

MISSION PASSION IS LIGHTNING ON THE HORIZON ANTICIPATING RAIN - REDEMPTION
TRANSFORMS THE ADVENTIST CHURCH TOWARDS A DYNAMIC MISSIONARY MOVEMENT

by

ISRAEL MBUSO NTSHANGASE

submitted in accordance with the requirements
for the degree of

MASTER OF THEOLOGY

in the subject

MISSIOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROF N A BOTHA

NOVEMBER 2011

Student number: 33159416

declare that **MISSION PASSION IS LIGHTNING ON THE HORIZON ANTICIPATING RAIN - REDEMPTION TRANSFORMS THE ADVENTIST CHURCH TOWARDS A DYNAMIC MISSIONARY MOVEMENT** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.


SIGNATURE
(PASTOR ! M NTSHANGASE)


DATE



INDEX

SUMMARY.....	6
ACKNOWLEDGEMENT.....	7
ABBREVIATIONS.....	8
CHAPTER: 1: INTRODUCTION – THE PURPOSE OF THE STUDY	
THE MISSION OF CHRIST IS CRUCIAL.....	9
1.2 THE STATEMENT OF THE PROBLEM	
1.3 THE WORKING HYPOTHESIS	
1.4 RESEARCH METHOD: BASED ON A LITERATURE STUDY AND THE DELINEATION OF MISSION	
1.5 DEFINITION OF TERMS	
1.5.1 SALVATION	
1.5.2 THE CHURCH’S PERSPECTIVE ON SALVATION	
1.5.3 REDEMPTION	
1.5.4 MISSION	
1.5.5 THEOLOGY	
1.5.6 MISSIOLOGY	
CHAPTER 2: THE PARAMETERS OF THE STUDY.....	19
CHAPTER 3: THE LACK OF INVOLVEMENT IN MISSION AND RESEARCH	
TOWARDS INSPIRATION FOR THE TASK.....	21
3.1 WOMEN’S INVOLVEMENT IN MISSION	
3.2 THE YOUTH’S INVOLVEMENT IN MISSION	
3.3 THE COMMITMENT OF ‘LAYPEOPLE’ IN MISSION	
CHAPTER 4: AN ANALYSIS OF THE MISSION SITUATION IN NEWCASTLE.....	44

4.1 PROBLEMS REGARDING THE COMMUNITIES IN RELATION TO MISSION	
4.2 THE CONTEXT ANALYSIS OF THE MISSION SITUATION IN NEWCASTLE	
4.3 MISSION IN THE CONTEXT OF THE CULTURE	
CHAPTER 5: BIBLE READINGS: A CRITICAL PERSPECTIVE ON MISSION IN NEWCASTLE.....	62
5.1 BIBLE READINGS PROVIDE CREATIVE TEACHING AND PROMOTE MISSION	
5.2 READING THE BIBLE BENEFITS THE READER AND PROMOTES MISSION	
5.3 A MISSION PERSPECTIVE IS IN DANGER	
IF BIBLE READINGS ARE NEGLECTED	
CHAPTER 6: DEVELOPING STRATEGIES FOR REDEMPTIVE MISSION.....	74
6.1 EVANGELISM AS A STRATEGY FOR MEANINGFUL REDEMPTIVE MISSION	
6.2 LITERATURE EVANGELISM OR PUBLISHING MINISTRY AS	
A MISSION STRATEGY	
6.3 GIFT-BASED MINISTRY: EQUIPPING MISSION AS A STRATEGY	
FOR THE CHURCH	
6.4 ENTERING NEGLECTED FIELDS FOR EXPANDING CHRIST'S MISSION	
6.5 HOUSE-TO-HOUSE WITNESSING	
6.6 THE VOICE OF PROPHECY (VOP) CORRESPONDENCE BIBLE SCHOOL	
CHAPTER 7: CONCLUSION AND RECOMMENDATIONS.....	87
7.1 CONCLUSION	
7.2 RECOMMENDATIONS	
BIBLIOGRAPHY.....	90

SUMMARY

The thesis proposes solutions for the Seventh-day Adventist Church in the Newcastle area to perform Christ's mission work effectively. It examines how mission could be meaningful in contemporary society, which is challenging mission so gravely. The study challenges all churches, including youth, women, men and clergy towards mission.

An analysis of a mission perspective is delineated, aware of the *social contexts* for mission in Newcastle. The *context of culture* has been dealt with, encouraging the Church to be culturally sensitive, and to use cultural means to reach people. God uses cultural means to reveal himself. Evil cultural practices, for example, ancestral 'worship' and 'talking to the dead' are exposed and denounced.

Bible readings promote mission in the Adventist Church. The teacher of the Bible is to study it thoroughly, ensuring that he/she is able to proclaim the gospel. Creative teaching of the Bible includes different levels of understanding, namely, a rote level, a recognition level, a repetition level, an interactive and a realisation level. The gospel is to be applied in life. Different hermeneutical approaches to the Bible are summarised, for example, a postmodern approach.

Strategic planning regarding evangelism is vital. 'Gift-based' ministry would inspire all believers to perform mission work according to people's ability. All Christians should be able to evangelise others, leading people as acknowledged sinners to accept Christ as Saviour and Lord, and to establish the reign of God in society according to his justice.

The heart of the thesis is as follows:

- The gospel of Christ *is a missionary message to reach all people with the gospel of salvation and societal renewal*
- The church of Christ *is a missional church, which stands and falls by its missionary task to proclaim Christ as Saviour and his reign and justice as ultimate in society*

Key terms:

Missiology achievement; Involvement in mission; Transformation; Rain empowers; Praying for the rain; Mission passion; Hope for clergy and members involvement; Redemption; Study method; Previous performance; Context and relevance; Adjustment

ACKNOWLEDGEMENTS

I am grateful to many people for their assistance and support during the preparation of the thesis in the midst of busy ministerial work.

My high school English teacher, Mrs. N Mkhwanazi, as well as Mr. J Ngwenya and pastor W Heslop assisted me a great deal and I am indebted to them for the completion of the study. They inspired me to believe that I could achieve a level of proficiency in the study of missiology. Their skills in proof-reading assisted me to believe that it may be possible to accomplish my study.

It was my supervisor, prof. Nico A Botha, whose enthusiasm kept me going when my eagerness was waning. His scope of knowledge and profundity of understanding have been 'a wind under my wings' to encourage me throughout my studies.

The Department of Missiology at UNISA has always provided me with a warm environment as the centre of my studies, while I was busy with God's work. The Librarian at UNISA has provided invaluable assistance from afar, by providing material for the thesis.

My family deserves appreciation for allowing me to study at the expense of quality family time. My children have endured it to have a 'part-time' father for the period of my calling to upgrade myself academically to be able to achieve possible competence for, and understanding in, the ministry.

Mr. Dumisani Ngwenya and his family have been generous to me, allowing me to use their family computer while mine was out of order.

I wish to thank all my supporters who have motivated me not to falter, even though I have considered quitting many times.

ABBREVIATIONS

SDA Seventh day- Adventist Church

SAU Southern Africa Union Conference of the Seventh-day Adventists

VOP Voice of Prophecy Correspondence School

HIV Human Immune Viruses

AIDS Acquired immune deficiency syndrome

SCM Student Christian Movement

CHAPTER 1 INTRODUCTION – THE PURPOSE OF THE STUDY

THE MISSION OF CHRIST IS CRUCIAL

1.1 THE PURPOSE OF THE STUDY

The purpose of the study is to discover the objectives of the redemptive mission of Christ for the Seventh-day Adventist Church (SDA) in Newcastle. It is designed to disclose the meaning and the context of this mission. The role of the pastor, the laity, women and the youth in the development of this mission will be examined. The mission context in the Newcastle area will be analysed to determine whether Christ's mission challenges the Seventh-day Adventist Church.

The research departs from a number of assumptions:

- The churches or church mentioned in the study are mainly the Adventist Church or local Adventist congregations, unless mentioned differently.
- The church is to be comprehended as a missionary or missional church, appreciating the church as part of God's mission to the world, and whose existence and action is primarily determined by God's mission, *missio Dei*, as part of the God's task of establishing his reign on earth; (Christ prayed, let your reign come; the 'kingdom' has masculine connotations, therefore, 'reign' of God or Christ).
- 'Mission' is regarded as a task of the members of the local church, and the emphasis is on evangelisation as part of mission. In this context it is not seen, in the first place, as 'sending' missionaries to other areas or groups, or even overseas.
- 'Evangelisation' or 'mission' is appraised against the background of the general "Mission Statement" of the Adventist Church (internet: "Mission Statement of the Seventh-Day Adventist Church, 2010/07):

THE MISSION OR EVANGELISATION TASK of the church is to make disciples of all people, communicating the gospel, and leading them to accept Christ as personal Saviour, making disciples of them to serve him as Lord and to be dependent on the Holy Spirit, and preparing them for his return.

THE METHODOLOGY OF MISSION is to proclaim the gospel under the guidance and power of the Holy Spirit by way of the following:

WITNESSING: Proclaiming the gospel to individuals.

PREACHING: Proclaiming the gospel in congregations, rallies or groups, usually by a trained pastor.

TEACHING: Encouraging the development of Christian minds and characters, promoting the mature understanding of, and relationship to, God, the gospel and the 'created' universe.

HEALING: Assisting, and praying for, the wellbeing of the whole person, and promoting health as a priority.

RESTORATION: Ministering to "the poor and oppressed" in their emotional and spiritual needs, and correspondingly for renewed and transformed social and economic conditions, co-operating with Christ in his compassionate work of all-inclusive renewal and restoration.

MAKING DISCIPLES: Nurturing the spiritual growth and development of Christians, especially the newly converted, initiating them into righteous living, training them for effective witnessing and embolden their responsive obedience to God's will.

The verbal history indicated that in the past quite a number of people were joining the Seventh-day Adventist Church in Newcastle as pastors and laity worked together in mission. The laity was involved in a variety of methods of evangelism. They were led by T Mokhosi and R Zulu, to name just two. Pastors, for example, G B Mbokazi, Ngubane, B. Mchunu, M R Makhathini and B M P Ngwenya have had a real positive impact on mission; some pastors have been involved in public campaigns and in laity teams, handing out Bible study booklets.

The problem is that fervent action is now missing and the churches need to revive it. Presently the local church has only a small team of a few individuals committed to mission. Another difficulty is that most members work during the day, with a little or no time for evangelism. The members need to plan their time and ensure that even within a busy schedule there is time for sharing their faith in God. The study aims to discover a lasting solution for the problem of the lack of mission passion.

The churches in Newcastle have to be enthused with passion for Christ's mission, which would be *like lighting on the horizon, anticipating rain*: If the passion for Christ's mission is kindled in the lives of the Christians *the 'rain' of Christ's blessing will stir the churches to become a 'dynamic missionary movement'* – this is the goal of the thesis, to find ways to invigorate the whole church towards mission: *The church as such is to be a missionary church.*

The purpose of the study is to determine how the SDA Church could do Christ's redemptive work in practical and meaningful ways with passion. In this regard it is important to investigate a proper theological approach. "The entire Christian existence is to be characterized as missionary existence; the church on earth is by its very nature missionary" (Bosch 1991: 338). The purpose of the study is to substantiate this assertion.

The Seventh-day Day Adventist Church considers itself a 'missionary church'. It believes it also has a mandate from Christ to proclaim the gospel in the world. Thus, the Church agrees with Bosch that the churches by their cardinal character are missionary. The SDA Church believes that it exists through mission. Burrill (1993: 11) confirms this thought: "Adventism was born as a dynamic, mission-centred movement. Passion for sharing the message reigned in the minds and hearts of the early pioneers. They laboured until bone weary; they sacrificed health and possessions in an attempt to reach the world with the saving news of Jesus Christ...Mission drove them! Mission motivated them! Mission was the flame that burned within them!"

The aim of the study is to detect the way of 'rekindling the fire' that Burrill talks about. The pastors and the laity could unite their efforts in spreading the gospel of salvation. The Christians' calling is to declare that the gospel is good news to convince people, and not sad news. The SDA Church believes that God uses his churches on earth to leave no stone unturned in his work; therefore, the study does research to endeavour to achieve this goal and to elaborate possible practical solutions to the problem of lethargy and listlessness in members of the churches towards mission.

1.2 THE STATEMENT OF THE PROBLEM

Problems are experienced in Newcastle regarding the redemptive mission of Christ in mission. Apathy regarding evangelism in mission in the Seventh-day Adventist Church is the main difficulty. In previous years the church membership in Newcastle grew faster in comparison with the contemporary situation. Church involvement in mission work has dropped dramatically from an estimated 60% to a disturbing 5% - 10%. Study, verbal history and observation confirm this problem. The current church has become programme-oriented rather than mission-focussed. It is not that the programmes are not good, but in most cases they are trying to reach the 'converted', rather than being an 'outreach' to alienated people. The question is what may have contributed to this state of affairs. It seems as if the problem has arisen within the church itself, which means that the church may have lost its vision, verve and vitality for mission.

Mission is no longer the 'driving force' of the SDA Church as it was in the past. The church no longer motivates laity in particular. Mission no longer 'burns' like a flame in them; it seems as if the church has lost its 'first love' for the work of the Lord. This was not the spirit

of the pioneers, as observed by Burrill: "Adventism was born as a dynamic, mission-centred movement." The study addresses this challenge. This problem is especially observed among the black population of the Newcastle Seventh-day Adventist Church, and the study will focus specifically on this community and its traditional culture, as this is also a serious problem.

In the 1980's the situation was different in Newcastle according to verbal history. The church's involvement in mission was striking in that the church grew from one family to 600 members from 1980 to 1984. This phenomenal growth is unparalleled today. The Church is again faced with the challenge to reach out to the traditional members of the Newcastle communities. So far the church has not made a major impact on those who are deeply rooted in their traditional culture. It seems that the Adventist Church has not tried hard enough to share their faith with those who practise ancestral 'worship' by sacrificing animals to honour their ancestors. The Church has to challenge itself regarding its mission as one writer puts it, "As the mission goes, so is the church...healthy mission makes the whole body vibrant and alive" (Dybdahl 1997: 17). This vibrant enthusiasm is missing in the modern church.

Once the church fails in its mission action, in-fighting in the church becomes inevitable, and this is a problem on its own. The mission work is also affected negatively in another way, as the church cannot keep all its new converts reached in mission rallies. It seems as if the church is not vibrant to keep the members interested, and to inspire them as part of the church community to reach others. The members of the Seventh-day Adventist Churches spend time together studying on Sabbath afternoons and, yet, fail to reach out to share the message of salvation with the nearby communities. They spend much time on themselves and neglect those who need to know Christ. Consequently, mission and evangelisation take a back seat.

The church has only a few individuals and families who are 'mission-driven'. Another predicament facing the Newcastle SDA Churches is that the communities of believers, engaging in mission, is inconsistent in their task. This is a real challenge to the churches: *The research question is, how can the churches inspire their members towards mission, theologically and practically?*

Outside the churches in the communities there are also issues hampering the church's mission work; the serious problem is that the communities following indigenous religions are deeply rooted in ancestral 'worship'. This is still a serious problem among the contemporary black community; one would have hoped that this belonged to the past when the light of the gospel was not as radiant as it is now in these communities. The purpose of the study is to endeavour to find some answers to this problem and to make some recommendations, applicable to the churches facing ancestor veneration.

1.3 THE WORKING HYPOTHESIS

Landman (1988: 5) observes that "...any scientific approach to an investigation requires that... reality should be observable and as accessible as possible, before it can be successfully disclosed. The formation of a hypothesis contributes to it". Formulating a hypothesis as a preliminary answer to the problem in this research, therefore, will be an attempt to contribute to the accessibility of the situation in Newcastle. In addition, it may assist to ensure the responsible application of effective research procedures to achieve the purpose of the research.

Indications of guidelines, values and priorities for the churches, therefore, could facilitate the mission of the churches more effectively. There are many challenges facing the mission of the churches among the population of Newcastle and they should be taken seriously to formulate the redemptive mission task. The challenges and the contexts in which they are embedded have to be apprehended as this will affect the interpretation of the content of the mission task. A vital task is that the churches have to find ways of incorporating all members in informal and formal evangelism. *The hypothesis is that the entire church could change from passivity to involvement in mission work.* The dramatic drop from 60% to 10%, and perhaps even 5% of members engrossed in mission, could change through the passionate approach to mission, the theological understanding of the church as a missional church and practical ways to approach this task; the figure may perhaps reach 80% or more of the members to be involved in mission work.

The involvement of all the members of the churches would accommodate a variety of talents and spiritual gifts. This would call for a 'spiritual gifts' assessment tool. The study endeavours to work out what needs to be done to reverse this sad state of affairs. If the conclusion is that the church itself is to be blamed for the situation as the new generation of church members in Newcastle are not aware that the Seventh-day Adventist Church believes that involvement in Christ's mission is mandatory for all believers and not optional, then this has to be addressed urgently. The church is *a mission church* and everything possible has to be done to rectify the situation.

The stated hypothesis that the entire church could become involved in mission will serve the purpose of formulating proposals and action plans to invigorate the church towards mission. The church as a whole would have to have a total commitment to this task and to make mission a priority. The focus of the study is to find ways and means to activate the mission spirit in the church, to plan practical ways of involvement and to reorganise the church activities around mission as a preference.

1.4 RESEARCH METHOD: A STUDY OF THE REDEMPTIVE MISSION OF THE SEVENTH-DAY ADVENTIST CHURCH BASED ON A LITERATURE STUDY AND THE DELINEATION OF MISSIOLOGY

The method of research is to consult literature, including books, journal articles and the internet to delineate redemptive mission and how the church could implement it passionately. In the research relevant information has to be found, arguments have to be evaluated and methods of action have to be weighed up. As background to the research is community surveys, which portray the state of the community in general – these are not directly used in the thesis.

Solutions to the problem of passivity and lethargy regarding mission in the churches are imperative. An analysis of relevant plans and strategies towards mission is to be made. Coleman's vision is important for the research: "True and effective witnessing is not so much accomplished by sophisticated programs as through people emptied of self and filled with Christ, who will then pervade such programs with His power" (1980: 113,114). This concept suggests that God longs for people to be saved and that He has entrusted this mission of saving them also to the church. Efficient methods of planning and organisation, however, are also required in order to reach the community successfully. New and relevant strategies along with dedicated people should be in place, particularly in this age of technological advancement. Contemporary society demands novel and improved methods of approach, also technology, to mission. Pastors and laity, 'emptied of self', is what is needed in a vibrant mission church to achieve this task. In addition, the training of laity and setting the trend by the ministers is of paramount importance.

Above all the churches need God, 'the owner of the mission', to enable them to succeed, no matter how good the gospel preachers may be; they cannot succeed simply because they are active and use dynamic methods. This is especially true in the context of Acts 1: 8 (NIV): "...you shall receive power when the Holy Spirit has come upon you and you shall be witnesses unto me." In the same vein another writer claimed it aptly, "One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten labourers who go out deficient in knowledge and weak in faith" (White 1974: 474). The basis of the research method is the study of insights and convictions towards reaching the goals of the study. Theological and missiological persuasions and approaches will be studied and followed. What is also important is that mission needs willing men and women, youth and adults, and it is necessary to study forceful methods of action, as the churches have a dynamic message.

The Bible is the primary source of this message of redemption. The aim of the study and the research method is to find ways to enhance Christ as our example, as mission is

centred in him, and the main task, through all this is ‘to lift him up’ for all in the world to see, accept and follow. *Passionate mission is enthused by, vigorous in, and centred on Christ.*

1.5 DEFINITION OF TERMS

It is important that the following concepts and terms are defined and characterised since they form a major part of the study. They will play a major part in the development of the study:

1.5.1 SALVATION

“Deliverance from evil or difficulty. The deliverance, through Christ, of men and women or their souls from the power of sin and consequent penalties, (Late Latin, ‘*salvitis*’ (stem: salvation) from *salvare* - to save, to salvage.)” (Ilson, et al 1986: 1351).

“We may provisionally define salvation as the result of that dynamic action of the true God that brings to humankind, animals and the whole creation the fullness of their being, the totality of their potential. It recreates them so that they reflect more vividly the image of God. Sin comprises the fracture of relationships. Salvation brings healing to that fracture, so that the relationship between God and humanity and between humans themselves and between humanity and creation is restored” (Massynbaerde 1979: 7).

1.5.2 THE CHURCH’S PERSPECTIVE ON SALVATION

The Seventh-day Adventist Church understands salvation as follows: The first work of the Spirit of God is to convict people of their sin (John 16: 8); then there are three ‘miracles’ of the redeeming grace of Christ that all sinners need: 1. Cleansing from the guilt of past sin (Rom. 5: 1). 2. Power from the Holy Spirit to overcome sin and obey God’s will (Rom. 8). 3. Being healed when sick and eventually being resurrected after death when Christ comes again.

The first miracle: “Justified by faith.” To be justified means to be ‘put right’ with God; to be exonerated of blame; to have one’s ‘innocence’ restored; to be accepted in God’s sight just as if one had never sinned. This means, being liberated from guilt, and restored to peace and fellowship with God.

The second miracle: To be ‘like Christ’ in ‘sanctification’; “sanctified wholly” (1 Thessalonians 5: 23). ‘Preserved blameless’ and being ‘sanctified’ means to be ‘separated unto God’ or ‘being set apart for holy usage’. ‘Sanctification’ is the progressive breaking of sin’s dominion in a person, believing in, and obeying, Christ. ‘Sanctification’ includes the Holy Spirit ‘writing’ God’s will in the ‘hearts’ of Christians.

The third miracle: 'Glorification' with Christ'. "We rejoice in the hope of the glory of God." (Romans 5: 2). "Glorification is the miraculous and complete change from mortality to immortality that takes place in our physical bodies when Jesus comes again" (Breaden 1987: 57, 58).

