

LIBERTY BAPTIST THEOLOGICAL SEMINARY

FROM EVANGELISTIC PREACHING TO MENTORING: A MODEL FOR THE  
LOCAL CHURCH

A THESIS PROJECT SUBMITTED TO  
LIBERTY BAPTIST THEOLOGICAL SEMINARY  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE

DOCTOR OF MINISTRY

LIBERTY BAPTIST THEOLOGY SEMINARY

BY

Seunghyun Yoon

Lynchburg, Virginia

February 2013

LIBERTY UNIVERSITY BAPTIST THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL SHEET

---

GRADE

Dr. Charlie Nathan Davidson

---

MENTOR

Dr. David Hirschman

---

READER

Copyright ©2013 Seunghyun Yoon

All Rights Reserved

This thesis is dedicated to my father and mother, Boknam Yoon, Yeolneo Seo and to my wife, Jungjin Kim for their prayers and support.

# From Evangelistic Preaching to Mentoring: A Model for the Local Church

Seunghyun Yoon

Liberty Baptist Theological Seminary, 2013

Mentor: Dr. Davidson, Charlie Nathan

## ABSTRACT

Throughout Christian history, biblical and historical figures have used strategic invitation methods that focused on the needs of the people who were listening to their evangelistic appeal. This demonstrates that evangelism and the invitation process is relevant to those who respond to the message.

This thesis will examine diverse invitation methods used by prominent biblical and historical evangelists. Research will be collected through surveying local churches that are effective in this arena. Additionally this author will present biblical examples of those who used effective invitations.

This thesis will present a strategic mentoring program for developing a new believer from conversion to maturity in the twenty-first century.

Abstract length: 106 words

## ACKNOWLEDGEMENTS

The writer acknowledges primarily that this project could not be done without God's grace and leading to get the opportunity to study at Liberty Theological Seminary. Without the wholehearted support of the entire family, by the prayers of several churches, and financial assisting, this project would not be completed. Furthermore, the mentor, Charles Davidson and reader Rod Dempsey; supported this thesis being done from the start to the finish. Especially, the writer appreciates the churches that were involved in survey, because they shared the precious information about their churches' system. This was so that the writer got the help to understand the connection between the theoretical study and practical ministerial field.

Most of all, the writer wants to show appreciation with a wholehearted mind to his wife, Jungjin Kim and his children because of their sacrificial supporting and love without any doubt of the progress and the result.

All in all, the writer wants to glorify God through this project with the hope that the churches in the world will bring revival by the power of the gospel and through the Holy Spirit.

## TABLE OF CONTENTS

ABSTRACT.....	v
ACKNOWLEDGEMENTS.....	vi
TABLE OF CONTENTS.....	vii
LIST OF FIGURES .....	xi

CHAPTER ONE: INTRODUCTION.....	1
The Basis for the Choice of the Topic.....	2
The Statement of the Problems.....	8
The Statement of the Limitation .....	10
The Theoretical Basis .....	12
The Biblical Basis.....	12
The Theological Basis.....	13
The Statement of Methodology .....	21
The Review of Selected Literature .....	22

CHAPTER TWO: THE BIBLICAL BASIS FOR MENTORING WITHIN EVANGELISTIC INVITATION PREACHING .....	36
The Biblical Background of Evangelistic Invitation Preaching and Mentoring.....	36
The Background of Evangelistic Invitation Preaching.....	36
The Definition of Evangelistic Preaching.....	36
The Connection of Evangelistic Preaching to the World.....	39
The Invitation of Evangelistic Preaching.....	41
The Background of Mentoring .....	46

The Definition of Mentoring.....	46
The Biblical Background of Mentoring.....	48
The Biblical Background of Philip’s Evangelism .....	59
The Definition of the Philip Evangelism.....	59
The Aspects of Philip Evangelism.....	59
CHAPTER THREE: THEOLOGICAL BASIS FOR MENTORING AND EVANGELISTIC	
PREACHING.....	62
The Theological Basis for Evangelistic Preaching.....	62
The Dispensational Theology.....	62
The Connection of Evangelistic Movement to the Reformation: Pietism.....	63
Three Fluxes of the Evangelistic Approach to Evangelistic Preaching .....	64
The Calvinistic Approach to Evangelistic Preaching .....	65
The Arminianstic Calvinism Approach to Evangelistic Preaching.....	72
The Correlation between the Order of Salvation and the Evangelism.....	74
The Evangelistic Methods during the Early History of the Church .....	78
The Evangelists in the Revival History of the Church.....	81
Jonathan Edwards .....	81
George Whitefield .....	83
John Wesley .....	85
James McGready.....	87
Charles Grandison Finney.....	88
The Summary.....	90

#### CHAPTER FOUR: THE CRUCIAL ELEMENTS OF THE MENTORING TO BE



REQUIRED .....	91
The Assimilation through Mentoring Relationship.....	91
The Problem of New Believers to be Assimilated .....	91
The Changing Goal of the Church to Developing one's Whole Personality.....	93
The Relational Mentoring .....	96
The Equipping Mentors in the Event .....	98
The Proper Matching between Mentor and Mentee .....	100
The Network between the Senior Pastor and Mentors .....	104
The Equipped Mentors.....	106
The Qualifications of Mentor .....	106
The Term of Equipping Mentors .....	109
How to Persuade People to Respond to the Gospel .....	111
The Clear Message of the Gospel.....	111
Creating the Evangelistic Atmosphere .....	114
The Proper Adopted Invitation Method.....	115
The Summary .....	118

CHAPTER FIVE: THE PRACTICAL APPLICATION FOR THE FOLLOW UP PROGRAM BY MENTORING .....	119
Mentoring and Discipleship.....	119
The Difference of Mentoring and Discipleship .....	119
The Bridge between Evangelistic Preaching and Discipleship .....	120
The Kinds of Needs to be Approached.....	122
The Outreach Program of the Church.....	122

The Physical and Spiritual Needs of the People .....	123
The Connection of the Regular Mentoring and the Characterized Mentoring .....	126
The Regular Mentoring .....	128
The Characterized Mentoring .....	130
The Process for Discovering the Needs of the Community.....	134
Examples of the Need-Oriented Mentoring.....	137
CHAPTER SIX: CONCLUSION .....	141
The Long-Term Goal of the Church.....	141
Setting Up Mentoring after Evangelistic Preaching .....	141
The Process of Mentoring as a Follow-up Program .....	142
A Need-Oriented Church .....	143
APPENDIX.....	147
BIBLIOGRAPHY .....	153
IRB APPROVAL LETTER.....	161
VITAE.....	162

## LIST OF FIGURES

1. Calvinist's Disagreement to Evangelistic Invitation Disagreement.....	19
2. GOCN Triangular Model of Gospel-Culture Relationships.....	97
3. Churches with Mentors .....	99
4. Correlation between Mentors and Revisiting.....	103
5. Mentor Training Period .....	109
6. Music Style.....	115
7. Comparison between Presbyterian and Baptist Church in Methods of Invitation .....	116
8. Frequency of Invitation .....	118
9. Interrelationship between Searching System the Needs of the Community and the Number of New Visitors .....	133

## CHAPTER ONE

### INTRODUCTION

When considering the Korean and American Revivals, there are two common factors that can be found. It started with the confession movement and then the church was blossomed by social reform such as education, hospitals, and others through evangelizing by the gospel.

