detail of the gospel will be made plain in a short time. We should not assume that all questions will be resolved with the outline of the plan of salvation presented in this chapter. But an overview of the plan is a starting point. Some may understand it already and need only a review. Some may understand parts of it but be confused on other parts. Some may know nothing about salvation. The important thing to remember is that it is by beholding we become changed. If we show Christ in word and action, people will be drawn to Him.

We need to emphasize further that which is unique about Seventh-day Adventist beliefs—that we do not settle for a gospel which completes Christ's ministry with His death and resurrection. We see Him now in the sanctuary, by the right hand of the Father, performing a priestly function which will mean glory to God through

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the victories His people achieve through His grace in obeying the commandments.

OBJECTIVES

General Objective: To understand how to present the gospel.

Specific Objectives: In the following exercises you will summarize basic truths, identify what is unique in the Seventh-day Adventist message, write a gospel presentation, and write John 12:32 from memory.

WRITE

1. Summarize with four sections the main parts of the plan of salvation.
2. What is unique about the Seventh-day Adventist gospel presentation?

INTERACT

1. How can you convey your love for Christ to a stranger who asks about meat eating and going to church on Saturday?
2. Can you recall any examples from the Bible or from other experiences of a person who accepted Christ after only a short presentation of the gospel plan?
3. In teams of two, make gospel presentations to one another. Take five to ten minutes for each presentation.
4. Select two students to role play a gospel presentation for the class and then evaluate the presentation.

MEMORIZE

"And I, when I am lifted up from the earth, will draw all men to myself" (John 12:32).

9. The Appeal for Commitment

The purpose of the closing portion of a gospel presentation is to bring a person to a decision for Christ. Two things must be strongly emphasized in this connection:

First, the responsibility for bringing the person to a decision *is not yours*. This is the work of the Holy Spirit. See John 16: 7-15. We are responsible for understanding the gospel and applying it in our own lives so that others can see its positive influence. We are responsible for presenting the gospel in a clear and attractive form. We have a responsibility to ask people to decide for Christ. But it is the *Holy Spirit* who must press for their decision. See 1 Cor. 2:9-13. This fact takes the pressure off you, making it easier for you to witness, and at the same time protects the relationship you have established with the other person by allowing him to choose in free response to the Spirit.

Second, you should never use the tools described in this chapter to coerce or trick a person into making a decision not fully his own. The decision that one makes for Christ must be based on a clear understanding that he is making the decision freely. Emotional appeals should not be used. A decision based on a flight of feeling will crash with those feelings. Christ is looking for people who will make rational decisions, not "rash" decisions. While emotions do indeed relate to a decision of such consequence, emotions should never be contrived.

One reason we see few conversions is that we ask for few decisions. We can give a good testimony and present the gospel in an excellent way, but if we do not ask for a decision, we leave a person unsure of what to do about the convictions we have led him

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to. Asking for a decision will not always be direct. But your witnessing should point in a direction of action so that the person will know what to do to accept Christ and His teachings.

There are appropriate and inappropriate times to ask for a decision. If it appears that the person with whom you are speaking doesn't understand what you have presented or does not seem to be affected by what you have said, don't move to the conclusion of the outline merely because it is the next step! The Holy Spirit must be our guide as we determine the right timing to ask for a decision. Bear in mind the following principles as you study methods of appealing to a person to commit himself to Jesus Christ:

A. *Questions of attitude.* Before asking for a decision be sure the person understands that making a decision involves a change of life-style. If he thinks he is getting a bargain price on eternal life—cheap grace—by just acknowledging Christ, he does not yet understand the gospel.

"Regeneration is the only path by which we can enter the city of God. It is narrow, and the gate by which we enter is strait; but along it we are to lead men and women and children, teaching them that, in order to be saved, they must have a new heart and a new spirit. The old, hereditary traits of character must be overcome. The natural desires of the soul must be changed. All deception, all falsifying, all evil speaking, must be put away. The new life, which makes men and women Christlike, is to be lived" (9T 23).

It should be made clear that what Christ is asking for is not a precautionary attempt to avoid eternal destruction. What Christ desires is people who will commit themselves totally to God. That which is second-best in their lives will give way to that which is best; the worldly will give way to the heavenly; the corrupt in one's nature will give way to the pure and upright.

As you witness, you can ask certain general questions which will help you determine where the person stands. It is better, however, not to ask these until there has been enough time and interchange between you and the person during your witnessing for you to know whether or not he is receptive. The following questions are designed to reveal the person's attitude toward Christ and the message you have shared:

1. "Can you see why Christ means so much to me?" This question

opens the door for the person to identify with you in your experience.

