

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

TITLE: EMPOWERING BAHIR DAR SEVENTH-DAY ADVENTIST CHURCH MEMBERS TO REACH OUT TO THE ETHIOPIAN ORTHODOX COMMUNITY WITH THE CORE SEVENTH-DAY ADVENTIST MESSAGE

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Although Bahir Dar Seventh-day Adventist (SDA) Church has existed for more than three decades, their effectiveness in reaching out to Orthodox Church members has been minimal. The reason appears to be that there was lack of empowerment of the church members for the task. This study carried out an empowering program to enhance the involvement of church members in outreaching the Orthodox community. The program assisted pastors and the church leadership in evangelism. The researcher used a program development approach to implement the empowering program. Quantitative and qualitative methods of data collection utilizing a survey of opinions, attitudes and experiences of the church members preceded the empowering program. The data collection points out the need of evangelism training and revival program to empower Bahir Dar SDA Church members.

A one week fasting and prayer program with the church pastor and boards was done before the training program, which was followed by a three-day revival meeting. In these activities, an average of 120 church members (66 females and 54 males) participated. During the training which was conducted for seven days about 104 church members participated. These participants were trained and equipped for reaching out to the un-reached Orthodox community in the town. An evaluation of the program indicated that the training helped the church members to obtain knowledge, motivation, insight, and encouragement.

The study recommends additional evangelism trainings and includes discipleship, leadership and small groups training that have to be done with consistent follow up.

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A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Pastoral Theology

by

Mandefro Alemayehu Defresha

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APPROVAL BY THE COMMITTEE:



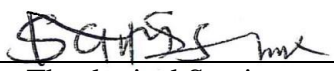
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I dedicate this project to my wife, Sr. Banchiamlake Mesfin, for her inspiring love,
fervent prayers, and unfailing support. I also want to dedicate to my son,
Ebenezer Mandefro, and my daughter, Smyrna Mandefro.

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CHAPTER 1

INTRODUCTION

Empowering is the most important tool of the Seventh-day Adventist Church to accomplishing its mission. Without it the church cannot fulfill the Great Commission as written in Matt 28:18-20. “Empowerment is more than simple delegation. It is training, equipping, resourcing and giving freedom to employees to use their gifts.”¹ When empowerment is implemented properly, church members feel confident to go forward towards achieving the mission of the church.

Bahir Dar Seventh-day Adventist Church is located in North West Ethiopia field (NWEF) under Bahir Dar district. It is situated together in one campus with the field office; it is one of the oldest churches in NWEF. Seventh-day Adventist work in the town of Bahir Dar started in 1982. Though Seventh-day Adventist Church was present for many years, currently the church has only 92 members including 22 transfer members from other Seventh-day Adventist churches from which 65 are born Adventist Church members, other 27 are converted from other religion out of which 16 % are orthodox, 3% are converted from Muslim and the last 8 are from protestant churches. According to Bahir Dar SDA Church recorded file out of the 16% converted form Orthodox 7% of them are among the 22 transfer members.²

¹ Dale Roach, “Empowerment of Team Members,” <http://www.likeateam.com/empowerment-of-team-members/>.

² Unpublished Bahir Dar Seventh-day Adventist Church File.

According to the 2007 CSA data, the total population of the town was 220344. Out of this, the orthodox community constitutes 89.72 % followed by Muslim community constituting 8.66% of the total population. The Bahir Dar Adventist community is categorized under the protestant community which in return constitutes 1.62% of the total population. Numerically the protestant community is about 3569.57 people.

From this data, the insignificant Seventh-day Adventist Church members compared to the protestant community in the town constitutes only 2.57%. This figure compared to the total population even gets worse since it only constitutes 0.04% of the total population. Hence this research can play a vital role in strategizing an outreach effort to reach the dominant conservative orthodox community in Bahir Dar.³

Statement of the Problem

Bahir Dar Seventh-day Adventist Church was established three decades ago but has not reached out to the Orthodox community which is very conservative seriously adherent to its cultures and traditions which has made the Seventh-day Adventist outreach effort very challenging. Therefore, the church has insignificant number of members comparing with its age.

Purpose of the Study

The purpose of this project was to develop a program for the empowerment of Bahir Dar SDA Church members, with the goal of assisting the pastoral staff in the areas of equipping, and mobilizing the members to participate actively in evangelizing

³ Daniel Weldegebriel Ambaye, “ Informal Settlement in Ethiopia, the Case of two Kebeles in Bahir Dar City, Ethiopia,” accessed 12 May 2015, <http://unesdoc.unesco.org/images/0012/001252/125255e.pdf>.

of the Orthodox Community in Bahir Dar Town. Since they are the majority religion in the town, the project focused only on the Orthodox community.

Significance of the Study

This project will benefit Bahir Dar Seventh-day Adventist Church in several ways. First, it will help the church's leadership to identify their gaps on reaching out the Orthodox community with the message of salvation. Second, it will benefit pastors in equipping the members in order to build up their capacity, and at the end that empowered church will evangelize the orthodox communities. Third, it will provide the church with an effective program of reaching the unreached orthodox community.

Delimitation of the Study

Though the problem is common in all the Seventh-day Adventist churches in Ethiopia, this study is confined to Bahir Dar Church which only has ninety-two members. This was done to make the research manageable within the available time for the study and due to distance of other churches in field from the place where researcher lives.

This project is guided by the Biblical Theological foundation of empowerment as gleaned from the Bible. The purpose of this project is not to explore all the theories of empowerment, but to draw principles from the Scriptures and from E. G. White writings as well as from Adventist and other literatures to develop an empowerment method.

Methodology

As the project is a program development study.⁴ This section describes how the study will be conducted. In so doing, it outlines the study design, the studied area; specify the target population, as the sample to be used, and the instruments to be used in collecting data, how the instruments will be used, the method of data collection, and how the data will be analysed.

Considering its social nature, the study involved field work using the mixed methods to allow for triangulation of both quantitative and qualitative methods of data collection and analysis.⁵ The rationale for using these methods is that since “a complete picture could not be generated by any one method alone.”⁶ It gives a complete picture of the issue under discussion. Both qualitative and quantitative data are collected from the field. Whereas qualitative data was collected through interviews and observation (if necessary), quantitative data is collected through questionnaires.

A survey research as in the form of descriptive, quantitative research is used in identifying the opinions, attitudes and experiences of church members, church board members and the pastor of Bahir Dar Seventh-day Adventist Church regarding outreaching efforts in reaching the orthodox community in Bahir Dar.

⁴ Andrew Mutero and Gheorghe Razmerita, *Adventist University of Africa Standards for Written Work* (Nairobi, Kenya: Adventist University of Africa, 2010).

⁵ J. W. Creswell and V. L. Plano Clark, *Designing and Conducting Mixed Methods Research* (Thousand Oaks: Sage, 2007).

⁶ A. Bryman, *Social Research Methods* (Oxford: University Press, 2004).

The survey method is used because it helps in focusing on the participants and to summarizing their responses in percentages, frequencies, and then draws inferences about particular population from the responses of the sample. Face to face interview was used. Church members, pastors and board members were selected based on a purposive sampling method in chapter three.

Definition of Terms

To make it clear and to facilitate the understanding of the content of this paper, definition of terms is needed:

Bahir Dar Seventh-day Adventist Church: This refers to the Organized Seventh – day Adventist Church in North West Ethiopia field.

Empower: to give ability to; to enable or permit.”⁷

Ethiopia Orthodox Tewahedo Church: refers to the organized Orthodox Church

Bahir Dar Church File: Unpublished records in the Seventh-day Adventist Church office in Bahir Dar

Biological members: Church members who are born among the Seventh-day Adventist family.

⁷ Collins Dictionary 175 Years of Dictionary, s.v. “Empower.”

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION

This chapter is concerned with a review of related literature on empowering in general and biblical and theological foundation in particular. The meaning, significance and guiding principles of biblical and theological foundation for the empowering are discussed. Having explored the meaning and significance of empowerment, the chapter examines the empowering of church members in the OT and NT focusing on relevant passages in the Bible. Furthermore, Ellen G. White's writings' advice on empowering and other authors' views are dwelt upon under this chapter.

The Meaning and Significance of Empowerment

Before describing the significance of empowerment, it is essential to understand the meaning of the word empower. Webster dictionary defines the word empowerment as “, to endow with ability, enable.”¹ The definitions can be summarized to equipping, enabling, and advancing the talent and the capacity of person. Thus, empowerment deals with making people competent by providing them with necessary skills and to allow them to implement any given responsibilities which results in ability to move into the right direction.

Having defined what empowerment is, it is important to describe its significance. Several points could be made on the significance of empowering the life

¹ Random House Webster's College Dictionary, s.v. “Empower.”

of church members. Leonard Doohan, the author of the book *Spiritual Leadership: The Quest for Integrity* asserts the following, concerning the significance of empowerment. “In so far as it liberates others to lead them-selves, it strengthens others’ self-concept, gives them belief in their own abilities, and enables them to take responsibility for their own actions.”² Hence empowerment improves self-awareness, self –confidence and being responsible for personal actions.

Empowerment is essential for the quality and sustainability of the organization; identifying the gifts of individuals for the benefits of the organization in general. ³“Empowerment has also a specific impact upon the church members, such as creating confidence, preparing for witness, helping them to exercise their God given authority for the salvation of others, and improving individual’s spiritual life.”⁴

Old Testament on Empowerment

This section examines Three Old Testament (OT) models of empowerment namely the God’s model of empowerment Joshua and Caleb’s model and Nehemiah’s model of empowerment. Though OT is filled with the history of empowerment, the researcher selects only the above three models of empowerment.

God’s Model of Empowerment

In the book of Genesis chapter 1 and 2, the creation account explains that empowerment originated from God himself. In the six creation days God created the heavens and the earth and all the host of them (Gene. 2:1). At the end of His creation

² Leonard Doohan, *Spiritual Leadership: The Quest for Integrity* (NY: Paulist Press), 89.

³ Ibid, 91.

⁴ Ibid.

day, God created man in his own image, and command both the male and the female to have dominion. (Gene. 1:27). God empowered them by giving both ability and authority to rule over the earth. Thus, the creator God is the author of empowerment it is from him empowering others has come to this world.

The calling of Abram out of Ur the Chaldeans, is the second empowerment model of God (Gen 12:1). In this section God empowered Abram by revealing Himself through vision and dream to be a blessing to others. God called Abram by his name and talked to him as a friend. “Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee” (Gen 12:1).

Hearing the voice of God and knowing that his name is known by the heavenly God, empowers Abram by affirming he is worshiping the true God. The Bible tells that as God enable him to get out of his country; He also gave authority to Abram to bless others. “And I will bless them that bless thee, and curse him that curses thee: and in thee shall all families of the earth be blessed.” (Gen.12:3).

The above model summarizes, God blessed Abram in order to be a blessing to others, before He sent him to reach others He reached Abram and brought him out from the land of Ur and instructed him where to go and what to do.

The third OT event of God’s model of empowerment is the call of Moses at the burning bush on Mount Horeb, the mountain of God (Ex. 3:1-22). God empowered Moses to be leader of His people Israel. Moses offers five points of resistance for the call of God (Ex. 3:11-4:17).

This model of empowerment is similar from the above by encountering with God through vision and similar methods God use to empower Abram and Moses by giving promise to be with them and bless their service when they are obeying His

word. The story tells us that God also empowers Aaron to be Moses mouth piece while He sent him to Pharaoh the king of Egypt.

Thus, this account implies that, God, always empower people before He gave them a specific task to accomplish. God takes time to teach and empower Moses in order to remove his fear and infirmities, to make him efficient for the work set ahead of him.

Joshua and Caleb's Model of Empowerment

The third important OT example are Joshua and Caleb (Num 14:1-11) when the people of Israel complaining against the Lord's promise after they heard the negative report of the ten spies their frustration soon vented despair; their anger goes up very high upon Moses and Aaron, and decided to choose the captain and go back to Egypt,⁵ "Let us make a captain, and let us return into Egypt" (Num 14:4). Among the twelve spies Joshua and Caleb stood and empowered those hopeless and disappointed people by the promise and providence of their Lord God⁶ in saying that "Only rebel not you against the Lord, neither fear ye the people of the land; for they are bread for us: their defiance is departed from them, and the Lord is with us: fear them not (Num 4:9).

From the story of Joshua and Caleb, one can deduce that, challenging people's faith to rely on only God can empower any one to build their faith. Hence, empowerment can also be revealed in encouraging and motivating people's faith.

⁵ Roy Lee Honeycutt, Jr. *Layman's Bible Book Commentary* Vol.3 (Nashville, TN: Broadman Press, 1979), 82.

⁶ Ibid, 83.

Nehemiah's Model of Empowerment

Another biblical character on empowering the people to do God's work is Nehemiah. Though the goal of Nehemiah to empower the people is different from the goal of the researcher's empowerment, there are some applicable methods and principles applied by Nehemiah which are useful for this study, and below are the steps described by Robert C. Linthicum.

Robert C. Linthicum notes five important steps of empowering people in the book of Nehemiah (1:1-2:2). First, Nehemiah begins by building relationships (Neh. 1:2) to empower and mobilize the people for a particular mission, knowing the real situation of the people and helping them to know their situation is very important. This kind of study can be done by asking questions and listening to the people who have the knowledge of the area, and the circumstance of community; that was what Nehemiah did (Neh. 1:2).⁷

Linthicum says the following statement to empower the people, "If you want people to take charge of their own situation and to solve their own problems, the way to do that is not for you to determine the solution to their problems and implement it. All that will do is to create dependency."⁸ This can be done by building relationship with them.

The second step is empathized in verse 4a. For pastors to empower others, listening and knowing their problem is not enough. In order to build the depth of relationship they must allow the people's pain or their responsibility to become their pain or their responsibility. "Those who empower others to do certain duty, they must

⁷ Robert C. Linthicum, *Building A People of Power: Equipping Churches to Transform Their Communities* (Waynesboro, GA: Authentic, 2006), 117.

⁸ Ibid.

have desire deep in heart that certain duty must be accomplished. The requirement is to internalize the issue, it is this power that enables the pastors to equip and empower others effectively.”⁹

Step three is praying for the people (vs. 4b), empowerment is the work of the Holy Spirit, which people can receive from God through earnest prayer. After Nehemiah knew the problem of the Jews he realizes that the solutions can come from God, and then he began to pray. Step four is considering your resources (Neh. 1:11). The experience of Nehemiah implies that thoughts, ideas and methods are not the only things used to empower people, but material resources are also very important. And the last step understands the value of timing (Neh. 2:1). Nehemiah was not rushed to work as soon as he heard the news. He took time for prayer and preparation to build sufficient power to act. Church pastors and leaders need to practice the experience of Nehemiah to empower the members successfully.¹⁰ Nehemiah’s model focuses on relationship and understanding people’s situation.

New Testament on Empowerment

As it was in OT the Holy Spirit empowers God’s people in NT and describes that empowerment is the prerequisite for the believer of Christ Jesus to be His witness. This section looks at three NT models of empowering members of the community of faith to reach out other communities.

⁹ Linthicum, *Building A People of Power: Equipping Churches to Transform Their Communities*, 117.

¹⁰ “I Prayed” [Neh.2:4] *Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Washington, DC: Review & Herald, 1954-1977), 3:395.

Jesus Model of Empowerment

When Jesus was on this earth He empowered the disciples and His followers to be fishers of men (Matt.4:19; Mark 1:17). He uses three principles to empower. The first principle is calling and the bible describes it explicitly. Jesus to empower the disciples is gathering them from different places, situations, cultures, and category and from different tribes. He called the twelve and gave them power. (Matt. 10:1-5; “After these things the Lord appointed other seventy also...” (Luke 10:1)

The second principle of empowerment is fellowship of the members, after He gathered them together; he trained them to have fellowship. “These all continued with one accord.” (Acts 1:14a). “The fellowship of the believers becomes the witnessing of the church that day.”¹¹ The third principle is prayer and supplication, (Acts 1:14b) Seventh-day Adventist Bible Commentary explains the prayer of the disciples with Mary the mother of Jesus and others whose number had been about one hundred twenty was with petition, perseverance, and with an unanimity.¹² Jesus affirms that regarding equipping members for ministry prayer is the most important thing to be done. “Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.” (Matt 9:37-38).

The fourth principle is unity, “with one accord” vs. 14. This is a very essential thing for Christians especially to get power. The *Zondervan Pictorial Bible Dictionary* defines the word as, “oneness, used in OT in the sense of togetherness of

¹¹ *SDABC*, 26.

¹² “In Prayer and Supplication,” *SDABC*, 6:127.

persons, (Gen 13:6). The NT speaks the unity of faith that binds together the people of God (Ep4:13).”¹³

SDA Bible commentary describes: “The disciples were with jealousies (Mark 9:14-29), striving for high position (Luke 22:24), and proud (John 13:3-7). However, all of these bad characters had been swept in them by the suffering of Jesus crucifixion, and the glory of His resurrection.¹⁴ “Whatever interferes with such unity must be removed, or it will obstruct the Spirit, who does the work of God for His people”¹⁵

The fifth principle is “waiting.” Jesus told His disciples to wait until they were empowered by Holy Spirit. (Acts 1:4b) “And, behold, I send the promise of my Father upon you: but stay ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49). Jesus already commissioned them to go into the entire world and preach the gospel (Matt 28:19-20), but they were to wait for the empowerment of Holy Spirit. Empowerment is very important for the church. “For without me ye can do nothing.” (John 15:5b) It is the same today. “Not by might, nor by power, but by my spirit, saith the Lord of hosts.” (Zech. 4:6)

To be effective and successful ministers of the gospel need to wait until the empowerment has come. “Waiting is not merely staying for sometimes or stop, but it has farther meaning which is a devout expectancy of something, a deep longing for that power for fitness to receive it, strong faith, and earnest united prayer that the

¹³ Merrill C. Tenney, “Unity,” *The Zondervan Pictorial Bible Dictionary* (Grand Rapids, MI: Zondervan, 1963).

¹⁴ “With One Accord,” *SDABC*, 6:134.