On January 2, 1907, a great revival in South Korea began during the Bible teachings for the people of PeongyannamDo at Changdaecheon Church Peongyang, sparked by the repentance and confessions of SeonJu Khil. Since then, churches in Korea experienced rapid development and quantitative growth.

The characteristics of this revival include spiritual revival movement, leading to social reform, the momentum of the revival, explosive church growth, overseas mission movement, and the origin of Korea Church spiritual revival and evangelism.<sup>1</sup> According to this statement, it started with personal confession; lead to the social reform, and the origin of spiritual revival and evangelism.

However, a recent study shows several reasons why the growth of the church in South Korea stagnated. First of all, it gave a negative impression on the Church. It caused new believers to leave the church and made it difficult for newcomers to join the church. Second, it caused a lower confidence in the ability of the church to answer their questions about their

---

<sup>1</sup> The village of reformation, “the historical background of the Peongyang Great Revival Movement,” <http://cafe.daum.net/reformedvillage/D3IG/9?docid=1QfVM|D3IG|9|20120815152345&q=%C6%F2%BE%E7%20%B4%EB%BA%CE%C8%EF> [accessed July 18, 2012].

own problems. It also made it difficult to be able to show their love and concern to the individuals in the church.<sup>2</sup> On the other hand, the facts showed the need for the growing concern and loving care for the people in the church and the expectations that the answers to their problems should be fulfilled by the church. If the Korean Churches fails to grow in these areas, there will be no hope in the church to complete the Great Commission.

Therefore, this project will consider the practical method; mentoring can be applied in the church to help restore the stagnated church, so that the church can grow again as seen in the PeongYang revival in 1907.

Cambridge's platform emphasizes that a person must be converted before joining the church as a regular member, and the church officers must guide new believers through the process of determining whether or not they wish to become members and if they are ready to be appropriated church members into the church. This emphasis suggests the need for authentic conversions before new believers can become members of the church body.

This project shows that mentoring is an effective follow-up program to evangelistic preaching. This work will discuss how mentoring has been connected to evangelistic preaching in a historical, theoretical, and practical context. This project will also examine the role of mentoring in the church and its utilization in the evangelistic process or evangelistic execution that are related to the needs of the people.

### **The Basis for the Choice of the Topic**

The reason for choosing this topic can be found in five bases parallels to the increasing interest in the church: the need to develop their lifestyle; ministry quality and church growth;

---

<sup>2</sup> WonKue Lee, *What is the Problem of the Korean Church* (Seoul, South Korea: Weslian University Press, 1998), 195.

restoration of the gospel through strengthening the relationship; fulfillment of the purpose of the church; and equipping potential leaders.

First of all, mentoring effectively deals with the holistic development of people's spiritual, physical, and relational lives. According to E. Wayne Hart, "mentoring relationships are developmental because they promote experiences that motivate individuals to learn and grow, expose them to learning opportunities, and provide support for the learning and growth."<sup>3</sup> Compared to other methods such as discipleship, coaching, and counseling, mentoring relates to all aspects of the person's life in balance, while other methods deal only with some specific areas related to their careers or their needs in the community.

Second, mentoring is an effective way to develop leaders who will lead and participate in ministries. The church should not be restricted to only evangelistic message through evangelistic preaching, but also extended to personal growth; which is connected to equipping the leader, the ultimate goal through mentoring. Tidwell states that "The reason for leadership and guidance in a church is 'to equip' the church. 'Equip' means 'to prepare', 'to dress', 'to array', and 'to outfit' which the ancients used the word with taken meaning of setting a dislocated joint, putting it in order."<sup>4</sup>

Third, the growing interest in mentoring is aligned with the effective ministerial result. The church is facing growth in ministries as the diversified needs of the people grow in their congregation. According to their diversified needs, the church needs to approach people individually through ministries.

Fourth, mentoring can support new members in sustaining their faith. The main reason for stagnated growth quantitatively and qualitatively in the church is the church's failure to

---

<sup>3</sup> E. Hart, Wayne, *Seven Keys to Successful Mentoring* (Greensboro, NC: Center for Creative, 2009), 7.

<sup>4</sup> Charles Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville, TN: Broadman & Holman, 1985), 28.

strengthen the retentiveness of the new comers although the church has various evangelistic activities which cause increase in the numbers of converts. The church needs to find reasonable ways not to lose members and to foster developmental research facing the lost members of the church. In this project, there will be a survey to prove that the church can grow by adopting a mentoring program after evangelistic preaching.

Fifth, mentoring can help to restore the power of the gospel through the restoration of relationships. The restoration of the gospel is connected to the missiological foundation of the church in its definition. It is proper to look at the missiology foundation of the church, in the sense that “*Mission* is from the Latin *missio*, which means, “sending (John 20:21).”<sup>5</sup> The church’s mission should be to send people out to change the world.