2. "Does this make sense to you?" Communication is rarely perfect, so we must listen carefully, both for understanding and attitudes.
3. "Do you understand what I've shared with you?" Here again you are seeking to discover if the person has understood what you have said. Many times people do not say much, and you need to be very perceptive to find out where they really stand in their thinking.

B. Questions of commitment. If in your conversations you perceive that the person has been positively moved by your testimony and the simple presentation of the gospel, and if he has a clear understanding of what is involved in becoming a committed Christian, then the next step is simply to ask him to accept Christ as his Saviour. There are several ways to ask for a decision. Here are two:

1. "Is there any reason why you would not want to receive Christ's friendship and eternal life right now?"
2. "Do you want to receive Christ and the free gift of eternal life He has made available for you?"

These questions could be phrased in other ways. The point here is that you are simply asking for a decision.

It is important for the person to make a verbal commitment to God. It must be an expression on his part of his willingness to obtain eternal life. "If you confess with your lips," Paul says, "that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Rom. 10:9).

It is sometimes difficult to ask these questions, because if the person refuses, you may feel you have failed or that you have been rejected. But again, keep in mind that the work you are doing is Christ's work, not your own.

After you have asked the question of commitment, there could be a period of silence. This silence should not be broken, even though it is uncomfortable. We may have a tendency to say, "Maybe you're not ready yet" or "Why don't you think about it?" But we should wait for the person to answer. If our presentation has been Christ-centered, he should regard the question as Christ's, not yours.

He should be made aware that it is Jesus Christ he is responding to, not you.

You may receive a number of responses. If the response is a definite No, you can say, "You don't feel the time is right for you to make this decision now?" This will emphasize the positive option of accepting Christ in the future and avoid forcing the individual to say No to Christ. It will also leave a crack in the door for future contacts when the Holy Spirit may be able to work more successfully with the individual. You should thank the person for his interest and tell him that you will still remember him in your prayers. Urge him to continue to think about it; then terminate the conversation, but never terminate the friendship. Make further friendly contacts if possible.

C. *Questions of clarification.* If the response is uncertain, you should ask if there is something you said which the person does not understand. If there are other reasons, such as pressures from home, concern about how his friends will react to his decision, or a personal reluctance to make a complete surrender to Christ, he may need more time. He also needs your prayers. You should not hesitate to pray with him about his concerns, since God will answer intercessory prayers to accomplish that which He otherwise could not do. Tell him that you will continue to pray for him as he makes this decision about Christ. But you should never "bear down" on the individual to get the decision you think he should make. Some ministers believe the decision for Christ and church membership should not come easily, in view of the fact that it may cost everything. Being a Christian is not all bliss, and if one is to stake his life on his faith, he should be very sure about the decision he is making.

If he says Yes to the invitation to receive Christ into his life, you should review with him what is involved in his decision. He will repent of his sins which took Jesus to Calvary; he will believe he has been forgiven; he will surrender his will to Christ so that he can live a new life of faith; he will respond to His love by sharing it with others; and he will keep his new relationship with Christ strong by studying the Bible, praying, and worshiping with other Christians.

D. *Prayer of consecration.* If the person understands these points

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and wants to make the transaction of faith, how does he do it? Since his commitment is to the Lord and not to you, he should tell Him about his decision in prayer. This is the prayer of consecration.

If at all possible, the individual coming to Christ should make up his own prayer. People who do not know how to pray may be hesitant to pray in your presence. Encourage him to speak to God as he would to his best friend. But if he cannot pray, help him by having him repeat the words of consecration after you. The prayer of consecration should include a statement that (1) he is a sinner and needs Jesus, (2) he repents of his sins, (3) he commits himself to Christ, (4) he claims His promise of life, (5) he thanks Him for the gift of eternal life, and (6) he opens himself to a broader understanding of His will for his life. Here is an example: "Dear God, I have come to realize how sinful I really am. I have also realized my great need of You. I repent of my sins and desire to commit my life to You right now, knowing that You can give me a new life. I thankfully accept that new life and the gift of eternal life as I commit myself to Your will for me. Please continue to teach me Your ways. I pray in the strong name of Jesus. Amen."

E. *Questions of assurance.* At the conclusion of the prayer you can point the person to the assurance and peace that Christians may find when in the Lord. John 6:47 would be appropriate, "Truly, truly, I say to you, he who believes has eternal life." Other texts of promise could be shared to encourage the newborn Christian.