¹⁵ *Ibid.*

promise would be fulfilled.”¹⁶ The disciples were instructed by their Master Jesus to wait until the time, and the place appointed and receives the promise of the Father. (Acts 1:4).¹⁷ “Our capacity to wait expectantly for God to act according to “the promise” is cultivated by memory of the record of God’s action on them all. Waiting for God to act is also a community’s project. Waiting with others is an act of solidarity with friends.”¹⁸

Conclusion of the above model, according to Matthew 28:18-20 Jesus told the disciples to go and make disciples. First, He calls them and makes them disciples; second he authorized them to go and teach the nation and to make disciples for him. “He didn’t tell them to bring the disciples back to him so he could teach them; he told his reproduction to continue to reproduce.”¹⁹ Therefore Jesus Model of empowerment is discipleship model of empowerment.

Barnabas Model of Empowerment

His parents named him Joseph. But seeing his character the apostles called him Barnabas which means ‘son of encouragement’ (Acts 4:36). As his name signifies Barnabas was known by his life of encouragement. Empowerment is to give power to people. Thus, Barnabas was giving power to others.

His empowering behavior can be seen in his interaction with Paul. The first thing he did when he met Paul was to accept him with love. Though Paul was known

¹⁶ Ibid, 12.1.

¹⁷ *The New Interpreter’s Bible: A commentary in Twelve Volumes*, 41.

¹⁸ Ibid.

¹⁹ Nick 3 comment, “How did Jesus Lead?” accessed 12 March 2014, <http://www.nickcarnes.com/2010/03/how-did-jesus-lead/>.

as the prime persecutor he believed in him. He didn't wait till he gets endorsement from the leaders of the church.

The second thing he did was to bring him to the fellowship of the church. Barnabas took Paul “and brought him to the apostles. And he declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus” (Acts 9:22). It is obvious that the Apostles had their own suspicion about this man. They might consider it as a trick. But Barnabas as empowering leader talked about the good deeds of Paul in front of the leaders. The relationship of Paul and Barnabas continued when Paul was sent to Tarsus. And both of them became companions in the work of the Lord (Acts 11:25-26). However, during the second missionary Journey a dispute rose among them on the priority of taking John Mark with them (Acts 15: 36-41). Paul refused to take John Mark but Barnabas (the son of encouragement) took the young boy with him.

Barnabas was mentioned in the book of acts again. This brief story portrays a man who has a gift of empowering others. He was a man who believes, accepts and empowers people

Paul's Model of Empowerment

The Apostle Paul was one of the great missionary workers in the early Christian church. He went out three missionary journeys into Asia Minor and Europe. During his second missionary journey arriving in the area of Derbe and Lystra, He found Timothy the young man of good reputation, whose mother was a Jewish and his father Greek (Acts 16:1-3).²⁰ Though Timothy was well trained in religious matters

²⁰ “Paul, The Foreign Missionary,” *SDABC*, 8:847.

by his godly mother (Acts 16:1); he was also empowered by great missionary apostle Paul being an assistance missionary of Paul.

The two letters wrote to Timothy by Apostle Paul clearly explained the model Paul used to empower Timothy. Based on this, Margaret Saue Marti, Coordinator for Spiritual Life Development Norway, Iceland and the Faeroes Territory, explains that Paul uses relationship model to empower young Timothy.²¹

First, he uses Father- Son relationship model: “Unto Timothy, my own son in the faith: grace, mercy, and peace, from God our Father and Jesus Christ our Lord” (1 Tim.1:2). Paul regarded Timothy as his son in faith. Their relationship was not like a co-worker, but it was father and son relationship.

Second, he applies the teacher-student relationship model: “these things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know thou oughtest to behave thyself in the house of God, the pillar and ground of the truth” (1 Tim 3:14-15). This passage indicates that Paul instructed Timothy with respect to the administration of the local church, Timothy use Paul’s letter as a policy for the procedures when he faced problems and difficulties in the local church. As a student he uses his teacher’s materials as a reference.

Third, he utilizes the counseling model: “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God has not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;” (2Tim. 1:6-8). Paul reminds timothy to renew the flame in him by the

²¹ Margaret Saue Mati Coordinator for Spiritual Life Development Norway, Iceland and the Faeroes Territory, News Letter August 2012.

grace of God and encouraged him to claiming the promises of God: such as the spirit of love, power and sound mind.

Fourth, he opts for modeling relationship; “But thou have fully known my doctrine, manner of life, purpose, faith, longsuffering, charity. Patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all, the Lord delivered me.” (2Tim 3:10-11) Here Paul uses himself as an example both in doctrine and life experience.

To same-up Paul’s model of empowerment is modeling method of empowerment, he set himself as an example and shows to his spiritual son Timothy by making relationship with him in different ways.

Ellen G. White on Empowerment

In the above sections, different Bible characters were depicted as models of empowerment. This section attempts to discuss Ellen G. White understanding on the need, means, and source of empowerment.

The Need of Empowerment

Ellen G. White has written on the importance of empowering church members for ministry to reach out to others. She has the following to say to emphasis this important subject, “In every church the members should be so trained that they will devote time to winning of souls to Christ. How can it be said of the church, “ye are the light of the world,” unless the members of the church are actually imparting light? Let those who have charge of the flock of Christ awake to their duty and set many souls to work.”²²

²² Ellen G. White, *Christian Service* (Mountain View, CA: Pacific Press, 1947), 61.

In her writings, she emphasizes the need for church members to be army of God in the days of evil. Thus, she asserts,

What the church needs in these days of peril is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience and zeal. Sanctified, self-sacrificing men are needed men who will not shun trial and responsibility; men who are brave and true; men in whose hearts Christ is formed “the hope of glory,” and who with lips touched with holy fire, will preach the word.²³

Therefore, empowering Bahir Dar SDA Church members is the ideal way to reach out the surrounding Orthodox Community by the core Seventh-day Adventist message and bringing them to salvation.

Furthermore, she emphasized that God calls upon the church to be awake to be empowered by the Lord to be channels of light of the world and take others with them into the kingdom. “Let the church awake before it is everlastingly too late.”²⁴

The Means of Empowerment

Ellen G. White explains that to be laborers of the gospel of God, members should need to be empowered by the Word of God through training. In the year 1915, she wrote the following statement under the title of reviving and organizing the church for service,

Ministers should at first seek not so much to convert unbelievers, as to train the church members for acceptable co-operation. Let him labor for them individually, endeavors to arouse them to seek for a deeper experience themselves, and to work for others. When they are prepared success will attend his efforts.²⁵

²³ Ellen G. White, *Gospel Workers* (Mountain View, CA: Pacific Press, 1940), 286.

²⁴ Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 437.

²⁵ Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1946), 111.

In that same year, she wrote the following strong statements:

With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Savior might be carried to the whole world! How soon might the end come, the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where "the righteous shall inherit the land, and dwell therein forever;" where "the inhabitant shall not say, I am sick," and "the voice of weeping shall be no more heard!"²⁶

The Source of Empowerment

She said that releasing those who are under the power of evil requires another greater power which can overcome the power of the enemy. This great power is the Spirit of God which gives the proclamation of the truth a power that not all the world could give.²⁷ Ellen G. White asserts that, "The work of the Spirit is immeasurably great. It is from this source that the power and efficiency come to the worker of God."²⁸ For this reason she counsels Christians as follows, "Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it?"²⁹

A person who is trained, educated, controlled by the Spirit of Christ, and who works in harmony with the counsel of God and other brethren will be more efficient to do good than ten who are empowered and depending upon God.³⁰ "So quickened is

²⁶ White, *Gospel Workers*, 66.

²⁷ Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 51.

²⁸ White, *Gospel Workers*, 289.

²⁹ *Ibid*, 50.

³⁰ Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1946), 474.

he by the life-giving power of the Sun of Righteousness that he is enabled to bear much fruit to the glory of God.”³¹

She continues to say that though empowerment and training are prior needs of the church, without involving members in the evangelism they are valueless. Thus, in 1915 under the title enlarging our forces regarding involving church members in evangelism activities, she state that, “The work of God on this earth can never be finished until men and women occupying church positions rally on work and unite their efforts with those of the ministers and church officers.”³² Hence, the writings of E.G. White explain that empowerment is needed to prepare people for evangelism; one of the means is training and the Holy Spirit is the main source of empowerment.

Other Authors on Empowerment

Empowering church members is the key for evangelism in these last days of the world’s history. Various authors have emphasized this. This section briefly reviews different approaches of empowering from different sources.

In his book *The Seven Habits of Highly Effective People*, Stephen Covey describes, “The level to which a person can be empowered is determined by their maturity.”³³ Covey point out three essential things which are needed for empowerment: These are: “(i) Character, (ii) Trustworthiness, and (iii) Competence. To qualify for maximum empowerment a person must accept responsibility for their own development in these three areas.”³⁴

³¹ White, *Gospel Workers*, 286.

White, *Gospel Workers*, 351.

³³ Stephen Covey, *The Seven Habits of Highly Effective People*. (New York: a division of Simon & Schuster, 1989), 76

³⁴ *Ibid.*

The *Tyndale New Testament Commentaries* states that believers should do their part in order to be empowered, “If the Holy Spirit is the divine gift which empowers and guides the church, the corresponding human attitude towards God is prayer. The church prays that it receives the Spirit.”³⁵

Susan Heath Field wrote ten important principles for managing people in a way that reinforces employee empowerment namely: 1) Demonstrate that you value people; 2) Share leadership vision; 3) Share goals and direction; 4) Trust people; 5) Provide information for decision making; 6) Delegate authority and impact opportunities, not just more work; 7) Provide frequent feedback; 8) Solve problems: don't pinpoint problem people; 9) Listen to learn and ask questions to provide guidance, and 10) Help employees feel rewarded and recognized for empowered Behavior.³⁶

Robert C. Linthicum designed a strategy of empowering, which he called pedagogy of action and reflection dynamic. He defines the action and reflection dynamic as, “Action and reflection are the twin dynamics of organizing that actually empower people. As we act our way into new ways of thinking and think our way into new ways of acting, we change people and change our instauration.”³⁷ He points out nine steps of action to empower church members:

The first step is individual and house meetings; this is where the community organizing action begins in the individual meeting with building of one to one

³⁵ I. Howard Marshall, “Acts,” *Tyndale New Testament Commentaries*, ed, R.V.G. Tasker (England: InterVarsity Press, 1980), 62.

³⁶ Susan M. Heathfield, “The Credo of an Empowering Manager,” accessed 22 December 2016, [http://humanresources.ab out.com/od/manage](http://humanresources.about.com/od/manage).

³⁷ Linthicum, *Building A People of Power: Equipping Churches to Transform Their Communities*, 220.

relationship in the church, neighborhood and community. The second step is community needs; it grows from house meeting to community level; from relationship in to action reflection. This leads people to house meeting where they can talk to each other about the community and church concerns.

The third step is the people's initial action; while they are talking church concern some practical issue is raise in order to give response for the concern, then plan of action is created. The fourth step is more substantive issues, which people realized as they can solve their problem, organizers get the people to reflect on the situations. The fifth step is more a substantive action, on which people needed to have a source of employment that was more secure. The sixth step is the examination of the systems and stricter, here the reflection of the church members systematically explore the issues and identify and they think who to operate their institution.

The seventh step is confrontation of the system, on the substantive level. Confrontation of the system occurs from policies and governing bodies. At this stage, the change must be systematic. The eighth step is awareness of one's own involvement, it is crucial in the building of people power for those who recognize the necessity of reflecting at the level their own participation, people wants to contribute and in the same way to be benefited.

It must be well managed and carefully treated. The last or ninth step is substantive community- transforming actions, it is the climax of the cycles of action, which people reach to the maturity of conceptualize, act upon, and responsibility of their own community transformation. Sense of oneness, with each other commitment, value things in common celebrating life together is occurred.³⁸

³⁸ Linthicum, *Building A People of Power: Equipping Churches to Transform Their Communities*, 208-212.

Amazing Facts, a well know independent ministry program of Seventh-day Adventist Church develop a program, empowering members for outreach by taking in to consideration the Ellen G. White counsel which says, “Well-organized work must be done in the church, that its members may understand how to impart the light to others and thus strengthen their own faith and increase their knowledge. As they impart that which they have received from God they will be confirmed in the faith. A working church is a living church”³⁹ Their program is developed from the biblical principles especially on the mission and message of Revelation 14 and from their long years of evangelism experience and professional expertise. It emphasizes five primary goals of the Empowered Church program, these are:

First, help the church establish an ongoing evangelism cycle. Evangelism cycle is essential for empowered church where outreach is seen as an ongoing process continually with a schedule of series program conducted step by step. Second, involve every department of the church in evangelism. As a church body, all departments has on mission which is preaching the everlasting gospel to all nations; so that the entire church body focused on a common goal, that is evangelism.

Third, encourage as many members as possible to the involved in soul-winning. Motivate members through training, resources, and numerous opportunities is essential to empowered church members to play their part in the Lord’s work.

Fourth, ignite revival and spiritual renewal in the church; empowering church member ignites the soul winning passion in your congregation through revival.

Empowering in another way mean reviving.

³⁹ Dag Bachelor, “The Empowered Church,” accessed in 20 August 2015, <http://www.empoweredchurch.com/>.

Fifth, encourage the nurturing and discipleship of all believers; when empowering church program focus on nurturing and discipleship the church grow strongly in the Lord.

Empowering, equipping and releasing others for ministry are the distinguishing factors of the servant leaders in the NT era of the church history. Servant leaders are the revolutionary change leasers, who have an ability to move the people of God to action.⁴⁰

The writer of the book *I Believe in Church Growth* Eddie Gibbs asserts: “Church growth cannot be sustained unless the laity is mobilized to fulfill their distinctive ministries both in the church and the world. The problem how to motivate and sustain lay participation cancers many, if not the majority of church leaders.”⁴¹ His emphasis is that mobilizing and empowering the laity (church members) should be the churches urgent need in order to accomplish its global commission successfully.⁴²

Empowerment is very essential and important thing having a multi-dimensional social process that helps people to gain over their own lives and fosters power that is a capacity to implement their duty.⁴³ Cheryl E. Czuba, an Extension Educator, Community Development, Families University of Connecticut Cooperative Extension System Haddam, Connecticut, asserts that “The possibility of empowerment depends on two things. First, empowerment requires that power can

⁴⁰ Kent R. Hunter, *Moving the Church into Action* (St. Louis, MO: Concordia, 1989), 21.

⁴¹ Eddie Bibbs, *I Believe in Church Growth* (London: Hodder, 1981), 312.

⁴² *Ibid*, 319.

change. Second, the concept of empowerment depends upon the idea that power can expand.⁴⁴

Summary

To summarize this chapter, the literature examined three Old Testament (OT) models of empowerment namely the God's model of empowerment, Joshua and Caleb's model and Nehemiah's model of empowerment. Finally, the literature discussed the NT empowerment models followed by EG White's and other authors model of empowerment.

God's Model of Empowerment in Creation explains that empowerment originated from God himself. God empowered them by giving both ability and authority to rule over the earth. Thus, the creator God is the author of empowerment it is from him empowering others has come to this world. The calling of Abram out of Ur the Chaldeans, is the second empowerment model of God (Gen 12:1). The third OT event of God's model of empowerment is the call of Moses at the burning bush on Mount Horeb, the mountain of God (Ex. 3:1-22).

From the story of Joshua and Caleb, one can deduce that, challenging people's faith to rely on only God can empower any one to build their faith. Hence, empowerment can also be revealed in encouraging and motivating people's faith.

Another biblical character on empowering the people to do God's work is Nehemiah. Though the goal of Nehemiah to empower the people is different from the goal of the researcher's empowerment, there are some applicable methods and principles applied by Nehemiah.

⁴³Cheryl E. Czuba, "Empowerment: What is It?" accessed 15 September 2013, <http://www.joe.org/joe/1999october/com1.php>.

As it was in OT the Holy Spirit empowers God's people in NT and describes that empowerment is the prerequisite for the believer of Christ Jesus to be His witness. When Jesus was on this earth He empowered the disciples and His followers to be fishers of men (Matt.4:19; Mark 1:17). Therefore, Jesus Model of empowerment is discipleship model of empowerment.

Regarding Barnabas's empowerment model as his name signifies Barnabas was known by his life of encouragement. Empowerment is to give power to people. Thus, Barnabas was giving power to others.

The other New Testament Model of Empowerment is Paul's Father- Son relationship model: "Unto Timothy, my own son in the faith: grace, mercy, and peace, from God our Father and Jesus Christ our Lord" (1Tim.1:2). Paul regarded Timothy as his son in faith. Their relationship was not like a co-worker, but it was father and son relationship.

Finally, Ellen G. White understands on the need, means, and source of empowerment is discussed in the literature review. E.G white argues that "In every church, the members should be so trained that they will devote time to winning of souls to Christ. " In her writings, she emphasizes the need for church members to be army of God in the days of evil. Other Authors on Empowerment like Stephen Covey In his book "*The Seven Habits of Highly Effective People*" describes "The level to which a person can be empowered is determined by their maturity."

Empowering church members is God's idea to his people from the beginning of the creation of this world. It is the way God used through the ages in His church to enable and authorize the members to accomplish the mission of the church. Indeed, it

⁴⁴ Ibid.

is the time church members need to be empowered ever before to carry out the message of salvation. Thus, it is rational and practical to empower people in relationship, discipleship and exemplary model of empowering.

Therefore relationship, discipleship and exemplary models of empowerment are proved in both OT, NT and in other writings, as they are effective ways of empowering people. All these are included in the training given in chapter four under the title, Christ's method alone. The following chapter gives a brief description of the church in which empowering program of this thesis was implemented

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

This Chapter begins with the general setting of Bahir Dar then discusses the various aspects of Bahir Dar people. Understanding the context of Bahir Dar people is crucial for better outreach. Since Bahir Dar dwellers are not detached from the bigger context, the socio-cultural and religious contexts of Ethiopia are examined first followed by the characteristics of the Orthodox Churches in general and the Ethiopian Orthodox Church in particular. Finally, the history of Adventist Church in Ethiopia is discussed.

Geography and Demography of Ethiopia

Ethiopia is located in the horn of Africa bordered by Eritrea in the North and North east, Djibouti and Somalia in the East, Kenya in the South, Sudan in the west, and South Sudan in the South West. Ethiopia has an area of 1.12 million square meter (slightly less than twice the size of Texas), and is located at 4 and 14 degrees north, 33 and 48 degrees east¹.

Ethiopia is a home for about 91 million people which comprise 80 ethnic groups with 77 languages.² The Oromos are the first majorities ethnic group in Ethiopia, and then the Amhara the second the third the south people. Amharic, Afan

¹“Ethiopia: Brief History,” accessed 26 August 2015, <http://www.eng.uc.ed>.