In our present world, the church needs to restore the real substance of their mission by changing the world rather than being against the world. The current church aspect seems to have negative effects by pursuing the purposes of companies, fellowship communities, and unbalanced essential aspects of the church’s purpose, which is called ‘another gospel’ (Galatians 1:6). J. W. Drane states that “Paul mentioned people whom he believed to be proclaiming ‘another gospel’ while in Corinth. He was opposed by some who clearly had a fundamentally different understanding of the Christian message (2 Corinthians 11:1–4, NIV).”<sup>6</sup> Furthermore, in regards to the relationship-centered mentoring, the features of the church can be strengthened in healthy relationships. The restoration of relationships is central in theological truth as seen primarily by God sending His own Son so that people can have a relationship with God. G. C. Newton writes, “Mentoring relationships are some of the most

---

<sup>5</sup> James Innell Packer, *Concise theology: A guide to historic Christian beliefs* (Wheaton, IL: Tyndale House, 1993)

<sup>6</sup> John William Drane, *Introducing the New Testament* (Oxford, UK: Lion, 2000), 446.

effective ways to help others grow and develop in their relationship with Jesus Christ.”<sup>7</sup>

Lastly, mentoring can support the evangelistic preaching to fulfill the purpose of the church, which is completing the gospel and obeying Jesus Christ, the founder of the church. The support of evangelistic preaching, which proclaims the gospel (εὐαγγέλιον), can be traced to the founding of the church (1 Thessalonians 1: 5), according to Horst Balz & Gerhard Schneider.<sup>8</sup> Furthermore, in response to the requests for the authentic church, the church should distinguish between the real essence of a church and insubstantiality to become the authentic church. In relation to the essence of the church, there can be reference to the substance of faith. In this project, there will be dealings with the faith that will be a response to the gospel. According to Aubrey Malphurs’ insistence, he suggests five essences of the faith:

the inspiration of the Bible as the Word of God, the existence of only one true God as three coequal and coeternal persons, the deity and substitutionary atonement of Christ, the bodily resurrection of Christ, and the physical return of Christ; while the nonessential elements suggested are church government, mode of baptism, efficacy of the Lord’s Supper, role of women in the church, presence and permanence of spiritual gifts, time and place for the church to meet, and Church practice.<sup>9</sup>

The essentials are composed of the text of the gospel and the nonessentials are composed in the form of evangelistic preaching to reach the world. Therefore, the nature of the church is defined as the organization which describes Jesus Christ as the head of the church and the people as the body. (Colossians 1: 18 “And he is the head of the body, the church;” NIV)<sup>10</sup> In

---

<sup>7</sup> Gary C. Newton, *Growing toward spiritual maturity, Biblical essentials series* (Wheaton, IL: Crossway Books, 2004), 103.

<sup>8</sup> Horst Balz and Gerhard Schneider, *Vol. 2: Exegetical dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1990), 72

<sup>9</sup> Aubrey Malphurs, *a New Kind of Church* (Grand Rapids, MI: BakerBooks, 2007), 50-52.

<sup>10</sup> Nazuni Lab, “the essence and purpose of the church,” <http://www.nazuni.pe.kr/faith/books/calvinism/religion02.php> [accessed July 30, 2012]



relation to the purpose of the church, the church needs to identify with the purpose of the coming Jesus through restoring evangelistic passion. Tidwell states, “Where should one look for guidance regarding the purpose of church? A good place to begin is to look to the Founder of the church, the Lord of the church, Jesus Christ Himself.”<sup>11</sup> Once the church is looking for its purpose, there is a prerequisite that it is reasonable to look at the intention of the founder, Jesus.<sup>12</sup> The answer to the question of why Jesus came to the earth can be found in Mark 1:38. It states “Let us go somewhere else-to the nearby villages-so I can preach there also. That is why I have come.”<sup>13</sup> This verse could also refer to the evangelistic purpose of Jesus coming. Luke 4:43 tells “his coming is for preaching of the good news of the kingdom of God which means that this was.”<sup>14</sup> These verses also give the implication for the priority of evangelistic purposes in preaching.

There are also basic needs to incorporate evangelistic preaching and mentoring in this thesis project. Cooperation can help to create the circumstance to motivate the church for revival, accomplish the Great Commission of Jesus, and reach the goal of evangelistic preaching by fulfilling the needs of the people which are to connect them.

The first fact for the basis of the necessity of evangelical preaching can primarily be found in accelerating the revival of the church through creating circumstances that motivate and realize the needs of salvation in a lost world. According to Bailey E. Smith’s saying, there are two kinds of hypocrites, those called a church hypocrite who ignore the gospel and a non-

---

<sup>11</sup> C. Tidwell, 59.

<sup>12</sup> Matthew 16:18 “I will build my church,...”[NIV]

<sup>13</sup> Mark 1:38 [NIV]

<sup>14</sup> Fasol Al, Fish Roy, Gaines Steve and Douglas West Ralph, *Preaching evangelistically: Proclaiming the saving message of Jesus* (Nashville, TN: Broadman & Holman, 2006), 43.

church hypocrite<sup>15</sup> who never heard the message of the gospel. This means that those who have never heard the gospel will not escape the responsibility of spreading the gospel. In other words, the church has the responsibility toward these hypocrites to engage them so that they may come to church and have an opportunity to listen to evangelistic preaching. However, further to just giving the opportunity to listen the gospel to be converted, the church should also serve them in order to change their lives.

Second, there needs to be an emphasis on the responsibility of the church to bridge the gap between preaching and discipleship given in the Great Commission (Matt. 28:16-20) by mentoring. Howard A. Snyder mentioned at the 9<sup>TH</sup> international Practical Theology Symposium that the reason for the stagnation of the growth of the Christianity can be found in these causes; the spiritual people who don't know Jesus Christ, the radical growth of the other religions, loss of the essence of the gospel, and serious lack of discipleship.<sup>16</sup> However, even though he emphasizes the importance of discipleship, there is no alternative to connect preaching and discipleship. This is because evangelistic preaching is not enough to make disciples, nor does it accomplish the purpose of the gospel.

The third fact is that the invitation of preaching successfully results in touching the needs of the people in the congregation. In other words, solutions will be made for the needs of people through the mentoring system. Referring to "the assumption that these people have come to the church to make it a better church rather than the church" by Reggie McNeal, suggests that the church should ask them "what would you like to see happen in your life

---

<sup>15</sup> Bailey E. Smith, *Real Evangelistic Preaching* (Nashville, TN : Broadman Press, 1981), 35.

<sup>16</sup> Shall come forth as gold, "facing challenge of the church today," <http://cafe.daum.net/naorira/Gk85/374?docid=vlkQIGk85|374|20120717223541&q=%C7%D1%B1%B9%20%B1%E2%B5%B6%B1%B3%20%C0%CE%B1%B8%20%BA%F1%C0%B2%202012> [accessed June 2, 2012]

over the next 12 months in a spiritual way?”<sup>17</sup> Regarding this statement, the adopted mentoring as a part of the follow-up of evangelistic invitation preaching will deal with the needs of the people in relation to the main goal of the church, which is salvation.<sup>18</sup>

In summary, the church can accomplish its purpose; the gospel, the Great Commission, and new believers coming to Christ through mentoring. This is because mentoring is the follow-up program to evangelistic preaching and can be utilized to support the goals. Furthermore, the characteristic of mentoring which is a relationship-centered program can accelerate to unite newcomers to the body of Jesus Christ. This will develop people through touching their needs is only option to develop people’s lives in the present day.