Based on this process of salvation, the Seventh-day Adventist Church rejects the notion of 'once saved, always saved'; Christians have to continue striving to believe in, and follow Christ, and serve him to be finally 'saved'. This means that Christians have to continue believing that salvation is found in Christ, and through experience and growth Christians become like him while here on earth, and finally, they shall be with him in person at his second coming.

1.5.3 REDEMPTION

"The act...of redeeming...salvation from sin through Christ's death on the cross is a release from the danger or evil" (Ilson, et al 1986: 1248).

1.5.4 MISSION

An important task that somebody is sent to do or feels he or she must do.

"*Missio*' is from Latin: *Missio* equals 'a sending' to complete a task (Hawkins 1994: 365). "Mission includes evangelism as one of its essential dimensions. Evangelism is the proclamation of salvation in Christ to those who do not believe in him, calling them to become living members of Christ's earthly community and to begin a life of service to others in the power of the Holy Spirit ...*Missio Dei* (God's mission), that is, God's self-revelation as the One who loves the world, God's involvement in and with the world, in which the church is privileged to participate" (Bosch: 1991: 10). Ahonen describes mission simply as follows: "Mission fundamentally consists of making Christ known everywhere in the world" (2006: 264).

In addition, mission, according to Bridston (1965: 32), is for the non-Christian world, as well as for the so-called Christian world. He argues, "The difference between home and foreign missions is not one of principle, but of scope. We, therefore, have to repudiate the mythical doctrine of salt water." This means that, there is no longer a need for missionaries to cross the seas to Africa, since Africa has produced its own churches, which is capable of performing mission. Davies (1966: 33) explains the concept of mission in the following way: "...the *missio Dei* (God's mission, singular), that is, God's self-revelation as the One who loves the world, God's involvement in and with the world, and in which the church is privileged to participate. *Missio Dei* enunciates the good news that God is a God-for-people." This does not mean that there is no link between the people in Africa and their

fellow sisters and brothers abroad; it simple means that they have to take their stand and do the necessary work as Africans without depending on overseas missionaries.

Moreover, according to Günter (1967: 21f), mission is also God's 'no' to the world. The mission of the church also comprises justice, peace and wholeness in society and the church cannot accept injustice and evil in the world and has to say 'no' to it. What God has provided for us in Christ, however, and what the church embodies in its mission is not simply that people would be prosperous. God's reign is more than human progress on the horizontal plane. So, if we assert 'yes' to the world as an expression of the Christian's solidarity with society, we also have to affirm mission and evangelism as God's 'no' to the world towards restoration and deliverance from societal and personal injustice, political and personal domination and financial exploitation.

1.5.5 THEOLOGY

"The meaning of theology: the Greek roots for theology are *'theos'*, meaning 'God', and *'logos'*, meaning speech or God talk, among other things. Literally, then theology means God's talk or language about God. In one sense, theology refers to beliefs of a religious community. We use the word in this way when we speak of 'Roman Catholic theology', or 'Protestant theology', or perhaps 'Jewish theology', or 'Buddhist theology'. We may use this expression 'Seventh-day Adventist theology', therefore, to designate the beliefs of this particular religious group" (Rice 1958: 2). Brown's definition of theology is, "the reflective self-understanding of faith" (1997: 3).

Hodge (1997: 182) called theology, "...the science of the facts of divine revelation", while Bancroft (1997: 184) said: It is "...the science of God of the relations between God and the universe." Ford (1997: 276) defines theology as "self-involving", "world-involving" and "God-involving". Kirk (1999: 11, 13) states that there is "*No theology without mission - or to put it another way - no theology which is not missionary*". This is partly a matter of observation in that theology is, by its nature, about fundamental concerns, which affect life at all levels...Closely aligned to apologetics is theology's task to help Christians arrive at a Christian mind on how to relate their faith to the contemporary world" (emphasis added).

1.5.6 MISSIOLOGY

"Missiology is a branch of the discipline of Christian theology and is not a disinterested or neutral enterprise; rather it seeks to look at the world from the perspective of commitment to Christian faith" (Oecumenische Inleiding 1988: 19; own translation).

Illich (1974: 6) defines missiology as "the science about the Word of God as the Church in her becoming; the Word as the Church in her borderline situations, the Church as a surprise and a puzzle, the Church in her growth; the Church when her historical

appearance is so new that she has to strain herself to recognize her past in the mirror of the present; the Church where she is pregnant with new revelations for a people in which she dawns... Missiology studies the growth of the Church into new peoples, the birth of the Church beyond its social boundaries; beyond the linguistic barriers within which she feels at home; beyond the poetic images in which she taught her children... missiology therefore is the study of the Church as surprise.”

The characterisations and definitions of the above-mentioned concepts and terms are not exhaustive, but are limited for the purpose of the study.

CHAPTER 2 THE PARAMETERS OF THE STUDY

The study consists of 7 chapters, comprehending various topics on the mission task in Newcastle. The following is a summary of the different chapters:

CHAPTER 1 THE STATEMENT OF THE PROBLEM

The first chapter delineates the purpose of the study, the statement of the problem, the working hypothesis and the definition of terms; these would be explained further and expanded as the study develops.

CHAPTER 3 THE LACK OF INVOLVEMENT IN MISSION AND RESEARCH TOWARDS INSPIRATION FOR THIS TASK

This chapter provides practical examples of how mission is already done and how to improve the methods used in the past. Past experiences inform the present and the future, and hopefully guarantees success if they are used as indicators of the mission process. As God has provided the churches success in the past years, hopefully He will grant them more mission realisation in the present and in the future. This task covers all the believers' involvement in mission, including youth, women, laypeople and clergy.

CHAPTER 4 AN ANALYSIS OF THE MISSION SITUATION IN NEWCASTLE

This chapter comprises the following aspects of mission in Newcastle: The social situation, the context analysis of the situation and the cultural situation. Related aspects influencing mission will be dealt with.

CHAPTER 5 BIBLE READINGS: A CRITICAL PERSPECTIVE OF MISSION

This is the key of theology and practice for the Seventh-day Adventist mission as Bible reading is the focus on spiritual growth, equipping the pastors and laity for better mission work. Thus, the following sub-topics will be included: The Bible readings provide creative teaching, spiritual 'self-feeding' and know-how for mission. Mission perspectives may be absent if Bible readings are neglected. Bible readings are essential to the Seventh-day Adventist teachings and this is what may make their mission unique; a consistent and continues study of the gospel. Consequently, the churches also have the responsibility to encourage the community to read the Bible, to find its truth and to follow it. This will promote Christ's mission.

CHAPTER 6 DEVELOPING STRATEGIES FOR REDEMPTIVE MISSION

Different strategies will be introduced towards achieving mission work in Newcastle. These strategies are not totally new in the Church, but they need to be developed. Dynamic methods of evangelism suitable for both laity and pastors are addressed. They would assist laity in particular to recapture the Adventist concept of Christ's mission. These methods include 'house to house' visitation, public campaigns, the Voice of Prophecy (VOP) correspondence courses, community Bible studies, cottage meetings, a Spiritual gift assessment tool and church 'planting'.

CHAPTER 7 CONCLUSION AND RECOMMENDATIONS

In the final chapter a conclusion of the thesis will be reached and a number of research recommendations are proposed.

BIBLIOGRAPHY: The bibliography provides references. Quotations from sources in each chapter are acknowledged.

CHAPTER 3

THE LACK OF INVOLVEMENT IN MISSION, AND RESEARCH TOWARDS INSPIRATION FOR THIS TASK

The main challenge facing the Seventh-day Adventist Church at present is a lack of involvement in mission by its members. This chapter serves as a catalyst to try solving the problem. The church firmly believes that this setback is not insurmountable and the task of the research is to show how this would be possible. The 21st century Seventh-day Adventist Church generally seems to have a serious problem of a lack of involvement in mission.

According to the working hypothesis evangelism for the church should be appropriate for the mission of Christ to have an impact upon the 'negative' world and to create a 'positive' whole church. Evangelism is to be a continuous effort. Bryant, Clouzet and Folkenberg Jr. (2008) state: "Evangelism is not merely a one-year endeavour, not a single all-out effort to reach more people for Christ. No, it must be the all-consuming mission of the disciples of Christ to save a perishing world." This is a partial answer to the identified problem of apathy towards evangelism by the Adventist Church in Newcastle, namely, to make evangelism a continuous program.

Douglas (1999:112) states the following about lethargy: "This attitude, which I dare say is fairly common among Adventists, (especially those who work in the secular sphere), is lamentable. It suggests a deep need for the church to develop a theology of work so that church members who are investment brokers or farmers, agronomists or garbage collectors will see that their particular work is indeed the place God expects them to serve, love, and honour Him and to fulfil His mission." This confirms the hypothesis of the thesis that mission should be part and parcel of the everyday life of believers and that they should witness wherever they are, also in their work situations. White (1948: 130) states that laypersons, men and women alike, as God's messengers, "...are commissioned to take up every work that Christ did on earth. They are to give themselves to every line of ministry that He carried out." This is the business of all believers to be concerned about the reign of God in the world, which Christ came to initiate.

The churches need especially to be motivated. Burrill (1999:11) suggests the following: "People are not rejecting faith - they are craving faith." As one gets involved, one may experience this to be true that people have a desire and a need to believe. Of course, some will reject faith, but many 'crave' it. So the churches need to capitalise on this possibility and perform the mission task in a faithful way.

The *status quo* of lethargy, especially of the members, needs to change if the church is to take part in a comprehensive way in mission. Burrell's assertion (1997: 17) is correct in stating, "...the modern Adventist churches have become so pastor dependent that without

the pastor no real ministry is possible in most churches.” This is a real problem in the churches as the members are too dependent on the ministers and do not display initiative, especially in evangelism and mission.

On the other hand, it is not ideal, but churches need the pastor for training, guidance, leadership and modelling, and the pastors have to work in the ministry too. It is for this reason to look critically in the thesis at the importance of every believer’s involvement in mission. The church believes that evangelism is God’s means of saving people from sin and ignorance, and *this is a task for the whole church*. It also believes that evangelism is a part of God’s means of finishing His work on earth. The redemptive mission about the everlasting gospel may be accomplished if the Adventists are faithful for their part in mission to inform the world of which Newcastle is a part. God has also given a task to the Seventh-day Adventist Church to preach the gospel of the kingdom. This gospel is unique and is to be proclaimed everywhere. This is also, and especially to be done by the believers of the churches, and not only by the pastors.

The main reason for this chapter is to research ways of ‘igniting the fire’ of witnessing for Christ and involvement in mission. It is very encouraging though to look at Adventist Church history, where it seems as if virtually all members were involved in this task, and not only the pastors. The working hypothesis is that this history could repeat itself today. The above approach is confirmed by Burrill (1993: 11): “Adventism was born as a dynamic, mission-centred movement. Passion for sharing the message reigned in the minds and hearts of the early pioneers. They laboured until bone weary – they sacrificed health and possessions in an attempt to reach the world with the saving news of Jesus Christ... Mission drove them! Mission motivated them! Mission was the flame that burned within them...Adventists in modern days have to ignite the fire and the zeal of the pioneers, to be mission motivated and -driven.” The research is to seek means how the above would be possible. With the Holy Spirit in the believers’ hearts and minds it may be possible to ‘turn the world upside down’ like the early apostles as indicated in the book of Acts.

Involvement in mission is imperative, according to the research proposal and the modern disciples of Christ have a mission to fulfil the great commission given in Mathew 24:14 and 28: 18-20. If the mission is done in the power of Christ it seems not to fail, and ways have to be found in the research how to invigorate this mission. The churches will find their motivation and drive in that Christ himself will be with them all the time; this may be their encouragement.

The working hypothesis is that to be passionate about evangelism is crucial for the churches. Bosch (1991: 11) confirms this: “Mission includes evangelism as one of its essential dimensions. Evangelism is the proclamation of salvation in Christ to those who do

not believe in him...” With these arguments it seems as if the church has no other choice, but to engage in mission also in the form of evangelism.

It is important to realise that Christ’s task of mission is for every believer. Jesus says in Matthew 24: 14 and 28: 19 (NIV), “...this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come”... “Therefore go and make disciples teaching them to obey everything I have commanded you...” This means that every person the believers come into contact with needs to hear the gospel. The Christians will ‘win’ some and ‘lose’ others, but the gospel would have been preached as a testimony to all nations in the entire world. In doing this, the church would have been faithful in its calling.

Another aspect towards inspiration to announce the gospel to everyone is that the Seventh-day Adventist understanding of ‘the gospel of the kingdom’ is that the second coming of Jesus would be ‘hastened’ if the gospel is preached to all the nations. The phrase ‘that the end will come’ suggests that prior to the second coming of Christ the gospel should be preached in the whole world.

If people believe in Christ and ‘follow’ him, it may inspire them if they realise that mission is not optional, but imperative. Jesus said that ‘disciples should be *made*’ and perhaps, if the churches take that task seriously more believers may be prepared to be partake in mission as ‘disciples’. To be a ‘disciple’ inspires one to be involved in the tasks of Jesus, especially mission work. It is encouraging that the Adventist Churches are growing at an astounding pace in the world at large, but in Newcastle this is problematic, and more could be done if every believer is involved in the spreading of the gospel.

Dybdahl (1999:17) said: “As mission goes, so goes the church...Healthy mission makes the whole body vibrant and alive... Mission is central to our identity. *Jesus did not create a church and then give it mission as one of its tasks.* The divine sending plan comes prior to the church. Mission gives birth to the church and is its mother. The very essence or nature of the church is mission. If the church ceases to be missionary, it has not simply failed in its task, but *has actually ceased being the church.* It becomes only a religious oriented social organization” (emphasis added). This makes mission vital for the church. It is actually impossible to see the church apart from mission. The Adventist Church was born by way of mission; it also lives and perishes by its mission calling. All believers in churches have to bear in mind that mission is their ‘birth right’ and their ‘mother’. The very nature of the church is missionary and it ceases to be the church if it ignores mission.

The crux of the matter is in any case that nothing is more gratifying as practical involvement in mission, and this is only known when one participates in it. When somebody accepts Christ it brings joy to God and the angels, according to the gospel, as well as to all who are

performing these mission tasks. This may serve as a worthwhile inspiration to believers: to experience the joy of the Lord. “The good news is that signs of hope are appearing on the horizon... Only as you are involved in mission will the revolution God wants to see in mission begin to happen” (Dybdahl 1999: 19, 25). This may be a part of the solution to our identified problem, a lack of motivation for mission.

Another important aspect of mission is that the church members need to realise what their individual talents for service are. The churches have to assist their members in this regard and plan to use them in their different fields of ability for the different aspects of mission. The churches can conduct a needs analysis to find out where the talents of specific people are to be used, and to work together as a whole in the different fields. The churches at Newcastle need this inspiration for mission urgently and they may, if they are assisted, recognise their abilities and gifts.

Burrill (1993: 11) summarises this motivation well in asserting the following: “Revival fires! How the church longs for the Holy Spirit to enliven it for the final accomplishment of its mission.” This statement is understood as suggesting that God will fill his church with the Holy Spirit to be empowered for the mission task. White (1911: 9) affirms the task of the churches well: “The church is God’s appointed agency for the salvation of men (and women). It was organized for service, and its mission is to carry the gospel to the world...The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to the principalities and powers in heavenly places, the final and full display of the love of God. Ephesians 3: 10.”

White strongly challenges the Adventist Church to make sure that the saving news is preached everywhere. She (1911: 110) puts it this way, “Everyone who has heard the invitation is to echo the message from hill and valley, saying, ‘come’...Hundreds, yea, thousands, who have heard the message of salvation are still idlers in the market place, when they might be engaged in some line of active service. To these Christ is saying, ‘Why stand ye here all the day idle? And He adds, Go ye into the vineyard’.” Once believers realise the urgency of the gospel and the great need in the communities they may be inspired to become part of the mission task of the churches.

In Luke 10: 1, 2 (NIV) Christ challenges the Christians: “...the harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.” The problem is with the workers and not with the harvest. The task of the church is also to pray fervently for the Lord to send out labourers. The issue at stake is the need to be involved and the churches to pray without ceasing.

The statement, “as the mission goes so goes the church”, suggests that the life of the Church depends on mission. There is no way for mission to advance if the churches do

not reach out. What is needed in the churches is a *paradigm shift* in their programmes to be able to focus on mission outreach. A paradigm consists of a number of assumptions and convictions about a specific approach. In this case there are a number of convictions in the churches that other aspects of being church are a priority, for example, church meetings, prayer groups and Bible readings. Consequently, mission is not a priority. If the churches realise that the church is failing, as it was pointed out regarding the lack of church growth, it actually means that the paradigm of the action of the churches are not successful. The present paradigm cannot solve the problem and it needs to be changed. *It is usually only in this crisis of the paradigm of beliefs and convictions that the churches would be able to change a paradigm.* The *new paradigm* would then mean that nothing else but mission would be a priority for the churches.

This does not mean that other aspects of being a church are to be neglected, but only that the churches as whole would take action in mission as a priority. *As long as there is no paradigm change, mission enthusiasm would not be able to be a priority.* The research is to come to grips with the beliefs, assumptions and convictions of theology and the churches by way of a paradigm to realise that the present paradigm is not effective for mission, and that the churches have to shift to a new paradigm with convictions of mission as being a vital and fundamental part of the churches without which they cannot be 'real' active churches. All the arguments, authors' quotes and gospel quotes are focused on this aspect that all believers are to be involved in mission.

One way to start reaching the communities with the gospel is to 'open' the church doors every day for the community to be assisted. This will also provide an opportunity for mission. Children's programmes, for example, are necessary as the community need them urgently, but one problem is that the Adventist Churches only conduct children's ministries for their own kids. During holidays there are Bible Schools for children, also to reach the community, but they are conducted in a limited way. It should be open to reach the whole community towards an impact of positive change in children's behaviour; this may also reach the parents. The churches need to open up Bible Clubs to the whole community on a weekly basis; there is no reason why the whole community cannot be reached.

Duthie (1970: 88) indicates that "Mission is a continuing engagement of the Church with the world in the interest of the gospel... all members in the church must live with the conviction that their daily work is the means through which God chooses to work in fulfilling His mission in the world. In other words, the Christians should understand that God's call comes to men and women who occupy different positions in the world." Members of the Church need not resign from what they do for a living, but they can perform their mission right there in their work stations, as well as in the community at large. God has his 'representatives' in all walks of life; church members are usually strategically placed wherever they are to carry out the redemptive mission of Christ. The concept that *every*

member is a 'minister of Christ's work' finds its fulfilment in this case. Some dedicated Adventist members are known by the general workers as 'pastors of Christ's work' in their work place, due to the fact that they are witnessing for Christ. This is what the church needs; and this is what the case should be for the whole church. All believers need to be exemplary examples wherever they work. In short, this means a Christian teacher, nurse, doctor, student at the university, etcetera, should serve as a worker of Christ among the people. Many church members do not realise this and this encouragement may assist them to become motivated and involved.

Douglas (1999:111) states: "Our members in the local congregation must be taught that when God calls them into His church, He calls them to serve in the mission of the church." This is the root of the matter. This is important for the churches to realise that when people become Christians and members of churches they are automatically in the service of Christ and the churches have to engage them in mission work, according to their talents. It is up to them to respond positively to this call to mission. Anderson and Stansky disclose the following remarkable insight: "It is not what an individual says or does about Jesus that constitutes mission. Individuals are not called upon to defend mission, but to be obedient to God in His continuing saving actively and to be in fellowship with His people." Obedience to God's calling and the faithfulness in mission is what the churches are all about. *The reason of their existence as Christians is mission.* Consequently, this is the role of the minister to make the church a 'school' for mission work. Church members need to be reminded that the 'calling God' is also the 'sending God'. He does not call for the sake of calling, but a 'calling' goes with 'sending'. From both Old and New Testaments we have many examples of this, Paul, for instance, was 'called' and 'sent' to preach the Gospel to gentiles (Acts 9). An appeal is usually made in the churches to obey this 'call', wake up and engage in mission.

To be involved in mission is usually a means of spiritual growth for the Christians. It provides an opportunity for them to understand and justify their own faith and beliefs better. The church that is involved in mission is usually a healthy church.

Church women too have a specific role to play and that is why we look at how they could positively influence mission. The following sub-section will address the role of women in mission.

3.1 WOMEN'S INVOLVEMENT IN MISSION

Women play a vital part in the church's mission and their potential for mission has to be recognised and used. Women, however, are not as involved in mission as expected. Perhaps they think that God calls only men and youth to perform mission work. It may be that the idea of Jesus calling twelve male disciples has influenced women to think that

Christ's mission does not need them. In the New Testament, however, women played a major role in mission. Jesus had many female followers: "The gospel of Luke is very explicit that women accompanied Jesus on His missionary tours. This should not be surprising; because Luke's gospel emphasizes the Salvation and release Jesus brought to the outcasts, the women" (Melbourne 2006:40).

Mission cannot be mentioned without sharing how women were involved. This may also serve as an encouragement to the women of our time to get involved. Melbourne's argument is spot on and women's involvement in mission is a response to what Jesus has done for them. Women have wonderful stories of Jesus to tell. Today in many places around the world they are still outcasts as they were during the days of Jesus on earth. Fortunately in South Africa there is a change regarding the status of women and they are in a better position, although not in an ideal situation yet. Be as it may, however, they are in more favourable situation in South Africa to engage in mission. The churches, therefore, can appeal to them to take their stand and participate in mission. Women are usually a majority in the churches and, consequently, they may enrich the community in many ways if they share their knowledge of salvation, life expertise and practical service. The study recognises the fruitful mission work women have done in the churches and the churches can assure them that they really belong to heart of the church.

Nichol, et al (1980: 769,770) writes aptly about the position of women: "Luke is the only gospel writer to record many details of the early life of Jesus and often does so from the viewpoint of women most concerned – Mary, Elizabeth, and Anna... It is as if Luke was saying, 'the gospel of the kingdom of heaven was as much for women as for men and that their part in its proclamation was equally important'." The churches have to acknowledge the conviction that for the gospel and its proclamation both groups, men *and* women, are equally important for mission. Women have contributed a great deal in the mission of the churches, not only within the Seventh-day Adventist circles, but also in other denominations, just to mention one example, Mother Theresa, in the Catholic Church.