² “Demographics of Ethiopia,” Wikipedia, accessed 26 August 2014, www.en.wikipedia.org.

Oromo, Tigrigna, Sidama, and Somali are some among the widely speaking languages in Ethiopia.

The three Abrahamic religions especially Christianity and Islam are well known and practiced among the people of Ethiopia.³ At the same time, it was one of the first countries to welcome the above two great religions of the world, Christianity in 330AD and Islam 615 AD. The first Hijira in the history of Islam was to Ethiopia in 560 AD.⁴ According to the 2007 national census, 43% are reported to be Ethiopian Orthodox Christians, 33.9% Muslims, 18.6% Protestants, 2.6% traditional believers, 0.7% Catholics and others 0.6%.⁵

Socio Cultural and Religious Perspectives

Religio-Political Context

To understand orthodoxy dominance, one has to understand the religio-political context of Ethiopia. Ethiopia is one of the ancient nations in the world with a rich social, cultural and religious history. It is not the focus of this section to go into a comprehensive examination of the socio-cultural and religious contexts of Ethiopia. However, for the sake of better understanding of the Ethiopian context, they are discussed briefly.

Every human being is living in certain contexts such as family, neighborhood, city or country.⁶ These contexts play a great role in forming human thoughts and

³Ephraim, 19.

⁴“Hijira (Islam),” Wikipedia, accessed August 27 2015, <http://www.wikipedia.org>.

⁵ “Survey Reports,” Central Statistics Agency, www.csa.gov.et (2013).

⁶Paul G. Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids MI: Baker, 2009), 17.

actions. Paul Hiebert confirms that “contexts shape what we see, feel, and value, and what we believe without question to be true, right and proper. These beliefs are obvious to us that they seem to be universal. They simply are the way things truly are.”⁷ Therefore, it is difficult to know or understand people without understanding their contexts. It is for this reason that studying contexts will be crucial in studying people.

Ethiopia was mentioned by the ancient Egyptians in the tenth century BC, the Greek philosopher Herodotus in the fifth century BC and in the Old Testament.⁸ During the Axumite Kingdom of the first century AD, Ethiopia was one of the four major civilizations of the world, along with Persia, Rome and China⁹. These kingdoms were a big territory that stretches up to Yemen¹⁰. The conversion of King Ezana to Christianity in 330 AD did not only make Ethiopia a Christian nation but also made the Orthodox Church to be a state religion.¹¹

The Axumite kingdom started to get weakened around 1000AD and was overthrown by non-Christian (Jew) princess Judith (Ethiopians call her Gudit).¹² However, after she reigned for 40 years she was also overthrown by an Agaw lord

⁷ Ibid.

⁸ Paul B. Henz, *Layers of Time: A History of Ethiopia* (NY: Palgrave Macmillan, 2014), 13.

⁹ Tim Lambert, “A Short History of Ethiopia,” accessed 12 July 2014, <http://www.localhistories.com>.

¹⁰ Abraham Kinfe, *Ethiopia: From Empire to Federation* (Addis Ababa, Ethiopia: EIIPD, 2001), 14.

¹¹ Ephraim Isac, *The Ethiopian Orthodox Tawahido Church* (Lawrenceville, NJ: Africa World Press, 2012), 23.

¹² Richard Pankhurst, *The Ethiopians: A History* (Mass: Blackwell, 2001), 24.

namely Mara Teklehaimanot.¹³ This incident opened the door for another Christian dynasty called Zagwe dynasty with its capital at Roha (the current Lalibela).¹⁴ This dynasty is known by the 11 monolithic rock-hewn Churches left to the Ethiopian People¹⁵. The Zagwe's ruled Ethiopia around 1000- 1270.¹⁶

Around 1270 a new dynasty with a new emphasis of Solomonic dynasty established in a province called Shoa¹⁷ under the leadership of Yekuno Amlak.¹⁸ The Solomonic dynasty emphasizes on the male line descendants of Axumite monarchs. According to the Ethiopian legend, the Ethiopian empire was formed by Menelik I, who believed to be the son of King Solomon and Queen of Sheba¹⁹. Therefore, to legitimize this legend, the Showa Kings wrote all about the Origins of the Solomonic dynasty in a book called *Kebre Negest* by the fourteenth century AD.²⁰

Between 1528 and 1540 during the reign of Emperor Lebne Dengel a Muslim army led by Imam Ahmad Ibn Ibrahim Al-Ghazi entered Ethiopia and forced the Emperor to hide in the mountains and seek help from the Portuguese.²¹ In response to the request, a Portuguese force of 400 soldiers under the commander Estevao da

¹³ Ibid.

¹⁴ Paul, 60.

¹⁵ "Ethiopia: Brief History," accessed 26 August 2015, <http://www.eng.uc.ed>.

¹⁶ Richard, 36.

¹⁷ Harold G. Marcus, *A History of Ethiopia* (CA: University of California Press, 2002), 27.

¹⁸ Ibid.

¹⁹ Tadesse Tamrat, *Church and State in Ethiopia 1270- 1527* (Addis Ababa Ethiopia: Tsehai, 2009), 98.

²⁰ Ibid, 101.

²¹ Harold, 71.

Gama sent to Ethiopia and in collaboration with the nationals they won the battle and killed Al-Ghazi in the battle of Wayna Daga.²² This victory sustained the strong relationship between the State and the Ethiopian Orthodox Church.

After the victory of this battle the Portuguese compelled the Ethiopian king to be converted to Roman Catholicism, however, he rejected their appeal and affirmed his belief in the Ethiopian of Orthodox Church. The Portuguese Jesuits after patiently waiting in the country they were able to convert King Susinyos to Roman Catholicism in 1625.²³ Susinyos, in his turn, using his political power forced the Ethiopian Orthodox Church and the people of Ethiopia to be converted to Catholicism; however, it resulted in a bloody civil war. The civil war was ended by the victory of the Ethiopian Orthodox Church in 1632.²⁴ In regard to the meaning of this victory, Mordechai Abir states “the victory of the national church in 1632, was therefore, considered not as much a religious as a cultural-political triumph over the heated Portuguese.”²⁵

In 1633 a new dynasty started in Gondar under the leadership of Fasil the son of Susinyos. Fasil restored the national church to official status and expelled all the Jesuits from the country.²⁶ The Gondar Kingdom reigned from 1632 AD- 1769 AD. The era followed the Gondar kingdom is called the *Zemene Mesafint* (Era of the

²² Taddesse, 143.

²³ Mordechai Abir, *Ethiopia and the Red Sea* (NY: Frank Cass, 2006), 216.

²⁴ Mordechai, 224.

²⁵ Ibid.

²⁶ Richard, 130.

Princes).²⁷ This era is remembered by its civil wars between Christians and Muslim, between nationalities they represented, and feudal lords on power over the central government²⁸.

Then after the era of the *Zemene Mesafint*, modern history of Ethiopia begins. Under the emperors Tewodros II (1855-1868), followed by Yohannes IV (1872-1889), and Menelik II (1889-1913) the country started to come out of its isolation and build relationships with the world²⁹. However, in the scrambling of Africa, the Italians planned to colonize Ethiopia. Their first attempt was in March 1, 1896 AD. However, the war ended by the complete defeat of the Italians³⁰. In their second attempt, Italians were able to invade and occupy Ethiopia for five years (1936-1941) during the reign of emperor HaileSilase.³¹

The Ethiopian Orthodox Church played a great role in mobilizing the nation to defend their country from the Italian invasion.³² Paulos and Getachew asserts this fact stating “When the battle of Adwa broke out, priests at Axum Tsion (Zion) along with those from Shoa, encouraged and blessed the fighters while excommunicating those who showed any sign of defection or retreat.”³³

²⁷ “History of Ethiopia,” Wikipedia, accessed 26 August 2015, <http://www.wikipedia.org>.

²⁸ Ibid.

²⁹ Bahru Zewde, *A History of Modern Ethiopia: 1889-1991* (OH: Ohio University Press, 2002), 17.

³⁰ Bahru, 101.

³¹ Ibid, 142.

³² Paulos Milkias and Getachew Metaferia, *The Battle of Adwa Reflections on Ethiopian Historic Victory against European Colonialism: Interpretations, and Implications for Ethiopia and Beyond* (NY: Algona, 2006), 186.

³³ Ibid.

The reign of Haile Silasie was overthrown by the revolution of the Ethiopian people in 1974 AD. However, the revolution was overthrown by the lower ranked military officers with the leadership of Colonel Mengistu Hailemariam. Mengistu ruled Ethiopia from 1974 AD- 1991 AD with a communist ideology. In 1992 the government of Mengistu was overthrown taken by the rebel group called the Ethiopian People's Revolutionary Front (EPRDF). The Government under the leadership of EPRDF established a new constitution in 1995 and became the current Federal Democratic Republic of Ethiopia.

In conclusion, since Ethiopian Orthodox Tewahdo Church is a state religion from 330 AD till the overthrow of emperor HaileSilasie in 1974 AD; it can be argued that the Ethiopian history is the history of Ethiopian Orthodox Tewahdo Church. In the same note, since the church was active in every stage of the history of Ethiopia, it is very difficult for many Ethiopians to separate the church from their national identity.

This is also true when one says that penetrating the Orthodox community is therefore one of the difficult tasks that the SDA Church is facing based on the dominance of Orthodox Church in the Ethiopian history. Though each of the ethnic groups in Ethiopia shares a distinctive cultural worldviews, values and practices, there are also some cultural practices they share in common.

Religio-Communal Values

It is very hard to separate religion from the culture of many Ethiopians. Ethiopians like other African people are “notoriously religious.”³⁴ Atheism is

³⁴ John S. Mbiti, *African Religions and Philosophies* (Nairobi, Kenya: East African Educational, 1969), 1.

distasteful among Ethiopians and it is even considered as insanity. “Praise be to God” is a common response to greetings among many Ethiopians. The impact of Orthodox Church in Ethiopian culture is also great. For instance, circumcising baby boys in the eighth days since he borne is a common cultural practice in Ethiopia. Almsgiving is also a widespread cultural practice in the country, and therefore, it is not surprising to see beggars in the gates of Churches and mosques.

As it is in African cultures so also a child in Ethiopia is born to be part of the community³⁵. This means that the person has to grow in the framework of the community, and has to contribute his/her God given talent for the common good of the community. John S. Mbiti on the communal value of African culture states that “I am because we are and, since we are, therefore I am”.³⁶ This statement clearly shows the interdependency between the individual and the community.

Ethiopians’ communal values can be revealed in many ways.³⁷ For instance, they build a hat in a circle format, they sit and chat in a circle, they eat sitting in a circle, and they are organized in their village in circles. Hence, to get one converted from a certain religion is difficult without affecting all his communal roots.

History and Characteristics of Orthodox Churches

In the above sections, the socio-cultural and religio-political contexts of Ethiopia were briefly analyzed. At the same time, the influence of the Ethiopian Orthodox Church in shaping the socio-cultural and religio-political contexts of

³⁵ Geyeke Kwame, *African Cultural Values: An Introduction* (Accra, Ghana: Sankofa, 1996), 28.

³⁶ Mbiti, 141.

³⁷ Klaus Nurenberger, *The Living Dead and the Living God, Christ and the Ancestors in Changing Africa* (Pretoria, South Africa: Cluster, 2006), 23.

Ethiopia was shown. In this section, the distinctive features of Orthodox churches in general and the Ethiopian Orthodox Church in particular are examined.

General Characteristics of Orthodox Churches

The Orthodox churches are one of the three main Christian groups (Catholics and Protestants). The word ‘Orthodox’ is derived from the Greek word *orthos* (right) and *doxa* (belief)³⁸. Therefore, as its name testifies the Orthodox claim that they have the truth. They also trace their roots back to the apostles and Jesus.³⁹ There are about 200 million followers of Orthodox Christianity in the world.⁴⁰

Initially the Orthodox Christians shared the same faith with the western Christians until they were divided by the so called great schism in 1054⁴¹. The papal claim to supreme authority, the doctrine of the Holy Spirit and the Greek (east) and Latin (west) use of languages are some of the reasons for the division of the Church East Orthodox and west Catholic churches.

The Orthodox Church is also divided into two, eastern and Oriental. While, the Eastern Orthodox Church accept seven church councils the oriental churches accept only five councils. Ernst Benz gives three elements that the Orthodox churches

³⁸ “Eastern Orthodox Church,” BBC, accessed 12 September 2015, http://www.bb.co.uk/religion/religions/christianity/subdivisions/easternorthodox_1shtml.

³⁹ Hagia Sophia, “Eastern Orthodoxy,” Patheos Library, accessed 20 August 2015, <http://www.patheos.com>.

⁴⁰ “Eastern Orthodox Church,” BBC, accessed 12 August 2015, http://www.bb.co.uk/religion/religions/christianity/subdivisions/easternorthodox_1shtml.

⁴¹ “Jim Eckman, “The Split between Western Catholicism and Eastern Orthodoxy,” *Issues in Perspective*, accessed 20 August 2015, <http://www.graceuniversity.edu/iip/2011/08/11-08-20-2/>.

share in common: Icons, an extraordinary wealth of liturgy and Choral singing. The Orthodox churches also believe in reflecting the cultural traditions of their followers. For this reason, Orthodox churches take their geography as their title.

The Ethiopian Orthodox Church

This section has no plan to explain the detail history of Ethiopian Orthodox Church in every aspect. But it explains its background in Ethiopia and some of its religious practice which has the contribution for the research.

Ethiopian Orthodox Tewahido Christian Church (EOTCC) is one of the Oriental Orthodox families of Churches, sharing with them a common faith which was derived from the apostolic heritage and expanded by the father of the church teachings and their ancient councils.⁴²

It was first established in the middle of fourth century in the northern part of the country in the town named Axum one of Ethiopia's earliest kingdom. The founder of this religion is called Frumentius who came from Tyre Syria. He was the first Abun in Ethiopia.⁴³ Elizabeth Isichei, the author of the book, *A History of Christianity in Africa*, describes how Frumentius arrived in Aksum:

A Christian philosopher from Tyre called Meropius travel to India with his wards, Frumentius and Aedesius. In the red sea they feel prey pirates and were shipwrecked. Meropius lost his life, but the people of Aksum found the two boys sitting under the tree studying they were welcomed at the court in front of the king, Ell Amida; Aedesius become his cupbearer, and Frumentius his treasure and secretary.⁴⁴

⁴² Archbishop Yesehaq, "The Teachings of the Ethiopian Church," accessed 10 December 2015, <http://www.ethiopianorthodox.org/english/dogma/faith.html>.

⁴³ Jonathan Hill, *The New Lion Hand Book: The History of Christianity* (Oxford, England: Lion Hudson, 2007), 106.

⁴⁴ Elizabeth Isichei, *A History of Christianity in Africa: From Antiquity to the Present* (Grand rapids, MI: Eerdrams,1995), 32.

The Ethiopian legend also explains, the concept of Christianity came to Ethiopia even before the fourth century ago via Philip to communicate Ethiopian eunuch. On top of this the writer of the book “early type of worship in ancient Ethiopia” says, “The worship of the true God was officially announced and established by Queen Makeda/Sahaba on her return from her historic visit to King Solomon at Jerusalem.”⁴⁵ All these sources describes that Orthodox Church has an ancient history in Ethiopia. The church officially called in title “The Ethiopian Orthodox Tewahido Bete Christian.” Tewahido is an Ethiopian term meaning made one.⁴⁶

During the Imperial Regime (1930-1975), the 1955 Constitution of Ethiopia established the Orthodox Christianity to be the state religion. Being supported by the state, it gained supremacy over other Christian religions. This led to its dominance in Ethiopia and the difficulties for the outreach to its members.

The church has different kinds of religious practices which are called sacraments. These are a holy ordinance through which the believer receives an invisible grace under the form of an outward sign, visible or audible.⁴⁷

Oxford dictionary defined the word sacrament as “religious ceremony.”⁴⁸ Random House Webster’s College dictionary defined it as “a rite considered to have

⁴⁵ Ibid, 34.

⁴⁶ “The Teachings of the Ethiopian Church,” accessed 12 August 2015, <http://www.zeorthodox.org/AboutEOTC/EOTC-Beliefs.pdf>.

⁴⁷ “The Ethiopian Orthodox Tewahedo Church Faith and Order,” accessed 10 December 2015, <http://www.ethiopianorthodox.org/english/dogma/sacramentintro.html>.

⁴⁸ *Oxford Dictionary*, s.v. “Sacrament.”

been established by Christ as a means of grace.”⁴⁹ Sacraments are seven. The first one is baptism which is a ceremony of born again in order to enter into the kingdom of God. EOTCC practices infant baptism like Catholic, Lutheran and Anglican churches. The reason why they perform infant baptism is because they are concerned about the fate of the baby in case of death. Further, they want to accomplish parental responsibility by guiding the way to salvation. The form of their baptism is pouring sprinkling of the water over the head of the child.⁵⁰

The second is Confirmation (Mayron); it is a ceremony of anointing a person by ointment after baptism. It performed once in life time like baptism. It is a symbol of receiving the Holy Spirit. Their Biblical reference is Acts 20:14-17. The third is the Holy Communion. It should be taken after abstinence from food for at least fifteen hours. After the priest puts the bread on the paten and the wine in the chalice and conducts liturgical prayer, it is claimed that the bread is changed into the real body of the Son of God and the wine into the real blood of the Son of God. Only those who examine and clean themselves by penance are worthy to take it.⁵¹

The fourth is Ordination. It has three ranks namely, the deacon, priest, and bishop. Deacons are ordained before marriage after that they will be priests. If they have a plan to be monks they have to remain celibate. The duty of the deacons is to assist priests and bishops.

⁴⁹ Random House Webster’s College Dictionary, s.v. “Sacrament.”

⁵⁰ Paul Gwynne, *World Religions in Practice: A Comparative Introduction* (Oxford, England: Blackwell, 2009), 116-117.

⁵¹ Kesis Solomon Mulugeta, “Early Types of Worship in Ancient Ethiopia,” accessed August 2015, <http://www.zeorthodox.org/AboutEOTC/EOTC-Beliefs.pdf>.

History of the Adventist Church in Ethiopia

The arrival of the Adventist missionaries cannot be discussed in a vacuum. There is a politico-religious background contributes to the arrival of the Adventist missionaries. Ethiopia was closed to the international church since the invasion of Islam to North Africa.