### **The Statement of the Problems**

Due to these problems, this research will deal with the mentoring invitation method in evangelistic preaching. It is appropriate to look at the various views in relation to the invitational preaching style. There are several accounts in this project that will discuss the issue of invitation in the evangelistic preaching. The Calvinistic view; which holds opposition to invitation is preferable as the invitation method in comparison to discipleship and coaching. The prosperity theology holds that Christianity promises prosper people’s lives.

First of all, there are some scholars who opposed the public invitation in the evangelistic preaching event because they followed strict Calvinism beliefs. One of those scholars, Lloid Jones, opposes the style of public invitations because he believes that public invitations tend to give pressure to new comers to make an immediate decision to accept the gospel without

---

<sup>17</sup> Small groups, “Connecting New comers,”  
<http://images.acswebnetworks.com/1/1569/ConnectingNewcomers.pdf> [accessed June 2, 2012]

<sup>18</sup> Matthew 1: 21 “She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.” [NIV]

any intelligent and reasonable persuasion. Another reason why he is against public invitations is that he believes it promotes hypocritical conversion with the wrong reason, based on the preacher's personality and circumstance rather than the pure gospel message. Additionally, he believes that there should be separation between preaching and invitation, and the ability to respond to the gospel which is originated from "self-conversion". Those reasons are proof that Lloid doesn't agree with public invitational preaching. Part of his assertion is agreeable, however, there is also the need to proclaim the gospel through preaching. The purpose of the church will then be completed through spreading the gospel as the agency of God and to save the lost by God's sovereignty. Therefore, this project will stand up in position of the evangelistic Calvinism.

Second, many will select mentoring as a follow-up program even though there are several effective follow-up programs such as discipleship and coaching. The reason why the author selects mentoring is because he believes that mentoring is different with discipleship in view of the needs for connecting the new comers with the church. Mentoring can also be utilized as a bridge to make the connection between those listed as well as many others. A mentoring system can be a supplementary tool for empowering the lack of confirmation of salvation for new comers through helping them continuously grow in the faith. It could also help reduce the pressure for first-time visitors to make an urgent decision for salvation. There are pitfalls coming from an urgent decision to believe Jesus. If an urgent decision is made in order to equip the leaders in the church it may be a hazard and may produce the wrong types of leaders and hypocritical believers. There are also might be increasing numbers of hypocrites that fill the church.

Preacher's work is not merely to ask repentance but to persuade people to repent; not merely to debate the meaning and possibility of Christian faith, but to produce Christian faith in the lives of his listeners; not merely to talk about the available power of God to bring victory over trouble and temptation, but to send people out from their worship on

Sunday with victory in their possession.<sup>19</sup>

Finally, the evangelistic invitation preaching method has the benefit of taking advantage of the restoration for the passion for evangelistic preaching. This is against the prosperity theology that misses the focal point of the gospel by promising prosperity. The focal difference is in the definition of *prosper*. It doesn't mean you'll be better known or richer than other people. The biblical definition is that you'll mature as a Christian and use a greater portion of the talents God has given you. That is true prosperity, true success.<sup>20</sup> According to this statement, the invitation to Jesus Christ does not mean an invitation to prosper, because as seen above, prosperity in Christ means that they will use the talents God has given them, which is real prosperity.

Therefore, this project stands in the position of evangelistic Calvinism, and is preferable in mentoring various invitational styles, and is against the prosperity theology.

### **The Statement of the Limitation**

According to the author's background, the fact that the author is standing for the evangelistic Calvinistic theological view to approach salvation does not mean that this is the only view and is the only way to help the church to grow. There are certainly plenty of effective theological views. Furthermore, the adopted mentoring program will not be considered as the most effective follow-up program. It will be suggested that mentoring is one of several evangelistic invitation styles that can help with meeting the needs of people. In this dissertation, detailed evangelistic preaching methods will not be described. This thesis

---

<sup>19</sup> Jr. O. C. Edwards, *A History of Preaching* (Nashville, TN: Abingdon, 2004), Kindle edition, 16682-16685.

<sup>20</sup> Marshall Shelley, Ed, *Vol. 2: Empowering your church through creativity and change: 30 strategies to transform your ministry*. 1st ed. (Nashville, TN : Random House. 1995), 215–216.

project is considered to meet the needs of the people that will be believed to be the main momentum to restore the Korean churches' growth.

This project could provoke controversial issues in relation to extreme theoretical views. In the America Awakening Revival, there is evidence that the way of the people responded to the gospel did not conform to their specific denomination background. The purpose of this project is to show that they could not deal in detail with the entire evangelistic preaching. Their own view was extremely different because of the convictions of Calvinism and Arminianism. Just because the position of evangelistic Calvinism was chosen, it does not mean that the author will ignore other theological views. The author will pursue the purpose of the church which is the evangelistic approach. Therefore, the desire for this project will be limited to the evangelistic-purposed position in preaching, regardless of how extreme views are different. In other words, regardless of how different the position is in this project, those will be overlooked at some controversial points. This will be done through showing the big picture which is the enlargement of the kingdom of God. In some way, Stoddard's approach to evangelism is adopted here. He was an early American Puritan preacher and evangelist and had a great effect on the revival. He offered a solution to the contradictory problem of Calvinistic theology and evangelism and the way that people respond to the gospel. Stoddard is an evangelistic Calvinist and believes that people are elected by God, and whether or not a person is reborn cannot be proven on the earth.<sup>21</sup>

There is also another limitation in mentoring among evangelistic invitations. Even though there are various and effective methods in invitation; which can be adopted as a follow-up program, the project will focus on mentoring rather than other applications. However, the reason why the author chose mentoring does not mean that others are less effective, it just

---

<sup>21</sup> Keith J. Hardman, 67.

means that this is the author's preferred method. In other words, mentoring is not the absolute method for an evangelistic preaching invitation. There are also several methods that can be suggested in each local church and in different circumstances. There are multiple methods for invitation, which are mixed with various invitational styles that can be assertive and more effective than a single invitation method.<sup>22</sup> The application for the follow-up program can be diversified as it applied to the characteristics of the church.

This project will not rest on specific theological views and the invitational method. The result of this project will rather focus on the peculiar characteristics of the church, which can be diverse in its application.

## **The Theoretical Basis**

### **The Biblical Basis**

In relation to the biblical background of evangelistic preaching and mentoring, there are main themes which can be used to reach the goal of the gospel which is salvation. Furthermore, salvation is to be experienced by biblical behaviors, such as faith and conversion. In this sense, evangelistic preaching and mentoring is to be practical rather than knowledgeable and academic, so that the biblical background for these is related to the lives of the people.