Melbourne's argument (2006: 40) adds value to this topic: "Jesus' act of allowing female disciples was unique. Various religious movements in that time did not include women. Some teachers said that women were empty-headed (sic), and were not to be taught and should not be seen in public with men. They should be confined to the home and do domestic chores. Yet, from the earliest pages of the gospel right up to the end, women, in one way or another, were involved in the life and mission of Jesus." It is encouraging to note that at the feet of Jesus, at the ground level, all believers, regardless of gender are called on an equal basis to work for Christ. As far as Christ's work is concerned all believers, regardless of gender, can do mission work successfully. In God's sight no human being is "empty-headed" as quoted above, but is created in the image of God, which Christ restored. The churches should acknowledge it as encouraging having female elders in

some Adventist churches in Newcastle. The churches should also regard it as reassuring that the Adventist men generally in Newcastle have no problem in working hand in hand with willing ladies in the mission of God.

A case in point is Me Thandi Masuku who has established a private school in Hluhluwe, which is helping the rural community a lot. Pupils used to travel long distances prior to the establishment of this school. The school maintains Christian values, which contribute to mission work. She also has obtained funds from an overseas organisation for boreholes for that poor community; she has won as well 'community builder awards'. It shows how Adventist Church women can perform mission tasks. Christ method of service is implied here as Me Masuku ministers to the community needs towards mission. As the community gains confidence in her caring attitude, she is drawing many to Christ and his church.

Me Masuku also bought a tent and chairs for her evangelistic outreach programmes wherever she is needed. This means that she is directly involved in Christ's work of proclaiming the gospel. The churches should acknowledge this work by women. *This woman is a good example of implementing a paradigm shift in challenging women's involvement in mission.* Women's involvement may not always be so directly proclaiming the gospel as ministers do, but in various ways, they contribute a lot to mission. Fortunately, Me Masuku was born and reared in Newcastle; this means as a home girl she did not hesitate to come and assist women in this area to be engaged in mission. The churches, and especially the women in the churches, should be inspired by such an incentive. She is also a renowned female preacher. Her involvement in mission work indeed shows that women can participate not only in mission, but can take a leading exemplary role in it.

Vhymeister (1999: 182) indicated strikingly that women participate in mission according to the four gospels of the New Testament, as well as historically outside these records:

The Gospels relate the story of other women in mission, those who came to the empty tomb early on the morning of the resurrection. To them the angel assigned a task, "...go quickly, and tell His disciples, He has risen from the dead!" (Matt 28:7). Wow! What a joyful task, for the erstwhile despondent women. One can only imagine how their feet flew as they cried, laughed, and talked all the way to the disciples. Luke relates that the women's words seemed to the disciples "like nonsense" (Luke 24:11), but they repeated their joyful story until their listeners were convinced. In the early church, women continued to spread the good news. Priscilla, together with her husband, Aquila, taught Apollo the way of God more adequately (Acts 18:26). Paul later called her, his fellow worker in Romans 16 where she appears in the company of other women who worked hard for the Lord – Mary (Romans 16:6), Tryphena, Tryphosa and Persis (verse 12). In Philippi, Euodia and Syntyche contended...in the cause of the gospel at Paul's side (Phil 4:3).

With these biblical examples, the women in the churches can be encouraged to get involved in mission. The reason why the Bible documents these women's involvement in Christ work may be that Christ would wish to send a message to all women of all times to encourage them towards his work. Perhaps also in our time, women may see the light where men do not see it. It may be that they do not realise their full potential and, therefore, the churches need to encourage them. It is the purpose of the study to indicate and justify it that the involvement of women in mission is essential, and to encourage them to get involved with men and youngsters. There are people, whom men and the youth may not be able to reach, but women can. *The church needs to give women a platform to reveal how the church can grow when women are involved in mission.* Christ actually invites them, and the churches can do the same, to come 'on board' as the churches labour in God's vineyard.

Moreover, Vhymeister (1999:183) asserts: "The New Testament gives few details about the ministry and mission of early Christian women. However, their work as spreaders of the gospel is well attested. We can only imagine that they simply told and retold the story of Christ's life, death, resurrection, and testified to what He had done in their life." This means that women today have to 'experience Jesus' in their lives and then become 'spreaders' and 'proclaimers' of the good tidings. Witnesses are those who testify of what they have heard and seen; involvement in mission is that simple. Most Adventist Church women 'do know' Jesus Christ and have accepted him as their personal Saviour and Lord. The churches may ask what is prohibiting them from doing mission. This study, however, provides some vision of engaged women, and defend the conviction that women are to be invited to respond and to be trained with the whole church in practical ways of performing mission. One hesitation that they may have is fear and in other places outside the church this fear may be justified as they are not entrusted with the 'tools' to do the work, and yet, in the church, they are recognised as fully capable of performing mission competently. This, however, is still a problem, even in Newcastle. The church as a whole, however, should stand behind Christian women and greatly value their contribution in God's work, as in the times of Christ and Paul, as well as in the Old Testament, for example, Deborah, the 'judge' as God's leader in Israel.

Another example of a women's dedication is pertinent: "The story of Ann Judson who sailed to Burma in 1812, only 12 days after her wedding fully convinced of God's call..." Vhymeister (1999:183) confirms how committed and brave women worked for the mission of Christ - talk about total dedication; what a lesson. Christian women can learn a lot from Mrs Ann Judson as she and others are good examples of discipleship: "Lottie Moon went to her mission field as a single woman in 1873. She was assigned to teach Chinese girls, but yearned to be an evangelist and church planter...During the last half of the century, mother Theresa, an Albanian Catholic nun, served the very poor of Calcutta providing loving care

for the dying. To widen the scope of her ministry, she developed a religious order, 'the sisters of Charity', who are working in many cities of the world" (Vhymeister 1999:183,184). These women have set a trend, an example and a standard for Christian women of the present time. The only difference may be that they do not have to be foreign missionaries as they may be home missionaries working in their own areas, for example, Newcastle and the surroundings.

The question is, do our women realise their potential and the challenge ahead of them. Once the answer is in the affirmative, the lack of involvement as 'a problem' may be solved. In addition, this redemptive mission of Christ is not only a calling for married women, but it also involves the unmarried, the old and the young.

Westphal (1960) noted it outstandingly: "Ana Stahl of the Andes and Amazon tells of a woman who worked by the side of her husband, Ferdinand, in the frozen highlands of Peru and Peruvian headwaters of the Amazon River. She spent her time travelling on horseback, battling those who opposed the work, nursing the sick, developing schools, raising orphans, and preaching the gospel." It is beneficial for all to learn that women sacrifice their health, time, and, sadly, sometimes their lives for the Lord's work. In the Newcastle area the church needs women of this calibre. Briefly, modern women can learn from women mentioned historically in this study. A wider study may provide more information and experiences that would enrich their lives and challenge them for these tasks.

The Seventh-day Adventist Church is subject to 'mission readings' on a weekly basis; each Sabbath has a mission story. These serve as an encouragement to see how the work is done in other parts of the world. The stories told in this study indicate that our women can do the same. Learning it from the Bible itself, as well as outside the Bible, shows that women can successfully perform the mission task of Christ, even contemporary women. These mission stories usually serve as models for the reader's level of commitment.

Halliwell (1993:28) states it unequivocally that Christian women may be involved in mission and that they can indeed succeed. Jesse is one example and she calls herself "light in the Jungle", being another 'women giant' in mission. The story goes as follows: "In response to the needs of the inhabitants of the Amazon basin, Jessie and her husband, Leo, spent 30 years living on a mission launch navigating up and down the river tributaries, treating all kinds of diseases and preaching the good news of Salvation."

Passion, love and fervour for Christ seems to be the main motivation for the involvement of these women in mission. The churches should praise God for their commitments, which is also the motivation for the modern women in mission.

An even more relevant question to ask would be what place women have in the Seventh-day Adventist mission today. The answer is simple: they can work alongside men and the

youth. They can emulate women missionaries in the Bible and in history as indicated in the study. They can also do further research in the subject mentioned by Vhymeister, Westphal, Halliwell and others. Looking at these good examples, there is indeed “hope appearing on the horizon” that God will help ladies of the church to grasp the vision and do their part in mission – this may be the “thunder on the horizon, expecting rain”.

Vhymeister 1999:185) points to women as examples in service in Adventist circles: “See the women called to service either single or accompanied by a husband. Notice the number of missionary wives accompanying husbands, called to a specific position. Also, consider the number of female short-term missionaries, teaching English and carrying out other tasks. A glance at Adventist frontiers tells me that men do not usually go alone to frontier missions; they are accompanied by likeminded wives, who support and foster the dream and tasks of mission.” Our study on women in mission provides such valuable information for the 21st century. Of course, many of them may be postmodern, and the call for service also needs a positive response from them. *Postmodern women* have changed their paradigm from being *modernistic*, following reason as the highest norm, and believing that solid empirical proof is the basic truth of science and general proof of truth in life. A postmodern approach, however, is where belief and trust is the basis of life, as we cannot know anything ultimately according to rationalism as basis. In the church the postmodern approach accepts that the Lord is to be trusted and that He is trustworthy, and that we do not have to prove him and his gospel modernistically according to rational ‘evidence’.

Perhaps the research of this study, if it is made known, may inspire women of different Christian convictions in Newcastle to rise and do something for the Lord they love so dearly. *Loving the Lord, however, is not the question, but involvement in his mission is.* Missiology, as defined in the first chapter, is the theology of mission, which calls for all believers to play their part in mission. All of us can say no to worldliness and participation in ‘evil worldly things’; we may also be able to say yes to human solidarity and practise social support to our neighbours as well, but we have to be involved with our ‘neighbours’ in promoting the mission work of Christ. – Mission is the priority.

The churches need trained and educated women in mission, but the uneducated and untrained can also play their part in mission according to their natural abilities. Women with a ‘mission heart’ must be fully involved in mission regardless of their social status if mission is their priority.

Among the African women, we have Konyoro (1991: 2) who makes a theological contribution: “We do not see theology as what we do to get degrees...we see theology taking an experience that we have and bringing meaning to that experience so that we can see God in what we do every day.” Theology is an experience involving the whole church.

Although there are individuals who specialise in theology to obtain a degree to serve better, the Adventist Church regard theology to be conceptualised by all believers.

The gospel is to be conceptualised theologically as a way to be meaningful in our contemporary life. People cannot simply follow their one ideas. In the Adventist Church, for example, there is a book called the 28 Seventh-day Adventist believes, and it consists of 28 fundamental theological convictions and beliefs. This empowers members of the churches with theological knowledge to move ahead with mission. Knowing what to say and how to say it equips Christian women to make progress with God's work. From time to time the churches provide training to be able to participate in mission. Theology as taught by the Adventist Church is accessible to all members. Adventist theology is the beliefs and convictions of the church as an interpretation of the gospel, especially on issues of salvation.

Christian women do not necessarily have to study theology proper prior to involvement in mission; they can share their daily experiences with the Lord and how they follow him in his ways; that is also practical involvement in mission work. God 'reveals' himself daily to the Christians; his love, care and provision provide them with motivation to 'share' him with others, by telling them about the Lord and his work. The Christian women of the churches in Newcastle are able to hear the call of the Lord to become engaged in the mission of God as they are capable of performing mission work without necessarily professional theological training, for example, in terms of a university degree.

The Christian mission of the churches cannot be achieved fully without the participation of women – this may be seen as a remarkable statement in the contemporary situation, where the dice is loaded against women in many ways; but Jesus said in Mark 14: 9 (NIV), "I tell you the truth, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her". Jesus refers to the lady whose sins were forgiven; and in return she thanked him by anointing him with oil in public, much against their culture. This example may provide inspiration for Christian women in their work for the Lord in the churches. The words of Jesus indicate that women's work has to be acknowledged today by the churches - Christian women may then be inspired to get involved in Christ's work.

Another African writer, Antwi (2008: 22), makes an important statement: "The church cannot achieve much without the total commitment of its leaders and members-leaders who will humble themselves and be the examples of self-denial, and self-sacrifice." The author refers obviously also to women. Tucker (1993:284) asks the question: "What is the future for women in mission? A futurologist might better address such a question than a historian, but maybe there are lessons, trends, and role models from history that can offer us guidelines and inspiration that are available nowhere else." This a challenge for Adventist

women's ministries – the Dorcas Society, a welfare wing within the Adventist church doing important work, also needs to share the mission task to be involved in 'winning people for Christ'. It is crucial to learn from history how women made an impact on mission to obtain guidelines and inspiration.

The study of women's involvement is vital as an example for the churches. Mission can be a continuous life style and not only an event of action. *Mission is actually the reason for the church's existence.* Women, as a crucial component of the church, are to be part of the back bone of mission.

The youth's involvement in mission is another aspect of mission that needs eminent attention.

3.2 THE YOUTH'S INVOLVEMENT IN MISSION

“With such an army of workers as our youth, rightly trained, might furnish how soon the message of a crucified, risen and soon coming Saviour might be carried to the world! How soon might the end come – the end of suffering and sorrow and sin!” (White 1903:271). White emphasised the great role that the youth can play in the mission of Christ and she claims how important that may be.

An important factor in mission is that the Adventist churches in general consist of 70% of young members, especially among the black population. Young people have brimming energy and, consequently, they are very active to bring vibrancy to mission work. The Adventist church needs to train them for the mission action and to spread the message. Usually the youth is willing to work for God, but for various reasons they are not really involved. 'Evangelism', as part of mission, is not a 'culture' to them, but only a special event. In addition, in many cases parents are not models for their youngsters. The church is another factor in this lethargy to perform mission work and by not encouraging and training them for mission work. This needs to be addressed.

In the Newcastle area there are possibilities for the church youth to get involved. When preparing for public evangelistic campaigns, they can be given the responsibility to invite the public of targeted areas. The parades by the 'pathfinders', beating drums along the streets while handing out fliers to invite people to attend a public tent campaign is an ideal way to get them engaged. This type of action is enjoyable for young people. It is a vital task of the churches to stop the drift of youngsters away from the church and mission action; it is critical that the youth does not disappear from the church scene. The problem normally is that if they are not involved in the tasks of the church they disappear easily.

Martin (2008: 5) articulates the problem, also with the youths, as follows: “Leadership across Adventism concurred, stating that the reasons most frequently cited by persons who

leave local church fellowship are found in the realm of relationships, the absence of a sense of belonging in the local congregation and its mission.” This is what the study is all about - to strengthen the local congregation by keeping the youth meaningfully engaged in its mission. Consequently, the young people will not be bystanders as they belong to the church ‘family’ and to God. The youth needs to know that “Many of the Adventist pioneers first began their work when they were teenagers” (Martin 2008: 8). This could serve as motivation to them today. Some youngsters started with mission work at the age of seventeen years. This early start would assist them in their spiritual growth over many years. The youth is one of the major assets of the church for the future, also to become future leaders. Wisbey (1999:213) challenges the Adventist church concerning youth involvement in mission: “Today the Seventh-day Adventist church is asking itself some very serious questions. With increasing numbers of young people leaving the church, thoughtful pastors, church administrators and concerned laity are asking, how can we renew the mission of the church so that our young people will be challenged to live their lives as faithful disciples of Jesus? How can they be challenged to be part of that “army of workers?”

The strength of many aspects of the church organisation is the youth. They are also the church of tomorrow. If the church does not convince them now to engage in mission, it might lose them. The best way to keep young people faithful is to involve them in mission for Christ. Mission increases their faith and makes them more responsible in Christian life. The Seventh-day Adventist Church generally believes that God’s work on earth will be finished by the youth, as they are in the majority; they live for the future and have vibrant energy. While it is true that young people are vulnerable to many evil temptations, the church has the important task to try keeping them safe among many corrupt people. Involving them in Christ’s mission is the best way for the church to care for them.

Campolo (1983:9) emphasises a different point: “Perhaps young people are not attracted so much by a church that tries to entertain them as they are attracted to a church that challenges them to do things for others. If your church provided concrete ways for young people to minister to the needs of others and to effect social change in this world, they would find a church that appeal to their latent idealism by calling them to be agents of God’s revolution and to be part of His movement to bring healing and justice to His broken world.” To entertain the youth does not help them in becoming what God wants them to be. The church can challenge them to serve others and create positive changes in their communities. This type of action is the best way to keep them mission-minded and spirit-filled with power. Usually, however, the Seventh-day Adventist churches do not try to entertain the youth; instead, they encourage and teach them to embark on God’s work. The churches believe that *God wishes to use young people*. This involvement provides them

with a rich experience. Many youngsters already participate in internal church programmes; now the churches' duty is to train them to be involved in 'outreach' programmes.

The aim of the study is to assist the youth to become engaged in mission by their own choice and not by being 'pushed' by the churches. In this way the youth may become an integral part of the church in its task to heal broken people. Inactivity may harm a youngster spiritually.

We believe that the churches could still be attractive to young people today. Church figures show that when mission is performed properly a large number of youngsters are added to the church. Although young people usually enjoy entertainment, they are also honest; they love 'truth' and spiritual experiences more than entertainment in the church. What the churches need is to convince the majority of young people to find joy in performing mission. Those who are not yet feeling called to mission may obtain a vision of Christ's work as they are influenced by their peers. Mission expects that peer pressure should be positive and constructive. Peer pressure needs not always be negative. Wisbey (1999:214) claims the following about the youth: "We must invite them to take to heart Jesus' message about what it means to belong to and participate in the kingdom of God. I am convinced that one of the most effective ways we can do this is by inviting our youth and young adults to seriously consider serving as missionaries."

The youth need to have a sense of belonging to the church and its mission. The church believes that *participating in the mission is to participate in the kingdom of God*. Serving as a missionary for one year before they pursue their careers is highly recommended. They can follow any career and still participate in mission. Some can serve as 'Bible workers', distributing Bibles, others can be 'mission volunteers', for at least a year. Witnessing for Christ can also be done in education institutions after school to assist students to be active in their faith. Cummings, Jr. (1999: 214) states: "Young people are made for war." Of course this means 'spiritual war'. This supports the argument in the study that young people need to be challenged to do something for others rather than to be entertained in church. In a 'war', there is not really time for entertainment in the church. An 'army' is well trained for 'war' and spiritual 'soldiers' are to follow their 'Commander', Christ. Jeremiah counsels, "It is good for a man to bear the yoke while he is young" (Lamentations 3: 27). Solomon says, "Remember your Creator in the days of your youth, before the days of trouble come and the years approach when you say, 'I find no pleasure in them'" (Ecclesiastes 12: 1, NIV).

Wisbey (1999:214) takes this argument further: "So often the church asks (if not in words, then certainly in action) young people to sit quietly and wait for a bit more maturity to set in before being given real opportunities to participate in the life of the church. In doing this we forget that it is their very nature as adolescents to move. As concrete thinking gives way to idealistic commitments (have you noticed that the majority of political uprisings take place

on university campuses?) the church must find a way to harness this incredible source of energy and creativity.” This emphasises the vital point that the church should not ignore the reality of the young people. The church believes that they should be provided with real opportunities in their youth; their power and influence cannot be underestimated. As *the world in many ways depends on youth, so is the church*. Wisbey (1999:214) further clarifies the issue and says the following: “...too many young Adventist people are *information rich and experience poor*. Whereas young Adventists tend to have a good recall of Bible information, their experience of putting this information into everyday living is often lacking” (emphasis added). The church does not need young people with theoretical knowledge only, which cannot be practised. The church needs young people who are also ‘experientially rich’. Experience is especially gained in practical involvement in mission.

The church should allow young people to use their creativity, with scrutiny by their parents, pastors and elderly people. The church could look at a group, for example, ‘youth with a mission’, YWAM, to appreciate the ‘explosive’ spiritual energy of young people. YWAM started in 1960 as an evangelistic outreach programme for youngsters and young adults and now has more than 9,000 volunteers of every age and background in more than 600 locations in 130 countries. More than 350 mission agencies encourage this type of short-term missions (internet: www.ywam.org, 2011/07).

This is a good example of what church youth can become if involved in mission. The idea of doing at least a year’s service in mission may be viewed as a waste of time, or a delay for the youngsters to prepare for a life career, but it is in fact a good strategy for them to be better prepared to survive in universities, colleges, technikons and new jobs at unknown work environments. Some may easily ‘lose their faith’ in new difficult surroundings. If they cannot spend a year in mission, perhaps they can engage themselves in mission during school or university holidays and over weekends.

The church believes that God would open doors for them to get involved in mission. The youth has to realise that the churches and the communities need their mission work desperately as their needs are great: “God formed them as His people to proclaim His praise” (Isaiah 43:21, paraphrased).

Another important group of people needed in mission is the laity in the churches and this is researched in the next section.

3.3 THE COMMITMENT OF ‘LAYPEOPLE’ IN MISSION

Generally speaking, laypeople usually know their role in the church as they are informed when joining the church, but they need encouragement and rekindling of their enthusiasm for involvement in mission. Just before we elaborate more on what laypersons can do in mission, let us look at their characterising in the church.

Vyhmeister (1999:167) describes a 'layperson' as follows: "The word 'layman' ('laywoman') (*laikos*) does not appear in the New Testament. It was first used by a Christian writer near the end of the first century A.D...*Laikos* is related to *Laós* (people), a word used in the New Testament to designate Israel (Luke 2:14; 1 Peter 2:9 etc.) as God's people. *Laikos* literally means 'belonging to the people'; 'Laity' or 'Lay' as opposed to clergy."

