

Conclusion

My aim in publishing this small work can be summed up very simply. I am appealing for, and strongly appealing for it at that, the following:

Alongside stated monologue preaching and teaching by qualified, recognised teachers – which, as I have argued, has a vital role to play within the *ekklēsia* – I am calling for the recognition of hearer-participation within, under and alongside that ministry, in order to stimulate a vibrant one-another ministry within the *ekklēsia*.

I go further. I want to stress the need for this as a matter of urgency.

So I urge all concerned to encourage it, and take all necessary steps to facilitate it; that is, I appeal to the stated teachers to do their part, and I appeal to all brothers and sisters, likewise, to do their part in this work. Get stuck in! Remember, it takes two to make this to work; in this case, both the stated preachers and the hearers.

This means that I am appealing for preachers and teachers to arouse curiosity and provoke thought in their hearers, and to do so by design, and for their hearers to nurture themselves in this approach; that is, I am calling for every believer to look upon this as a priority of *ekklēsia* life.

By way of encouraging this, I draw attention to what so many have found to be true: those who try to teach others do, themselves, learn most; that is, we learn best by trying to teach others. It is only when we can express a thought in our own words – not merely repeat a hackneyed phrase dinned into us from a confession or creed or catechism by rote – that we have really grasped it.¹ Consequently, one of the best

¹ Those who run special evangelistic courses for unbelievers need to be very careful that they are not simply coaching unbelievers to

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ways to learn something is to make the effort to explain it to somebody else. Try it and see! A classic win-win.

Moreover, Acts 17:11 must become more than a mere slogan. Don't trot it out – do it!

In a nutshell, the present culture of church, with its ministerial dependence, must be replaced by one of mutual interdependence and spiritual nurture within the *ekklēsia*. And as a matter of priority.

repeat the right words. In my conversations with Jehovah's witnesses I have noticed the same repeated, rote-learned hackneyed phrases in their responses. They are clearly programmed. Evangelicals who use a training scheme to reach unbelievers with the gospel need to be fully awake to this danger.