First of all, the biblical background of evangelistic preaching can be found in 1 Corinthians 3:6 that represents persuasion evangelism. It means that a mature Christian will grow as God touches their lives. This is in alignment with the ultimate goal of mentoring as a follow up program after evangelistic preaching.

Second, as the required elements of the evangelistic preaching, conversion and faith in

---

<sup>22</sup> Fasol Al, Fish Roy, Gaines Steve and Douglas West Ralph, 87.

evangelistic preaching which is proclaiming the gospel is to be referred, as shown in Mark 1:14-15, because evangelistic preaching and mentoring are integrated as being joint conversion and faith in proclaiming the gospel.

Third, being taken concrete shape in evangelistic preaching, the invitation in evangelistic preaching is to be consulted. Tracing a biblical word in scripture in relation to invitation, ‘κηρύσσω’ is found and means that “to proclaim” which can be found in Genesis 3:9, Revelation 22:17.

Fourth, mentoring can be traced with the Greek word “*Parakaleo*” which infers “exhortation” that is shown in Acts 11:23, 9:27 and implies “beseech”. In this sense, mentoring is connected biblically to evangelistic preaching.

Last of all, application in mentoring is in being practical. The relationship between Paul and Barnabas is representative in several aspects. Paul who was persecutor against Christians in the early church could be converted by Jesus but also needed to be a disciple. In immediate process, Barnabas took the mentor role for Paul to be a disciple. Other examples are the relationship of Jesus and his disciples, between Elias Elisha and, and Moses and Joshua.

All in all, evangelistic preaching and mentoring are joined biblically and coincidently, in order that these ministries will cooperate to make the goal of the church complete. Furthermore, these biblical backgrounds contribute in a way that makes the ministries more productive, yielding more converted people.

### The Theological Basis

During America’s Awakening Revival movement, there was a controversial issue in the midst of evangelists in dealing with approaching the gospel. In relation to the fact, there will be two reference points, which are: prosperity theology in this project in relation to the goal of mentoring and the gospel; and soteriological issues, which are Calvinism and Arminianism



during the American Awakening Revival; Furthermore, mentoring will be positioned where both theologies are laid in and can be compensated by completing the goal of the gospel through dealing with the needs of the people.

The main theological basis will stand in the position of; evangelistic Calvinism that allows both extreme theological views to be balanced and asserts that salvation will be purchased for God's chosen people; and being balanced in the gospel and the prosperity theology. This project takes opposition to the assertion that the prosperity theology can help church growth because of the belief that prosperity theology cannot complete the goal of the gospel. Instead, the gospel can reach its goal by being balanced in part of prosperity theology and the proclamation of the gospel through mentoring. The Eschatological view is based on the theological basis that rests on the view that salvation is regarded into the progressive working by the Holy Spirit. This means that salvation will be purchased by faith immediately and also needs to be developed by continuous practice in the church through established relationship. Lastly, practical theology can be found in portions of evangelism, leadership, and church growth which will promptly enhance the ministries in the church.

The first case in relation to historical theology background comes from the history of the American Awakening Revival when the preachers used evangelistic preaching so that it resulted in a revival in America. This information can help find the successful methods in the evangelistic preaching. Regarding this theological basis, it is appropriate to refer to historical methods of invitations in the fields of practical theology. These are what the evangelists adopted for their evangelistic invitation preaching.

The historic evangelists adopted their preferred follow-up methods to use after evangelistic preaching. However, before preceding the mentoring follow-up program, it is essential to acknowledge why they executed evangelistic preaching. The following statement is related to the various adopted follow-up programs, which is the main reason for it. F.D.

Whitesell notes: “do not lead people to believe that raising the hand, standing, coming to the front, shaking hands, going into an inquiry room or kneeling at an altar will save them. Faith in Jesus Christ alone brings salvation.”<sup>23</sup> This gives an explanation for the reasons why they are conducting the invitation as the means of salvation. Namely, in considering this statement, it is obvious that seeking the mechanical approach to proclaim and to compel the people to respond to the gospel will produce hazards. This will occur by just modeling historical methods that are not simple to adopt as just means, because it is a false attitude to use those in a just methodological way.

The follow-up programs of the invitation encompass such things as the preacher’s house, private consultation; several employed workers and mid-week services, the inquiries, the low-key conversational method of preaching in public invitation, the mourner’s bench, and received prayers. To classification of these methods are categorized into public and private methods. Furthermore, those can be diversified with four kinds of follow-up programs after effective evangelistic preaching. These four categories are personal contact and correspondence: a series of follow-up letters, personal intercession, and personal representatives.<sup>24</sup> Those were the effective ways in church revival history to appeal the people to respond to the gospel. Unfortunately, it is hard to evaluate which one is better than the other, because it could differ by the circumstance of the people and the characteristics of the preacher in each situation.

Sermons should be executed by proper evangelistic invitations based on the biblical foundation, taking into account the current context. Considering the current context, several evangelistic preachers prefer the method of invitational preaching as the follow-up program

---

<sup>23</sup> Faris D. Whitesell, *65 Ways to give an evangelistic invitation* (Grand Rapids, MI: Zondervan, 1945), 28.

<sup>24</sup> Waylon B. Moore, *Building Disciples in the Local Church Notebook* (Wallingford, CT: Missions unlimited, 1987), 28.

because this method is connected to the demands of the time. Examples such as George Whitefield, Timothy Dwight, John Wesley, Charles Grandison Finney, and Charles Spurgeon will be discussed in regards to their methodologies. Through adopting their preferable approaches, they executed those to fulfill the needs of the newcomers to reach them and develop their potential leadership to become disciples of Jesus. Charles Grandison Finney experimented with many types of public invitations.<sup>25</sup> Along the same lines, it is important to research whether or not the mixed methods for the invitation in preaching are more effective than a specific method for the preacher. Therefore, before researching which way is more effective to develop mentoring for the newcomers, it would be better to research the various methods of invitation from a historic background. First of all, George Whitefield used an after-meeting to deal with those seeking salvation. This resulted in using the invitation to his house for the seekers to gain more knowledge of the gospel. Second, David Brainerd (1718-1747) employed the private consultation method, which is one-on-one counseling. Next, John Wesley (1703-1791) employed several workers to help him and asked all the seekers to attend mid-week services. He used the public invitation in this way and also created the mourner's bench or anxious seat for people to receive prayer and spiritual counsel. Therefore, his methods were adopted in the mixed way. William Carey (1761-1834) used inquirers for following up with the seekers. Fuller, Andrew and William Carey coined "Fullerism" and "duty-faith" in expressed estimation of evangelistic Calvinism.<sup>26</sup> Then, Charles Grandison Finney (1792-1875) adopted the low-key conversational method of preaching. He then used public invitation with the mourner's bench for instructing, receiving prayers, and leading to Christ and inquiry room. His method in invitation of preaching was called "New Measures".