The Seventh-day Adventist Church generally uses the term laity or laypersons referring to members who are without expertise or specialised (theological) training, and who are not 'professional' ministers. Church men and women have to realise that Christ needs all church members, and not only ordained and 'licensed' ministers, for his work. Obviously, laypersons are a in the majority in the church, as opposed to clergy. The mission of Christ cannot be successful if only a small minority in the churches are involved. It is not the 'shepherd' alone who assists the flock to grow, also in numbers, *it is the flock themselves who moves the church forward*. The pastor's duty is like a shepherd's task is to provide the flock with spiritual 'safety', leading them to 'green pastures' of spiritual nourishment. This does not take away the minister's responsibilities to convince people to believe in Christ too, but it must not end there as the lay people can also assist the pastor in practical mission work. The Adventist Church believes this as follows: "God bestows upon all believers of His church in every age spiritual gifts, which each member is to employ in loving ministry for the good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfil its divinely ordained functions" (Seventh-day Adventists' Beliefs, 2005: 237).

The church is blessed with this knowledge. The question is why we forget it. Why do the churches fail God and the communities by not employing the spiritual gifts God has bestowed upon them? The church has to bear in mind that *if it does not 'make use' of the God-given abilities and ministries, it will lose its credibility as church*. Then the church has betrayed the trust in it and need to change radically; now is the time for the Adventist churches to change from their lethargy to engage themselves in the mission of God. The churches have to allow the Holy Spirit to apportion each member as He wishes to fulfil the task of proclaiming the saving message of Christ. White (1915: 275) states, "The work of God on earth can never be finished until the men and women comprising our church membership rally to work and unite their efforts with those of ministers and church officers." White spells out a vision vitally important for the church. Understanding our task is not a problem, the issue is a lack of vision and engagement in it. The aim of the study is that eventually the churches may well apply this message in the church life.

The assumption of the church is that the Newcastle churches consist of laypersons who are disciples of Christ, called to be missionaries in this area. The core of Christian mission, explained by Christ, is to "make disciples of all nations, from Jerusalem to the ends of the

world” (Matthew 24:14; 28:18-20; Acts 1:8). They have to be engaged in mission according to their abilities and gifts. The churches’ “Jerusalem” is this neighbourhood, and they need to start right where they are and move to the surroundings as far as possible; each one can get involved where he or she actually is. White (1940:822) states it as follows: “The Saviour’s commission to the disciples included all the believers. It includes all believers to the end of time. It is a fatal mistake, to suppose that the work of saving souls depends alone on the ordained minister... all who receive the life of Christ are ordained to work for the Salvation of their fellow men (and women).”

It is not a question what laypersons can do in mission: They can serve others, also with the gospel and to try ‘saving’ the lost. The clergy alone cannot do the work. The power to witness is promised and given to all believers. The laity is also called to effect social change in our community, firstly by ‘bringing people to the Master’, and also by proclaiming the justice of Christ for societal change.

The importance of the work of the Holy Spirit for the work of the laity in the church is to be emphasised. Joel 2:28-32, the promise that the Spirit will be poured out onto all flesh, has been partially fulfilled in Acts 2:17-21, where the Spirit came onto the disciples in Jerusalem. The ‘Pentecostal experience’ was repeatedly described in the history of Acts. In Acts 1:8 Jesus promised the coming of the Holy Spirit and power, firstly to the early apostles, and secondly, for all disciples in the last days, after He has gone until the end of the world. The ‘Chief Administrator’ in the church is the Holy Spirit and He is capable of finishing his work through humble believers who are allowing him to work through them, and they to work with the Spirit. The Adventist Church believes that many people would turn to Jesus once the outpouring of the Holy Spirit in the form of the ‘latter rain’ is realised. During the former rain, Pentecost, 3000 people turned to Jesus, responding to one sermon preached by Peter (Acts 2: 41). Jesus received a special anointing of the Holy Spirit to make him fit for his ministry (Acts 10: 38), so the disciples received the baptism of the Holy Spirit (Acts 1: 8) to enable them to witness. The results were electrifying: On the day they received the gift of the Holy Spirit, they converted and baptized three thousand people (Acts 2: 41).

The Adventist churches today cannot make headway with its mission task, especially involving the laity, as the churches may be lacking the baptism of the Holy Spirit. Vyhmeister (1999:168) states the following:

Luke tells in the book of Acts, about the spread of Christianity, by means of the work of many self-supporting lay members. As a result of great persecution they were scattered throughout the regions of Judea and Samaria (Acts 8:2,4) and as far as Phoenicia, Cyprus and Antioch, preaching to the Diaspora Jews (Acts 11:19), but some of them originally from Cyprus and Cyrene (North Africa) started preaching

also to the Greeks in Antioch (verse 20). And a large number who believed turned to the Lord (verse 21 NASD).

The Newcastle Seventh-day Adventist churches can learn from these experiences. White (1948:130) emphasises the importance of laypersons' engagement in mission. "Laypersons, both women and men, as God's messengers are commissioned to take up the very work that Christ did while on this earth. They are to give themselves to every line of ministry that He carried on." Vyhmeister (1999: 168) emphasises the importance of this task: "Yes, laypersons should be involved in mission. Mission is their duty and privilege." This means that laypersons are God's ambassadors in the world, his representatives. They should fly the 'gospel flag' high. They should seek opportunities and utilize them for the benefit of mission for the kingdom of God.

Vyhmeister (1999:172) quotes a frightening observation by Kraemer, a missiologist (1888-1965), who spoke of the *laity as the "frozen assets of the church"* (emphasis added). Vyhmeister also observes: "Fortunately, the situation is changing. More and more, on all continents, Adventist Church leaders are challenging the laity to assume fully their role in mission at home and abroad as envisioned by Jesus. But much more needs to be done." Ministers of the gospel need to do their best in assisting the laity to find their place in church mission. Visionary leadership could assist the laity to realise that they could be 'assets', spiritually rich people to be used by Christ, and not 'liabilities', which the churches have to carry along as passive members.

The churches have to remind the members of their 'policy statement' on mission: "The gospel commission of Jesus makes evangelism, proclaiming the good news of the gospel, the primary function of the church board to serve as the chief committee of the local church" (Seventh-day Adventist Church Manual, Revised 2005, 17th edition: 90). The church board consists of the main 'church officers', the pastor being the chairperson, assisted by the church elders. It is the duty of the pastor and the elders to make sure that evangelism is the priority in church board meetings. The church board should always plan evangelism, especially for the laity, and monitor the progress on a monthly and quarterly basis. Truly, if the board does its job well, the entire church could arise from its sleep and work in mission. If the mission statement is clearly understood by pastors and the church laity, mission may prosper.

The book of Acts is the model for the Adventist church in this generation. We can follow the examples of Paul, Peter, Silas and Barnabas in doing the work of Christ today; this is missing in Newcastle. The aim is to encourage the churches to learn from past experiences, for example, the early Christian church. Working hand in hand may well guarantee success in mission.

Shibley (1997: 3) said: "All across the world Christians are sensing that this is God's hour for a global harvest. Every major stream of Christendom is pointing toward the year 2000 as a target for fulfilling Christ Great Commission. The converging of events and people toward completing the task is unprecedented." The year 2 000 is certainly a symbolic figure, indicating the time of our generation. Why do the churches in Newcastle not have this vision? The lack of involvement by the laity is caused by lethargy, laziness, fear and the lack of a vision for their local church.

First and foremost, mission demands that the laity live Christ-like lives to realise 'discipleship-Christianity'. Sadgrove (1994: 379), affirming this point, says: "The Christian life is the whole life lived before God as he has revealed himself in Jesus Christ. What makes it distinctively Christian is that it is a response to the gospel, the good news that God was in Christ, reconciling the world to him (as Paul expresses it in his second letter to the Corinthians). The Christian life is, therefore, a way of living that reflects and actively co-operates with God's will for reconciliation, both within individuals and the heart of Society." This may guarantee a victorious life for the laity and the hope of accomplishment of mission. *Personal spiritual growth of every layperson in the churches is one of the solutions to the problem of a lack of mission.*

White (1911: 110) stated: "Not upon the ordained minister only rest the responsibility of going forth to fulfil his commission. Everyone who has received Christ is called to work for the salvation of his fellow men (and women)." This argument poses a serious challenge to those who claim to be Christians and, yet, are not performing the mission task: The question is, have they received Christ. If they affirm it, the calling is evident. Involvement in mission is for the truly converted pastors and laity of the church of Christ. White (1911: 105) confirms this: "Among those to whom the Saviour had given the commission, "Go ye therefore, and teach all nations" (Matthew 28: 19), were many from the humbler walks of life - men and women who had learned to love their Lord and who had been determined to follow His example of unselfish service." Mission is inclusive of all laity who have 'received' Christ, regardless of their age, gender or position and status in life. As long as Christians live spiritually in their minds and hearts, mission is possible.

Some guidelines are delineated as an inspiration and motivation for the laity to be involved on mission:

- All church members, the laity, are to be invited in the name of Christ to be involved in mission of the local church
- Proper training of, and modelling for the laity, by pastors and other trained specialists are urgently needed

- The churches should not cease to be missionary, as they then terminate being churches
- The realisation of the urgency of the problems of society and individuals, and the needs of people and the communities should be an inspiration for the laity to become involved in mission
- Revival, to become aware of the wonderful salvation blessings in Christians' lives, is essential for the contemporary churches for redemptive mission to reach as many people as possible.

A comment on the role of the pastor as a trainer and a role model should stand out clearly: "The doctrine of spiritual gifts places the responsibility for the training of the congregation on the shoulders of the minister. God has appointed apostles, prophets, evangelists, pastors and teachers *to equip His people for ministry*. Ministers alone should not do the work, which belongs to the church, thus taxing themselves, and preventing others from performing their duty. *They should teach the members how to labour in the church and in the community.*" (The Seventh-day Adventists Beliefs, 2005: 242; emphasis added). The pastors should work smarter rather than harder. It is vital that the pastors should serve as role models and examples for the laity in mission.

Kirk (2000: 30) suggests: "Mission is so much at the heart of the Church's life that, rather than think of it as one aspect of its existence, it is better to think of it as defining its essence. *The church is by nature missionary to the extent that, if it ceases to be missionary, it has not failed in one of its tasks, it has ceased being the church.* Thus, the church's self-understanding and sense of identity (its ecclesiology) is inherently bound up with a call to share and live out the Gospel of Jesus Christ to the ends of the earth and the end of time" (emphasis added). The ideal position for the Adventist church is that mission should live in the minds and lives of all believers. The Seventh-day Adventist Church ought to be missionary. Once all believers are involved in mission, it will be evident that the mission in Newcastle is the heart of the church. Evangelism as a lifestyle will demonstrate that the churches are missionary.

The next chapter researches an analysis of the mission situation in Newcastle.

CHAPTER 4

AN ANALYSIS OF THE MISSION SITUATION IN NEWCASTLE

An analysis of the mission situation in this area is important as it may provide methods and ways of achieving mission. The analytical tool in the analysis is a 'religious community survey', which was accomplished to inform the churches about the best way mission could be done in the Newcastle area. Here the survey is merely mentioned and it is only used as a background to the study: A clear understanding of the context of the situation in general, an understanding of the social setting, as well as the cultural setting is needed to achieve the mission task of the churches.

"One of the major challenges to the affirmation of Christian truth, faith and practice of Christian life and mission is secularism" (Rasi 1999: 62). Rasi and the community survey also indicated 'secularism' as one of the major problems impeding mission in the Newcastle communities. The concept 'secularism' asserts the right to be free from religious rule and teachings, and the right to freedom from imposition of religion upon the people within a state that is 'neutral' on matters of belief (internet: Wikipedia, researched 2011/07). This means that many people are not in the least interested in 'religious' issues. This is a great challenge to mission and the church needs to break through secularism to reach the communities. Some Christians find it difficult to affirm their faith and Christian practice and, consequently, become passive and succumb to this state of affairs. This seriously impedes mission action.

The study indicates the consequences of 'secularism' as a pervasive contemporary 'ideology'. An ideology is a set of ideas that "constitutes one's goals, expectations, and actions", maintaining them as absolute and final, determining one's life. An ideology can be thought of as a comprehensive vision, as a way of looking at things, compare a worldview, but the emphasis is on the absolute truth of the view as final, excluding other possibilities (internet: Wikipedia, ideology, researched 2011/07). Many of the members of the community in Newcastle are basically influenced by the ideology of secularism, making it extremely difficult for the churches to convince them to become open to the influence and benefits of the gospel of Christ. The task of the church is to find ways to respond to secularism.

The area of focus is the mission situation to find out whether the social setting is 'totally' impeded for mission, or if it is still reasonably 'favourable' for mission. The chapter also researches the possible correct methods or approaches the churches need to meet the challenges of mission reasonable successfully.

4.1 PROBLEMS REGARDING THE COMMUNITIES IN RELATION TO MISSION

Finley (2001:5) asserts the following: "Today, traditional approaches generally produce meagre results. It is becoming increasingly difficult to draw sizeable crowds to hear the message of the gospel; methods that once worked are no longer effective." The social setting in Newcastle indicates that secularism has had negative tangible effects in the communities. In general secularism is the belief that religion and religious bodies should play no part in society, in political or civic affairs, or in the running of public institutions, schools, libraries, municipalities, etcetera. Moral systems and ethical orientations are also excluded from society. The influence of the gospel is confined to one's personal life or family. Some church members, however, have accommodated secularism to such an extent that they have lost their Christian identity. To a larger degree this evil has also permeated the churches, restricting their message and influence, which is disturbing.

Secularism also accounts for the increasing number of church teenagers and young adults responsible for pregnancies outside wedlock. In the past this was not such a great problem. The government subsidies for pregnancies of young women only increase the problem. Many parents no longer educate and train their children as they should do and teach them in Christian ways; compare, for example, Exodus 20: 12-17 and Proverbs 22: 6 where the parents are exhorted to do this. To combat this state of affairs the church policy, on the basis of the gospel, states clearly what church members should do and how they should live. "At this time the church is to put on her beauty garments - Christ our righteousness...The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws" (Seventh-day Adventist church manual 2005: 5, 6). Moving away from this way of life is detriment to effective evangelism. Sin, to miss Christ's aim in life, should not control the lives of believers. The church is to lead people in the communities to the redemption of Christ and teach them the disaster of evil ways.

Furthermore, the Adventist Church Guide stipulates the standards of Christian living, namely, "A high Calling of God in Christ Jesus", "Bible study and prayer", "Community Relationships", "Sabbath keeping", "Reverence for a Place of Worship", "Health and Temperance", suitable "dress", "Simplicity", "Reading", etc. (Church manual, chapter 13). If Christian standards are adhered to, mission may well be promoted in Newcastle.

The 15th chapter of the church manual addresses the issue of marriage, divorce and remarriage, indicating the gospel message. To follow these guidelines is one possible way to overcome secularism, which is affecting mission enthusiasm badly.

It has been found in Newcastle that secularism poisons spirituality and all that goes with it. The church tends to adapt to the lower standards of the surrounding community instead of leading by example. In addition, the church has to look at relevant approaches, also in context of the society to overcome secularism with the gospel message. Traditional approaches, which used to work in the past, were public Christian campaigns and debates. The church members used to 'defeat' the people with arguments from the gospel and won them over to the church. In today's society such methods need improvement as people are not convinced so easily.

Modern people are also not interested to come together anymore. The churches, therefore, have to use new approaches. Among the new evangelistic methods, there are DVD ministries, for example, which work well as people are used to television. The Adventist churches have produced quite a number of DVD's and sell them at a minimal price or provide them free of charge. The Voice of Prophecy (VOP) postal training is still operative and working in Newcastle, even though it is one of the traditional approaches. The community survey has indicated which methods are appropriate for the communities. This information assists the churches to use more user-friendly methods appealing to community needs. The churches have to strike a balance between the old and new methods for the churches in Newcastle.

Christ, our perfect model with his 'timeless method' of evangelism is the heart of mission. (White 1942: 143) claims the following: "Christ's method alone will give true success in reaching the people. The Saviour mingled with men (and women) 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!'" This is profound counsel to the churches, which may work also in challenging times and societies.

The churches should heed the appeal to consider this method critically and to try to apply it in their evangelistic endeavours. Moreover, it may overcome the apathy toward evangelism, which has become a serious problem of the Adventist churches in Newcastle. This may be a good method to overcome the barriers between the churches and the communities. It may be a solution to both internal problems in the churches, as well as external challenges in the communities, which affect mission negatively. People are always interested when sympathetic people are caring for them. This may assist the churches to make progress with their mission endeavours to reach as many people as possible.

Christ had his own challenges during his ministry on earth, yet he succeeded in reaching the people. Through his powerful method He managed to draw big crowds, as many as 4000 to 5000 men, women and children, as evident in Mark 6:44 and Matthew 14:21. Jesus also ministered in John 2 to a community's needs, by turning water into wine and attained their confidence. This is an example for the church members to approach people; they

could mingle with them socially, 'minister' to their needs and then they can convince them to follow the Lord. They should remember that human beings are social creatures; they need each other at all levels, spiritually, mentally, socially and emotionally. People's problems and challenges present the churches the most dynamic opportunity to share their faith as they offer the communities their caring empathy and support. They could 'feel together' with them as they show real interest in peoples' challenges and problems in life. The best way of personal evangelism may well be for the church to be a loving, caring community.

In addition, during his earthly ministry, Christ had a time, a place and a method of prayer. We ascertain something of his method in 'our Lord's prayer'. The church needs to pray earnestly for people to be saved. The devil will always 'fight' against the churches' mission, but prayer would empower the members to be able to succeed in spite of difficulty. The place of prayer in evangelism is crucial; the churches may succeed in doing mission work if they pray to God for wisdom and for the right approach to the people who are the recipients of the message. According to White (2002: 39) prayer plays a meaningful role in winning people: "Prayer is an important part of success in soul winning - if the members of the church would 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." Thus, prayer should be a priority in doing mission work in Newcastle.

Church members should be careful in mingling with people not to carry it too far to the point of compromising their Christian standards. Christ never compromised his values. Christ was able to focus on what was good in people and consequently, ministered to their needs. *'Friendship evangelism' may be a solution to the modern challenge of secularism.* In befriending people, while desiring their good, can certainly breach prejudice and reach them with the redemptive mission of Christ. The importance of 'friendship evangelism' is well attested by Kidder (2008: 11): "The key factors leading people to join the church relates to positive relationships...We come to the Lord through relationships, and we stay in the Lord through relationships. We are disciples, encouraged, and nurtured through relationships. The more friends a new believer has, the more likely they will stay in the church." The life of a Christian should be full of those good attributes people may desire to emulate.

Moyer (1999: 143) states it in this way, "New times demand new means. New opportunities demand new visions. As we enter the twenty-first century we face a world in which historical precedence has limited relevance. What worked five to ten years ago may no longer serve as a valid basis upon which to operate in the present situation. The Seventh-day Adventist Church has changed as well. From a largely White English speaking North American

church, we have developed into an international family, speaking a multitude of languages and living under a variety of political, social, and economic conditions around the world.” Moyer’s statement clearly indicates precisely what the Adventist church in Newcastle needs to know. Our time demands new means and new visions. Our church growth depends on relevant methods which are appealing to the society we serve. The times have changed, the society has changed too, and thus relevant approaches should be initiated.

Furthermore, Moyer (1999: 146) makes a valid point in saying, “Today large groups of people have not heard the gospel and will not hear it through traditional, conventional means of mission.” Many people in Newcastle have not heard the gospel message due to a lack of commitment of the church members and also because of difficult circumstances. The old-fashioned methods, such as public campaigns, which no longer draw crowds, need to be reviewed. As the churches still need campaigns, they must become more relevant and devise new approaches with them. They need proper preparation, for example, community surveys, courteous mingling with people, detecting their personal needs and the involvement of all believers with their neighbours, co-workers and friends. Proper presentation of the message and good ‘follow up’ strategies are necessary. If evangelism could become a lifestyle of the members and not only an event, this method could be reaping fruit. In terms of the proclamation of the gospel, this is a powerful method. This calls for the church lifestyle to be orderly, caring and loving.

Finley (Finley 2001:5) provides hope for a hopeless situation, which is a real challenge for mission: “The book of Acts is a vivid Chronicle of the Spirit’s power penetrating this secular society. In Acts 1:8, Jesus gave this promise ‘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.’” Jesus may never ‘fail’, his method may not fail, prayer may not fail, and genuine faith may not fail. The Adventist Church needs to concentrate on faith in Christ and fervent prayer to face the challenges and problems. It is interesting to discover that, so far, the Seventh-day Adventist Church globally has studied the book of Acts more than the other books of the Bible. The churches, therefore, may stand a better chance towards more success if they study Acts and adapt to the early church’s approaches. Paul was able to overcome difficult situations with Christ’s mission, fearlessly in the face of death; this is demonstrated in Acts 17, relating Paul’s experience in Berea, Athens and Thessalonica. The churches can follow these examples of steadfast witnessing.

Indigenous religions, including African Traditional Religions, impede the church’s mission in Newcastle. This refers especially to the “Nazareth Baptist Church” known as “Shembe”; although they keep the Sabbath with the Adventists, they do not accept Jesus Christ, the Lord of the Sabbath (Mark 2: 27, 28). Unfortunately they are growing fast in this area as compared to the evangelical churches. The ‘Sabbath message’ is not easily accepted by

the people in Newcastle, yet Shembe wins people over to their church far better than the Adventist Church, for example, does.

The reason may probably be that Shembe does not require people to 'change' and 'live for Jesus'; they believe in, and teach, an African life style, which is not bad in itself, but it impedes Christian mission. The 'dead' are remembered and from time to time they slaughter animals in remembrance of the forefathers who have died. The Sabbath is no longer viewed by most of the people as the 'day of the Lord, Jesus Christ', but as 'the day of Shembe'. This is a challenge for the Adventist church to correct people's understanding of the Sabbath as a day of dedication to Christ alone. Another factor is that the gospel in the Bible is not followed by this group, Shembe, as they teach many of the Leviticus festivals and view them as opposed to the ten commandments (Exodus 20: 1-17). "Now that the sacrifice is no longer possible because of the absence of the temple, and because prophecy contained within the sacrifice has been fulfilled in Christ, it follows that sacrifices and related rituals, such as Levitical rituals, are no longer mandatory" (Doukhan 2010: 6).