For this reason, the Orthodox Church was compelled to live in isolation. The first attempt to connect with the western Church was made during the Islamic invasion of Ethiopia by Imam Ahmed Ibn Ibrahim Al-Ghazi from 1506-1543. The Ethiopian king requested for help from the Portuguese. In response to the request the Portuguese send their troops to help Ethiopia in fight the Islamic invaders. The battle ended in 1543 with the victory of the Portuguese and the Ethiopian army.⁵² This incident gave the western Catholic Church to establish a head quarter and exert an influence to convert the nationals and the national church to Catholicism. However, the outcome didn't become as the Catholic Jesuits intended. The Jesuits were expelled from Ethiop in 1633.⁵³

The experience she (Ethiopia) has faced with Jesuits and the battle to fight the colony hungry Britain and Italian made Ethiopia to be closed for foreigner missionaries until Haile Selassie I came to throne in 1935⁵⁴. Because He was a progressive person for his time, he made a connection with the European countries and became member of the League of Nations. After that the door opened to the

⁵² Jonathan Hill, 282.

⁵³ Mordechai, 224.

⁵⁴ Truneh Wolde Selassie, *Adventism in Ethiopia: the Incredible Saga of the Beginning and Progress of the Seventh-day Adventist Work in Ethiopia* (Addis Ababa Ethiopia: Finifine, 2005), 2.

missionaries to come to Ethiopia.⁵⁵ Using this advantage many protestant missionaries came to Ethiopia including Seventh-day Adventist.

The Adventist work in Ethiopia was pioneered by the initiative of Elder L. R Conradi. After gathering all the information he could find on Ethiopia, the first Adventist missionaries to enter into Ethiopia in 1907 through Asmara the capital of Eritrea were the two families of E.N Lindegren, and J. Persson, both from Sweden.⁵⁶ Though in most part of Africa missionaries entered through colonialism, since Ethiopia is a country which has never been colonized and the interest of Scandinavian countries was to address the uncolonized countries, they had a chance to establish mission station in Ethiopia.

Conradi's interest had been raised as the result of contacting with some Ethiopian monks at Jerusalem with great discussion on Friday and Saturdays concerning Sabbath. This made Conradi more concerned on how to run missions in Ethiopia.⁵⁷ Moreover, the writer of the book "Adventism in Ethiopia" Truneh Wolde Selassie, states that there were Adventists and Adventism in Ethiopia, which was called the Sheik Zekarias movement in 1891, before the arrival of the above missionaries in 1907. Sheik Zekarias (Zacharias) was a Muslim converted to Christianity after having had a vision about the Sabbath truth and Biblical truths common with Seventh-day Adventist doctrines.⁵⁸ However, those missionaries

⁵⁵ Ibid.

⁵⁶ "Development of Seventh-day Adventist Work," *Seventh-day Adventist Encyclopedia*, Vol. 10, p. 517.

⁵⁷ Ibid.

⁵⁸ Truneh, 163.

opened a mission station and a school at Asmara the capital city of Eritrea in 1910 which became operational the same year.⁵⁹

The Adventist work dispatched to North West part of Ethiopia to the town called Begemider and Debretabor in 1921 via Pastor Ogbazgy, the first Ethiopian ordained minister. And to Addis Ababa, the capital city of Ethiopia in the same year by a missionary named V.E Toppendberg. The first station was Kebena, which is the first land to be bought by missionaries and established the first boarding school. Kebena also served for many years as Union headquarters, before the current Ethiopian Union Mission established at Filwoha.⁶⁰ Currently it's the compound where Ethiopia Adventist Press and Kebena SDA School are found.

At this time Ethiopia Adventist Church has only one Union that Ethiopia Union Mission (EUM). Under this union there are five fields, one conference and one mission, namely Central Ethiopia field, North West Ethiopia field, South Ethiopia field, South East Ethiopia field, South West Ethiopia field, West Ethiopia conference and Tigri Mission. In general the union has 1270 churches, 153,307 baptized members.⁶¹

The General Setting of Bahir Dar Town

In this section, the geographical and socio-economical settings of Bahir Dar town are discussed. Following this the history of Seventh-day Adventist Church in Bahir Dar and demographic characteristics of Bahir Dar SDA Church are explore.

⁵⁹ *SDAE*, 10:517.

⁶⁰ Truhen, 11.

⁶¹ Unpublished Document of Ethiopia Union Mission, Church Record File.

Geographical Setting

Bihar is the capital of the Amhara National Regional State in the Federal Democratic Republic of Ethiopia located in the northwestern part of the country at a distance of 565kms from Addis Ababa on Addis-Gondar high way. It is bounded to the north by Lake Tana and marks the sources of the great Blue Nile River. Bahir Dar is approximately enclosed between 110 35' N altitudes and 370 23' W longitudes. The landscape of the town is flat with some small hills to the east and west. Because it's extreme flatness, the town has been affected by flood. According to newly revised master plans the town covers an area of about 16000 hectares. It is divided into 16 administrative kebeles.⁶²

The city is distinctly known for its wide avenues lined with palm trees and a variety of colorful flowers. It is also considered by the UNESCO as one of the most beautiful, well planned, and safest cities in many standards.⁶³ The city was the winner of award for UNESCO Cities for Peace Prize held in the 18 of March 2002 in the Moroccan city of Marrakesh. Based on figures from the Central Statistical Agency, 2007 this city has the total population of 220, 344 of which 107,578 are men and 122,766 are women.⁶⁴

Socio-economic Setting

Bahir Dar is one of the tourist towns in Ethiopia with beautiful natural surroundings and equipped with the facilities to make it attractive to tourists. It has

⁶² Yewendwesen Mengistu, "Anthropologic Impact on Surface and Ground Water System in Bahir Dar Northern Ethiopia," July 2003, 9-10.

⁶³ Daniel Weldegebriel Ambaye, "Informal Settlement in Ethiopia, The Case of Two Kebeles in Bahir Dar City Ethiopia," accessed 12 August 2015, <http://unesdoc.unesco.org/images/0012/001252/125255e.pdf>.

⁶⁴ Ibid.

many tourist attractions such as Lake Tana, the largest body of water of Ethiopia; with about an area of 3,000 square-kilometers, roughly it is 75 kilometers (km) long and 65 km broad with the beautiful 37 islands, some twenty out of which shelters churches and monasteries of significant historical importance; attractions along the river Blue Nile- Origin of river Blue Nile and Blue Nile Water Fall (*tis-Abay fountain*) and attractions of the Market.⁶⁵

Being the capital town of the Amhara National Regional State and its role as a cross-flight junction point to Gondar, Lalibela and Axum, have all contributed a lot to Bahir Dar's rapid urbanization. This can be considered as additional factors for the growth of the town.⁶⁶

"The city offers a small daily market and a very extensive weekly market. There are some music clubs in the city. The city is home to Bahir Dar University, which projects an enrollment of over 4,400 students in the academic year beginning in October 2006."⁶⁷

As Philip Briggs notes, Bahir Dar "is not only one of the largest towns in Ethiopia, but also one of the fastest growing -- the western outskirts have visibly expanded since the first edition of this guide was published in 1994."⁶⁸ The three largest ethnic groups reported in Bahir Dar Special Zone were the Amhara (96.23%),

⁶⁵ Dharmendra Kumar Dube, "Challenges and Prospects for Promotion of International Tourism in Ethiopia: A Case Study of Bahir Dar," School of Natural Resource Management and Environmental Sciences, Haramaya University, October-December 1, 2012, 96.

⁶⁶ Yayeh Addis, "The Extent, Variations and Causes of Road Traffic Accidents in Bahir Dar" (MA Thesis, Addis Ababa University, Addis Ababa Ethiopia, 2003), 3.

⁶⁷ "Bahir Dar University to Enroll over 4,400 Students this Year," Walta Information Center (WIC).

the Tigrayan (1.11%), and the Oromo (1.1%); all other ethnic groups made up 1.56% of the population. Amharic was spoken as a first language by 96.78%, and 1.01% spoke Oromiffa; the remaining 2.21% spoke all other primary languages reported. 89.72% of the population said they practiced Ethiopian Orthodox Christianity, 8.47% are Muslim, and 1.62% is Protestants.⁶⁹

The History of Adventist Church in Bahir Dar

Seventh-day Adventist work in the town of Bahir Dar was first launched in 1958 via Aba Gberekidan Yegzaw. Aba Geberekidan was borne and grown in Bahir Dar. He met with the Seventh-day Adventist at Deber Tabor while he had gone for his own personal business. With that opportunity he heard the message of SDA and accepted Jesus Christ as his own personal savior and was baptized. After sometimes he went back to Bahir Dar home to his family. Later, he made a request for an evangelist for Bahir Dar to the leaders of Adventist at Deber Tabor.

The field sent Aleka Woldeberhan Kinfu to Bahir Dar as pioneer of Adventist and he tried to preach and teach the everlasting gospel for five years. His effort was rewarded with the conversion of the family of Aba G/kidan. After Aleka W/Berehan Kinfu left the place he was placed by Pastor Alemu Wassihun who tried his best to penetrate/reach the town with the message of Adventist though he faced with a lot of resistance. In 1963 both Pastor Alemu and Aba Geber Kidani moved from Bahir Dar to Deber Tabor with their families because of the persecution. After that no attempt was made to penetrate the town of Bahir Dar for nineteen years.

⁶⁸ Philip Briggs, *Guide to Ethiopia*, 3rd ed. (Old CO: Globe Paulist Press, 2003), 181.

⁶⁹ Census 2007 Tables: Amhara Region, Tables 2.1, 2.4, 2.5, 3.1, 3.2 and 3.4.

In 1982 the work of Seventh-day Adventist revived again by Zenebe Meshesha, who was working in government office. He was transferred to Bahir Dar in 1982 and started to worship on Sabbath with his family in his own house. After sometime other Seventh-day Adventist followers like Addissie Belay, addissie Mekonnen and Fetene Goshe who were living in Bahir joined the fellowship at Zenebe's house. From 1982 to 1992 Ato Zenebe Meshesha was serving the above group in his house as a volunteer evangelist.

In 1992 this group made an appeal to the field to give them a full-time evangelist. North West Ethiopia field sent Pr. Mamo Hailu as full-time evangelist. He continued the work until his successor Berhanu Ayalew. From 1982 – 1994 for Nineteen years, the Seventh-day Adventist members used the house of Ato Zenebe Meshesha (private house) as a church or worship place. During this time the field applied to the government office for a piece of land and it was granted in 1992. The construction of the church begins in 1992 and ended at the end of 1994. At the end of 1994 they started worship at the newly constructed church.

Currently, the church has a board and a pastor. It also has various ministries each with a committee and a leader. In addition to worship service conducted on Sabbath morning, the church has Wednesdays and Fridays evening services. It has also monthly fasting and prayer programs.

Bahir Dar Seventh-day Adventist Church

In the following paragraphs, an attempt has been made to present the statistical data of Bahir Dar Adventist Church Members outreach to Ethiopian Orthodox community with the Seventh-day Adventist message. To effectively measure that, the

researcher has conducted a survey⁷⁰ involving members, boards and pastors, and had interviewed the patriarch as well as the pastor. The assessment is based on member's empowerment on evangelism to reach out to the Orthodox community in Bahir Dar Town. Respondents' Profile is shown in Table 1.

Table 1. Church Member Respondent Profile

Characteristic	Category	Frequency (N=92)	Percent
Gender	Male	48	52
	Female	44	48
Age	16-22	25	27
	23-35	27	29
	above 35	40	44
Marital Status	Married	50	55
	Unmarried	35	38
	Divorce	3	3
	Widow	4	4
Educational Status	Below grade 12	9	10
	Grade 12	12	13
	Certificate	17	18
	Diploma	20	22
	Degree	30	33
	MA and above	4	4

The above data mean that majority (56%) the church members in Bahir Dar are young, below 35years of age. They are energetic and can be empowered for ministry. Only 44% are above 35 years of age. E. G. White's statement on youth emphasizes the important of empowering young people in the church for evangelism, "with such an army of workers as our youth, rightly trained, and might furnish, how soon the message of a crucified, risen, and soon-coming Savior might be carried to the

⁷⁰ The survey questionnaires are shown in Appendix A

whole world!”⁷¹ Hence, empowering program can bring effective results for the church now and in the years to come.

Secondly, majority of the church membership is composed of men (52%) and in Ethiopia decision making is predominantly in the realm of men’s jurisdiction. This makes it easy to push through the empowering program since this is a male driven culture.

In addition to that, majority of the church members (55%) are married and settled. This is good for the stability of the empowerment program. A strong church is built on families.

Furthermore, 77% of Bahir Dar church members are educated. They range from certificate to Masters Degree level. That means they not only can read and write, but can also be empowered to implement a program on their own. They are intelligent and can analyze materials that are provided to them. In his book *The Seven Habits of Highly Effective People*, Stephen Covey describes, “The level to which a person can be empowered is determined by their maturity.”⁷² With this profile, I can say that Bahir Dar church community is composed of individuals who can be trained for evangelism. They can support the ministry with their income, since education comes with income too.

Baseline survey. At the beginning of the Seminar, a questionnaire was filled by the participants of the seminar, in order to assess their knowledge on the main subject of the seminar and their expectation from the seminar.⁷³ The questionnaires

⁷¹ E. G. White, *Education* (Mountain, View, CA: Pacific Press, 1952), 271.

⁷² Stephen Covey, 76.

⁷³ Questioner for baseline survey is placed in appendix A

were filled by 72 people out of 92 members. The selection of these 72 people was not by using the purposive sampling technique. Rather, the members present on that day in the church were used. The participant's responses are shown in Table 2.

Table 2. Baseline Survey Questionnaires

S.N	Questions Put Forward	List of Choices Provided	Respondents	
			Number	%
1	How many times have you ever attended evangelism seminars?	(a). Once in my life	18	25
		(b). Twice in my life	0	0
		(c). I never attend such a seminar	54	75
		Total	72	100
2	How much do you know about evangelism?	(a) Very well	12	17
		(b) Partially	16	22
		(c) Just a little	8	11
		(d) Not at all	36	50
		Total	72	100
3	What is your expectation form this seminar?	(a)Positive expectation	69	96
		(b)Negative expectation	0	0
		(c)Nothing to expect	3	4
		Total	92	100

Religious background. Knowing the religious background of Bahir Dar Seventh-day Adventist Church members is essential for both preparation and implementation of the empowerment program. It helps to make the empowering program relevant, attractive and appropriate. The following table shows the result of the survey on the religious background of Bahir Dar church membership.

Table 3. Survey of Church Members' Background

S.N	Questions Put Forward	List of Choose Provided	Respondents	
			Number	%
1	How have you become an Adventist?	(a) Born in Adventist family	65	71
		(b) Converted from other religion	27	29
		Total	92	100
2	If you are a converted which religion did you come from?	(a) Orthodox	16	59
		(c) Muslim	3	11
		(d) One of the protestant churches	8	30

As Table 3 indicates, the large groups of church members in Bahir Dar (71%) became Adventists by being born in Adventist family, only few (29%) are converted from other religions. Out of these, 16 people converted from Orthodox, some are transferred from other Adventist churches and only few are converted through evangelism efforts of Bahir Dar Seventh-day Adventist church. But there is no accurate and reliable data available in relation with whom particular evangelistic effort enabled the church to convert these orthodox people both in Bahir Dar and other churches from where these members are converted.

As Table 4 displays, majority (71%) of the church member rate the service rendered in Bahir Dar SDA Church as poor, and very poor, some (19%) says (good) very few only (10%) ranks excellent. In addition to this still the majority (75%) of the church members says that the Sabbath school and other program in the church are not spiritually uplifting.

Table 4. Spiritual Service in Bahir Dar Church

S.N	Questions Put Forward	List of Choices Provided	Respondents	
			Number	%
1	Rate the way services are being conducted in the church	(a) Excellent	9	10
		(b) Good	18	19
		(d) Poor	30	33
		(e) Very Poor	35	38
2	Sabbath school and other church programs in your local church are spiritually uplifting?	(a) True	23	25
		(b) False	69	75

It would be fair to conclude that Bahir Dar Church needs empowerment, even not only to prepare them for outreach, but also to improve their worship service in the church.

Table 5 depicts empowerment of members in Bahir Dar church.

Table 5. Empowerment in Bahir Dar Church

S.N	Questions Put Forward	List of Choices Provided	Respondents	
			Number	%
1	Do you believe that as an Adventist you are a responsible to take the Adventist message of hope to others?	(a) Yes	58	63
		(b) No	34	37
2	Have you felt afraid to open a discussion on spirituality and teachings because you thought you are not empowered to do this?	(a) Yes	61	66
		(b) No	31	34
3	Have you ever heard the word empowering used in the church by pastors and church leaders?	(a) Yes	13	14
		(b) No	79	86
4	Do you feel empowered to reach out to the Orthodox community with the Adventist message of salvation?	(a) Never	58	63
		(b) Occasionally	26	28
		(c) Always	8	9

From the congregation's response, it is evident that only few (14%) heard and felt empowered. The majority (86%) did not know about it, even they had not heard the word empowerment mentioned in the church. It implies that the reason of Bahir Dar SDA Church not reaching the Orthodox community in the town is lack of empowerment.

Table 6 shows the church board's response on empowerment.

Table 6. Church Board Response on Empowerment

S.N	Questions Put Forward	List of Choose Provided		Respondents	
				Number	%
1	Are you satisfied with the evangelistic activities of the church in addressing the need of the community?	(a)	Yes	1	8
		(b)	No	12	92
2	Do you believe that church members are well empowered on reaching an Orthodox community?	(a)	Yes	2	15
		(b)	No	11	85
3	The church needs empowerment to work with the members of the Orthodox community.	(a)	Strongly agree	13	100
		(b)	Strongly disagree	0	-
4	How often does the church board plan and organize empowering projects to equip church members to reach out to the Orthodox members in the community?	(a)	Several times	-	-
		(b)	Rarely	-	-
		(c)	Never	13	100

When it comes to the question of the church leadership on empowerment and evangelistic activities, as revealed in the survey, among the thirteen church board members very few, one (8%) is satisfied by the evangelistic activities of the church members in addressing the need of the community. The rest twelve (92%) of them are not satisfied in it.