---

<sup>25</sup> R. Alan. Streett, *The Effective Invitation* (Grand Rapid, MI: Kregel, 2004), 95.

<sup>26</sup> J. D. Douglas, Ed. Philip. W. Comfort and Donald. Mitchell, *Who's Who in Christian history* (Wheaton, IL: Tyndale House, 1992), 261.

Lastly, Spurgeon adopted pastoral visitation and special meetings for further instruction.<sup>27</sup>

Opposite to the movement of the Awaken Revival, there is a trend of prosperity theology where they hesitate to proclaim the gospel to the people. Here they promise to give, thrive, and succeed in their lives. They have missed the biblical basis, which is suggested above, the biblical definition of maturity in that the people will be matured through developing their God-given talents.<sup>28</sup> The biblical approach to the people is connected to the desire for repentance and faith and to recover the true meaning of the gospel. Namely, the evangelistic preaching prohibits from prosperity theology, which is fake success. If the evangelistic preaching pursues just the gospel without dealing with the needs of the people or the needs of the people without the gospel, their attempts at authentic evangelistic preaching will fail. Therefore, to be balanced in both sides, mentoring will be adopted through developing the evangelistic preaching as a follow-up program, so that the results will enhance the authentic gospel.

Second, this project will briefly cover soteriological issues. This will specifically cover the controversial issues between Calvinism and Arminianism. This project considers the argument of whether or not a public invitation should be executed in relation to the views of several denominations. The project also will compare the extreme theological views of Calvinism, Evangelistic Calvinism, Hyper-Calvinism, Arminianism, and extreme Arminianism.

There are two views on the answer to the question of where the salvation originates. There will be further consulting in relation to whether or not evangelistic invitations in

---

<sup>27</sup> Unashamed, "Evangelistic Preaching: Spurgeon's Way," <http://unashamedworkman.wordpress.com/2009/09/23/evangelistic-preaching-spurgeons-way/> , [accessed May 10, 2012].

<sup>28</sup> Marshall. Shelley, *Vol. 2: Empowering your church through creativity and change: 30 strategies to transform your ministry*. 1st ed. (Nashville, TN: Library of Christian leadership, 1995), 215–216.

preaching could asked the people for an immediate response to the gospel. The two sides can be divided into: Calvinists, who believe that evangelistic preaching cannot be executed by humans because the subject of salvation is God. This means that there is no room for humans to reject or accept the gospel by their own will, but only through God's election. These second side is the Arminianst, who believe that the responsibility to respond to salvation could be laid upon the will of humans because they think humans can reject or accept the gospel by their own free will. Through the Calvinist's belief, the unelected people could not accept the invitation for their salvation because they are restricted from the faith<sup>29</sup> and they hesitate to execute the invitation to the gospel. Through Arminianism, a person does not have any reason to not invite people to salvation.

From the position taken, it is interesting to ascertain that through comparing the rate of evangelism between Calvinist pastors and non-Calvinist pastors; there is a similar rate of evangelism from both pastoral groups. It is the wrong assumption that Calvinists do not tend to evangelize, and similarly, are restricted from proclaiming the gospel while preaching according to the chart below. This chart explains the fact that the people who have strong Calvinistic views that contains below three points; I am a five-point Calvinist, God's grace is irresistible, and God chooses and calls people are not always disagreed with the evangelistic invitation. The noticeable thing in the reformation is that Calvin reformed through movement that he laid on the church through the line of evangelism, in comparison to Martin Luther coming back to the biblical principle.<sup>30</sup> Furthermore, one notable thing for Calvinism is that he applied the biblical evangelism principle to the church through emphasizing God's glory and sovereignty for his theological focal point so that he regarded the elect as the tools to

---

<sup>29</sup> J. D. Douglas, Philip. W. Comfort and D. Mitchell, 261.

<sup>30</sup> Keith J. Hardman, 23-24.

fulfill God's will for His glory.<sup>31</sup>



Figure 1. Calvinist's Disagreement to Evangelistic Invitation Disagreement<sup>32</sup>

It could also be approached by the instance of the gospel invitation within the concept of the statement that “the benefits of the gospel are experienced not merely in the ‘by and by’ but in the ‘here and now’”<sup>33</sup> which is analogous with the “now and yet” synthetically. That means the execution of evangelistic invitation should be understood in the “here and now” but “yet”, in view of that the invitation cannot always presuppose that it will save the people permanently but it gives opportunity to understand the gospel, to response willingly, and to make the decision to accept Jesus Christ. The fact implies that the people who accept the gospel need further development to confirm their salvation through a changed life as an authentic Christian. In applying this fact, mentoring should be adopted as a part of the procedure to ensure ultimate salvation, which starts from the moment of publicly accepting the gospel. This will be followed by the understanding of the process of salvation. Through researching the various views of the order of salvation as they relate to theological issues, it

<sup>31</sup> Ibid., 25.

<sup>32</sup> E. Ray Clendenen and Brad J. Waggoner, *Calvinism* (Nashville, TN: Broadman & Holman, 2008), 21.

<sup>33</sup> Fasol Al, Fish Roy, Gaines Steve and Douglas West Ralph, *Ibid.*, 78.

can be possible to understand the differences between those views. There are additional views in the order of salvation overall such as Election, Predestination, Gospel Call (Outward Call), Inward Call, Regeneration, Conversion, Justification, Sanctification, and Glorification related to Calvinism.<sup>34</sup> The reason that these are referred here is because it is theologically critical to consider when ultimate salvation occurs and whether or not it is effective in the order of salvation. Depending on the various answers to this question, the timing of the invitation in evangelistic preaching with the gospel can be applied differently. Therefore, mentoring as the follow-up program will help in understanding the real salvation and the proper time to conduct the invitation through an analysis of the answers.