Based on the death of Jesus on the cross the Adventist understanding of the Leviticus laws indicates that they are no longer necessary. The churches are to study the letter to the Hebrews in the Bible to understand the sacrifice of Christ as fulfilling Old Testaments sacrifices and as terminating all rituals. In this context Shembe poses a challenge to our message as they dilute Christ's contents of the 'Sabbath keeping' with their teachings. Shembe is by far more popular than the Adventist Churches in Newcastle. Discussions with them revealed that they believe that salvation to them is viewed as, 'going to your family when you die'. This is a misunderstanding of the gospel in the Bible.

Another issue is that polygamist marriages are totally acceptable to Shembe and they view it as a normal situation. That alone draws most of the Zulu men and women to this particular religious group, because they love this custom. On the contrary, the Adventists teach that marriage is the union of love between one husband and one wife. This is how Shembe impede the redemptive mission of Christ, also in Newcastle.

African Traditional Religion shares some of the same sentiments with Shembe. They claim that Jesus did not die for them; only the goats die as they slaughter them to plead with the dead to keep them save, bless them and provide them with fortunes. The way they impede the mission of Christ is that they are not willing to invite and welcome the Adventists into their homes as they have no interest in Christianity. They believe that the Adventists have to live next to them and 'co-exist', without sharing their 'faith' with them.

This is a picture of the problems the Adventists face in Newcastle regarding mission in relation to Shembe and the African Traditional Religion.

A survey also revealed another situation challenging the Adventist church mission: It is the appearance of 'popularism', the 'entertaining' gospel, the 'prosperity' gospel and the 'social' gospel, which seem to be a new development in Christianity and these pose a challenge to Adventist mission. The Adventist Church needs to focus attention also on the people who do not belong to a church and the unchristian members of society. The church's task is to endeavour to convince all men, women and children to believe in Christ. Those who already believe in Christ ought to be taken further to follow the teaching of the gospel in the Bible in a holistic way for their whole life. Our mission and evangelism promotes "*Missio Dei* (God's mission), that is God's self-revelation as the One who loves the world, God's involvement in and with the world, in which the church is privileged to participate" (Bosch 1991: 10). God's mission is also our mission. God's "self-revelation" has occurred to us, that is why we ought to pass it on to those who do not yet believe in him. The responsibility of the Adventist Church is to share the gospel, which it has received from God. Bentzinger (1997:22) says: "As a child I grew up hearing our church was different. Not just in keeping the Sabbath or in refraining from unclean foods, but in mission. Our existence had uniqueness. We were not just the run of the mill church on the block...Now as a minister in the church in which I grew up, I should understand our mission. Everybody knows what it is, do they not? - The Great Commission! Tell the world the gospel of Jesus Christ, and make disciples of every nation, kindred, tongue, and people."

There is a section of membership and pastors, who might not know the churches' mission so well. For this group the clarity of mission is required. If they understand it, they would realise that God has given them a grave responsibility.

The impediment to mission does not mean that the churches cannot succeed in doing mission. Novel methods, for example, 'friendship evangelism' can make mission more effective.

The analysis of the mission context is the next part of the research.

4.2 THE CONTEXT ANALYSIS OF THE MISSION SITUATION IN NEWCASTLE

The redemptive mission of Christ could be effective if the mission context is analysed and the situation is properly understood. In performing the mission task, the churches need to share the correct message regarding mission, with the right timing and to make sure that the right audience is reached. Ndlovu (2002:23) claims the following: "The message of Jesus is one message, but it does not survive, it thrives when it is told in different ways with sensitivity and understanding in which it is proclaimed." The writer here provides the reason why the 'mission context' is important. Although there is one message of Christ *the way it is handled takes the shape of the audience*. This means that the way the message is

conveyed depends on the circumstances and who the people are. People should not be offended in any way.

Ndlovu (ibid) explains how the context in mission should not be overlooked: “Years ago a missionary went to Zululand in South Africa. He worked with the Emperor of the Zulu people, Shaka Zulu, attempting to bring him to Christ. A problem in the approach of the missionary revealed itself when he apparently seemed to have been more interested in ‘taming’ the emperor with the aim of making him less of a threat to the settlers and colonists who were moving into his part of the country.” This example shows that people may be sincere regarding the gospel, but their motives also have to be pure to be effective. It is interesting to note that Shaka was interested in Christianity, but *the approach with a wrong motive and other interests* affected the message of the gospel not to be relevant to convince and convert him to Christianity.

This writer further states, “Evidently Shaka showed some interest in Christianity and began to ask questions about Jesus. Nevertheless, when the missionary described how Jesus died on the cross, the King replied, ‘Are you telling me about a foolish man? What kind of man fails to defend himself?’” What the missionary should have known was where to begin with a ‘military’ man such as Shaka. It might have impressed the King more had the missionary first assisted him to discern the greatness of the Captain of the Hosts of the Lord, the eternal Ruler of the world, the King of kings! What he said was probably true, but at best inappropriate for his listener at the moment he told it.

The description of the context clarifies the way the churches must follow to perform the mission task in the ‘secular’ communities of Newcastle. It is vital not to fail *before* starting to proclaim the message. This means we cannot introduce Jesus and his gospel to different people in the same way. Here we see the missionary problem. The churches’ approach with the message may be a problem. The misunderstanding of Shaka by the missionary was a problem. In performing the mission task the pastors, laypersons, women and youth first have to analyse the context and then share the gospel story with the necessary ‘sensitivity and understanding’. The context is important to be able to do proper missionary work. The churches need to be ‘community-conscious’, to understand the community’s interests and what is important for them not to offend them unnecessarily.

An important question is, what are the motives of the churches to perform the mission task in a challenging society? The motivation is to do Christ’s work in response to his call and to fulfil the task as churches; the knowledge of the context of the mission situation in Newcastle facilitates and empowers the church to be able to accomplish its mission.

The *missio Dei* reminds us that it is God's mission and not the ultimate responsibility of the churches; consequently, we can trust the Lord to accomplish his work, also through his church. *The church is not the centre of this task, God is: It is the mission of God.* The situation analysis is to provide possible ways to overcome challenges that impede mission in the area. The church has no excuse, but to work with sensitivity and a contextualised approach in the society it serves.

The following part of the chapter contains the issue of culture as a vehicle for mission in the Newcastle society, or as an impediment of mission.

4.3 MISSION IN THE CONTEXT OF CULTURE

A careful study of mission in Newcastle has indicated that culture plays an essential part in the success, or failure, of the Adventist mission. This means that culture has a way of influencing people's thought patterns, which, may promote, or impede, the gospel of Christ. The churches in Newcastle need to be knowledgeable about the socio-cultural arrangements of the community, as well as its socio-economic strata, to enable them to contextualise their mission programme. A missiological understanding of the culture will serve as a vehicle to reach the community with the gospel of Christ. The church's theology is not always clear to those who do not yet believe in Christ. Sometimes the church is rejected because of what it believes, which is different from what the world believes. Thus, the study of missiology is essential as it provides information about the way the church should perform its mission task in the world that does not accept the gospel. *Missiology has respect for culture; consequently, believers are to be culture-sensitive, without compromising the gospel of Christ.*

Syme (1999: 198) claims the following regarding culture and unity: "Cultural and religious boundaries distort and blur people's ability to perceive a loving Creator and receive the good news of salvation. Political barriers control and even forbid such belief. Economic boundaries divide society, condemning many to poverty and hopelessness, and others to hedonistic isolationism, preventing the love of Jesus from entering their hearts. The belief that God desires all to come back into fellowship with him and with each other 'drives' Adventist mission. Mission accepts kingdom values about the infinite value of human life. Holistic in nature, it always recognizes the human need for personal dignity and hopefulness. It sees the hope for salvation in the acceptance of Jesus Christ. Mission celebrates diversity while empowering unity and fellowship." The study aims to research the issue of diversity, unity and fellowship; the bottom line is that we can be united in mission in spite of diversity of cultures and backgrounds. Unity in diversity is the way to go forward.

Through evangelism the churches believe that God could bring harmony between the churches and the communities.

Here we see the importance of 'home missionaries', people who understand the local culture and tradition; hence, they can be effective in breaking through some cultural barriers. If outside missionaries are foreign to the culture, they first need to study and understand it prior to sharing the gospel with its recipients. We need to capitalise on the beneficial and beautiful side of culture, such as strong family bonds, no divorces in African culture, mutual respect, family 'laws' that prohibit disrespect and immorality. Such cultural practices are in line with the gospel; the church can also learn from such aspects of the culture and instil discipline to its members. Even the *isiZulu* as a language is full of respect; some idioms and proverbs encourage respect and morality. Consequently, the churches need to take people from where they are and lead them to Christ and his salvation within their culture, using culture as a means of communicating the gospel and a medium to reaching out to people with their specific habits in culture.

Kirk (2000:75) sheds some light on the relation between culture and mission: "...the matter of culture affects every aspect of mission. It is all pervasive. If we ignore the influence of culture, we are running the risk of seriously misreading situations. It may therefore be helpful to begin by recalling some of the reasons why culture is central to mission at every point." To include the question of culture in Christian mission may seem strange; however, the truth of the matter is that "culture has an influence on mission"; hence, the churches need a proper study of the cultural situation in which the task is to be done. The research confirms that *culture is central to mission*; if it is true, we cannot run the risk of ignoring culture in our study of the mission situation in Newcastle and we need to indicate how culture can make an impact on mission, positively or negatively.

In practising mission the churches should appreciate culture as a mode of effective communication of the gospel of Jesus Christ in a given situation. Although the aim of mission is to transform people's lives into conformity with Christ, *the churches should not take away their cultural identity*. In fact, they can be genuine Christians in their own cultural setting as long as that culture does not interfere with, or contradict, the gospel. The difficult part is when the culture clearly negates the gospel; then we have no option, but to suggest that those, who accept this gospel of the reign of Christ, must change their wrong ways in their culture. Sensitive tact and prayer is appropriate in such a case. The church has to ensure that the community understands clearly why some aspects of their culture are an denial of the gospel of Christ and what the benefits of the gospel for the culture of the community are. The following is a good example to illustrate sensitivity towards culture: Mutual respect in black communities is dying out and the result is a breakdown of family

and community life. An old African saying goes as follows: “It takes the whole village to raise a child.” A good cultural principle, like this one, is supported by the gospel.

Teenage pregnancy is increasing daily; it seems as if the main contributing factor is the absence of sound cultural norms and values. Culturally, it was a taboo for young people to engage in sexual practices, let alone pregnancies outside wedlock. Unfortunately, this results in many of the young people contracting HIV/AIDS, resulting in hopelessness and premature deaths. The payment of a dowry was the result of a girl’s good behaviour; hence, the person who marries her sends a dowry showing gratitude to the parents for bringing up a child that can be a good bride and a mother, *but only within wedlock*. Looking at culture from this angle is beneficent for mission as it overcomes prejudice and tension between the churches and the communities they serve.

Bruinsma (1999: 39, 40) affirms the important role of culture in Christianity: “...Too often missionaries have indeed simply exported a western brand of Christianity to their field of labour. In addition, tragically, they have often failed to understand the deep significance of ancient traditions and values. Far too late many mission organizations have begun to understand the need for true contextualization, in the realization that the people in Africa, Asia, or Indonesia do not need to become Europeans or Americans before they can become Christians.” The gospel of Christ needs this balanced view of culture. The churches in Newcastle are to approach the community they are serving with this mentality; this should be their lifestyle. To ignore cultural habits, creates a definite barrier between the churches and the communities. For mission to succeed missionaries must be locally raised, or, at least, steeped in the culture of the people. Unfortunately many church people seem to be more ‘American’ or ‘European’ in their approach to mission, while neglecting the good core values of ancient traditions and norms. Cultural relevance and knowledge of language will certainly enhance mission in Newcastle. One example can be mentioned: If the church uses ‘power point’ presentations, pictures of black people instead of white people should appear in the presentation; this would assist the community to identify with the message.

A critical study of the gospel faith should be the church’s starting point of mission before we can move forward: God-fearing men and women, for example, Abraham, Daniel, Job, Ruth, Deborah, Mary, Elizabeth, the disciples of Jesus and Paul are examples from the past, and the church will do well to draw valuable lessons from them. The gospel in Romans, for example, shows clearly how and why faith in Christ is vital for salvation. Thus, the gospel also according to the “old traditions” and values are significant today as reference points.

Although the methods and ways of mission today differ from those of ‘ancient’ times, the contents of the gospel remain the same. The churches are to be vigilant, viewing culture as

a means to reach their own people in a relevant and acceptable cultural manner. Bruinsma affirms this: "Mission may have to be 'done' differently from the way it has been 'done' in the past." Indeed, this is true; in the past mission was demanding that people or missionaries should cross the seas to work as missionaries in foreign countries and cultures. Today, the context of missionary work has changed as the churches produce local or home missionaries who are capable of performing mission work within the culture and language of the people. Contextualisation is a greater reality in this case as God reveals himself to all people in the context of their culture and background. Some old cultural customs are indeed unnecessary today; however, others are too good to be changed. Here, wisdom from 'above' is required to strike a balance between benefits of culture and mission.

God has created all human beings out of love and He has provided salvation for all; it is unthinkable that He would not reveal himself in all cultures – God does not use favouritism with regard to specific people. In Romans 1: 17-20 the apostle Paul explicitly states that God has 'revealed' Himself in nature to all people. This is not some 'natural revelation' in the sense that some people understand it to be saved. The text says that God has revealed to all his power and majesty in nature, in his creation. White (1940: 638) says: "He did so through the works of His hands in nature, through history (Acts 14: 14-18, 17: 22-34) and by giving all a basic knowledge of His laws of what is good and evil (Rom 2: 7)." She implies that God is for all nations and people. This may be interpreted that God reveals himself also by way of people's cultures: One does not need to depart from one's village, township, or suburb to find God; He can reveal himself to people right where they are. People can follow and serve him where they are and they can serve him within their culture and within their background. Indeed, through the rivers, mountains, valleys and bushes, God reveals His power, grace and love to us. People somehow 'know what is right and wrong'; God in his wisdom has 'revealed his basic laws' to all. Sin, however, is steadily taking this away, and the gospel needs to be preached to revive the conscience of people with regard to morality. This is the idea a modern day missionary should bear in mind to thrive in mission. *The special revelation through the gospel of Christ, however, requires that a person has to be 'born again' to be saved. The special revelation of the gospel of Jesus Christ, his death and resurrection, is to connect and link up with the general revelation of God in nature and culture – this is the way forward for mission regarding the context of culture.*

It is the purpose of this chapter to affirm that it is necessary for the Seventh Day Adventist church to continue seeking and finding appropriate means of communicating its message so that it is easily understood, accepted and applied in diverse cultural and social settings. Oliver (1999:73) appropriately affirms this point: "Presuppositional to our discussion is a commitment to the integrity of the theological positions held by the Seventh Day Adventist church contained in its statement of 27 Fundamental beliefs." The cultural adaptability of

the Adventist church does not take away the theological position as held in the 28 Fundamental beliefs; (there were 27 when Oliver wrote this statement, quoted above). While the indigenous church affirms the theological understanding of the gospel as a whole it should not fail the people by ignoring the importance of contextualisation and the cultural appropriateness of the church's mission today.

Oliver argues for a model of adaptability: "When Adam and Eve ate the forbidden fruit in the garden, even God found it necessary to adapt. His love for the world compelled Him to find a means of communicating in a context that was now finite and imperfect. When God engaged in the greatest missionary program of all time His ongoing mission to save this world – He demonstrated both the necessity and the method of adapting mission and message in order to bring Salvation." This is a helpful observation. He indicates that even God himself understands the importance of adaptability; consequently, how much more does the church need to do the same. In communicating Christ's gospel to society the church needs to accept people at their level. It must do what anglers do in order to catch fish. They use bait, which fish eat. They have learned not to use wrong bait, therefore, to apply the example of angling, the church needs to proclaim the suitable message in the specific cultural setting to be effective.

Oliver (1999: 74, 75) states that culture is important and it is to be understood in the correct way regarding the gospel: "The Adventist Church and the culture – a culture is an integrated system that gives its people a sense of dignity, security, identity, and continuity. It includes the values, beliefs, customs, institutions, and material artefacts of the group. It is stable, but at the same time sufficiently flexible to cope with the contingencies of change that confront it. Each human being is good-natured within a cultural context...the need to be understood is revealed in our use of language. Language is probably the most pervasive characteristic of a culture. It encapsulates the thought forms, the belief systems, and the worldview." To interpret this author, it can be said that the Adventist Church as a body or a family of faith also has a unique culture and practice. Language is part of that culture. In worship and mission the church tries to speak the language of the people and translates it if it is necessary. If for some reasons the preacher, for instance, speaks English and some people do not know English, someone translates it to accommodate with the specific people in their culture. In 'nurturing' new converts and teaching members, the church needs to do it within the 'cultural' context.

If people's culture is undermined the church will not easily succeed with mission. The church will simply have to respect people's culture where it is appropriate, without 'a holier than thou' attitude. "Human beings are immersed in culture. The biblical writers used culture to communicate the message. They sometimes borrowed from other cultures. Proverbs

have parallels in other cultural settings” (Kirk 200-76). Kirk suggests that one can now say that for Adventist mission to prosper ‘incarnation mission’ is an approach that has the potential to succeed. There is really no way to reach people without knowing, respecting and understanding their culture. The best application of cultural influence in mission is to be culturally relevant: Saying the right thing, doing things the appropriate way, with correct timing, to the proper audiences, will help a great deal in Adventist mission in Newcastle. Churches would appreciate the culture as they are part thereof. Whether it is acknowledged or not, the church is faced with a modern ‘changed’ culture all around it. It is a new ‘democratic’ culture, a ‘youth’ culture, a ‘township’ culture, a ‘rural’ culture, and every novel approach of culture has an impact on mission. Today, for example, human rights are desired by everyone, but it is used to oppose mission: People prefer now to claim, *it is my right to believe ‘what I like’*. Unfortunately, many evils are tolerated by this claim. The modern ‘youth’ culture has a tendency of lacking respect for parents; a lawless ideology reigns in the minds of many young people today. A ‘township’ lifestyle together with contemporary culture challenges mission in a many ways. People assume that they are free to do what they like, regardless of the consequences. The churches cannot leave this situation as it is and they have to break through these false ideological barriers of modern culture to bring the message of salvation to all people in these communities.

Ancestral ‘worship’ is rampant in the Newcastle communities and even practiced by some Christian ministers. In attending some funerals, we hear of some Christians and ministers of the gospel ‘talking to the dead’, as they walk in front of the coffin. There are different approaches to the ‘dead’: Some believe that people go to heaven or hell when they die. Some ‘Sabbath keepers’, as do indigenous religious groups, practise the worship of the *Amadlozi* ‘spirits of the dead’. The shocking fact is that this ancestral ‘worship’ is their pillar of faith. As far as the verbal evidence and observation are concerned, these people practise cultural rituals, honouring the dead, basically ‘worshipping’ them. They claim to communicate with them through slaughtering animals and enjoying African beer (*‘umqombothi’*). They ask the dead for peace and success for their action. They also ‘pray’ to the dead for safe-keeping as they travel. This cultural belief system is a direct impediment to the church’s mission as they close themselves off to any Christian influence. The church needs a practical strategy to break through this. They justify themselves by claiming to walk in the right ancient paths and retain an ancient culture. Since the gospel is clear about death, namely that people die once and are then judged by God, which makes nonsense of any ‘worship’ of the dead (compare Hebrews 9;27).

The crux of the matter in this discourse is the issue of ‘enculturation’, for example, whether the church may accept practices and thought forms of ‘arbitrary’ culture, maintained by ‘random’ traditions. Oliver(1999: 72) observes that culture plays a

determining role in mission: “Various labels have been placed on the process of adapting our message to the culture. While...we use the term adaptation, others have used terms such as critical contextualization, indigenization, or incarnational mission. The point is that we have a God-given responsibility *to ensure that the authentic message is heard*. While we are always assured that the Holy Spirit brings conviction, God has placed on us the best possible ways to communicate the message and power of the gospel in the best possible way and with as much clarity as possible” (emphasis added). One may conclude that ‘mission needs culture’, but also that ‘culture needs Christian mission’. Adventist pastors and laity need to adapt to the changes in culture and be ‘culturally relevant’ to be able to communicate the gospel with conviction and persuasion. The churches, however, need not compromise the gospel with regard to culture. They can claim that the gospel shapes culture to the benefit of the communities and that culture should not have the audacity to mould or manipulate the gospel. Christ and his salvation transcend culture as humanly inspired convictions and assumptions, on the one hand, and use culture in the right way to establish the gospel within it, on the other.

‘Modern’ tempestuous culture could be a stumbling block to mission as they close off people’s minds to the gospel. In spite of this the churches can use the ‘good’ side of culture to reach people with the gospel. Christ used ‘cultural’ parables relevant to His audiences that helped his earthly ministry to succeed.

Christianity as a whole, including the Adventist church, is challenged by the increasing secularism, nationalism, fundamentalism and cultural renaissance of wayward ancient convictions. A culturally meaningful redemptive mission of Christ is needed to face this challenge and affect basic changes in people’s thoughts and lives. ‘Good’ culture can be ‘user-friendly’ for mission if it is well-known and respected.

The churches believe that the gospel is always relevant from generation to generation. The challenge they have is the cultural manner of presenting it, which changes from time to time and the gospel is always proclaimed in a specific cultural time and societal frame. We hear this clearly if we listen to tapes of preachers, for example, 50 years ago – the message may be the same, but the cultural way of presenting the message is probably totally different. The churches always have to present the message relevant to the ‘cultural time’. Fortunately the Holy Spirit may provide wisdom and power for the accomplishment of this mission.