Furthermore, all (100%) of the church board member strongly agreed as the church needs empowerment, and empowerment program is never practice in the history of the church to equip members to reach out Orthodox believers in the community. It should be noted that lack of empowerment is not limited to ordinary members, but for the leaders also need to be informed about empowerment on evangelism.

To summarize, the survey indicates that Bahir Dar SDA Church members are not empowered on evangelism to reach out an Orthodox Community by the core Seventh-day Adventist message. Even though the church didn't have an

empowerment program to reach out to the orthodox community, majority of the converts are from the orthodox community. It needs another research to find out how the 59% converts are won from the orthodox.

Furthermore, church member participation in evangelizing endeavor is poor, to say the least. Thus, as far as my scope of understanding it would be fair to conclude that Bahir Dar Church needs to work harder and do a much better work in empowering Church members.

The data collection and analysis process retrieved the fact that the church has a very big gap in documenting how, where and when new people are converted. The researcher was unable to trace back how the 16 orthodox and other converts are won. The evangelistic effort, the friendship or other opportunities that brought these members in to church are not documented clearly. This has rendered the researcher unable to find out how the people were converted.

Summary of Local Setting

This Chapter begins with the general setting of Bahir Dar then discusses the various aspects of Bahir Dar people. Understanding the context of Bahir Dar people is crucial for better outreach followed by the socio-cultural and religious contexts of Ethiopia.

Ethiopia is located in the horn of Africa with about 91 million people which comprise 80 ethnic groups with 77 languages. The Oromos are the first majorities ethnic group in Ethiopia, and then the Amhara the second the third the south people. Amharic, Afan Oromo, Tigrigna, Sidama, and Somali are some among the widely speaking languages in Ethiopia. Though each of the ethnic groups in Ethiopia shares a distinctive cultural worldviews, values and practices, there are also some cultural practices they share in common.

It is very hard to separate religion from the culture of many Ethiopians. Ethiopians like other African people are “notoriously religious.” Atheism is distasteful among Ethiopians and it is even considered as insanity. The impact of Orthodox Church in Ethiopian culture is also great.

Ethiopia is one of the oldest countries in the world and in Africa. During the Axumite Kingdom of the first century AD, Ethiopia was one of the four major civilizations of the world. The conversion of King Ezana to Christianity in 330 AD did not only make Ethiopia a Christian nation but also made the Orthodox Church to be a state religion. Between 1528 and 1540 during the reign of Emperor Lebne Dengel a Muslim army led by Imam Ahmad Ibn Ibrahim Al-Ghazi entered Ethiopia and forced the Emperor to hide in the mountains and seek help from the Portuguese. This victory sustained the strong relationship between the State and the Ethiopian Orthodox Church.

After the victory of this battle the Portuguese compelled the Ethiopian king to be converted to Roman Catholicism, however, he rejected their appeal and affirmed his belief in the Ethiopian of Orthodox Church. The Portuguese Jesuits succeeded to convert King Susinyos to Roman Catholicism in 1625. Susinyos, in his turn, using his political power forced the Ethiopian Orthodox Church and the people of Ethiopia to be converted to Catholicism; however, it resulted in a bloody civil war. The civil war was ended by the victory of the Ethiopian Orthodox Church in 1632.

In 1633 a new dynasty started in Gondar under the leadership of Fasil the son of Susinyos. Fasil restored the national church to official status and expelled all the Jesuits from the country. The Ethiopian Orthodox Church played a great role in mobilizing the nation to defend their country from the Italian invasion. The reign of HaileSilasie was overthrown by the revolution of the Ethiopian people in 1974 AD.

Mengistu ruled Ethiopia from 1974 AD-1991 AD with a communist ideology. In 1992 the government of Mengistu was overthrown taken by the rebel group called the Ethiopian People's Revolutionary Front (EPRDF).

Since the church was active in every stage of the history of Ethiopia, it is very difficult for many Ethiopians to separate the church from their national identity. This is also true when one says that penetrating the Orthodox community is therefore one of the difficult tasks that face the SDA Church based on the dominance of Orthodox Church in the Ethiopian history. The impact of the Ethiopian Orthodox Church in shaping the socio-cultural and religious contexts of Ethiopia was bigger.

Ethiopian Orthodox Tewahido Christian Church (EOTCC) is one of the Oriental Orthodox families of Churches, sharing with them a common faith which was derived from the apostolic heritage and expanded by the father of the church teachings and their ancient councils.

The Adventist work in Ethiopia was pioneered by the initiative of Elder L. R Conradi. Conradi's interest had been raised as the result of contacting with some Ethiopian monks at Jerusalem with great discussion on Friday and Saturdays concerning Sabbath. This made Conradi more concerned on how to run missions in Ethiopia.

The large groups of church members in Bahir Dar (71%) became Adventists by being born in Adventist family, only few (29%) are converted from other religions. Bahir Dar SDA Church has no accurate and reliable data available in relation with whom particular evangelistic effort enabled the church to convert these orthodox people both in Bahir Dar and other churches from where these members are converted.

CHAPTER 4

PROGRAM DESIGN, IMPLEMENTATION, AND EVALUATION

As stated in the previous chapter, a designed strategy for empowering members has not been in place for past years at the Bahir Dar SDA Church. Consequently, members are not effectively empowered to participate in evangelism work or outreach ministry of the church. This chapter presents the description of the design, implementation and evaluation of the program.

Program Design and Preparation

As Leonard Doohan clearly states, “Empowerment does not happen by chance, but will need structure to train others, identify special skills, facilitate group discussion, prioritize goal setting and so on.”¹ It became vital to take some preparatory steps, so as to set up an empowering program based on seminar for the Bahir Dar SDA Church. The preparation included the conducting of an awareness creation which was done through a revival program, and mobilizing members through organization of committees. Following is a detailed discussion on the preparatory steps.

Organizing the Committee

In launching the evangelism seminar, the researcher organized a committee to facilitate, supervise and evaluate the program implementation. This committee had

¹ Leonard Doohan, *Spiritual Leadership: The Quest for Integrity* (NY: Paulist Press), 91.

five members, evangelism coordinator of the church was the leader of the team because he is directly related to the evangelism seminar, the church pastor was the deputy, the elder was the secretary, and personal ministry of the church and one laity were among members. The entire committee members, since they were appointed by the church to serve God they had power to mobilize the church members to attend the revival meeting and the rest of the program following this revival.

Revival Meetings

After analyzing the survey presented in chapter 3 that revealed the existing situation of Bahir Dar SDA Church member in terms of empowerment, I brought the issue to the attention of the church pastor and the church board. While we were discussing on how to proceed to the development and implementation of any strategy, we came to conclusion of taking a one week fasting and prayer time to ask God what and how take care of the current situation of Bahir Dar church. The pastor, the church board and I agreed to fast and to meet three times per day for three hours of prayer and study the word of God. Our prayer and study were intended to solely focus on the church's revival.

After conducting these prayer sessions for one week, we came to the understanding and conclusion that a revival meeting involving the whole congregation was vital for the empowerment of church members. With this agreement, I selected the title for the revival to fill the gap which has been revealed by the survey in chapter 3.

The objective of these revival meetings is to create awareness, to help the congregation focus on their mission and to prepare them for the next step: launching an outreach program. The theme of these revival meetings was "*Chosen for Reason,*" and the key text was: "But you are a chosen generation, a royal priesthood, an holy

nation, a peculiar people; that you should show forth the praises of him who has called you out of darkness into his marvelous light.” (1Pet. 2:9).

We conducted the revival meeting from July 10-12, 2013 (Thursday evening to Saturday evening) during which I preached three sermons about the purpose of our calling. The title, key texts and objectives of these sermons are presented in the table below.²

Table 7. Revival Sermons Preached at Bahir Dar SDA Church

Title	Key Text	Objective
The call of Abraham	Gen. 12:1-4	To teach that God has a specific purpose for each one of us while He choose us as his people.
The Election of the twelve Disciples	Matt.10:1	To teach that being disciple means making others to be disciples.
The call of Paul	Acts 9	To share the importance of our inner motive while we are exercising evangelism

Before the revival meetings were conducted I assigned the church pastor to take statistical record of the participants every evening during the revival period. The pastor took the statistical report accordingly, and it is shown in the following table.

Table 8. Revival Meeting Participants at Bahir Dar SDA Church

Day	No of Participants		Total	Remarks
	Male	Female		
Thursday	47	59	106	These statistics include both baptized and none baptized member
Friday	52	61	113	
Saturday	63	78	142	

² The Sermon Outline is attached in Appendix B.

The above table shows the composition (male/female) of participants who have attended the revival meetings. The apparent reason why more women attended the programs was because majority of women church members (both baptized and none baptized) are house wives who do have the time and the courage to attend the seminars and the revival meetings.

Implementation of the Program

Evangelism Seminar

After the preparation of the program a seven days' evangelism seminar was carried out for the Bahir Dar church members. The whole church was invited to the seminar. The main objective of the seminar was to empower members to reach out to the Ethiopian Orthodox Community with the Seventh-day Adventist message. I used CD- Rom material, prepared by the General Conference of the Seventh-day Adventist Church Personal Ministries Department, designed for the very purpose to train church member personal and public evangelism.

The main theme of the seminar was "*The Problem? No Power!*" This seminar presented empowerment as the key factor to prepare people for the church ministry. During the seminar, the source of power for evangelism, methods of evangelism, and simple ways of giving bible study and how to bring people to decision were discussed.³

In order to empower the church members, the seminars emphasized the importance of being filled and led by the power of the Holy Spirit to reach the Orthodox communities. The titles and objectives of the seminar are presented in the table below.

³ The Evangelism seminar material is placed in Appendix C.

Table 9. Evangelism Seminars conducted at Bahir Dar SDA Church

Title of the seminar for each day	Teaching Method	Objective	Participants
Day One The power of Holy Spirit & Prayer for evangelism	Lecture & Discussion Methods	To teach the importance of prayer and to being lead by the Holy Spirit for the work of evangelism.	89 people
Day Two The power of love for evangelism	Lecture & Discussion Methods	To share that love is an essential driving power to reach others as it has been in Jesus Christ John 3:16	97 people
Day Three Christ method alone part I	Lecture & Discussion Methods	To give awareness that the method of Jesus to evangelize others is the best and the only one made the people effective in ministry.	102 people
Day Four Christ method alone part II	Lecture	To emphasize how the people use this method and practice it in the daily walks of life.	107 people
Day Five Building interest for bible study	Oral orientation and small group discussion	To teach how important to use building interest method of study in order to be continuous reader of the Bible.	107 people
Day Six Personal witnessing	Lecture	To aware church witnessing is part of our live so that it is good to live an exemplary life to reach other.	104 people
Day Seven One to one evangelism method	Discussion Method?	To show the effectiveness of one to on evangelism and to encourage them, to practice it.	119 people

In the endeavor to reach out the orthodox community, the researcher has conducted a seven days evangelism Seminar at Bahir Dar SDA Church. The seminar included the following topics: The power of Holy Spirit & Prayer for evangelism, the power of love for evangelism, Christ method alone part, I, Christ method alone part II, building interest for bible study, One to one evangelism method, Personal witnessing. The number of participants increased from

The number of participants increased day by day culminating with the largest participation on Sabbath. This indicates that people are unable to attend such meetings during the weekdays for different reasons. With this regard, the researcher discovered that unbaptized members attended the seminars. On average 15 none church members attended the seminars.

Proceedings of the Discussion

The seminar helped the researcher to understand the gaps the participants have in trying to witness. The community is close minded, rather than arguing rationally, questioning and studying none violently is never an option. The participants raised this nature of the community as a strong hindrance in reaching out.

During the discussion, the participants described the difficulty in witnessing to the orthodox community and its tendency to violence. There was a consensus among the participants that 'the Christ' method is the best method through mingling, sympathizing and addressing the needs of the orthodox community. The participants also agreed that only the power of the Holy Spirit can enable a successful outreach program.

Program Evaluation

Evaluation is a tool which helps to assess the content, the method, and the relevancy of the program. The data for the evaluation of this program came from two sources namely, the organized committee, and the participants. The evaluation tools were survey questionnaires filled out by program coordinator team and participants.

The Committee Members' Feedback

The questionnaires were filled by the program committee which included five questions.⁴ The first question offered to the committee was how they rate the effectiveness of the seminar. All (100%) of the committee members answered that the program was very effective. The second question attempted to obtain their view on the time allocated for the discussion of the materials presented. All of them (100%) answered the question as the time was very adequate.

⁴ Questionnaires for program coordinator committee is placed in Appendix A.

The third question solicited their observation about the interest of the participant on the program. From their responses, the researcher recognized that the interest of the 97% of participants was very good.

The fourth question intended to solicit their response about the benefits of the seminar for the members to reach out the Orthodox community with the everlasting gospel. 100 % of the participants agreed that the empowerment seminar has benefited them in outreaching to the orthodox community. The last question was extracting information on the need of such a program in the future. Their affirmative answer indicated that more training is needed for the church. In summary, the above committee feedback indicated that the empowering program filled the gap which was seen in Bahir Dar SDA Church.

Participants Feedback

Similar to the program committee members, questionnaires were passed to the participants to evaluate the empowering program conducted for seven days.⁵ The first question asked if they agreed that evangelism seminar has helped them to understand the need of the power of the Holy Spirit for evangelism. All (100%) of them answered strongly agree. The second question was about whether they agree if the program enhanced their prayer habit more than before. All (100%) of the respondents strongly agreed.

The third question was intended to solicit information about how the program helped them to develop their confidence and getting courage to reach out to the Orthodox community with the SDA message of salvation. All (100%) of them answered strongly agree.

⁵ Questionnaires for program participants are placed in Appendix A.

The fourth question was about whether they agreed that the empowering program helped them to prepare a bible study lesson for new souls. All of them (100%) strongly agreed. The last question solicited response on whether they agreed that the program helped them to gain a better understanding about witnessing for Jesus and ways on how to go about it. All of them (100%) strongly agreed. The participants' positive response indicated that empowerment was a life changing, encouraging, and a driving force to accomplish the great commission given by the Lord Jesus Christ.

CHAPTER 5

SUMMARY AND RECOMMENDATIONS

This development program was initiated with the purpose of empowering Bahir Dar SDA Church members by equipping, and mobilizing them to participate actively in evangelism of the Orthodox Community in Bahir Dar Town. This was deemed helpful to the pastoral personnel, and the church members in Bahir Dar SDA church. This chapter presents the summary, conclusions and recommendations of this project.

Summary

This research started by defining some of the problems that the Bahir Dar Adventist Church has been facing, such as members poor involvement in accomplishing the church mission and in practicing evangelism work and outreach program, resulting from the lack of empowerment as a major contributing factor. Consequently, to successfully solve this problem empowering members through seminar was identified as the remedy. A careful study of biblical models of empowerment, the spirit of prophesy teaching on empowerment and other authors' empowering models, led to an understanding of how to empower members with the principles of evangelism, Bible study guide, Christ method of evangelism, and how to lead people to a decision. After that, empowering program was developed to meet the Bahir Dar Seventh-day Adventist church's need in the area of outreach.

The implementation of the program was completed by running out the following activities:

1. Organizing committee to oversee the overall program
2. Conducting a one week fasting and prayer program with church pastor and boards
3. Conducting revival meeting to help church member recognize their calling for a special purpose and it leads to the launching of evangelism seminar.
4. Preparing evangelism seminar, entitled “the problem?” No power! To empower members the power of Holy Spirit, the power of love, the power of prayer, the message and the power of preparation are vital.
5. Evaluating the empowerment methods applied in the study.

The result was that the church board members, and the pastor were revived, encouraged, as they obtained knowledge regarding how to get involved in reaching out to others. Fasting and prayer, sermons, and evangelism seminars were the main events used to accomplish the program.

In short, the result shows that 100% of the Bahir Dar SDA Church members:

1. Understood the need of the power of the Holy Spirit for evangelism
2. Improved their prayer habit
3. Developed their confidence and got courage on outreaching program
4. Learn how to prepare a Bible study lesson for new souls
5. Gained a better understanding about witnessing for Jesus and ways on how to go about it.

Conclusions

Based on the research problem which was stated as the absence of outreach programs and based on the successful presentation of that program and the positive response that has been registered, this study concludes that revival programs are essential tools in impacting church evangelism. Hence, constantly engaging Bahir Dar Seventh-day Adventist Church leadership in such programs is seen as a significant step in church revival. Needs based training and gift based evangelism is helpful in keeping members actively involved. It motivates the church members to develop their

reading habits, witnessing interest, and to give emphasis on outreach. Keeping the whole church involved is important if the church will remain focused on evangelism and outreach.

Recommendations

There are some changes that would recommend for the future implementation of this empowering program.

1. The evangelism seminar which has been conducted to empower members to reach Orthodox Community should be done continually.
2. This empowering program should have a follow up in order to sustain the results gained.
3. The seminar conducted to empower members on evangelism was effective. Thus, some other additional training is recommended to be given to members such as discipleship, leadership, and small group evangelism trainings.
4. Bahir Dar Seventh-day Adventist Church leaders should develop their interaction with other religious organization both officially and individually. This will keep the members active and continually reach out to the community.
5. The Bahir Dar SDA Church in general and the church board or the leadership in particular need to have the commitment to lead and implement the empowerment program to empower members to reach out to Ethiopian Orthodox Community with the core Seventh-day Adventist message.
6. The church needs practical data base of the setting of the area, culture and tradition of population, appropriate methods and programs to accomplish its mission.
7. The church need to have a vibrant worship service in order to attract others to come to the church
8. The church need to install appropriate data collection and dissemination mechanism. New converts from where ever background is not recorded. The absence of such data makes the future planning and research in relation with outreach programs difficult. People are converted either by the evangelism effort, revival meetings or personal witnessing efforts. But this data is not recorded by the churches which makes future evangelism effort difficult.

APPENDICES

APPENDIX A

QUESTIONNAIRES

Questionnaires for Church Members

This is purely an academic exercise to solicit information for a research. In answering the questions be as frank as you can, you will be contributing greatly to the success of the research. You are assured that the information you will provide will be treated as very confidential, and as such you are required not to write your name on this questionnaire. Please tick in the box [] or fill where appropriate. Thank you. Although your name and address is unknown to me, I want to know a few facts about you. I therefore request your cooperation in furnishing the following information.