In regards to the methods that evangelists adopted for the invitation of evangelistic preaching, this project will look for the proper methods to reach the goal of the gospel in relation to the fields of evangelism, church growth, and leadership. In relation to evangelism, the quotation, “the gospel of salvation with the goal of leading them to repentance and faith in Christ” can be referred to as well.<sup>35</sup> The details indicated by Steve Gaines’ statement makes an additional explanation that is in agreement with, “Evangelistic preaching should be part of the preaching planning for the growth, maturity, and development of the church and individual Christians.”<sup>36</sup> Therefore, the church should plan effectively for the evangelistic preaching event for the new comers and converted people to be matured and developed. The effective connection between both could help accelerate the development of the growth and the maturity of the church. Second, in field of leadership, the church needs an effective program to produce potential leaders in the church. The best chance to find the potential

---

<sup>34</sup> Reformation Theology, “Ordo Salutis (The Order of Salvation),” [http://www.reformationtheology.com/2010/11/ordo\\_salutis\\_the\\_order\\_of\\_salv.php](http://www.reformationtheology.com/2010/11/ordo_salutis_the_order_of_salv.php) [accessed July 13, 2012].

<sup>35</sup> Stu Weber, *Vol. 1: Matthew*. Holman New Testament Commentary (Nashville, TN: Broadman & Holman, 2000), 491.

<sup>36</sup> Fasol Al, Fish Roy, Gaines Steve, & Douglas West Ralph, 33.

leaders could happen at the very first instance of accepting the gospel and then by developing their potential through mentoring as a follow-up program after evangelistic invitation. In this regard, it is possible to regard evangelistic invitational preaching as related to the leadership. Third, in relation to church growth, it is important to prompt church ministries and restore the passion for development of their spiritual lives in the church. Evangelistic invitation preaching is to be recommended in this instance, because through increasing the saved people, the members of the church can be prompted to mentorship. The church members could see the moment that the new comers accept the invitation to the gospel so that they could be motivated in the ministry through evangelistic preaching. Therefore, the church can enlarge their ministry to ask the church members to participate in mentoring ministry. This is so that the church can prepare mentors to help find and develop their qualifications for leadership. Then, the church can grow and build up healthy circumstances for the ministry in the church.

### **The Statement of Methodology**

This dissertation will be completed by dealing with the following chapters and by conducting the survey in two kinds of sampled churches. The composition of the dissertation will be as follows; the first chapter is the introduction; chapter two describes the biblical basis for mentoring within evangelistic invitation preaching; chapter three will deal with theological basis for mentoring and evangelistic preaching; chapter four will raise issues about the facing problems of new comers as they join in the membership of the church; chapter five will suggest mentoring as the follow-up program after evangelistic invitation preaching that will be an effective practical application. Furthermore, this project will utilize the survey that used a random sample in the Yeo-Su Korean Churches and the Korean Churches in the United States with 17 questions and comparative analysis. This is



for producing the proper results by comparing two sampled churches in relation to their circumstances.

In detail with objects of the survey, to support author's assertion, this project will use the survey that will be executed in the Korean Church which is located in Yeosu, South Korea, which the author belongs to, and the church in the United States. The objects of the survey are composed of the churches and will not be limited in specific denomination background. It will, however, be extended to various denominational backgrounds, so that the results can be analyzed through comparing their tendency to select their methods in evangelistic invitation preaching. The questionnaire will ask them about their evangelism status, their biblical way of approaching local places and new comers, and whether or not the presence of equipped mentors are there who support the senior pastor. The questionnaires are shown below.

### **The Review of Selected Literature**

There are few materials that can be used for discussing mentoring and evangelistic preaching in academic fields. The reason is because mentoring cannot be regarded into the follow-up program as related to evangelistic preaching, even though mentoring is used in the field of leadership, counseling and church growth in most cases. Therefore, there will be descriptions mostly about the American Awakening Revival as it relates to the historical resources and also about the trial to connect mentoring to the revival background as to the ways to reach the times of the mission.

The following materials were used to help get research in writing the thesis:

#### **The Relevant Books to Evangelistic Preaching**

*Whosoever Will*: It describes the controversial issues about Calvinism and Arminianism

as the issues relate to the procedure for becoming saved through the example of several sermons.

*Seasons of Refreshing* by Keith J. Hardman: This book depicts American evangelists who ministered at the time of the revival in America. It starts from Puritanism and goes to the current evangelism movement. It provides the understanding of the foundation of the history of America and discusses the ways they overcame difficulties in America. Therefore, the evangelistic movement leads the reader to arouse passion for evangelism and the wisdom to approach the needs of the people from each historic period.

*65 Ways to Give an Evangelistic invitation* by Faris D. Whitesell: The author provides the reason why the preacher should do evangelistic invitations after preaching. In addition, it deals with the 65 ways for evangelistic invitation which famous evangelists adopted for preaching. This book gives the many ways that invitations were performed within the history of evangelistic preaching.

*A History of Preaching O.C Edwards JR.:* This book covers the earliest Christian preaching, which is composed of the synagogue sermons to the American revival, which caused the spiritual revival of the church. Furthermore, this book describes preaching as the tool of counseling, which is implicated in the preaching with mentoring, as treating the needs of the mentees. In the statement of Fosdick's, it is possible to find the ultimate goal of preaching that should be matched to the needs in order to extend life changes.

A sermon, however, is more than that. The preacher's business is not merely to discuss repentance but to persuade people to repent; not merely to debate the meaning and possibility of Christian faith, but to produce Christian faith in the lives of his listeners; not merely to talk about the available power of God to victory over trouble and temptation, but to send people out from their worship on Sunday with victory in their possession.<sup>37</sup>

---

<sup>37</sup> Jr. O.C. Edwards, 16683-16685.

*The Effective Invitation* by Streett, R. Alan: The author tells that the public invitation is based on the biblical approach to the unbeliever. The two types of public invitation used in the New Testament were the desire to repent and believe, and to be supernaturally transformed by the message. The invitation for the decision of for salvation is urgent and publicly executed which is the immediate response. The word ‘*parakaleo*’ means exhortation, which is similar to beseech, besought, entreat, and called. This book implies that exhortation is the gift that has the ability to persuade and influence others to respond publicly to the message. It is one of the reasons why evangelistic preaching invitation brings about mentoring. The longsuffering is related to repentance in exhortation. Exhortation will be followed up with the action ‘come’, which is appealing for the church and for the sinners. The exhortation is like the response to the marriage invitation, drawing the net of fishing, and sowing and reaping.

*Preaching Evangelistically* by Fasol. AL, Fish Roy, Gaines Steve, Douglas West Ralph: This book provides the elementary topics by several preachers such as the setting and practical application of giving an evangelistic invitation, and the entire lesson on evangelistic preaching.

This book introduced the author’s practical methods and the preferred invitation for evangelistic invitation and the basic attitudes for an evangelistic preacher.