The overriding culture prevalent in Newcastle is ancestral ‘worship’, which is fortunately not practiced at all inside the Seventh-day Adventist Church. It, however, is indeed a challenge to convey the gospel to many community members as some believe that ‘church matters’

end at church meetings; consequently, at home they practise rituals, for example, 'veneration' of the dead and, as indicated, the slaughtering of a cow or a goat with the drinking of African beer during this ritual. An elderly person is normally the one who 'speaks to the dead' in a place called "*umsamo*", the 'upper' part of a traditional house. Such practices and belief systems pose a serious challenge to Adventist mission. The study has provided some suggestions how to face these problems; one of them is not to judge these people, but to befriend them to reach them with the salvation of Christ: that is 'friendship evangelism'.

Of course some church members do not have to ignore their own experiences and relevant history of participating in these rituals before their conversion to Christ. They would know how to share their faith in the liberation of Christ with those who still practise these rituals. Others have been performing mission action long enough to know how to assist those who do not see the light so far.

Duncan (1997: 44) states: "The question of the culture is understood and misunderstood with regard to mission." This may mean that the church do not have to reject cultural habits which may be good, but use them in the service of the gospel. Bosch (1991: 291) confirms that in some cultures there was "...no attempt to distinguish between religion and the cultural supremacy". He mentions this error which the churches cannot afford to repeat today. The churches have to be able to distinguish between 'religious', that is the gospel of Christ in this case, and cultural supremacy – Christ cannot share his reign with any type of cultural ritual, or tradition as the churches approach the communities and spread the gospel among them. The churches need to maintain Christ as Lord and also to avoid European and American indoctrination and enculturation as supremacy, and to preach the gospel of Christ in the context of African culture and to avoid the 'Westernising' of the people of Africa, regarding trivial cultural traditions, for example, clothing and church practices.

To crown it all, Oosterwal (1989: 22) unfolds the contents of the issue of religion and culture: "When God reveals Himself, He does so in the cultural dress of the people who are the recipients of His message. It was true in the Old Testament. It is true in the New. God uses the language of the people, employing their modes of thought and metaphors. He speaks through their environment...All Scripture bears evidence to the fact that the Word became flesh (John 1: 14 RSV)." The bottom line is that the churches consist of Christians and they are obliged to *live* like Christians and should not practice rituals contrary to the gospel.

The issue of ancestral 'worship' is an old challenge particularly in Kwa-Zulu Natal; this always posed a challenge to the Adventist mission. The churches, however, are to be equal

to the task and should not compromise the glorious gospel that God revealed to them. The good news is that the churches have baptised a few of the former 'sorcerers' in Newcastle, for example, Me Makhanya and Me Mthembu, to name a few; today they are still strong in their faith in Christ. This alone shows that there is hope of a breakthrough for the gospel proclamation; the church may be able to turn the tide in the name of Christ. Sadgrove (1994: 379) hits the nail on the head when he says, "The Christian life is the whole life lived before God as he revealed himself in Jesus Christ. What makes it distinctively Christian is that it is a response to the gospel, the good news that God was in Christ reconciling the world to Himself...The Christian life is therefore a way of living (daily) that reflects and actively cooperates with God's will..." The Adventist church believes that their members are Christians at all times and that their lives should reflect Christ at home, in the community, as well as in society at large.

The gospel of the Lord claims from Christians not to have '...other gods before me' (Exodus 20: 3). Worship, according to the Adventist Church belongs solely to God, not to the 'dead', and not even to living beings, or things. African Traditions and indigenous religions claim that they do not 'worship' the dead, but they only remember and respect them; the issue, however, is that, they 'pray' to them for success and fortune, and they believe that the dead are able to 'hear and answer' their prayers.

This ancestral belief system has a potential danger of opening doors for dangerous and idolatrous spiritualism. "Spiritualism is the belief that the spirits of the dead in various ways communicate with and manifest their presence to men (and women), usually through the agency of a person called a medium" (Fundamentals of the Seventh-day Adventist Faith, 1941: 54). Spiritualism is indeed another challenge existing in Newcastle, as a result of ancestral 'worship', which is not dealt with in this study.

The following chapter deals with Bible readings in promoting Christ's mission.

CHAPTER 5

BIBLE READINGS AS A CRITICAL PERSPECTIVE OF MISSION

This chapter deals critically with the way Bible readings promote mission for the Seventh Day Adventist Church in Newcastle and beyond.

Jesus encourages the churches to search the scriptures in John 5:39 (NIV) where he says: “You diligently study the scriptures because you think that by them you possess eternal life. These scriptures testify about me.” Our mission as churches in the 21st century is to ‘lift up’ Christ (John 3), and proclaim him according to the Scriptures, and tell the world that He saves people. The Scriptures contains the gospel that is the source of our mission and in it we also find our task: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt 28:19, NIV).

In line with the words of Christ, “You diligently study the scriptures...”, the Seventh day Adventist Church believes to engage with diligent Bible studies at home and in the churches. Thus, there are Sabbath School lesson studies, which provide ample opportunity to study the scriptures diligently. These Bible study guides are available for all age groups: There are ‘Beginners’, for example, up to 3 years, ‘Kindergarten’: 4-6, ‘Primary school’: 7-9, ‘Power Point’: 10-12, ‘Real Time Faith’: 13-14, ‘Cornerstone Connections’: 15 to 18, ‘Senior Collegiate’, ‘tertiary students’, and finally, the ‘Adult Bible Study Guides’, which are for members from 35 years upward and it is called ‘Sabbath School’, as everyone in the church studies the Bible every Sabbath morning. Coming to church is not only to hear the pastor preaching, but also to study the Bible. Sabbath School objectives are fellowship, community outreach, mission offering emphasis and the studying of the Bible.

To the Seventh day Adventist Church the Bible is the ‘Word of God’, relevant from generation to generation. Bible readings are essential for the church and for mission to be active. It is for this reason that the churches are in agreement with Maxwell (1994:14) as he suggests that in this age of confusion and hopelessness the message of the gospel is the solution: “Beyond question we all need help from some source outside ourselves. We need peace of mind. We need courage and hope. We need guidance and direction. In the gathering storm, we need light that will not go out. Amid the increasing darkness and confusion, we need a voice to say with certainty, “This is the way...” Nevertheless, where shall such help be found? In some local discussion groups? There is a better place, your Bible. If you take time to read this precious compilation of books, the Bible, you will discover that it contains the message for this contemporary time. It has a message for our day, for the whole of humanity. The emphasis is on reading the Bible for mission to grow and develop.

The Bible reveals Christ to us as the Saviour of the world; salvation is a relationship with Jesus Christ. How do scripture readings benefit the church? In John 17:3 (NIV) Christ said: “Now this is eternal life that they may know you the only true God and Jesus Christ whom you have sent.”

Bible reading provides us with the knowledge of hope for eternal life in Christ. The Bible is believed to be God’s inspired book for our instruction (2 Tim 3:16). The churches are called to proclaim Christ, to teach and baptise, and this is according to the gospel.

It is important, therefore, to note that mission without Bible reading may be powerless and misdirected. Without the guidelines of the gospel the church may be guessing how to engage in mission. With diligent study and theological research, the Adventist Church may be acquainted with this task of mission.

Kuntaraf (2008: 143) emphasises the importance of the Bible: “From the start, Satan has always hated the Bible. After all, it reveals the whole plan of salvation, from start to finish. In it everyone can find the path to eternal life. No wonder Satan hates it.” It is for this reason that reading the Bible is of paramount importance to the Seventh-day Adventist Church in Newcastle and in the world to ensure that God’s mission is performed. Thus, we look at how the Bible reading promotes mission. Next, we are provided with the notion of creative teaching of the Bible as a means of enhancing mission.

5.1 BIBLE READINGS PROVIDE CREATIVE TEACHING AND PROMOTE MISSION

The Church wishes to teach the Bible to perform the mission task. Some do not believe that the Bible contains the revelation of God and we need innovative methods to assist them to accept it as the basis of their beliefs. In some Christian churches reading the Bible does not have a high a priority. The Adventist Church’s aim is to teach the Bible creatively and proactively towards mission. Richards (1970: 67) writes: “This kind of creativity is not something the church can afford to leave to the exceptional teachers. It is the heart of the ministry it expects from every teacher!” The interpretation of this writer’s view is that every member is actually a ‘minister’ of the gospel. The church cannot afford to leave this precious task to a few, and *everyone should develop this capacity*.

Furthermore, one has to explain what creative Bible teaching is all about. Creativity is developed through years of experience and practice by those involved in mission. Those who are inexperienced can learn especially by observing those who have experience in creative Bible teaching. According to Richards (1970: 69-73), creative teaching comprises at least five levels:

1. *The rote level*: “To repeat something from memory without thought of the meaning.”
2. *The recognition level*: “The ability to recognize something that has been said or read. You’ve moved up the ladder of learning.” At this level Bible students are able to recognize what must happen in their lives if they wish to follow Christ. “They know that a person does not get to heaven by good works or religious behaviour, but only by believing in the Lord Jesus Christ as their Saviour from sin because He died on the cross to take the penalty for their sins.”
3. *The restatement level*: “It demands a grasp of content in terms of relationship to other ideas and an ability to express the whole without clues because the ideas have been mastered. While this level of Bible learning is not sufficient, it is necessary... This kind of mastery comes when the Bible truths are learned on the restatement level. Only when we have the ability to take a Bible truth, relate it to other ideas and values, and express that truth in our own words, have we begun to learn meaningfully.”
4. *The relation level*: “While it’s vital to understanding the Bible as content, this in itself is not enough. *The Word of God is more than information*; it is the point of contact with God Himself... to discern the appropriate response to a Bible truth we must see the relationship between that truth and our lives. When a learner discovers such a relationship for himself, when in a flash the parts fit together and he sees meaning in terms of life, then the pathway to personal response stands open...The Bible, taught in harmony with its nature, transforms. Leaning on any lesser level is inadequate” (emphasis added).
5. *The realization level*: This is the goal of all Bible teaching; realising, in the sense of making real in experience. Here is the gospel, applied to life. “It is one thing to understand what appropriate response to God’s word is; to actually make that response is another.”

The research concurs with this explanation of Bible teaching and grasping the contents of the message. Bible reading is not an end in itself; it is a means to an end. The church members need to relate the gospel to their lives and make the appropriate response to it. In performing mission tasks, there are teachers and students. The duty as teachers is to assist the students to learn. To read the Bible in a theological way, *an appropriate type of hermeneutical approach, the theory of interpretation and the art of understanding, is to be used to read the Bible*; from the informative to the pragmatic, from information to application (compare Du Toit, A 2009: Preface). The members are to approach the Bible as ‘learners’, coming with open minds instead of preconceived ideas. The church is not transpose ideas onto the Bible, but to allow it to interpret itself. It must address the readers in the first place and it must not be readers to impose their ideas onto the Bible. *The explanation or interpretation of the Bible, exegesis, is a multifaceted process in which various methods complement one another.*

(Richard 1970: 73) summarises these 5 levels of learning in a significant manner. “This is the level of learning which every Bible teacher vaguely hopes, but for which he must consciously teach. For, humanly speaking, *learning that changes life is a product of a particular kind of teaching*. Not teaching *for rote*, to produce the ability to repeat without thought of meaning. Not teaching *for recognition*, the ability to recognize biblical ideas. Not teaching *for restatement*, the ability to understand Bible content as part of a system. The Bible teacher must teach in such a way that his students, understanding the truth of God, discover and are led *to make an appropriate response* to God who speaks to them through His Word. Only thus learned, can God’s Word transform” (emphasis added).

The proper study of the Bible provides proper understanding; proper understanding provides proper teaching of the gospel. The church has to read the Bible in a *theological way*, and use an *appropriate type of hermeneutical approach*, the theory of interpretation and the art of understanding. The Bible has to be interpreted adequately to receive a message from it:

A summary of hermeneutical approaches in modern times is provided to realise how important the approach to the Bible is. Schleiermacher was the first to shift “...the focus from technical rules governing the interpretation of the texts to the *preconditions that make understanding possible* in the first place” (Lategan, B, in Du toit, A 2010: 15; emphasis added)). It is important that Schleiermacher distinguished between grammatical understanding as only a preparatory step for the technical or psychological interpretation, representing understanding in the full sense of the word; to understand the language of the Bible is only the first step as a deeper level is needed, to interpret the full human situation in the light of the Bible, the ‘psychological understanding’.

Dilthey took the interpretation of the Bible a step further, linking interpretation to history. “Understanding requires a conscious effort to overcome the historical distance” (ibid). The interpreters must transfer themselves from the present to the past, as understanding is ‘re-experiencing’ of an original ‘experience’. This ‘re-experience’ is never identical to the original, but is co-determined by the interpreter’s own historical and cultural horizon. The past has to make sense in the present by bringing history’s experience into the present.

Heidegger expands the scope of hermeneutics decisively in the 20th century. He understands interpretation in an ontological, an ‘experiential’, practical way regarding human existence; interpretation comes out of the existence of the practical life of the human being. *Interpretation (of the Bible) is the manner, the modus and the way in which reality or existence appears*; interpretation forms, or is constitutive of existence itself, or of being, the

life of humanity. This may mean that a person, or a person's existence, comes into meaningful life, or full existence through the act of interpreting (the Bible). Interpretation is the way we look at something, where the existence makes sense to us.

After Heidegger Gadamer moved in another direction, and regarded *interpretation as dialogue between the text and the interpreter, and dialogue between the present and the past*, each with its own horizon. This means that interpretation cannot strive for 'objective' modernistic knowledge. Language is not viewed as an objective process, but that which speaks to us as interpretation. This approach of past, present and future, for example, causes *a fusion of horizons to be able to understand the past in terms of the present*.

Habermas and Appel *criticised Gadamer's approach and say that his uncritical acceptance of the tradition as authoritative and his way of looking at language obscure the fact that language and interpretation may also lead to domination of other people*. This way of interpretation, using the past to 'fuse' with the present, may suppress hidden interests in the reader's life, for example, *to read the Bible from a man's position to be the controlling one vis-à-vis women*, whereas this relationship is to be steeped in love, justice, equality and service of one another.

Ricoeur develops a biblical hermeneutics, the interpretation that grafts or implants an existential or practical interpretation on a structural Biblical analysis; the plan and structure of the Bible is to be interpreted from a practical interpretation. The linguistic and literary structure of the Bible language is then the first object of analysis, but always in an existential or practical sense, here and now (compare Lategan in Du Toit, *ibid*: 14-19).

The postmodern and the deconstructive approaches in interpretation focus on the reader (of the Bible) and *the way in which meaning is produced by the reader*; The 'reading' (of the Bible) is brought to its logical conclusions, where the meanings are tested whether there are contradictions in the interpretations, or not. If there are contradictions in the exegesis or the understanding of the text, the interpretation 'deconstructs' itself, that is, making itself pointless and obsolete (cf Jacques Derrida). Neither the author of the text, nor the text control the production of meaning, but *the reader reads his situation into the text*.

In addition, the text always refers to other texts for a deeper understanding and meaning. One has to be extremely careful with a final dogmatic, rigid approach as interpretation can never be completely final as human interpretation. Interpretation is always an on-going process, depending from which perspective one looks at the situation or the texts.

There is no direct link between God and the human being and we always understand only through mediating modes, texts (the Bible), prophecies, messages, symbols, etcetera. There is also no direct link between humans and the so-called objective reality – we don't know directly. Paul says, we see through a mirror, a copper plate, into a puzzle, in this life (1 Cor. 13). A most important aspect of the postmodern approach regarding language and interpretation is that it is always only *symbolic*, as there is no direct contact between the speaker and the listener; words or language are only symbols referring to 'reality'.

The conclusion of these hermeneutical approaches is that the believer always lives by faith and trust, and not by 'evidence' or 'objective' certainty; *the just shall live by faith (Rom. 1:17)*. Consequently, the Bible reader has to discover the revelations of God in Christ to believe in him and trust him for salvation and well-being.

This approach to the interpretation of the Bible is referred to here only as a background and an introduction, as this is not the focus of the study and there is a vast field of ways to interpret the Bible theologically, for example, the typology of the forms of language, textual criticism as basis for exegesis or interpretation, discourse analysis, textual imagery, redaction criticism, narrative criticism, social-scientific criticism, reception criticism, speech act analysis, rhetoric criticism and a post-structural approach.

The Church needs men and women who believe in God and live life according to the gospel. Bible reading for Adventists is the primary need, which in turn translates to teaching. The churches need to spend enough time with reading and interpreting the Bible to be able to relate it to life to be able to perform mission tasks.

The churches do not only share 'information' about God and his plan of salvation, but *are experiencing the presence of God through the Holy Spirit in their daily lives*. Perhaps this is the starting point for everyone to get involved in Bible reading and mission. We can move people towards Christ with the salvation story, if the Spirit of God moves us. The Adventist Church as a 'movement' needs to move with mission in God's service. Bible reading may foster mission and may overcome impediments through the Holy Spirit.

The Unnamed Review and Herald Publishers published a book, entitled, "Bible Readings for the Home (1949)". In it they emphasise the importance of Bible reading in Adventist members' homes. They also address various biblical topics, and if studied, would equip the church, firstly, to understand and apply the Bible more adequately and secondly, to teach it more thoroughly.

The research asks how Bible readings benefit the reader prior to performing mission.

5.2 READING THE BIBLE BENEFITS THE READER AND PROMOTES MISSION

“If God’s word were studied as it should be, men (and women) would have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times. Nevertheless, there is but little profit derived from a hasty reading of the scriptures. One may read the whole Bible through and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained” (Bible readings for the home, 1949:22). Reading the Bible can change our understanding of the world constructively. A reason for Bible reading is to relate what we read to the broader plan of salvation, which is the ultimate goal of our mission. Our communities today need to learn from the New Testament church of Berea. Luke records the good things they did in Acts 17:11: “Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness. (NIV)

Most people do not bother checking whether the preacher’s contents is in line with the scriptures. They simply accept and believe whatever the preacher says in church or in public campaigns. The Adventist Church mission is to revive this habit of the Bereans, who “...examined the Scripture every day to see if what Paul said was true”. This kind of attitude towards the scriptures is rare today. Note that the “Bereans were nobler,” this is a comparison, meaning some other communities did not receive the scriptures as the Bereans did. The churches’ task is to challenge community members to value the scriptures as worth reading daily, searching it to assess what churches teach is valid. The personal profit resulting from reading the scriptures will be motivation to share the gospel with others in the communities.

Many Christians do what they think is right in their own eyes without diligent scriptural readings and the ‘searching’ and ‘application’ of the scriptures. This is a problem as Christians do not adhere to the gospel, let alone reading the scriptures. Some church members, due to a busy schedule, find little time for diligent Bible study. They need to guard against this danger not to deprive them of the prospect to grow in the knowledge of the will of the Lord. This lack of diligent Bible study impedes mission as they are unable to reach out without proper knowledge, generating motivation and courage to embark on mission.

Venden (1993: 10) formulates the problem as follows: The Bible “...challenges us to depend only on God for truth, through our own study and prayer it teaches us not to depend on anyone else, even a man of God”. What the scriptures say alerts against the idea which says, ‘I believe God says this, but I think differently’. It may be true that some preachers

have replaced God's Word with their own opinions, which may benefit them, but not the mission of Christ. In the last days false prophets and false 'Christs' may exist and the churches' only safety may be in diligent Bible reading and the application of the gospel. Jesus warned us in Matthew 24, Mark 13 and Luke 21. "So when you see standing in the holy place 'the abomination' that causes desolation; spoken of through the prophet Daniel—let the reader understand" (Matthew 24: 15 NIV). Here, it may mean that Jesus encourages us to read to understand all that is happening in our world today. This understanding is crucial to the mission of Christ. The Adventist mission is not dependent on people's opinions, but on God's revelation. Seventh-day Adventist evangelism endeavours to lead people back to the Bible and to God for the revelation of Jesus Christ. Performing mission, therefore, demands Bible reading and this boosts confidence in the gospel.

At present it is with concern to realise that it seems that some prominent evangelists fail to preach the 'real' gospel, but rather teach what people wish to hear. There is the 'prosperity gospel' and the 'social gospel', for example, which are not necessarily synonymous with the 'real' gospel. Bible readings assist the churches against distorted and false 'doctrines', which may be the actual problem today. What is vital is to be involved with Christ's mission on the basis of the 'authentic' gospel of Christ.

Christ has healed many sick people and has driven out many demons, but it seems as if his main task was, for example, to travel throughout Galilee, *preaching* in their synagogues... (Mark 1: 30 NIV). Jesus said that He came to save the lost. It seems as if the main emphasis should not be on healing as some so-called famous preachers are prone to do, but on disseminating the gospel. One should not be against healings or spiritual liberation, but one should make the spreading of the gospel the priority, especially in mission work.

Ballon (2009: 25) makes a strong point against 'dubious' pastors: "They make promises of miraculous healing and financial prosperity. Many of them claim that the blessings are reserved for people who have 'faith' measured by the amount of money they send in. Such 'prophets' have proliferated during the past few years, with new ones appearing every day." The churches have to face such pastors and evaluate them according to the gospel. Indeed, it benefits the churches' mission to study the Bible as it refers to the 'deceptions', also of pastors and false prophets during the 'last days'; these arguments enrich this perspective of Bible reading most clearly. "The Bible tells us that in the last days just before the return of Christ many people will prefer to believe error. Maybe they find it more comfortable than the truth - like the cancer patient who prefers to have the doctor to tell him it isn't so, hoping that the disease will go away." (ibid: 29). Bible readings may be a safe haven against Satan's schemes to deceive the whole world with lies "appearing as an angel of light".

Maxwell (1994:15, 16) calls the Bible a

...buried treasure...If you would be rich in all the best and most beautiful things life has to offer, search this book. Dig into it with all the spiritual tools at your command. Read it, study it, and meditate upon it. Pray over it. And within it you will find the richest of treasures...This treasure is available to all. No one is debarred from searching for it on grounds of caste, colour, or creed. This book will speak to anybody, regardless of their religion, their nationality, the nature of their work, or the size of their bank account. It will speak to you, no matter what your past may have been or your present state of mind, or your physical disabilities; it has a message for you today, to old or young, high or low, rich or poor, privileged or underprivileged, it will bring the same strong encouragement the same helpful counsel the same rich enlightenment.