SECTION A: PERSONAL INFORMATION

1. Gender: Male []
Female []
2. Age
Between 16 years to 22 years []
Between 23 years to 35 Years []
35 and above []
3. Marital Status: Single []
Married []
Divorced []
Widowed []
4. Educational Standard
12th complete []
Diploma []
Degree []
MA and above []

SECTION B: RELIGIOUS BACKGROUND

5. How have you become an Adventist?
(a) Born in Adventist family []
(b) Converted from other religion []

If your answer is 'b' which religion did you come from? (Underline the appropriate option):

- (a) Orthodox
(b) Catholic
(c) Muslim
(d) One of the protestant churches
(e) Other (specify).....

SECTION B: INFORMATION ABOUT YOUR LOCAL CHURCH

6. Rate the way services are being conducted in the church

- (a) Excellent
- (b) Good
- (c) Neutral
- (d) Poor
- (e) Very Poor

Explain your answer

.....
.....

7. Sabbath worship, Sabbath school and other church programs in your local church are spiritually uplifting?

- (a) True
- (b) False

If 'False', explain

.....
.....

SECTION C: INFORMATION ABOUT EMPOWERMENT

8. Do you believe that as an Adventist you are a responsible to take the Adventist message of hope to others?

- (a) Yes
- (b) No

If 'Yes' how often you have tried to reach them?

- Never
- Occasionally
- Always

9. Have you felt afraid to open a discussion on spirituality and teachings because you thought you are not empowered to do this?

- (a) Yes
- (b) No

10. Have you ever referred an Orthodox to your elder or pastor because you felt unprepared to discuss with that person by yourself?

- (a) Yes
- (b) No

11. Have you ever heard the word empowering is used in the church by pastors and church leaders?

- (a) Yes
- (b) No

If 'Yes', how often? (Underline the appropriate option):

- most of the time
- Usually
- Rarely

12. Do you feel empowered to reach out to the Orthodox community with the Adventist message of salvation?

- (a) Never
- b) Occasionally
- (c) Always

SECTION D: MEMBERS RELATIONSHIP WITH THE ORTHODOX BELIEVERS

13. Do you have an Orthodox friend, neighbor or work/study colleague?
- (a) Yes
 - (b) No
14. Have you discussed with an Orthodox individual or group on the issue of religion?
- (a) Never
 - (b) Occasionally
 - (c) Always
14. How often do you attempt to tell to your Orthodox friend about Adventist message?
- (a) Never
 - (b) Occasionally
 - (c) Always
15. Have you invited Orthodox Church member to your church or home?
- (a) Never
 - (b) Occasionally
 - (c) Always
17. Do you take the initiative to build relationships with such visitors who come to the church?
- (a) Never
 - (b) Occasionally
 - (c) Always

SECTION E: DOCTRINAL KNOWLEDGE OF THE MEMBERS

18. How much do you know about the Seventh-day Adventist fundamental doctrines?
- (a) Very well
 - (b) Partially
 - (c) Just a little
 - (d) Not at all
19. How much do you know about the teaching of Ethiopian Orthodox Church?
- (a) Very well
 - (b) Partially
 - (c) Just a little
 - (d) Not at all
20. Do you think there are differences in biblical teachings between Adventist and Orthodox teachings?
- (a) Yes
 - (b) No

If 'yes', explain some of them

.....

Thank you so much for participating in answering this questionnaire.

Questionnaire for Church Board Members

This is purely an academic exercise to solicit information for a research. In answering the questions as frank as you can, you will be contributing greatly to the success of the research. You are assured that the information you will provide will be treated as very confidential.

Please tick in the box [] or fill where appropriate. Thank you.

Gender Male

Female

Age between 16 years to 22 years

Between 23 to 35 years

Above 35 years

Marital status single

Married

Divorced

Widowed

Educational standard 12th complete

Diploma

Degree

Masters and above

Are you satisfied with the evangelistic activities of the church in addressing the need of the community?

(a) Yes

(b) No

If 'No', what is your suggestion?

.....

Do you believe that church members are well empowered on reaching an Orthodox community?

Yes

No

If 'No', why?

.....

God called us as a church to minister in the Orthodox environment?

Strongly disagree

disagree

neither disagree nor agree

agree

strongly agree

In our mission in this context, we need to know the Orthodox teachings and practices?

Strongly agree

Strongly disagree

The church needs empowerment to work with the members of the Orthodox community?

(a) Strongly agree

(b) Strongly disagree

How often does the church board plan and organize empowering projects to equip church members to reach out to the Orthodox members in the community?

Several times

Rarely

Never

Are you satisfied with what the church is doing to reach out an Orthodox community?

- (a) Very satisfied
- (b) Somewhat satisfied
- (c) Dissatisfied

Are you satisfied with member's participation on soul winning program?

- (a) Very satisfied
- (b) Somewhat satisfied
- (c) Dissatisfied

Are you satisfied with your own ministry on reaching an Orthodox community by Adventist message of salvation?

- (a) Very satisfied
- (b) Somewhat satisfied
- (c) Dissatisfied

What is your advice to the pastor on reaching Orthodox community?

.....
What is your advice to the church leadership as a board member to reach Orthodox community?

Thank you so much for participating in answering this questionnaire.

Questionnaire for the Pastor

This is purely an academic exercise to solicit information for a research. In answering the questions as frank as you can, you will be contributing greatly to the success of the research. You are assured that the information you will provide will be treated as very confidential.

Please tick in the box [] or fill where appropriate. Thank you

PERSONAL BACKGROUND INFORMATION

Age

- Between 16 years to 22 years
- Between 23 years to 35 Years
- 35 and above

Marital Status:

- Single
- Married

Educational standard

- 12 complete
- Diploma
- First Degree
- Second degree

How have you become an Adventist?

- (a) Born in Adventist family
- (b) Converted from other religion

If your answer is 'b' which religion did you come from? (Underline the appropriate option):

- (a) Orthodox
- (b) Catholic
- (c) Muslim
- (d) One of the protestant churches
- (e) Other (specify).....

How long have you served as a pastor?

How long have you served as Bahir Dar Seventh-day Adventist Church pastor?

.....

Have you ever conducted empowerment program to your church members on evangelism?

Yes

No

If 'yes' when?

.....

If 'no' reason it out

.....

.....

Do you feel empowered to reach an Orthodox community at Bahir Dar?

Yes

No

Have you ever discussed with an Orthodox member or deacon or priest?

Yes

No

If yes, how did you feel after the discussion?

.....

.....

.....

.....

Do you have any Orthodox convert to your church members?

Yes

No

Have you ever tried to reach an Orthodox community?

Yes

No

If 'yes' specify your mechanism,

.....

.....

How do rate the level of participation of members in reaching out Orthodox community?

Excellent

Good

Poor

Very poor

Are you satisfied with your church member involvement on reaching Orthodox community?

Yes

No

If 'no, why?

.....

.....

Have you ever faced challenges on reaching out Orthodox community?

Yes

No

If yes specify the challenges -----

-----Do you have any new idea or plan on how to reach Orthodox community?

Yes
No

If yes specify your idea or plan -----

Questionnaires for program coordinators

This is purely an academic exercise to solicit information for a research. In answering the questions as frank as you can, you will be contributing greatly to the success of the research. You are assured that the information you will provide will be treated as very confidential, and as such you are required not to write your name on this questionnaire.

Please tick in the box [] or fill where appropriate. Thank you.

Although your name and address is unknown to me, I want to know few facts about you. I therefore request your cooperation in furnishing the following information.

How would you rate the effectiveness of the training you received on evangelism seminar in equipping you with the necessary information and skills to carry out your responsibilities?

Very effective

Effective

Ineffective

Was the time allocated for the lesson discussion enough?

very adequate

Adequate

Inadequate

How was the participant's interest on the program?

Very good

Good

Poor

Do you think this will help the members to reach out and Orthodox community by the core SDA message of salvation?

Yes

No

Do the congregation needs more programs of a similar nature

Yes

No

God bless you

Questionnaires for program participants

This is purely an academic exercise to solicit information for a research. In answering the questions as frank as you can, you will be contributing greatly to the success of the research. You are assured that the information you will provide will be treated as very confidential, and as such you are required not to write your name on this questionnaire.

Please tick in the box [] or fill where appropriate. Thank you.

Although your name and address is unknown to me, I want to know few facts about you. I therefore request your cooperation in furnishing the following information.

The evangelism seminar has helped me to understand the need of the power Holy Spirit for evangelism

Strongly disagree [

Disagree [

Neutral [

Agree [

Strongly agree [

The program enhanced my prayer life more than before

Strongly disagree [

Disagree [

Agree [

Strongly agree [

I am full encouraged and empowered to reach out the Orthodox community by the SDA message of salvation.

Strongly disagree [

Disagree [

Agree [

Strongly agree [

The seminar helped me to prepare Bible study lesson for new souls.

Strongly disagree [

Disagree [

Agree [

Strongly agree [

I gained a better understanding about witnessing for Jesus and ways on how to go about it.

Strongly disagree [

Disagree [

Agree [

Strongly agree [

APPENDIX B

REVIVAL SERMON OUTLINE

SERMON OUTLINE- ONE

THE CALL OF ABRAM

Key text: *“Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing” Genesis 12:1-2*

Introduction In this biblical account we found the story of the call of Abram. The call of Abram is the call for separation, and a call for journey. “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee.” Abram was asked to leave both his country and his family at all. And he is also commanded to go to the place where he did not know it before. Though Abram do not know the place, God who guides Abram knows the place that is a guarantee for Abram to march forward.

The call Abram by God was encompass with several promises. “And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curses thee: and in thee shall all families of the earth be blessed.” As the story goes on, Abram obey the word of the Yahweh and start departed from his country and family in order to go to the place where God showed him.

In this passage there are several things to be noticed such as the purpose of the call of Abram, the significant of the promises God made to Abram, as He make him a great nation and make his name great. We will see the following three important things in this remarkable story.

The Election of Abram Among His Family

The divine knowledge is beyond human understanding

He can see things which human being cannot see. Mankind looks the physical, but God looks the inner heart. And He knows the total of Abram. God saw it all from the beginning. But in his great wisdom God chose to work through men. So he called on individual still today. When God wants to do any great thing, he starts by calling an individual. Are you ready for his call?

The life of Abram

He was lived among his family but live a life different from his family. Abram had been brought up in heathen surroundings, but God had spoken to him and given him some promises. He entered into blessings because of his faith in and obedience to the word of God that was revealed to him.

The election of Abram was a divine election:

The initiative come from Yahweh, the phrase in the passage say that “the Lord had said unto Abram” God can do whatever He want to do and there no err in His deed.

The Purpose of the Call of Abram

To make him a great nation

When God took him from his own people, he promised to make him the head of another; he cut him off from being the branch of a wild olive, to make him the root of a good olive. This promise was, a great relief to Abraham's burden; for he had now no child and also it is a great trial to Abraham's faith. Here we understand that all God's precepts are attended with promises to the obedient. When he makes himself known also as a rewarder: if we obey the command, God will not fail to perform the promise.

To make Abram a blessing for others

The text says that "And In thee shall all the families of the earth be blessed." (Genesis 12:3). In Genesis chapter three, the earth was cursed because of the disobedience of one man (Adam) now the families of the ground is received blessing through the obedience of one who was found faithful. Our life matters not only our life but also the life of others. We will have good effect or bad effect for others.

The Response of Abram to the Call

Abram believed

Abraham's extended family lived among the heathen people who worship many gods, a situation similar to many of our communities in Ethiopia. But unlike his neighbors, Abraham believed in one God, the Supreme Being. Abraham was not a Christian but his faith in one God singled him out as outstanding. He opens the path for many other and become the father of all believers.

Abraham Obeyed

When God spoke, Abraham listened and followed. Notice the words, "So Abraham went" (Genesis 12:4, 10; 13:1). When God said "Go" he not really knew where. Obedience is hearing a command and doing it. We often hear what God is saying to us, but we lack the courage and the will to put into what we hear. Disobedience has been mankind's cardinal sin from the beginning and has since persisted. Refer to the story of Adam and Eve.

Others Benefited

Abraham shared his faith and obedience with his family. He did not travel alone but with his wife, nephew and perhaps others. When God bless he does not enrich you personally but to enlarge your influence on others. No man is blessed for his own sake. Divine grace begins with the individual, but does not end with him. We reap what others have sown through obedience. What has our country gained from Christian influence? What is our legacy to the future?

Our Heritage

What have we inherited from our Christian parents? From the church which gave us nurture? What do we share with others? Our faith, our education, our culture, our money, our heritage is not only confined to this world, it goes beyond in to the ocean. We share in Christ's obedience here in tribulation; we share in his glory as citizens of heaven. We share in his work here as co-worker; we shall share in his triumph as we continue to serve him around the throne. (Rev.7:15).

Conclusion Our call to faith, like Abraham's must lead first to response and then to responsibility. Sadly, most people hear the call of God but fail to respond. "Many are called, but few are chosen" (Matt.22:14). Even those who respond sometimes neglect their responsibility for family, community and national enrichment. Have you responded? Have you accepted the responsibilities for which God called you?

Remember that God choose all of us for a special purpose as He chooses Abram to be a blessing for others.

SERMON OUTLINE TWO

THE ELECTION OF THE TWELVE DISCIPLES

Key text: “And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.” Matt. 10:1

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Introduction

The word disciple is mentioned 264 times in the King James Version of the New Testament. However, the word is not found in the Epistles and Revelation. A Study of the use of the Greek word *mathatias* in the gospels and the Acts of the Apostles reveals at least six elements of discipleship. These are: submission, suffering, love, obedience, productivity and involvement. The word disciple derived from the Greek *mathatias*, meaning: pupil,

Characteristics of Discipleship

Response for the call of Jesus Matt.4:18-20

“And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he said unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him.” (Matt.4:18-20). In the New Testament, disciples were chosen; that is, they were called by the Lord, and they responded to the call. In other words, one doesn't make oneself a disciple. Instead, one becomes a responding to a call.

Self denial

We must accustom ourselves to all instances of self-denial and patience, as it is written in Luke 9:23 “And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me.” This is the best preparative for martyrdom. We must live a life of self-denial, mortification, and contempt of the world; we must not indulge our ease and appetite, for then it will be hard to bear toil, and weariness, and want, for Christ. We are daily subject to affliction, and we must accommodate ourselves to it, and acquiesce in the will of God in it, and must learn to endure hardship..

Trust in God

“For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.” (Matt. 16:25)

Bearing the cross and follow Jesus

“Then Said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me.” (Matt. 16:24). As we live a life of true discipleship, we frequently meet with crosses in the way of duty; and, though we must not pull them upon our own heads, yet, when they are laid for us, we must take them up, carry them after Christ, and make the best of them

Preparation for Discipleship

Called by God

Discipleship is not merely a duty or a vacancy in which people join by their CV or work experience. But it is spiritual calling from God the almighty. God called all of us to be His disciple and assigned us to make others his disciple. E.G. White asserts, every true disciple is born in to the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The

grace of Christ in the soul is like a spring in the desert willing up to refresh all, and making those who are ready to perish eager to drink of the water of life (DA. P195). The great commission tells us that we all are invited to be his disciple. "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the son, and of the Holy Spirit:" teach them to observe all things whatsoever I have commanded you and lo I am with you always even unto the end of the world. (Matt. 28:19)

Educate and train

In the above text there is the word teach before and after the phrase "make disciple"; this tells us training and education is one of the preparation which needed to be discipleship of Christ. The entire God's minister in the Bible passed through some types training. For example, Joseph was passed through many ups and downs to be called God's ambassador in Egypt, Moses was rained in wilderness for forty years before he comes to the leadership position, the twelve disciples were mentored by Jesus himself for three and half year. The same is true for us today education and training is most important.

Receiving power and instruction

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." (Matt. 10:1) not only power but Jesus gave them also instruction: (Matt. 10:5). Jesus instructs the disciples when he was on this earth at Jerusalem, "but ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in Judea and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)

Receiving mission and hope

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the son, and of the Holy Ghost: And make them my disciples." (Mtt.28:19). Here we saw that Jesus gave them the great commission for his disciples. But not only the mission he also gave them the wonderful promise as he will be with them all the time. "and, lo, I am with you always even unto the end of the world." Verse 20

Signs of Discipleship

Love

"By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35). We must have love, not only show love, but have it in the root and habit of it, and have it when there is no any present occasion to show it; have it ready. Love one another should be the distinguishing character of his disciples. If you see any people more affectionate one to another than what is common, say, certainly these are the followers of Christ, and they have been with Jesus.

Bearing much fruits

"Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." John 15:8

Conclusion

Disciples are pupils, a learners, imitators, and followers of their teachers. Discipleship is not merely knows what his master knows, but one who can deed what his master deed. It is matter of both knowledge and action. Making disciple other is not something which can be performed by human effort but by divine power Matt 10:1. We teach others to become disciple of Jesus. But God make them disciple. To be a discipleship has its own characteristics and signs.

SERMON OUTLINE THREE

THE ELECTION OF PAUL

Key text: Acts 9:1-19

INTRODUCTION

This biblical account is illustrating the conversion of Saul the persecutor. Saul the persecutor of all who believe in Christ becomes a believer in Christ. He was born in Tarsus, a city of Cilicia, a free city of the Romans, and himself a freeman of that city. His father and mother were both native Jews; therefore, he calls himself a Hebrew of the Hebrews (Ehp 3:5); he was of the tribe of Benjamin (Romans 11:1); which adhered to Judah. He was sent to the university at Jerusalem, to study divinity and the Jewish law. His tutor was Gamaliel, an eminent Pharisee (Acts 22:3).

This is the story which Paul called in remarkable and unforgettable way. It could be able Paul to speak intelligently because he had an experience, a personal knowledge of the Lord Jesus Christ. He could never forget the assurance Jesus gave to him.

The story of Saul told us that the real zeal implemented in wrong action. Upright motive expressed by incorrect did. As the preacher, Solomon said “whatsoever thy hand finds to do, do with thy might...” (Ecc.9:10); Saul the Tarus was did with his might though he did wrong unknowingly. In this significant biblical account, we will see: - whom God called, how he called, when he called and why he called people for ministry.

Saul’s Experience with Jesus on the Road of Damascus Acts 9:3-9

Encounter with the light of heaven

“And suddenly there shined round about him a light from heaven.” (Acts 9:4) this light is none rather than the glory of Jesus. Here the bible said, “Shined round about him” mean on every side of him; let him turn which way he will he find himself surrounded with the discoveries of it. This was designed to signify the enlightening of his understanding with the knowledge of Christ.