Some questions which you might ask to encourage assurance are:

1. "Since Jesus said that He would 'come in,' we can be sure of His promise, can't we?" "We can depend on Jesus to keep His word, can't we?"
2. "Adam and Eve made a simple decision which brought sin into the world, didn't they?" "Now, God has promised that if we make a decision to accept forgiveness, He will change our heart. God wouldn't lie, would He?"
3. "We receive eternal life, not because we are good, but because God said so; and God wouldn't lie, would He?"
4. "We don't need to feel any different, do we?" "When we receive eternal life, it is based on fact, not feeling. After we accept

eternal life by faith, then we may have the joy of being secure in Jesus Christ. Can you see why that means so much to me?"*

OBJECTIVES

General Objective: To know how to ask for a decision.

Specific Objectives: In the following exercises you will state important principles of decision making and tell what to do after the decision is made.

WRITE

1. Why is it important to ask for a decision?
2. Before making a decision what must a person understand about his future life-style?
3. How should you react if someone accepts your request for a decision?
4. How should you react if someone rejects your request for a decision?

INTERACT

1. How does emotion fit into a person's decision?
2. What is the difference between emotion and emotionalism?
3. Point out different ways of asking for a decision.
4. Why are we often afraid to ask for a decision?
5. Read Romans 8 and write down texts that you think would be most useful in appealing for a commitment or assuring a person after a commitment.
6. Divide into teams of two and practice asking for a commitment to Christ.

*The questions in this lesson are adapted from J. B. Church, *Please Help Another Angel* (Pleasant Hill, California: Department of Lay Evangelism, Northern Calif. Conf. of SDA, 1973). Used by permission.

10. The Follow-up

Immediately after a person has accepted Jesus Christ as his personal Saviour from sin and repented of his sins, he needs more help than at any other time in his Christian experience. Satan may tempt him to doubt the truth of what has happened. Or he may fall into some of his old ways and question the power of God to keep him from sinning. We are encouraged in the Bible to "grow in grace and knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). To grow stronger in grace the new convert must:

1. Learn to pray and depend upon God *now*.
2. Study God's Word *now*.
3. Attend worship services *now*. Have Christian fellowship *now*.
4. Begin to witness for God to the extent of his ability *now*.

It is important to keep in close touch with a new convert by visiting him one or more times within the first week after he accepts Christ. On this visit you could encourage him to take fifteen minutes at the start of each day as a devotional period to pray and review promises from the Bible. Some questions which could be asked on this first visit are:

1. "How have things been going?"
2. "May I check with you concerning some items we discussed together?" "You will remember that we talked about
Is this clear to you? Do you have any questions?"
3. "Let us review some of the truths which we discussed." "Can you see why this means so much to me?"
4. "Do you understand that fact comes first, then faith, and then feeling?"
5. "Would you like for me to share some rich promises? (John 10:

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28, 29 and Romans 8:38, 39.) Nothing can separate us from the love of God."

6. "What are the things that concern you most in your Christian experience?"
7. "Would you like to pray about these things that you just mentioned? I'll pray first and then you follow."
8. "When would you like to get together again?"*

Some scriptures which could be studied together on a visit the next week are: Matt. 7:24-27 and James 1:22-25. In a third visit you may wish to study about and pray for a completely Spirit-filled life. A fourth visit could provide an opportunity to study about witnessing for Christ. You could pray together for some friends to whom you would like to witness together. Plan how you can witness to these friends.

Within a few weeks after being born again a new Christian should be invited to join a fellowship group. The reason a new-born Christian must join such a group is that the Holy Spirit can work abundantly for him in such a circle. The Holy Spirit is the one who produces growth in grace, and without growth the seeds of truth planted in the heart will die. This circle may be found in a prayer group or a Bible study group. When with a loving heart anyone participates in prayer, Bible study, and witnessing while supported by fellowship, growth will take place.

"Social power, sanctified by the grace of Christ, must be improved in winning souls to the Saviour. Let the world see that we are not selfishly absorbed in our own interests, but that we desire others to share our blessings and privileges. Let them see that our religion does not make us unsympathetic or exacting. Let all who profess to have found Christ, minister as He did for the benefit of men" (DA 152).

As soon as possible a new Christian should be encouraged to join the pastor's Bible class, Sabbath morning worship service, prayer meeting, and one or more of the service bands of the church. These will bring spiritual nourishment and social encouragement. Just as a baby born into the world needs greater care during its earliest years, so does a newborn Christian.