Bible readings are vital for it shapes the perspective of their readers. People may view God and salvation differently once they study the Bible. The reading and studying of the scriptures is not an option, but perhaps should be a Christian life style. Digging for buried treasures in the Bible is the churches' daily responsibility.

Maxwell further commends the Bible: "Throughout your bible runs a veritable river of life...Open it, read it, and this spiritually radioactive flood will begin to flow through the channels of your mind, healing, cleansing, restoring, invigorating with a mysterious energy no other source can supply. It will clarify your vision, correct your judgment purify your ambitions." The Bible is a compilation of books: 40 writers, who lived in different centuries, covering 1600 years, yet there is 'some kind of harmony' in these writings. Bible readings have to take place on a personal level, family level, and at church level. This study endeavours to encourage members of the churches not just to read the Bible, but, the main task is, to share its messages with the communities.

Maxwell (1994: 17) says: "What a treasure is this!...what a pity to have it in your home and not look for it! To be poor when you might be rich! To be weak when you might be strong! To be sad and dejected when you might be radiant with joy! Believe me when I say that this treasure is very close to you. You may even be touching it at this moment. It is your bible." The concept 'fishers of men' should be revitalised; Jesus said He would make his disciples 'fishers of men (and women)'; the women at the well talking to Jesus is a good example (John 4), where Jesus reached out to a broken women. Andrew brought his own brother to Jesus (John 1: 35-40). New converts also should be encouraged to share their newly-found faith.

The Seventh-day Adventist church manual (2005: 167) provides the following: “Like the body, the inner being also needs wholesome nourishment for renewal and strengthening (2 Cor. 4:6). The mind is the measure of the person. Food for the mind is therefore of the utmost importance in developing character and in carrying out life’s purposes. For these reasons, our mental habits should be carefully checked. There is no better index to character than what we choose to read and hear. Books and other literature are among the most valuable means of education and culture, but these must be well chosen and rightly used.”

In the next section the danger to neglect Bible readings will be researched.

5.3 A MISSION PERSPECTIVE IS IN DANGER IF BIBLE READINGS ARE NEGLECTED

The Seventh day Adventists Churches are known as ‘The people of the book’. When pastors preach or teach it is apparent whether they use the contents of the gospel as their foundation, or not. This chapter examines the dangers for mission if the Bible readings are neglected.

Kuntaraf (2008:2) observes: “There are many church members who are dependent on the pastor and elder for their spiritual food. Many members depend on Sabbath School teachers to feed them once a week. They do not know how to find food for themselves. Can we be healthy by eating once a week? This is not enough. We need to know how to feed ourselves with the word of God. If we can study by ourselves we will not be starving in a time of crisis.” Many people are too busy to read the Bible every day. This is dangerous for their spiritual well-being and their mission task. If church members do not know the gospel they cannot assist others. This is tragically true for many churches, also in Newcastle. The pastors and some dedicated elders cannot perform mission tasks alone.

Kuntaraf (2008:4) warns those neglecting Bible reading in the strongest possible terms: “In times of crisis like this when people are starving for the Word of God, we need more people who have the Word of God to share with others.” Bible reading may change lives, there may be no way one can diligently read the Bible and remain the same. The Bible has a ‘universal’ message about the eternal God; it supports a ‘new life’ and a new direction in life; it transforms lives with its messages invigorated by the Holy Spirit, also towards mission.

(The Seventh-day Adventist Beliefs, 2005:11), claim: “The Holy Scriptures, both Old and New Testaments are the written Word of God given by divine inspiration through Holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man (and woman) the knowledge necessary for salvation. The Holy

Scriptures are the infallible revelation of His will. It is the standard of character, the test of experience the authoritative revealer of doctrine and the trustworthy record of God's acts in history." The 'inspiration of the Bible' is one of the 28 fundamental beliefs of the Seventh-day Adventist Church. The Bible provides us with God's plan of salvation, which is fulfilled in Christ Jesus.

The aim of the chapter is to delineate that it is important to know, understand, interpret hermeneutically and apply the message of the Bible, otherwise mission would suffer. Rodriguez (2008: 33) reminds the churches why the message of the Bible is important: "After the fall, God was not obliged to save us. But He did so anyway. Moreover, this decision which was extremely expensive for Him was not an afterthought...it was formulated before the 'foundation of the world' (Eph.1: 4, NASB). This implies that long before humans fell into sin, the Godhead had created a plan to deal with that calamity." The Seventh-day Adventist Beliefs (2005:113-149, 11-19) extends this even more: "Scripture is the sole rule of a Christian life. It is a revealer of doctrine, faith and salvation alongside with the 'Doctrine of God', which focuses on His Word...the Great Controversy between Christ and Satan, the life, death, and resurrection of Christ, the experience of Salvation and growing in Christ." To be able to perform proper mission work the church members should know the gospel 'plan' of salvation; if not, they are in danger of passivity in the church. They should know how to convey the following aspects of the gospel to the communities:

- How an acknowledged sinner is to accept Christ as Saviour,
- How to be cleansed from sin and guilt by believing in Christ
- How to assist people to overcome sin and live in dedication through the power of the Holy Spirit
- How to live a life of thankfulness to Christ and serve him in mission.

This is a holistic message of redemption. Salvation is not only a feeling, but an experience of believing in Jesus as both Lord and Saviour. This is vital for mission work. If churches neglect this knowledge and fervour to proclaim this message, the problem is that the churches will become lethargic and lukewarm in the service of the Lord – that is the danger for the churches in Newcastle.

The churches can perform their mission task as they have the assurance of the message of Christ: "I am with you" (Matt. 28), and "The grass withers and the flowers fall, but the word of our God stands for ever" (Isaiah 40: 8). Mission finds its meaning and inspiration in Bible reading. *Mission perspectives, how to approach people missionally, what to proclaim in mission and how to create an atmosphere for mission tasks derives from reflecting on the gospel of Christ.*

The next chapter refers to strategies the churches need to apply for the success of the redemptive mission of Christ.

CHAPTER 6

DEVELOPING STRATEGIES FOR REDEMPTIVE MISSION

The focus in this chapter is on evangelism as the heart of the work of the Seventh-day Adventist Church. It provides information regarding goal setting strategies, mission statements and objectives for mission.

Rouillard (1993:15) defines a goal as follows: “A goal is an end towards which you direct some specific effort.” For the Adventist church the goal is to evangelise the communities in the Newcastle and surrounding areas. Mission could change the communities to say: “...Those that have turned the world upside down are come hither also” (Acts 17:6, KJV).

A specific strategy to achieve the goal could be used. According to Rouillard (1993:19) a mission statement is defined in the following way: “A mission is a general statement through which a person specifies the overall strategy or intent that governs the goals and objectives.” The Adventist goal revolves around *proclaiming the gospel of the kingdom*. The Seventh-day Adventist church’s mission statement is as follows: “The mission of the Seventh-day Adventist Church is to proclaim to all peoples the everlasting gospel...as revealed in the life, death, resurrection, and high priestly ministry of Jesus Christ, leading them to accept Jesus as a personal Saviour and to unite with His church, and to nurture believers as disciples in preparation for His soon return” (SAU Working Policy 2005: 1).

Alongside the mission statement is *the core task evangelisation*: “The gospel commission of Jesus makes evangelism, proclaiming the good news of the gospel, the primary function of the church (Matt 28:18-20)” (SDA Church Manual 2005:90).

In addition the SDA Church Manual (2005:92) makes the following suggestion as far as the church’s objectives are concerned, “...the resources of the board are conserved for its primary task evangelism.” The mission statement, including evangelism, should not be in words only, but it must be the life style for the church.

In all eras in the past certain strategies were used to accomplish the mission task and to evangelise the ancient world. The early church strategy, amongst other things, was teaching in public meetings and from house to house. There are urgent reasons why we need salvation today: “Salvation today! God knows we need it! The streets are not safe at night. Our savings go down the drain of inflation and the price of everything never stops going up...The struggle of the poor and minorities for their rights never seems to end, and people don’t seem to care. Everything that seemed so content a few years ago has suddenly gone soft. We are depended on Salvation” (Arne 1973:12). Arne’s argument is that salvation is dependable when all things fall apart. Salvation also brings hope. *We need ‘salvation’ not only spiritually, but financially as well as **socially**.* We need to feel safe as

we walk and drive in our streets. The present world does not present us with these necessities; 'salvation' in Christ provides us hope beyond the present state of affairs. In spite of all the problems, it may be 'well' with our lives as we experience complete salvation in Christ for this life and the hereafter; Christ will eventually eradicate sin and overcome evil. Hence, we ought to have a strategic plan in bringing the good news of salvation in Newcastle; the current state of affairs, spiritually, socially and politically, has to change – this is the message of the reign of Christ.

The following section researches the strategies to enhance Christ's work in Newcastle.

6.1 EVANGELISM AS A STRATEGY FOR MEANINGFUL REDEMPITIVE MISSION

One of the well-known 21st century satellite and world evangelists, Mark Finley (2008:11), makes the following comment regarding evangelism: "I use what I call five eternal verities of evangelism:

1. Churches grow when there's spiritual renewal. So, we begin by making pastors aware of the necessity of spiritual renewal in the local church, that means prayer bands and praying for individual people."

This is the strategy as the church desires to make an 'impact of evangelism' on the communities in Newcastle.

"2. Churches grow when members are equipped and trained to serve. We develop a countdown schedule on equipping and training members, helping them to discover their gifts..."

Here the church is viewed as a training school and equipping centre for members. It should occur on a regular basis. Again, church members and pastors are encouraged to work for God according to their abilities. The role of the pastor comes into play here.

"3. Churches grow when there is multifaceted community outreach. We begin by looking at different kinds of community outreach – small groups, bible study ministry, seminar ministry, health ministry, family life ministry and events that make an impact on the community."

This strategy is essential to the Adventist Church in that it enhances mission. Community outreach is one of the Adventist strong strategies in principle, but now it must be put in practice in the Newcastle area.

"4. Churches grow when there's a reaping event. We encourage churches to focus on some reaping evangelistic events each year. Every outreach program of the church must ultimately lead to and culminate in a reaping event."

The churches do not do mission aimlessly, but have a goal in mind and it is to 'reap' precious people for the Lord. 'Reaping' goes hand in hand with an appeal and asking for new converts to commit themselves to Christ and his work. Baptism and church

membership are the result of 'reaping' events. People crave 'religion'; we actually 'reap' those who are ready to make a commitment to Christ.

"5. Churches grow when there is nurture and follow-up."

It is actually dangerous to follow the first four steps and neglect this one. Some people lose direction in faith due to the lack of nurture and follow up action. This serves as a 'storage of the harvest in a barn', which is a church in this case. A new born baby is nurtured until it can take care of itself, and so are the new converts.

The church is in full agreement with Finley's statement; Evangelism involves the entire church, so the church indeed needs some practical training and equipping; knowing their spiritual gifts would motivate them to do mission. Spiritual renewal is always the starting point. It has been observed among the Seventh-day Adventist churches that if the churches are not spiritually alive, it cannot do evangelism meaningfully and it cannot nurture the new converts that have accepted Christ. Pastors, elders and personal ministry leaders, therefore, need to make sure that spiritual revival is 'real' before the church can embark on any evangelistic outreach. "Reaping' would be normal and regular if the churches in Newcastle were spiritually revived, equipped and reaching out to the community they serve. *The churches need passion for mission.*

Follow up action and nurturing are matters of urgent importance. If there is no proper strategy and adequate planning in place, failure is imminent. Finley (2008:11) further comments: "One sure way to fail in evangelism is to do no preparation." It, therefore, is our strategy as Seventh-day Adventists in Newcastle to plan our mission well in advance, to do a good job during the campaign and also implement effective and practical follow up strategies to establish the new converts in their faith and the church.

Discipleship and training of new converts to be involved in evangelism soon after their conversion is a priority. This is the 'fishers of people' concept as indicated in John 1 and John 4, for example. The zeal of conversion needs to be harnessed to witness for Christ. We ought to devise a strategy to change the *status quo* of lethargy regarding mission. The life style of witnessing needs to develop right from the start. This strategy certainly will revive old members as they see new converts performing the mission of the church.

White (1974:53) develops this argument of planning the church's work: "The great teacher Jesus laid plans for His work. Studying these plans, we find Him travelling from place to place, followed by crowds of eager listeners. He would lead them away from the crowded cities, to the quiet of the country. Here He would pray with them and talk to them of eternal truths." This is in line with Finley and White, the Seventh - day Adventist Church in Kwa-

Zulu Natal, who have adopted at least seven strategic points for successful evangelistic efforts; it is summarised:

1. No pastor or church would be allowed to run a public campaign without adequate training and preparation. In each case, different methods and strategies are to be put in place depending on the areas and the people to be served. 'Daniel and Revelation seminars', health expo programs, family life ministries, 'real truth', 'voice of prophecy' lessons, for example, are to be presented. These are the spade work needed to prepare for a 'reaping' evangelistic campaign, which continues for two to three weeks. Such plans and strategies need to be in place before they start on mission or evangelism; they open doors to people's lives. This strategy goes hand in hand with 'friendship evangelism', which indicates that we win mostly friends and not strangers. The 'follow up' strategy works well if friendship between the churches and the societies is well established.

2. No pastor alone is permitted to run an evangelistic campaign. The church needs to be involved since it needs to provide a pastor moral support and 'nurture' the new converts in church and Bible readings. Most of our pastors do much driving as they serve more than one church, which is detrimental to the people. People often support the resolution *they* have made rather than the decision of the pastor alone.

3. Since public campaigns involve finances, the local churches are also required to contribute a percentage. For the less affluent churches, a minimum of ten percent of the total budget is suggested, while for the more affluent churches the rule of 'Rand for Rand' is applicable. The Provincial, National or World churches (through 'Global Mission' Funds) will then subsidise the mission budget.

4. When the campaign is completed clearly stated practical follow up Strategies must be implemented. For this to be successful a paradigm shift is needed; evangelism as a lifestyle is to be accepted, and not only as a once off event. This means that personal involvement is required of all Seventh-day Adventist Christians, whether they are new or old converts. The established members are to be trained and requested to adopt new converts as a means of 'nurturing' and a part of the follow up strategy.

5. For security and auditing purposes the Seventh-day Adventist Church, as a matter of policy, would require that no pastor running public campaigns should receive funds into his own personal bank account. The local church bank account is ideal for control and distributing the finances as these are audited annually. This practice will facilitate the monitoring of the spending of the funds. In addition, the integrity of the ministry will be protected. Under normal circumstances treasurers are trained in financial matters.

6. Upon completion of the campaign, reports should be submitted, which includes attendance records, the number of people 'won' for Christ, invoices and receipts indicating expenditure according to the approved budget. Such reports inform the churches as to whether the job is well done, or not. If it is poorly done more training needs to be conducted as a way of assisting the pastor and the church to become more competent.

Finally: The actual follow-up programme is monitored by the Personal Ministries' Director at the conference, or Provincial Head Office of the Seventh-day Adventist Church in liaison with the local district pastor.

This is how evangelism as a mission strategy should be done in the Newcastle areas. The above-mentioned strategies are necessities for redemptive mission to succeed. These strategies may be unique to the Adventist Church in the way it is done.

In the next section of the chapter literature evangelism is to be portrayed.

6.2 LITERATURE EVANGELISM OR PUBLISHING MINISTRY AS

A MISSION STRATEGY

The Seventh-day Adventist Church mission has a powerful strategy - literature evangelism or the publishing ministry. "Our publishing work was established by the direction of God and under His special supervision. It was designed to accomplish a specific purpose...in the accomplishment of this work *publishing houses are among the most effective agencies*" (White 1983:41, 42, emphasis added). The Adventist Church has publishing houses where books, tracks and magazines are published with the purpose of enriching the church and informing the public with the gospel. This 'printed page' strategy is aimed at selling Christian books and literature to the targeted community as a pre-campaign strategy. It is believed by the Seventh-day Adventist Church that a book reaches where no one can. The book enters the bedroom; the book 'speaks' the message as long as the reader reads it.

There are many testimonies attesting to the power of the printed page. Mr. Nkala of Kranskop, who is now a church member through reading a book called, 'God's answers to men's questions'; the book contains the teaching of the gospel. This man was a pastor of another church, and after he bought his book, he read it and without anybody preaching or teaching Bible studies, he joined the Seventh-day Adventist Church. This indicates the influence of a book.

Another story as a strategy is a mother who kept on throwing a book out and her son would always pick it up and brought it back into the house. One day she decided to read this book, instead of throwing it away. She then accepted the messages of the gospel.

Newcastle needs active 'literature evangelism' to enter all corners of the communities. The good news is that many people still enjoy reading. Some people read newspapers daily, which is a clear indication that people still read. During the public campaigns Bibles are distributed and also literature of a religious nature, for example, 'Steps to Christ'. Thus, the practice of reading is encouraged. For post-campaign strategies, books are needed which affirm new converts in a Christian lifestyle. People are encouraged to study for themselves so that the contents of the gospel can be understood and maintained for life. The revelations of the gospel, written up in Bible, are the source of knowledge and understanding of the will of God. *Those who read, find it easier to do mission work.*

White (1991:72) favours publishing work: "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the scriptures." 'Literature Evangelists' distribute literature. We have them everywhere, also in Newcastle. The mission of Christ prevails, also through publications. Books should encourage Bible reading too. Canvassing work through literature is important as a mission strategy in Newcastle. Publishing work enhances Christ's mission. 'Literature evangelists' create a favourable atmosphere for mission work.

Some books in the churches are not only for sale, but are free literature. This strategy is recommended to enhance God's work.

The following part of the chapter is focused on the gifts to serve.

6.3 GIFT-BASED MINISTRY: EQUIPPING MISSION STRATEGY

FOR THE CHURCHES IN NEWCASTLE

"Every church member should be matched with an appropriate ministry as part of the congregation's overall mission strategy. Some churches may choose to give this assignment to the nominating committee...The Biblical word *Laos*, from which we derive the word laity, includes the entire people of God including the clergy. It can be used to mean associates in ministry." (SDA Church Manual 2005, 17th edition: 67). This strategy is equipping all members and ministers by discovering their God-given talents to use them for the mission of Christ. All believers have specific spiritual gifts; if they are trained, they could do work in mission as a clergyman or a layperson.

People who have accepted Christ is called to work for the salvation of their fellow men and women. This strategy calls for the evaluation of 'spiritual gifts' that match the work of proclaiming the Gospel of Christ. To further and affirm this concept the following Bible verses are important: "He ascended into the heights with captives in his train – *he gave gifts to men (women)*" (Eph 4:7, NEB). "...*these were gifts, some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in His service, to the building up of the body of Christ*" (Eph. 4:11, 12, NEB). The SDA Church Manual (2005, 17th edition: 67) states: "The Holy Spirit urges us to find a ministry whereby the gift can be used to serve others and attract them to Christ. Under this plan, there is no hierarchy. Everyone is a minister performing some ministry for which he or she has been specially gifted." This mission could thrive in Newcastle should this strategy be implemented. A gift-based ministry is necessary for equipping and training members for evangelism. Gift-based ministry demands moral fibre in Christians. The Bible speaks of how God qualifies the called: "Wherefore, brethren, look you out among you seven men of honest report, full of the Holy Ghost and wisdom that we may appoint over this business" (Acts 6:3). "Moreover you shall provide out of all the people able men and women such as fear God, men (and women) of truth, hating covetousness; and place such over them to be rulers of thousands and rulers of hundreds, rulers of fifties, and rulers of tens" (Ex 18:21). "...the things that you have heard of me among many witnesses the same commit you to faithful men (and women), who shall be able to teach others also" (2 Tim 2:2, KJV). Such evidence simply confirms the gift-based ministry as important for Christ's mission to develop. High-quality leadership is also required to guide others in this gift-based ministry.

Paul's method of equipping and training able members to teach others may be adopted today too. Most of the members of the Adventist Church in Newcastle are professionals; consequently, it is possible to train them as 'trainers' to enhance the mission of Christ. It would be a tool, which would assist mission strategies needed in Newcastle. God does not only call the people, He provided them with gifts, and *also qualifies those He 'calls'*. Every Christian is qualified to undertake ministry, based on God-given gifts.

A measuring instrument to determine spiritual gift is available to assist members with a self-test evaluation. It includes a number of questionnaires, assisting to discover spiritual gifts. The scale ensures that the work is done efficiently. It also teaches humility as some are more gifted than others in spiritual gifts. Some spiritual gifts are clearly visible. 'Gifted' members would enhance mission.

The next aspect in the chapter is to focus on 'unreached' areas.

6.4 ENTERING NEGLECTED FIELDS FOR EXPANDING CHRIST'S MISSION

In recent years the Seventh-day Adventist Church has targeted neglected areas. Like the apostles of the New Testament church the aim is to make sure that this gospel of the Kingdom expands as wide as possible. Earlier on this was known as the "Global Mission Strategy", today, however, it is known as the "Adventist Mission Pioneers". It has a specific fund, which comes from the General Conference which is the World Head Quarters of the Seventh-day Adventist Church situated in Washington DC, USA. Workers are deployed in places where there is little or no Adventist Church presence. It aims at establishing new churches. This mission often succeeds; new churches are established and new territories are entered into. Newcastle had no 'black' church for a number of years. Since the year 2 000 there is a church and it is growing fast with 200 members.

Neufeld (2010: 8) states the following about Paul's mission: "The great missionary to the Gentiles felt constantly impelled to take the gospel to previously un-entered areas, leaving others to labour in areas where the gospel had been established. In the days when Christianity was young and labourers few, it would have been a waste of valuable missionary power for Paul to work in already entered areas. He said, 'So have I to preach the gospel, not where Christ was named, lest I should build upon another man's foundation,' so that 'they that have not heard shall understand' (Romans 15: 20, 21)." Areas not reached before are very important for the church in Newcastle: Mathukuza and Madadeni, for example. Some 'missionaries' must become 'pioneers' to proclaim the gospel and establish new churches. Others need to labour where the churches are established to strengthen the members in their faith and assist them towards mission.