Hearing God’s voice

In verse one he received a license letter to kill Christians from the earthly high priest; now he heard the voice of the heavenly high priest which gives eternal life. Not only see Jesus by his glory but also hear his voice. What a privilege it is.

Having conversation with Jesus the savior

What an experience it is, talking with Jesus mouth to mouth. We know that we all are talking Jesus through prayer; reading his word and singing. But Saul is taking physically face to face with his savior Christ Jesus

The Effects of Heavenly Light Upon Saul

Fell him on the ground

Saul resist the conviction of the Holy Spirit for long times. But now while the heavenly light shined about around him he fell to the earth and he said “what wilt thou have me to do?” He surrenders himself to Jesus defeated by the light of God.

Make him blind

Heavenly light took the wrong sight of Saul. This symbolize that our won knowledge and with wisdom is dominated and changed by God’s light of revelation.

Make him trembling and astonishing

The light of the glory of Jesus in heaven remove stubbornness, proud, and self righteousness in the life of Saul and filled with trembling and astonishing. As we come closer to the throne of God our won glory become less and less. (Isa.6:1-8)

Divine Knowledge Verses Human knowledge Acts 9:10-19

The knowledge of Jesus about Saul

The Holy Bible said, "For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9) the Bible says also "... for the Lord sees not as man sees; for man looks on the outward appearance, but the Lord looks on heart." (1Sam. 16:7). Therefore, Jesus knew Saul in a different way as Ananias knew him. Jesus knew Saul, as the man who can bear His name before the Gentiles, and kings, and the children of Israel. Acts 9:15

The knowledge of Ananias about Saul

As it is stated in the above, Ananias looks only at the outward action of Saul, but not the inner motive of him. So then he said, "I have heard by many of this man, how much evil he has done to thy saints at Jerusalem." (Acts 9:13) in the knowledge of Ananias Saul is the murderer and a persecutor of saints. Indeed he is correct. Because he did not know in what motive he did this wrong action.

Conclusion

God has always had a people elected to accomplish his purpose. He knew who they are and how to call them. Therefore, God elected Paul, because he knows his present motive and his future. As God revealed himself to Paul in vision he also revealed to us today in different ways.

As God called Paul for his purpose in the early church; we are called by the same God for his purpose in this last day to preach the everlasting gospel to the entire nation as it is stated in Rev. 14:6-7. To be his disciple we need to have a personal experience with Jesus like Paul had. We need to have the experience of passing through the heavenly light, we need to have an experience of hearing God's voice, we need to have an experience of talking with Jesus mouth to mouth and we need to have an experience of healing by God from our wrong sight.

APPENDIX C

SEMINAR MATERIALS

THE PROBLEM?

NO POWER!

Introduction

The reason of Bahir Dar SDA Church has week experience in evangelism is lack of power of empowerment. To overcome this problem the church need to know form where the power has come.

Power has come from two sources, form authority and energy. Nothing is impossible to do without power in this world. Even the vast universe comes to an existence form the power of God's creative words "Let there be" this is called an authoritative power. There are other things has been made by human being by the power of energy like light, sound, labor products and so on.

We need power to live, to breath, to walk, to eat; to drink ... every living thing has been existed by the power of authority and energy. And the Bible tells us that Jesus gave power to his disciple to spread the good news of salvation "and when he had called unto him his twelve disciple, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

(Matt.10:1)

Therefore, in our seven days study we will deal the power of Holy Spirit, the power of prayer, the power of God's word and the power of preparation or training and other related topics

DAY ONE

THE POWER OF THE HOLY SPIRIT&PRAYER FOR EVAGELISM

Learn From the Apostles

Church Growth in the New Testament

- 120 disciples Acts 1:15
- 3000 new converts Acts 2:41, 42
- 5000 men Acts 4:4
- More and more Acts 5:14
- Increasing Acts 6:1, 7
- Grew in numbers Acts 9:31
- Church planting Acts 16:5
- Many thousands Acts 21:20

Why was the work progressing in the time of the New Testament? The secret is found in the Acts 1:8 "But ye shall receive **power**, after that the **Holy Ghost** is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

In the next chapter of Acts we have seen what the power of Holy Spirit accomplished. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the entire house where they were sitting. And there appeared unto them

cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” (Acts 2:1-5) “Then he answered and spake unto me, saying, this is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but **by my spirit**, saith the Lord of hosts.”

The question is how this Spirit has come to us? To answer this question we will see another power that is the power of prayer.

THE POWER OF PRAYER

WHAT IS THE IMPACT OF PRAYER TO EVANGELISM?

1. Help us to understand our weakness

“But the Lord said to Joshua, ‘Get up off your face! Israel has sinned and disobeyed my commandment and has taken loot when I said it was not to be taken; and they have not only taken it, they have lied about it and have hidden it among their belongings.’” *Joshua 7:10, 11*

2. Give us wisdom to evangelize.

“If you want to know what God wants you to do, ask him, and he will gladly tell you, for he is always ready to give a bountiful supply of wisdom to all who ask him; he will not resent it.” *James 1: 5*

3. Prayer changes our attitudes

As we pray for others, our own experience with God grows

“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 grow with more divine fervor; our whole Christians life will be more of a reality, more earnest, more prayerful.” *Christ’s Object Lessons p. 354*

4. God answers our request for souls

“Then he said, ‘Don’t be frightened, Daniel, for your request has been heard in heaven and was answered the very first day you began to fast before the Lord and pray for understanding; that very day I was sent here to meet you.’” *Daniel 10 : 12*

ANGELS RESPOND AS PRAYING CHRISTIANS INTERCEDE

“Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God. The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. Each angel has his particular post of duty, which he is not permitted to leave for any other place. If he should leave, the powers of darkness would gain an advantage. *SDA Bible Commentary vol. 4, p. 1173*

5. Prayer and Soul Winning

“If the members of the churches would but put to work the powers of mind that they have, in well-directed efforts, in well-matured plans, they might do a hundredfold more for Christ than they are now doing. If they went forth with earnest prayer, with meekness and lowliness of heart, seeking, personally to impart to others the knowledge of salvation, the message might reach the inhabitants of the earth.” *Review and Herald, April 1, 1893*

DAY TWO

THE POWER OF LOVE & THE MESSAGE FOR EVANGELISM Evangelism is a Soul winning business. The beginner and the finisher of this sacred work is the great evangelist is Jesus. He said, “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” (Matt.20:28). Who force him to give his life as a ransom for many? The answer is **LOVE**

It is not the force of soldier crucified Jesus on the cross, but love crucified him on the cross. The power of love brings him from heaven to earth. It is by the love of Jesus we

all are saved. Evangelism needs sacrifice come out of love. "Greater love hath no man than this that a man lay down his life for his friends." (John 15:13)

The Power of Love

The Framework of Victory

The Co-Operation of God's Church Includes Love:

God is love. Whoever lives in love lives in God, and God in him, in this way, love is made complete among us so that we will have confidence on the Day of Judgment, because in this world we are like him." *John 4:16, 17 (NIV)*

"By this shall all men know that ye are my disciples, if ye have love one to another"
John 13:35

The Law of the Mind

The Law of Compassion

- Matthew 14:16
- Luke 3:11
- Matthew 25:35
- Matthew 25:36
- James 1:27
- 2 Cor. 1:4

Change of Paradigm

- 1) Common Way: Believing >>>>>>>> Belonging
>>>>>>>>> Behaving
- 2) Another Option: Belonging >>>>>>>> Behaving >>>>>>>>> Believing

THE POWER OF THE MESSAGE

A. What Need To Be Emphasized

The Importance of the Cross of Christ

"For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God." *1 Cor. 1: 18*

- The Cross is the message of evangelism.
 - The Cross is the motivating power of evangelism.
 - The Cross is the inspiration of evangelism.
 - The Cross is the price of evangelism. – *Phil.2:6-8; Isaiah 53:12, Acts 20: 24*
 - The Cross is the uniting power of evangelism. – *Luke 9:24-25*
 - The Cross is the drawing power of evangelism. – *John 12:32*
- B. Preaching For Decisions is the Primary Objective of the Evangelistic Series.

The Holy Spirit draws people through the preaching of the Word of God. We are not giving men our own opinions. The Word of God alone can convict of sin and lead to righteousness in Christ. Hence, we must preach the Word of God with single mindedness.

The gospel confronts mankind with Jesus Christ

- 1) True preaching brings a person to the place where he must say "yes" or "no" to Jesus.
- 2) It is our purpose so to present Jesus Christ that men, women and children will be led to take their stand on His side.

The real heart of evangelistic preaching is the everlasting gospel. It is the good news of what God has done to reconcile men to Himself. It carries with it the divine imperative that all who hears must either accept or reject what God has done. It gives the assurance of power for all who say "yes".

C. The Framework of Victory the Declaration of God's Word

“So is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.” *Isaiah 55:11 (NIV)* “The Word became flesh and dwelt among us. . .” *John 1:14 (NIV)*

DAY THREE

CHRIST'S METHOD ALONE PART I

“Christ's method alone will give true success in reaching the people. The Savior 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’” (p. 143).

“The humblest and poorest of the disciples of Jesus can be a blessing to others. . . . They are not required to weary themselves with anxiety about success” (*Steps to Christ*, p. 83).

Wayne McDill detects three categories of fear that we all struggle with in witnessing:

1. The fear of inadequacy;
2. The fear of rejection; and
3. The fear of failure.

“God has not given us a spirit of timidity but of power and love and discipline” (2 Tim. 1:7) to fortify us against such fears.

God's gift of power will banish the fear of inadequacy;

1. The gift of love will eliminate the fear of rejection; and
2. The gift of discipline removes the fear of failure.

Witnessing is a Total Experience

Christ was constantly confronted with apparent failure. He seemed to do little of the work which He longed to do in uplifting and saving. . . . But He would not be discouraged. . . . He knew that truth would finally triumph in the contest with evil” (*Gospel Workers*, pp. 514, 515).

1. Christ mingled with others as one desiring their good.
2. Christ sympathized with them.
3. Christ ministered to their needs.
4. Christ won their confidence.
5. Christ invited them to follow Him.
6. Christ promised to make them “fishers of men” (Matt. 4:19).

The Mingling Christ

Taking the initiative to mingle with others naturally comes easier to some than to others. Of course like any other worthwhile activity, reaching out to others can be difficult, especially at the beginning. People mingle with each other for all kinds of reasons. Often they do so with some ulterior motives rather than altruistic ones. . . . they assume that we are after something.

Some refuse to listen to a single word about our Lord until they're sure we'll be their friends regardless--even if they reject Jesus Christ. We must love each person for him.” (Little, p. 70). People usually mingle with each other only when they have some kind of excuse or problem. One of the greatest needs in our world is for the type of social mingling that Jesus displayed in His life.

We react toward people rather than act. We wait for others to take the initiative. If they greet us, we'll say hi to them, and if they ignore us, we'll pay no attention to them. In a sense, then we forfeit our prerogative to act, thereby letting the actions or inactions of others determine how we will relate to them.

Once I saw a poster that declared, “I am me, and you are you. I am not in this world to please you, and you are not in this world to please me. If we happen to meet, that is fine; and if we don’t that is fine too.”

Just, to attentively listen and simply allow the other person to tell me what sort of questions to ask. Being attentive to others allows us not only to ask the right questions, but also to focus attention on their concerns and interests.

How many countless opportunities we miss?

By not taking the initiative,

By not sharing a genuine smile,

A firm handshake and

An affirming word of prayer.

No one should ever underestimate

such small and sincere gestures.

They often open wide doors of witnessing opportunities.

Ellen White also admonishes us “not to renounce social communion. We should not seclude ourselves from others.” Why? Because: “they seldom seek us of their own accord,” and because “social power, sanctified by the grace of Christ must be improved in winning souls to the Saviour.” (*The Desire of Ages*, p. 152).

“What an insidious reversal of the biblical command to be salt and light to the world. The rabbit-hole Christian remains insulated and isolated from the world when he is commanded to penetrate it. How can we be the salt of the earth if we never get out of the saltshaker?” (*Out of the Saltshaker*, p. 124).

Walking and working with Jesus is the great remedy for fear and inadequacy. “Fear not, for I am with you, be not dismayed, for I am your God; I will strengthen you, I will help you” (Isa. 41:10). We become secure in His presence, strong in His strength, and liberated in His love. Sensing His peace, we feel more at ease and have the assurance that with Him things will work out for the good.

By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse.” (*Gospel Workers*, p. 193).

The Sympathizing Christ

The word *sympathy* comes from the Greek *sympatheia*, which stems from two roots, *syn* meaning “together,” and *pathos* “feeling.” Hence *sympathy* literally means feeling together. At least three other terms are closely associated with the word *sympathy*; empathy, compassion, and comfort. *Compassion* comes from the Latin term *compati*, which also stems from *com*, “with” or “together,” and *pati*, “to suffer.” And the combined literal meaning is “suffering with,” or “suffering together.” It is sharing the suffering with the victims, and being passionately moved to help them out of their difficulty.

The word compassion is intimately linked with the ministry of Jesus. We know that He is the Lord of all compassion, for when He saw the leper He was “moved with compassion” (Mark 1:40), and when He observed the widow of Nain mourning the death of her only son, “he had compassion on her” (Luke 7:13). Encountering the harassed and helpless crowds, again “He had compassion on them” (Matt. 9:36).

“The gospel of a broken heart demands the ministry of bleeding hearts....As soon as we cease to bleed, we cease to bless....We can never heal the needs we do not feel”-- John Jowett (in George Sweeting, *How to Witness Successfully*, p. 83).

Scripture associates the word *comfort* with Jesus and the Holy Spirit (1 John 2:1; John 14:16). They are both comforters as shown in one important meaning of the Greek word *parakletos*. *Parakletos* is someone who comes to stay close to us. Christ through

the Holy Spirit is present with us, and He will never leave or forsake us, but is always there to empathize, encourage, and enable.

Jesus sympathized with people. “The work of Christ was largely made up of personal interviews. He had a faithful regard for the one-soul audience” (*Testimonies for the Church*, vol. 6, p. 115).

“Most men and women are not looking for religion,” Arthur McPhee writes, “nor do they have the time or inclination to ask themselves questions about the meaning of life. . . . But most men and women are looking for love” (*Friendship Evangelism*, p. 56).

“The heart of the human problem is the problem of the human heart.” (David Watson, *I Believe in Evangelism*, p. 17).

“Before evangelism can ever be a program, it must be first a passion. . . if we are to witness for Christ successfully, we must honestly care for people” (Sweeting, *How to Witness Successfully*, p. 83).

Ray Stedman shows that the early church utilized two approaches in witnessing to the world: proclamation (*kerygma*) of the good news, and fellowship (*koinonia*) with the believers

The genuine love and sympathy, which came only from intimately knowing Christ, was so clearly manifested in the Christians’ relationships with each other that it provoked a pagan writer to exclaim, “How these Christians love one another!”

Each of us must pray for Jesus to transform our stony hearts into hearts of flesh that can feel the sorrows of others, and can be touched and moved by their infirmities.

Someone observed that we need to listen twice as much as we talk, because the Lord created us with two ears and just one mouth.

Five vital listening skills

1. *An attitude of genuine interest*; we listen because we want to, not because we have to.
2. *Eye contact*; where are our eyes focused when we are trying to listen?
3. *Facial expressions*; can easily betray where our mind really is.
4. Being aware of *gestures*; movements of the head, hands, and the whole body.
5. *Responses* we give, such as a laugh, a smile, asking a point of clarification, a nod, etc.

DAY FOUR

CHRIST’S METHOD ALONE PART II

Christ the Answer to Our Needs

1. We really do not often hear what others are really saying.
2. We fail to meet people at their real level of need.

Even Jesus, the expert witness, took time to listen and sympathize, and then meet people’s needs. He took time to socialize with a sinner and an outcast like Zacchaeus (Luke 19). He dialogued with the rich young ruler (Mark 10).

No matter whom we are, or what our background is, we all share the same fundamental needs.

Common Needs of Individuals

Physical needs

‡ Spiritual needs

‡ Social needs

‡ Emotional needs

‡ Intellectual needs

“He accepted the hospitality of this despised people [the Samaritans]. He slept with them under their roofs, ate with them at their tables” (*The Ministry of Healing*, p. 26).

1. “We may not be able to touch one where he is really hurting without first touching where he *thinks* he hurts most.”
2. “When we touch a person where he *thinks* he hurts the most, we must also keep in mind that there might very well be a *much more urgent need*.” -- James A. Ponder, *Motivating Laymen to Witness*, pp. 79, 80.

We must always keep in mind that while we can do our part, we cannot solve all the world’s problems. Only Christ can.

Christ Can Be Trusted

The following principles will help us to model our attempts to win trust after His divine approach:

1. When we reach out to others, they definitely need to sense that we have their best interest at heart--that we are not manipulating them for some ulterior motive but have genuine concern for them for their own sake
2. They must know for sure that we will remain friends even if they do not attend our church or get baptized.
3. As true Christians we must listen to them, identify and sympathize with them, Christ’s “strong, personal sympathy helped to win hearts.” Moreover, “by visiting the people, talking, praying, sympathizing with them, you will win hearts.” (*The Desire of Ages*, p. 151).
4. We must do all we can to minister to their needs as we gradually become aware of them.
5. Using little acts of kindness, words of encouragement, genuine handshake, we must prepare a path to their hearts. Also asking a simple favor of someone can build trust.
6. We must say what we mean, and mean what we say.
7. To represent Christ properly, we must never betray sacred trust.
8. Above all, we need to proactive what we preach and teach.

Some considerations and suggestions for taking risks in trusting others:

1. Jesus trusts us when we are not trustworthy because He loves us and desires to inspire reciprocal hope and trust in us.
2. If we follow Christ’s method of mingling, listening, and sympathizing, we will become acquainted with the other person and his particular needs, and consequently approach the situation in a more effective way.
3. We must recognize that it is impossible to always determine a person’s trustworthiness.
4. When we risk trusting others, we must remember that we are not alone. Christ is right there with us, experiencing the consequences with us.

Follow Me

How do we invite them to follow Christ?