*Adapted from J. B. Church, *Please Help Another Angel* (Pleasant Hill, California: Department of Lay Evangelism, Northern Calif. Conf. of SDA, 1973), p. 44.

The pastor's Bible class provides an opportunity to study the great doctrines of the Bible. This will establish his faith in God. If an evangelistic series is in progress or being planned for the area, arrangements should be made to see that the new believer is able to attend.

If it seems best for you yourself to study the doctrines with the new convert, the following principles should be kept in mind:

1. Have a sound study method. You should know how to study the Bible before you try to help others in their quest for truth. A sound method includes considering context, backgrounds, setting, authorship, and purpose of the passage you are studying. Further, you should be certain that *you* are spending time in private study of the Word.
2. Let Scripture interpret itself. If your study method is sound, this approach can be very effective. It is important to accumulate evidence on a given topic so that the whole of Bible truth can be considered. Using one text to explain another, however, is not license to bend meanings to fit your arguments.
3. Mark your Bible. You should have your texts well marked so that you can find them easily. The most important references on each doctrine should be memorized. (Use the Bible study outlines from the course *Breakthrough With God's Word*. Your teacher or pastor can refer you to other sources for more outlines.)
4. Pray for the Holy Spirit. He inspired the Bible you are studying, and so He is qualified to enlighten you and the person with whom you are studying. In fact, Christ promised that the Holy Spirit would assume a teaching role: "He will teach you all things, and bring to your remembrance all that I have said to you" (John 14:26).
5. Begin with basic doctrines. A series of Bible studies should begin with subjects upon which you and your "student" can agree. This will allow you to build confidence and momentum to help you over the more difficult doctrines later on. Study about how to be a strong Christian.
6. Organize carefully. Each study should have a logical progression, which may often climax with an appeal to accept the truth you are studying. If you organize each study care-

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fully, God's eternal truth will be more compelling than if you wander aimlessly through a number of texts. Also, you should organize your subjects in logical sequence. For example, you would study the Sabbath before studying the change of the Sabbath, and you would make the topic of baptism one of your last studies.

7. Be honest. At times you will have to admit that you do not know every answer—that you, too, are a Bible student with much to learn. No one will expect you to be a seminary theology teacher. When a question arises which you cannot answer, assure your friend that you will study to find the answer. Encourage him to do the same. This sort of “problem” in giving Bible studies can be your friend, since it will make it necessary for you to study together again.
8. Show why the doctrine is important. Study until you know why this doctrine matters. Show what it means and how it can be applied in life.
9. Keep Christ central. You should not only show why each doctrine is important, you should also make the doctrines Christ-centered by showing how they fit into God's plan to save man through Christ. The gracious Jesus the new believer has accepted as his Saviour should smile at him through every Bible study.
10. Review texts. To review a person's understanding of each doctrine, you might ask him to reverse roles with you and explain the teaching to you. If this is not feasible, be sure he can explain the meanings of each text. He, too, should mark his Bible as you study so that he can find the evidence he needs. Until he has explained what you have told him, he has not really learned it.

Following the presentation of a series of doctrinal studies, the individual will be confronted with another choice: baptism. The pastor should be invited to visit at this time, if he has not already done so. He will be able to discuss with the person the privileges and responsibilities of this sacred rite.

The programs and services of the church are particularly important in the nurture of the new Christian after baptism. More

important than the *programs* of the church are the *people* of the church. He is now part of a large family of believers. And, like any family, there will be problems, joys, heartaches, victories, and failures. It would be wrong for the new member to suppose he is entering heaven when he enters the church. He is joining a community of diseased people, all infected with sin, and all coming to a spiritual hospital for cure. This fact should keep the new convert from despairing when he sees sin in the church, and keep the church from being critical of fellow patients who come for spiritual therapy.

In general, make follow-up natural. Make it the continued contact you would normally have with a friend, rather than some contrived, artificial relationship. The best way to avoid the contrived is to manifest genuine interest in the person. Remember, it is a spiritual baby you are dealing with. Spiritual growth cannot be forced on a person any more than you can force a baby to grow. We can provide the spiritual food and the sunshine of our fellowship, but the person must choose to accept the food.

The techniques presented in this chapter (and for that matter in this book) must be adapted to varying situations. They are to be shaped to fit given situations. They can be shaped effectively, however, only by a person who has a genuine, loving, Spirit-directed concern for other people. Many things done in love may win another person for Christ even though they may not be technically correct. Thus again, the great quality, the ultimate need for witnessing, is genuine love and concern for others—a love which draws from the deep fountains of Christ's eternal, matchless love for a fallen race.