The Adventist mission department has a dynamic plan to establish Seventh-day Adventist churches in areas where there is none. This strategic plan consists of the following: People who are involved are the following:

- They are lay volunteers who serve for a minimum of 12 months in areas not entered before.
- They feel called by God to serve in outreach work.
- They have been recommended by the church and approved by the Conference.
- They have signed a contract as volunteers for at least 12 months (compare the Adventist Mission Pioneer Guidelines, 2006:1).

With this plan the church is willing to reach even the most remote and neglected areas of Newcastle. This strategy has raised churches, empowered groups of believers and even went into new districts. Today there are new church districts, for example, the Ingwavuma/Ubombo district consisting of several churches. In addition, there is the Tugela

Ferry pastoral district which was established through a strategy called the “Frontier Outreach Programme”. It is similar to the Adventist Mission Pioneer Volunteer Programme. It works efficiently and it is highly recommended as one of the best methods the Adventist Church has developed in recent years.

The gospel of salvation has reached such places as the Royal Palace in Nongoma. There is a fast growing group of believers that will soon be organized into a fully-fledged church. It is appropriate that the Seventh-day Adventist mission pioneers are paid a stipend for at least 12 months. This provides practical experience for youngsters who feel called to study theology. If the need arises this 12 month contract is extended by 6 or 12 months more, depending on the availability of funds. In actual fact, it is observed that young pastors who started their ministry by serving as Adventist Mission Pioneer Volunteers make improved mature pastors after graduating from the theological seminary.

Entering neglected areas has grave challenges such as prejudice against Seventh-day Adventists; a relevant approach is required, for example, ‘friendship evangelism’. For a church it is wise to approach people to make friends to perform mission tasks. Main reasons why The Adventist Church is not always accepted are the following:

- Ancestral ‘worship’ has deep roots in rural areas in particular. It is still a problem and a challenge even in townships and cities. Normally the church criticise those who believe in this, but the problem starts when some family members becomes Adventists; the family then blames the church for preaching the gospel that separates them from such customs.

- Other Christian churches denounce Seventh-day Adventists beliefs and turn people against the Adventist mission pioneers, calling them bad names. To combat such challenges ‘friendship evangelism’ is the right thing to do. This stems from the fact that some individuals become Adventists, and by leaving their previous churches are not welcomed by their ‘old’ churches and church leaders on a personal basis.

A study of culture in an area is another way of penetrating difficult fields. Sahlin (1990:49) suggests a polite manner of approach: “The un-churched are not necessarily unbelievers; they just know very little about the bible and are distrustful of organized religion. They are not against religion; they feel that it is somebody else’s hobby and not for them.” With this understanding, Adventists can enter neglected fields. The churches have to deal wisely with people not belonging to the church and those who detest ‘organised’ religion. What is also needed is that the churches have to revitalise their mission and evangelisation fervour.

The next strategy is also important, namely, ‘house-to-house’ witnessing.

6.5 HOUSE-TO-HOUSE WITNESSING

This is a dynamic evangelistic strategy. It requires the involvement of all members. Even senior citizens can participate as long as they are able to walk or drive around. Youngsters and children can accompany adults with door-to-door witnessing; they will learn by way of observation how mission is done. This should be done in a 'non-threatening' way.

White (1946:431) attests to this strategy. "House- to-house work: not only is the truth to be presented in public assemblies; house-to-house work is to be done. Let this work go forward in the name of the Lord." Jesus too taught in private houses as evident in Matthew 13: 36. This is 'a hands-on' strategy. Not everyone is able to witness in public assemblies, but all can witness to neighbours. This creates friendship with neighbours and provides opportunities for the church. Bible studies and cottage meetings could be a result of this witnessing. Free literature and tracts could be distributed in this way. Social responsibility is another aspect, which may come to the fore, learning about social needs of neighbours. The churches can also visit the homes of those who show no interest.

With house-to-house visiting the church may reach the unreachable. Children may be reached even if parents are not interested and the parents might be surprised to see the children believing. White (1893: 137) affirms this concept: "This house-to-house labour, searching for souls, hunting for the lost sheep, is the essential work that can be done." This task is for "...all who have received Christ to labour for the salvation of their fellow men and women" (ibid, 1911:110).

The training of members is required. The fear factor poses a challenge to this house-to-house strategy, but fear can be overcome; perhaps a good way of overcoming fear may be to face the challenge 'head on'. The best way to learn to swim, for example, is to jump in and practise swimming. McDill (1979:9) suggests how the fear factor could be addressed, by mentioning three categories of fear, which often impede evangelism, including house-to-house visiting:

1. "The fear of inadequacy
2. The fear of rejection
3. The fear of failure".

The gospel indicates that God has not given us a spirit of timidity, but of power and love and discipline to fortify us against fear:

1. "God's gift of power will eliminate the fear of inadequacy
2. The gift of love will banish fear of rejection
3. The gift of discipleship will remove the fear of failure."

Pastors and laypersons need to bear in mind that mission is neither done by might, nor by power, but by the Spirit of God (Zechariah 4:6). Fear is a 'normal' human reaction in the face of danger, yet when Christ invites us to perform mission He is with us. The churches can leave their fears in the hands of God. The believers are not alone, so, there is no need to fear.

White (1946:434) assures the churches of God's guidance: "He will guide them to the homes of those who need and desire the truth; and as the servants of God engage in the work of seeking for the lost sheep their spiritual faculties are awake and energized." There are homes in Newcastle with great needs and the churches can pray and ask the Lord to guide them in their visiting. Interested people are the starting points and the churches can overcome difficulties later on to reach others.

Home-to-home visiting may make a difference in evangelism. This strategy is also used in the days of the New Testament (Acts 20:20). It has worked in the past it may still be relevant today.

The 'Voice of Prophecy', dealt with in the next section, may also be recommended.

6.6 THE VOICE OF PROPHECY (VOP) CORRESPONDENCE BIBLE SCHOOL

Distributing these booklets, the Voice of Prophecy, contains courses in Bible studies, especially on the salvation in Christ and Christian living, may be effective in evangelism and mission. The VOP lessons are available in nearly all the languages spoken in South African; this makes it accessible for people in their own language. Literacy poses a problem, but school going children may read it for others. With the VOP strategy the churches may reach people of all classes.

All African language literacy courses consist of 24 lessons, which are easy to read, whereas English and Afrikaans lessons consist of 30 lessons. People can subscribe to the VOP courses. Upon completing the course, graduation takes place.

There are two ways of undertaking this course:

1. Through correspondence

The VOP Correspondence Bible School is located in Cape Town; students learn through correspondence. Study through correspondence may cause problems: Studying alone, learners may easily get discouraged and lose interest. Misunderstanding is also a problem; some may think this study may qualify them for the ministry, but the VOP has no academic

accreditation. It only serves to enlighten people with the contents of the Bible. Some students, who wish to do the course, adopt the name of the Adventist Church for themselves, only switching Sundays for Saturdays for their services. They are rather invited to join the nearest Adventist Church.

The VOP studies contain the subjects needed for salvation. No one can study the Bible messages and remain the 'same' - they change the lives of those who read them.

2. Through local mini VOP schools

Learners can study together in a 'mini Bible School' in a home, classroom, or church. There is personal contact with instructors, who assist the students. These studies empower the students for efficient evangelism and mission. Some students may be inspired by these studies and continue with further studies.

In general the evangelism and mission outreach is enhanced by the Bible study project, which is available to all members.

In the next chapter a conclusion is drawn and some recommendations are proposed.

CHAPTER 7

CONCLUSION AND RECOMMENDATIONS

7.1 CONCLUSION

This chapter draws conclusions concerning the meaning of the Redemptive Mission of Christ for the Seventh Day Adventist Church in Newcastle.

In conclusion one may ask, what is the meaning of the Redemptive Mission of Christ for the Seventh-day Adventist Church in Newcastle? It means that Christ is the Redeemer: As Son of God He became a human being on our level and identified himself with us, but without sin. He proclaimed the coming of the reign of God in society, the world and in people's lives. He introduced God, the Creator and Lord of the universe, as the gracious Father, forgiving unconditionally those who believe in him. He died on the cross for the sins of humanity; He conquered death, arose from the grave, ascended to the presence of his Father and intercedes in prayer for the believers; He has sent the Holy Spirit as a comforter and empowering the believers towards witness and mission; and, He is coming again in victory and glory.

We also discovered that performing the mission task successfully, theology, the conceptualisation of the gospel for the contemporary life and missiology is necessary. To reach people in mission, the gospel and the proclamation of the reign of God have to be studied in depth, not only by the pastors, but also by the laity in the churches.

The Seventh-day Adventist theology asserts that, God (*missio Dei*) is a missionary God full of love for humanity; also, that the Bible is a missionary book:

- *THE GOSPEL IS A MISSIONARY MESSAGE*
- *THE CHURCH IS A MISSIONAL CHURCH*

In addition, the church believes that Christ is the only Saviour, to be proclaimed to everyone as the mission and evangelisation task of the church:

The church stands and falls with the missionary gospel and as a missional church.

7.2 RECOMMENDATIONS

After the research and delineation of the subject there are recommendations regarding further study of mission to be made:

- (Finley 1994: 12) puts the importance of Bible reading as follows: “The Bible is God’s dynamic agency for soul-winning. No one can be effective as a soul winner unless they know how to use the right text at the right time to generate decisions...No book carries as much power as the Word of God for enabling men and women to make decisions; no method is as powerful as taking the texts of the Bible and applying them in real life situations...The successful soul winner must feed on the promises of God’s Word. Fixing those promises and principles in memory will enable the soul winner to have an effective approach in meeting others.” Hardinge 2007: 12) argues that, “The Word inspired tells us what to do. The Word incarnate provides grace to enable us to do it.”

The importance of Bible readings and Bible studies are beyond doubt in the churches. The question is now what the *best hermeneutical way of these studies* are. We cannot continue in the modernistic paradigm, where rationalism is widespread and it controls the empirical approach of determining so-called facts, also in the Bible.

What is needed to be researched is new paradigms of Bible studies beyond fundamentalism and modernism, The basic Christian approach to life and to the Bible is faith and trust; Rom. 1:17, the just shall live by faith. The research has to determine what this means in theology and in the practice of the church, and especially in the gospel, with its wonderful saving message.

- As indicated in the study, South Africa is economically, politically and morally in a mess – society is rife with crime, the economy is saturated with corruption and fraud, politics is disharmonious and fiendish and the moral fibre of the nation is rotten with aimlessness, selfish orientation and materialism.

Research has to be done regarding the coming of the reign of God in society and people’s lives, where the churches confront politics with the justice of God, the economy with God’s caring support of the poor, the moral life of the communities with Christ renewal of lives full of love and service.

- Oosterwal’s (2003: 140) writes about self-awareness in the church: “Recent research on church growth has shown what a church understands of itself and its role in

mission critically affects its growth and advance. Right concepts of us as God's people and of His mission lead to growth. False concepts of purpose and mission or a narrow view of the biblical concept of mission impede progress."

Consequently, the study recommends that an in-depth study regarding the contents of mission and the priority programmes of the churches geared to mission are to be conducted – the church is to be regarded as a missional church and research has to determine what it entails that it is a missional church.

- A major task of the churches is to reach the communities with the gospel of Christ. To be able to do this especially the laity has to be trained and equipped to able to make contact with people, to convey the message of Christ to them, to assist them to accept Christ as Saviour and to become dedicated disciples of him, also to serve him in his mission task.

In-depth studies are recommended regarding the methods of training and the contents thereof, as well as the best ways to motivate Christians for mission.

The study concludes where it has started:

- '*Mission passion*' was the main aim for the churches in the study – without this passion, mission will dwindle.
- There is '*lightning on the horizon anticipating rain*' – this is the hope of the church for mission renewal in the church in the study.
- The redemptive mission of Christ is able to *transform the Adventist Church towards a dynamic movement* – this is the justification of the study.

MISSION PASSION IS LIGHTNING ON THE HORIZON ANTICIPATING RAIN
— REDEMPTION TRANSFORMS THE ADVENTIST CHURCH
TOWARDS A DYNAMIC MISSIONARY MOVEMENT

The final conclusion and inference of the study is that Paul proclaimed that in Christ we are more than conquerors. The consequences for the churches with their redemptive mission of Christ in Newcastle is multiple. As Christ has conquered sin, the Devil and the world, there is hope for the churches proclaiming the glorious message of Christ and his redemptive mission in Newcastle and beyond:

Christ came that we may have life in abundance (John 10:10).

BIBLIOGRAPHY

- 1949 *Bible Readings for the Home*. Review and Herald Publishing House, United States of America: Hagerston. Adventist Mission Dept of Southern Africa-Indian Ocean of the Gen Conf of Seventh-day.
- Adventists DC. 2006 *Mission Pioneer Guidelines, Global Mission*. USA: Washinton DC.
- Anderson, G H & Stansky, T F 1979 *Mission Trends, No. 3*. Grand Rapids: Eerdmans.
- Ahonen, R A 2006 *Mission in the new millennium. Theological grounds for world mission*. Helsinki: The Finnish Evangelical Mission.
- Owusu A B 2008 *International for Pastors*. Kenya, Nairobi: Adventist University.
- Arne, S 1979 *Salvation Today*. Minneopolis: Augsburg Publishing House.
- Bancroft, E. H. & Hodge, C 1997 The Theologian's Craft, in: Woodbridge and McCoskey: *Doing Theology*. Grand Rapids: Zondervan.
- Bosch, D J 1991 *Transforming Missions: Paradigm Shifts in Theology*. New York: Oribis.
- Bullon, A *Signs of Hope: An Astonishing Analysis of Curret Global Events*: South Africa: Somerset Mall, Africa Publishing Co.
- Burrell, R 1993 *Revolution in the Church: Unleashing the Awesome Power of Lay Ministry*. United States of America: Hart Research Center.
- 1997 *The Revolutionized Church of the 21st Century*. United States of America: Hart Research Center.
- 1999 *Rekindling a lost Passion*. United States of America: Hart Research Center.
- Breaden, F 1987 *Instruction Manual for New Pictoral Aid*. Warburton,

Victoria.

- Bridston, K 1965 *Mission Myth and Reality*. New York: Friendship Press.
- Brown, H 1997 *Methods and Means in Theology: Theology in Today's World*. Grand Rapids: Zondervan.
- Bruisma, R 1999 *Missionaries Go Home! Is Cross Cultural Mission Still Valid?* United States of America: Review and Heralds Association.
- Bryan, G Ct,
Ron E M
& Folkenburg
Jr. R S *Sharing the hope again: Discussing the North American Division evangelism initiative*. USA: Pecific Press Publ. Ass.
- Coleman, R E 1980 *The Master Plan of Evangelism*.
- Compolo, A 1983 *Ideas for Social Actions*. United States of America: Grand Rapids.
- Cummings, D Jr. 2000 *Youth in Missions*. Theological Seminary. USA: Andrews University Press.
- Daglous, W 1999 *Vocation as Mission*. United States of America: Review and Herald Association.
- Davis, W D 1966 *Worship and Mission*. London: SCM Press.
- Duncan, G A 1997 *Scottish Presbyterian Church Mission Policy in South Africa*. Pretoria: University of South Africa.
- Duthie, C 1970 *Outline of Christian Belief*. London: Lutterworth Press.
- Dybdahl, J L 1999 *Adventist Mission in the 21st Century: Joys and Challenges of Presenting Jesus to a Diverse World*. United States of America: Review and Herald Association.

- Du Toit A (Ed) 2010 *Focussing on the message. New Testament hermeneutics, exegesis and methods*. Pretoria: Protea.
- Green, M 1995 *Evangelism in the Early Church*. United Kingdom: Eagles Books, Harold Show.
- Gunter, W 1997 *Von der Sendung der Gemeinde: der Beitrag der Weltmission vol. 1*.
- Finley, M 1994 *Persuasion: How To Help People Decide For Jesus*. USA: Silver Springs.
- Finley, M 2008 *Evangelism-The heartbeat of the church*. Ministry: International Journal For Pastors: USA: Old Columbia Park, Silver Springs.
- Ford, D 1997 *The Modern Theology: An Introduction to Christian Theology in the Twentieth Century*. Oxford: Blackwell.
- Halliwell, L B 1959 *Light in the Jungle*. California: Mountain View, Pacific Press.
- Harding, L 2007 *Meditations on the Book of Ezekiel: Yahweh Shamah. God is There!* USA: Harrisburg, Pennsylvania.
- Howkins, O S 1993 *Drawing The Net*. Library of Congress: Frances Cataloging.
- Heibert, P G 1994 *Antropological Reflections on Missiological Issues*. USA: Baker Books.
- Kidder, S J 2008 *The power of relationship in evangelism*. U.S.A: Pacific Pess Publ. Ass.
- Kirk, J A 1999 *What Is Mission? Theology explanations*. Minneapolis: Fortress Press.
- Kirkwood, D 1993 "Protestant Mission Women: Wives and Spinters" in: *Women and Missions: Past and Present*. United States of America: Berg Publishers.
- Krause, G 2008 *Agents of Hope: God's Great Missionaries*. USA: Old Columbia Park, Silver Springs.

- Kuntaraf, J O 2008 *The Bible Today*. USA, Silver Springs: Old Columbia Park
- Kuntaraf, J 2008 *Staving of the Word: Sermon for the Hope Day*. April 26, 2008: Unpublished Sermon Presentation.
- Landman, W A 1988 *Navrsingsmetodologiese grondbegrippe; Basic Concepts in research methodology*. Pretoria: Serva-Uitgewers.
- Martin, A A 2010 *Reaching out: Making a difference with young adults*. U.S.A: Pacific Press Publ. Ass.
- McDill, W 1979 *Making Friends for Christ*. Nashville: Broadman.
- Massyngbaerde, F J 1997 *Redeemer - Friend and Mother*. Minneapolis: Fortress Press.
- Maxwell, A S 1994 *Today and You.*, Australia, Warburton: Signs Publishing Co.
- Melbourne, B 2008 *Christian Discipliship*. Denmark.
- Moyer, B C 1999 *A New Mission Concept With A Long History*. United States of America: Review and Herald Association.
- Ndlovu, Trust 2002 *Pastoral Withness: Ministry International Journal for Pastors*. United States of America: Old Colombia Park: Silver Springs.
- Illich, I 1974 *Mission and Midwifery: Essay on Missionary Formation*. Gwelo (Gweru): Mambo Press.
- Ilson, R, et al 1986 *Universal Dictionary: Reader's Digest*. Boston: Houghton Maffin CO.
- Camps, A
Hoedemeker, L A
Spindler, M.R.
& Verstraelen, F J 1988 *Oecumenische inleiding in de Missiologie*. Kampen: Kok.
- Oliver, B D 1999 *Can or Should Seventh- day Adventist Belief Be adapted*

to Culture? U.S.A: Review and Herald Association.

- Oosterwal, G 1999 *Adventism Faces the World Religions*. U.S.A: Review and Herald Ass.
- Oosterwal, G 2003 *Mission of Fellowship*. USA: Old Columbia Park, Silver Springs.
- Rasi, H M 1999 *The Challenge of Secularism*. United States of America: Review and Herald Association.
- Rice, R 1997 *The Reign of God*. Theological Seminary. Michigan, Berrein Springs: Andrews University Press.
- Rouillard, L A. 1993 *Goals and Goal Setting: Planning to Succeed*. U.S.A: Crisp Publications Inc.
- Schantz, B 1999 *Seventh-day Adventist Missionary Finance: Is reform Needed?* United States of Amarica: Review and Herald Association.
- Sadgrove, M 1994 *The Words Religions*. England: Lion Publishing.
- Sahlin, M 1990 *Sharing Our Faith with/without Friends. Losing Either*. Washington D C: Review and Herald Association.
- Ministerial Association 2005 *Seventh-day Adventists Believe*. 2nd Edition, General Conference of Seventh-day Adventists. United States of America: Silver Springs.
- Secretaria-tGeneral
Conference of
Seventh-day Adventists 2005 *Seventh-day Adventist Church Manual*. Revised 17th Edition. Published by the .S.A: Review and Herald Ass.
- Shibley, D 1997 *The Move of the Holy Spirit in World of Evangelism*. Florida: Creation House Publ.

- Syme, D R 1999 *Crossing Boundaries ADRA and AWR*. United States of America: Review and Herald Association.
- The holy Bible 1984 New International Version by International Bible Society
Used by permission
- Tucker, R 1993 "Women in Mission" in: *Toward the Twenty-first Century in Christian Mission*, ed J M Philip and R T.
- Grand Rapids:
Coote. 1993. *God Says, But I Think*. Canada: Pacific Press Publishing Association.
- Vyhmeister, N 1999 *Women in Mission*. U.S.A: Review and Herald Assotiation.
- Vyhmeister, W 1999 *What Can Laypersons Do in Mission?* U.S.A: Review and Herald Association.
- Wisbey, R 1999 *Involving Young People in Mission*. U.S.A: Review and Herald Association.
- White, E G 1893 *Present Truth and Review*. Herald Article Volume 3. USA: Hagertown.
- 1911 *The Acts of the Apostles*. Canada: Pacific Press Publ. Ass.
- 1915 *Gospel Workers*. USA: Review and Herald Ass. Publ.
- 1940 *The Desire of Age*. USA: Pacific Press Publ. Ass.
- 1942 *The Ministry of Healing*. Canada: Pacific Press Publ. Ass.
- 1952 *Education*. Canada: Pacific Press Publ. Ass.
- 1974 *Evangelism*. USA: Review and Herald Publ. Ass.
- 1980 *The Story of Redemption*. USA: Review and Herald Publ. Ass.

- 1991 *Counsels For the Church*. Canada: Pacific Press Publ. Ass.
- 2003 *Prayer*. USA, Washington D.C: Review and Herald.
- Union Conference 2005 *Working Policy of the Southern Africa Union Conference*. Edition. South Africa: Bloemfontein.
- 'Youth With A Mission' 2011 www.ywam.org