1. The solid relational foundation that we have already built with them in implementing the first four steps of Christ’s method.
2. Our altruistic motives and genuine love, something they do not find in our self-centered world.
3. Probably they have already learned, directly or indirectly, about Christ, the Bible, the church, etc., during the course of our friendship with them.
4. It naturally follows that inviting them to follow Jesus is the natural outgrowth of what has already taken place.

“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).

DAY FIVE

BUILDING INTEREST FOR BIBLE STUDIES

Simple Method Is Needed

1. It has proven very successful around the world.
2. Anyone can master it very quickly.
3. The student learns better and faster.
4. The student is soon trained and equipped with completed study guides to study the Bible.

God’s Instruction

“Our work has been marked out for us by our heavenly Father. We are to take our Bibles and go forth to warn the world.” 9 *Testimonies* 150.

Ellen G. White’s Prophecy

“Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence.” 9 *Testimonies* p. 126.

Preparation Needed

- Heart preparation
- Preparation of materials
- Mental preparation

Heart Preparation: The Example of Jesus

Before every major event in His ministry, Jesus prayed for guidance and help (Mark 1:35; Luke 9:18, 28, 29) God wants us to pray for wisdom (James 1:5; Hebrews 4:16) Pray for the guidance of the Holy Spirit (John 16:13)

“My son, give me thine heart, and let thine eyes observe my ways.” Proverbs 23:26.

“But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me...unto the uttermost part of the earth.” *Acts 1:8*

“Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you” *James 4:7,8*.

The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one” DA 324.

Preparation of Materials (The Basic Tools)

Bible (preferably one with a concordance)

Bible Study Guide

Pictorial aid for Bible study or other devices

Mental Preparation

The Bible says, “Study to show thyself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth.” 2 Tim. 2:15.

Building Interest for Bible Studies

- Home Visitation
- New Testament Method of Creating and Building Interest
- Making Friends with People

Making Friends with the People (The Example of Jesus)

- Matthew 4:14: Jesus loved people and never failed to help them (Mark 1:41; 6: 34)
- Jesus was able to be friendly to all kinds of people (Matthew 9:10; Mark 2:15)
- Jesus showed interest in every one he met and tried to give them spiritual help (John 3:1,2, John 4:7)

BE FRIENDLY TO ALL PEOPLE

- If we want to win people to Jesus, we must be friendly to them (Proverbs 18:24)
- When we meet someone: on the road, in a bus, at the market, in the village, at a store
- Always be friendly: smile, talk to people, inquire about family, give help if needed

Make Use of Opportunities to Help Others

There are many opportunities for us to offer help and friendship:

- Sickness
- Family death
- New neighbors
- People in prison
- Widows
- Old people
- Building/farming

Home Visitation

“How can the great work of the third angel’s message be accomplished? It must largely accomplished by persevering, individual effort, by visiting the people in their homes” *Welfare Ministry*, p. 97

“There are families who will never be reached by the truth of God’s word unless His servants enter their home.” *Evangelism*, pp. 435,436

New Testament Method of Creating and Building Interest

“The more closely the New Testament plan is followed in missionary labor, the more successful will be the efforts put forth” (3T 210).

- Christ’s method
- The method of the early church

The Method of Christ

“Our Savior went from house to house,

- Healing the sick,
- Comforting the mourners,
- Soothing the afflicted,
- Speaking peace to the disconsolate.
- blessed children
- Spoke words of hope and comfort to the weary mothers.” (CS 114)

The Method of the Early Christian Church

- Acts 5:42 “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”
- They grew - Acts 2:47
- The whole city was evangelized-Acts 17:6
- More baptisms - Acts 2:41, 4:4;, 5:14
- Penetrating un-entered Areas - Acts 8:4
- Paul: “taught publicly and from house to house” Acts 20:20

Prospects for Bible Studies

- Children of church members
- Close relatives of church members
- Graduates of the Bible Correspondence School
- Interests of Colporteurs
- Interests of hospital or medical outreach
- Branch Sabbath School Interests
- Sabbath School members who are not yet church members

Tips on Finding Bible Studies

- Distribute a series of tracts or a single tract.
- Place enrollment cards in the doors.
- Mass mail enrollment cards to postal areas.
- Encourage all church members to carry enrollment cards at all times.
- Give, or better, lend books.
- Share a video or audio-cassette
- Use a Religious Interest Survey.
- Use a Community Service survey.

Bible Study Outline

- Introduction
- Body
- Appeal or Conclusion

Introduction

To awaken the interest of the hearers let your introduction statement make a lasting impression. Could be a short story, important world events, an arresting text that introduces the topic and an appetizer that will make people crave the main dish

The body

The body is the main dish. It should satisfy the craving which is created by the introduction. It must be solid and in logical sequence from beginning to end. Present the subjection with conviction and leave room for the Holy Spirit. Pick up verses that are simpler and have a direct connection to your next verse, be brief and direct to the point, end your study before the interest fades away, and 10 to 15 texts in each will be sufficient.

Appeal or conclusion

- Summarizing
- Clinching
- Appealing
- Forecasting the next topic

What to Do at the Study

- Step 1: Be punctual
- Step 2: Be enthusiastic
- Step 3: Sit at the right place
- Step 4: Short introduction
- Step 5: Be understanding
- Step 6: Say something wisely

How to Present the Bible Study

- Step 1: Begin with prayer.
- Step 2: Give the introduction or review its high points.
- Step 3: You will want to ask each question.
- Step 4: Compliment good answers.
- Step 5: After they read their answers, you might say, "Does anyone have a different answer?"

HOW TO PRESENT THE BIBLE STUDY

- Step 6: Always listen and ask questions.
- Step 7: Make brief and relevant comments as you go along.
- Step 8: Stick to the subject
- Step 9: Never introduce ideas for which the Bible student does not have sufficient background.
- Step 10: If question deals with a future, controversial lesson...

Presenting the Bible Study

Establish a friendly spirit before Bible study start with an opening prayer: brief but sincere prayer. Make an ideal number of people for a Bible Study. Use the best method: Question and Answer how, When, Where, Which, What, Who, Why and speak slowly and clearly

Bible Study is not a sermon, don't preach read each Bible text clearly, you have God's Word in your hands. Encourage your hearer to participate in the study ask them question, ask them to read Bible texts, encourage discussion and do not hurry through a Bible study; make each point clear before you move to a next topic

What to Do at the Study

- Step 1: Be punctual
- Step 2: Be enthusiastic, cheerful, relaxed and friendly
- Step 3: With a group, it is best to sit in a circle
- Step 4: Make sure everyone is introduced and comfortable
- Step 5: Be understanding
- Step 6: Be encouraging

The Use of Illustrations

An illustration drives home the point it create a deeper and more lasting impression in the heart and mind. It's like the window that brings in fresh air but it must be short. Avoid comical illustrations and refrain from using cheap jokes

Tips for Success

- Be understanding
- Listen
- Get a firm decision for Christ before you introduce testing truths
- Know how to meet opposition
- Be tactful and smooth
- Don't argue
- Be intensely interested in the person
- Offer compliments
- Agree on every point possible
- Don't be embarrassed about questions you cannot answer

Dangers to Avoid in Bible Study

- Do not give too much information in Bible Study
- Length of Bible Study: 30-40 minutes
- Number of Questions: 10-15 texts
- Do not preach, lecture, shout at your listener
- Never argue with your listener
- Do not get angry
- Keep to the topic you are presenting
- Do not criticize or talk disrespectfully about other people
- After Bible study, don't stay too long

Arranging the Order of Topics

- Choose the topic to meet the needs of the hearers

- Make the topic Christ-centered. Learning about Jesus and His will for our lives is the object of all Bible study
- Follow a correct order of topics

The Wrong Way

- Baptism
- Foods
- Tithe
- Sabbath
- Second Coming

The Right Way

- Jesus first
- Then the doctrines

Suggested order of Topics

- The Bible as God's Word
- The Second Coming of Jesus
- The Signs of the Second coming of Jesus
- Heaven and the New Earth
- The Plan of Redemption
- How to Be Saved
- God's Holy Law
- God's Holy Sabbath
- Etc...

Getting Decisions

- The purpose of Bible study: to get a decision for Christ.
- Lesson: Christ centered
- When does the decision take place? Right at the first Bible study.
- Start with smaller decision; prepares for bigger decision

ABCS of Obtaining Decisions

- A - Acceptance
- B - Belief
- C - Confidence

Steps in Making Decisions

- information
- conviction
- desire
- action

Techniques and Approaches that Are Helpful in Leading People to a Decision

A. Principles for gaining decisions

1. Be agreeable
2. Be alert
3. Be direct
4. Be kind and courteous
5. Never argue
6. Meet objections with Scriptures "Objections can each be met with a "Thus saith the Lord." GW, Latter 95, 1896
7. Bible stories form a wonderful basis for an appeal to the heart.

B. Follow the sequence used by the farmer

1. Prepare the soil
2. Add fertilizer and the seed
3. Cultivate the soil

4. God will then send the sunshine and the rain of the Holy Spirit
5. Then the harvest comes. Don't try to pick up green fruit!

Principles in Obtaining Decision

- A. Ask for a decision on the material presented at the end of every study.
- B. Encourage your student to put into practice each new duty as it unfolds.

DAY SIX

PERSONAL WITNESSING

PURPOSE OF STUDY

Learn why witnessing is necessary.

Learn when and how to share personal spiritual insight.

Learn how to lead others to decide for Jesus.

Why is Lay Involvement Needed?

Learn from the Apostles

Church Growth in the New Testament

- | | | |
|----|-------------------|---------------|
| 1. | 120 disciples | Acts 1:15 |
| 2. | 3000 new converts | Acts 2:41, 42 |
| 3. | 5000 men | Acts 4:4 |
| 4. | More and more | Acts 5:14 |
| 5. | Increasing | Acts 6:1,7 |
| 6. | Grew in numbers | Acts 9:31 |
| 7. | Church planting | Acts 16:5 |
| 8. | Many thousands | Acts 21:20 |

Why Did the Work Progress in the Time of the New Testament?

We read in Acts 21:20 that there were *many thousands* of Jews (the Greek word means *myriads*, multiples of ten thousand). Why was the church growing so fast? It was because everyone was involved in witnessing.

Through the promises of God, the Lord will bring a harvest of souls as lay members become involved.

What Percent of Our Members Are Involved in Witnessing Activities?

Why Are People Not Involved?

- Lack of confidence
- Problem of unknown potential
- Have never been asked
- Have no training
- Limited understanding of role
- No motivation
- Lack of confidence
- I am afraid
- I don't have power to do that
- I am too old
- Have never been asked

It is possible that some pastors like to do everything themselves and are very poor at delegating responsibility to other people.

No Training

“Many would be willing to work if they were taught how to begin.” Christian Service, p. 59

Limited Understanding of Roles

Evangelism is the role of pastor's membership's role is to support the pastor financially. Which is wrong.

“The dissemination of the truth of God is not confined to a few ordained ministers.” *Christian Service*, p. 68

“The idea that the minister must carry all the burdens and do all the work is a great mistake.” *Christian Service*, p. 68

Understanding the Roles of Laity

“The idea that the minister must carry all the burdens and do all the work is a great mistake.” *Christian Service*, p. 68.

The Gospel Commission

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you and lo, I am with you always, even unto the end of the world”

Matthew 28:19, 20

The Priesthood of Believers

“But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.”

- 1 Peter 2:9

The First Task of the Pastor

Within the church to equip, teach and strengthen the laity to carry on its ministry in the world.

“The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; he should educate helpers in every church.” *Christian Service*, p. 69

“Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received.” - (7T 20)

“The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers.” - (7T 19)

Too Many Sermons

“The people have had too much sermonizing; but have they been taught how to labor for those for whom Christ died?” 6T 431

The Role of the Laity

Primarily Ministry to the world

- Proclamation
- Service
- Fellowship

Working Together

“Let ministers and lay members go forth into the ripening fields.” *Christian Service*, p. 67

“Every soul whom Christ has rescued is called to work in His name for the saving of the lost.”

Christian Service, p. 10

“To everyone work has been allotted, and no one can be a substitute for another.”

Christian Service, p. 10

“Every true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver.”

Christian Service, p. 9.

“The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers...” *Gospel Workers*, p. 352

Witnessing is a Biblical Command

Matthew 28:19, 20: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world.”

“Arise, shine, for your light has come, and the glory of the Lord rises upon you.”-
Isaiah 60:1

“For this is what the Lord has commanded us: ‘I have made you a light for the Gentiles that you may bring salvation to the ends of the earth.’” Acts 13:47

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

Acts 1:8

“Return to your house and describe what great things the Lord has done for you.”

Mark 5:19

The Lord calls each of his followers to be: witnesses -Acts 1:8, ambassadors -2

Corinthians 5:20, participants in the ministry of reconciliation -2 Corinthians 5:17-19, co-laborers with God -1 Corinthians 3:9 and the light and the salt of the earth

Matthew 5:13, 14

Witnessing Is the Heart’s Response to Love. “The Love of Christ constrains us.” 2
Corinthians 5:14

Sharing Faith and Tell to all: “Christ died for all.”

We Are Not Righteous none of us deserve salvation.

God gives the gift to all who come to Him.

The rich, the church member, the poor, the degraded, the dejected, the sick, the dirty, the drunker, the homeless, the abused child, etc...

The Fort Principle

A simple way of witnessing is to use the FORT principle.

F – Family

O – Occupation

R – Religion

T – Testimony

We speak of family first because people are usually interested in talking about their family. Then we can ask about their occupation or work, followed by what church they may attend.

And finally, share a personal testimony.

Three Essential Elements of a Testimony

- My life before accepting Christ
- How I became a Christian
- My life since I became a Christian

The Need of a Forceful Testimony

The Christian can be an effective witness for Christ if he has a forceful testimony. A consistent life as a Christian is a tremendous witness.

DAY SEVEN

ONE TO ONE EVANGELISM METHODE

Visitation made easy (or at list easier)

“And we are His witnesses of these things.” We Say: I will witness by example.

Someone else can do the talking and visiting. Some will be a partner in the visit and not the one who talks. Acts 5:32

FEAR.

- Destroys our trust in God
- Destroys our self-confidence (given to us by God as we depend on Him)

- Fosters apprehensions---no basis for them to exist
- Job said, “The thing which I greatly feared is come upon me.” Job 3:25 If you think you can’t---you are right! Let your MOTTO be: God and I can do anything He wants me to do!! It is God’s visit.

WHAT ARE WE AFRAID OF?

- Won’t know what to say
- We will do a “bad” job
- The unknown. . . What is lurking behind the door
- Rejection at the door

God Does Not Want You To Be Afraid . . .

“For God has not given us a spirit of fear, but of power and of love and of a sound mind.” II Timothy 1:7 “There is no fear in love; but perfect love casts out fear, because fear involves torment. But He who fears has not been made perfect in love.” I John 4:18

Promises

“Do not be afraid, but speak, and do not keep silent; for I am with you...” Acts 18:9

“The Lord is on my side; I will not fear; what can man do to me?” Psalms 118:6

“If God be for us, who can be against us?” Romans 8:31

“Peace I leave with you, my peace I give unto you: not as the world gives do I give to you. Let not your heart be troubled neither let it be afraid.” John 14:27

ACT

- A Ask in the morning for strength
- C Claim the strength all day
- T Thank God for the strength at night

Jesus’ Method of Success (5 Steps)

“Christ’s method alone will give true success in reaching the people. The Savior 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.’” *Ministry of Healing* 143

Follow Jesus’ Example

“Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to people, you may turn the current of their thoughts more readily than by the most able discourse.” *Gospel Workers*, 193.

The Example of Jesus

He went to the people and met them on their own “turf” Matthew 8:14, 15, Healing of Peter’s mother-in-law at Peter’s house. “When Jesus Had Come Into Peter’s House” Jesus looked for opportunities to direct people to a better life now and to spiritual things.

Matthew 9:1-8 Heals and forgives a paralyzed man “Son be of good cheer; your sins are forgiven you”

Ministry was very personal... usually one-to-one. “Nicodemus and Jesus “This man came to Jesus by night” John 3:1-3

Spoke words of sympathy, kindness and encouragement

John 4:46-54, Father of sick boy and Jesus: “Go your way, your son lives”

Viewed no one as hopeless or without worth

John 4:6-10, Woman of Samaria: “How is it that you, being a Jew, ask a drink from me, a Samaritan woman?”

Believed all had abilities to be used by God

Matthew 25:14-30, Parable of the talents: “He gave five talents, to another two, and to another one, to each according to his own ability”

Ministered to all regardless of position, monetary status, education or behavior

Luke 21:1-4 Widow’s offering: “He saw also a certain poor widow putting in two mites...has put in more than all.” Matthew 19:16-22 Rich Young Rulers “Good Teacher, what shall I do to have eternal life?”

Gentle and humble

Luke 8:43-48 Jesus and woman with blood disorder: “Daughter, be of good cheer, your faith has made you well. Go in peace.”

Socialized

Luke 7:36 At Pharisee’s house: “He went to the Pharisee’s house, and sat down to eat.” Luke 15:1, 2 Tax Collectors: “...the tax collectors and the sinners drew near to Him to hear Him.”

Four Steps to Prepare For the Visit

- Establish your goal or purpose of the visit
- Gather information
- Personal prayer
- Visit as a team of two

(1) General Goals

- Establish friendships
- Meet personal needs
- Benefits of Christianity
- Accept Jesus

(2) Specific Goals

- Why Am I Going?
- What Do I Want To Accomplish?
- What Am I Going To Say?

Gather Information

- Membership File
- Interest File
- Church Members
- Pastor and Previous Pastors

Prayer...Invite God to Go With You

- Holy Spirit
- Wisdom
- Tact
- Fear
- Response of Visit
- Home Environment

Visit as a Team of Two

- Moral & Prayer Support
- Assist In The Home
- Thinking While One Is Talking
- Praying While One Is Talking

Approaching the Door

- Pocket Bible vs. Larger Bible
- Conversation/Department
- Never Peek Through Windows, Doors
- Doorbell/Knock Firmly
- Backyard

- Smile/Be Friendly
- Interest/File card

Introductory Statements

Three Immediate Questions:

- Who Are You?
- What Do You Want?
- How Long Are You Going To Stay?

Beginning a Conversation by FORT and SHIRT Principle

FORT

F = Family

O = Occupation

R = Religion

T = Testimony

SHIRT

S = School

H= Hobbies

I = Interests

R = Religion

T = Testimony

May God bless you!!

Pr. Mandefro Alemayehu

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