OBJECTIVES

General Objective: To understand the importance of follow-up.

Specific Objectives: In the following exercises you will show why follow-up is necessary, summarize principles for giving Bible studies, outline a Bible study, and write Phil. 2:3, 4 from memory.

WRITE

1. Why is it important to keep in close contact with a person after he has accepted Christ? Why is church fellowship important?
2. Summarize principles involved in giving Bible studies.

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INTERACT

1. What would you want the church to do for you if you were a new Christian?
2. Who is more responsible for a new convert, the pastor or the church members? What can be the role of each?
3. Role play with another student the first visit which you have with a person after he has been reborn a Christian.
4. Outline a Bible study on any doctrine you choose.

MEMORIZE

"Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others" (Phil. 2:3, 4).

Acknowledgments

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KEY TO ABBREVIATIONS OF ELLEN WHITE BOOK TITLES:

AA	<i>The Acts of the Apostles</i>
AH	<i>The Adventist Home</i>
1BC	<i>The Seventh-day Adventist Bible Commentary, Vol. 1 (2BC, etc., for Vols. 2-7)</i>
CD	<i>Counsels on Diet and Foods</i>
CG	<i>Child Guidance</i>
CH	<i>Counsels on Health</i>
ChS	<i>Christian Service</i>
CM	<i>Colporteur Ministry</i>
COL	<i>Christ's Object Lessons</i>
CS	<i>Counsels on Stewardship</i>
CSW	<i>Counsels on Sabbath School Work</i>
CT	<i>Counsels to Parents, Teachers, and Students</i>
CW	<i>Counsels to Writers and Editors</i>
DA	<i>The Desire of Ages</i>
Ed	<i>Education</i>
Ev	<i>Evangelism</i>
EW	<i>Early Writings</i>
FE	<i>Fundamentals of Christian Education</i>
GC	<i>The Great Controversy</i>
GW	<i>Gospel Workers</i>
LS	<i>Life Sketches of Ellen G. White</i>
MB	<i>Thoughts From the Mount of Blessing</i>
MH	<i>The Ministry of Healing</i>
ML	<i>My Life Today</i>
MM	<i>Medical Ministry</i>
MYP	<i>Messages to Young People</i>
PK	<i>Prophets and Kings</i>
PP	<i>Patriarchs and Prophets</i>
SC	<i>Steps to Christ</i>
SD	<i>Sons and Daughters of God</i>
1SG*	<i>Spiritual Gifts, Vol. 1</i>
2SG	<i>Spiritual Gifts, Vol. 2</i>
3SG	<i>Spiritual Gifts, Vol. 3</i>
4SG-a	<i>Spiritual Gifts, Vol. 4, part 1</i>
4SG-b	<i>Spiritual Gifts, Vol. 4, part 2</i>
SL	<i>The Sanctified Life</i>
1SM	<i>Selected Messages, Book 1</i>
2SM	<i>Selected Messages, Book 2</i>
SR	<i>The Story of Redemption</i>
1T	<i>Testimonies, Vol. 1 (2T etc., for Vols. 2-9)</i>
Tc	<i>Temperance</i>
TM	<i>Testimonies to Ministers and Gospel Workers</i>
1TT	<i>Testimony Treasures, Vol. 1 (2TT etc., for Vols. 2 and 3)</i>
WM	<i>Welfare Ministry</i>

*In *Early Writings*, hence ignored in *Index*.

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VITA SHEET

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July 1976

Born on May 1 of 1944 and raised in a Seventh-day Adventist minister's home, Gordon Bietz attended elementary and high school in Glendale, California. He graduated with a BA degree in theology from Loma Linda University in 1966 and from Andrews University with a Master of Divinity degree in 1968. He was married to Cynthia Botimer in August, 1967 and has two children.

He served as associate pastor of the East Oakland and Redding Seventh-day Adventist churches before becoming pastor of the Rio Lindo Adventist Academy and Cloverdale churches in 1970. In 1972 he was ordained to the Gospel ministry by the Northern California Conference of Seventh-day Adventists. In that same year the pastorate of the Rio Lindo Adventist Academy was made his sole responsibility and he has served there until 1976. In his capacity as pastor of the Rio Lindo Adventist Academy Church he taught a number of classes in witness. In September of 1976 he assumes the pastorate of the Stockton Seventh-day Adventist Church.

He has written a variety of articles for Seventh-day Adventist periodicals and in connection with this project has published one book on witness that is a senior Bible textbook in the Seventh-day Adventist parochial school system.