*Dynamics of Evangelistic Preaching* by Graham Robert: This book shows the qualifications of the preacher and the needs accompanied with the gospel in preaching. It emphasizes that the inner confirmation of calling to preach is from God and is the primary qualification as a preacher. This is so that a preacher can preach with the anointed power of the Holy Spirit. First of all, in this book there is an emphasis on the gospel in preaching that is a synonym to evangelism, so that the preaching should execute evangelistically.

Furthermore, this book also gives the essential sources for preachers to be equipped for

preaching ministry with various resources such as a topical Bible, Bible dictionary, and single volume commentaries on how to biblically approach the text.

*The Art and Craft Biblical Preaching* by Robinson Haddon and Larson Craig Brian: This book makes a comprehensive compilation of various annotations about preaching. This provides the readers with the understanding of the qualification of the preacher for the biblical interpretation, the delivery, the application and the evaluation for studious preparation in sermons. In its conclusion, biblical preaching is not merely about the form and the strategy but also about the changing of lives through conversion by evangelistic preaching.

“*The Article of Jeff Alexander’s*” argues that Calvinism is also emphasized with evangelism as it relates in comparison to Arminianism.<sup>38</sup> This article gives an example showing the historic facts of the church about the several denominations such as Calvinism, Baptism, and so on to relate the evangelistic issues. From this, the balanced interest in evangelism is revealed through historic facts that are not restricted by their denominations.

### The Relevant Books to Mentoring

Mentoring is mostly quoted from Mentoring Korean materials that they are working on for the church, the company, public educational department, and even the government. They also provide various programs to the church that are used in this project.

*The Successful Introductory Strategy for the Church Mentoring*: This book was written by MK Mentoring in Korea that is the institution of mentoring for the company, the church,

---

<sup>38</sup> Cause of God of truth, “Calvinism and Evangelism by Pastor Jeff Alexander,” [http://www.cause-of-god.com/cal\\_evangel.pdf](http://www.cause-of-god.com/cal_evangel.pdf) [accessed June 12, 2012].

the educational organizations, and various institutions in South Korea. This book introduces the principles of church mentoring by introducing biblical mentorships such as Elijah and Elisha, Moses and Joshua, David and Jonathan, and Jesus to His disciples. Furthermore, it introduces the pastoral strategy in mentorship so that the church can adopt the effective strategy for enhancing the relationship through executing Mentoring Games.

*The 12 Rules of Mentor Training* by Mentoring Korea: This is another work of MK for mentoring. It provides the 12 principles for the mentor training such as the mentorship, the principles, the activities, the learning, the mentor full center system, and three mentoring games. Therefore, this project could utilize these principles to build up a healthy mentoring system in the church with various tools. With those tools, they could help to strengthen the relationship, renew the goal of the mentoring in every aspect and form the perfect match for the best group in the mentoring.

*The Management Handbook for Mentoring Field* by Mentoring Korea: This book gives an insight for mentoring managers to understand why they need to learn several mentoring skills to manage the mentoring system. The Korean Mentoring Institution provides several keys in the effective talking condition, person relational skill, teaching, counseling, coaching, sponsoring, and confronting. Through this learning process, the mentoring system could facilitate the various skills to the people.

*The Handbook of Mentoring at Work* by Belle Rose Ragins, Kathy E. Kram

This book provides several tips, which are related to the role of the mentor and mentees and the definition of mentoring and leadership. Furthermore, it gives information for the various types of mentoring that can be applied in various style groups. It also provides the theory of mentoring, which is applicable for emotional, intelligent, and intentional behavior change. In connection to the next book, there is a given emphasis on the network and relationship of mentoring.

*Mentor, Networking* by Kathleen Barton: This book leads the readers to realize the importance of networking in mentoring in order to be a successful mentoring system. It advises the outward relationship to extend the mentoring networking through discovering potential mentors and mentees. One of the impressive things in this book is the provision of communication skills that helps the mentoring system solve problems.

*The Mentoring Advantage* by Florence Stone: It provides the process of mentoring to improve the mentees' capability to help them adjust to a new circumstance in the groups by a description of the three stages of mentoring. Those are applicable to the fields given for how to deal with potential problems, which occur in a mentoring system. There are also some available tools for developing leadership in mentoring such as 360-degree survey.<sup>39</sup>

### The Relevant Scripture to Mentoring

The Biblical evidences, which are proofs for mentoring, cannot exactly be pointed out as examples. However, exemplified figures for mentoring can be used to help explain and to help understand the picture of mentoring. Most of all, the Biblical figures can be the examples to establish mentoring as effective tools to help the church to be healthy. The Old Testament revealed the representative figures for Israel to be the Priest Nation from generation to generation. The New Testament revealed Paul and Barnabas, who were prepared for the gospel to spread out to the end of the earth.

Moses and Joshua – Exodus 17:8-16, Deuteronomy 34: 9

The relationship of Moses and Joshua is a good example of mentoring in the Old Testament. Moses equipped Joshua, the potential leader, for a long time through sharing with him; wherever he was going and teaching him the Word of God directly, so that Joshua could

---

<sup>39</sup> Florence Stone, *The Mentoring Advantage* (Chicago: Dearborn, 2004), 15.

learn face to face from Moses as the potential leader in Israel.<sup>40</sup>

Jonathan and David – 1 Samuel 19:1-7, 20:42, 23:17, 18

This relationship between two people shows peer mentoring in order to encourage a friend's success. Even though Jonathan has the risk of losing the succession of kingship, he stands by the side of David. Jonathan believes God is securing David for Israel, so the two people made a covenant through this relationship in front of the Lord. It showed the fact that relationships in mentoring should be faithful in front of God to encourage each other on the basis of the Word of God.

Elijah and Elisha – 2 Kings 2: 1- 6

The relationship of Elijah and Elisha represents mentoring in view of sharing the spiritual power in an apprentice relationship. Elisha asked his teacher Elijah permission to follow him. Elisha told him three times wherever his teacher goes, "As surely as the LORD lives and as you live, I will not leave you." It implies that the relationship of mentoring should include sharing personal lives as well as spiritual lives. Furthermore, positive relationships in mentoring should be created from the mentees not just from the mentors.

Barnabas and Paul – Acts 11:23- 26

"When he arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts. He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord. Then Barnabas went to Tarsus to look for Saul, and when he found him, he bought him to Antioch.

---

<sup>40</sup> JaeSeok. Rue, *The Successful Introductory Strategy in the Church Mentoring* (Seoul, South Korea : Mentoring Korea , 2003), 16.

So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch.”(NIV) In this Scripture passage, ‘exhorting’ is described as a characteristic of Barnabas, which implies the characteristic of the mentor as well. Furthermore, there is the moment that the disciples were first called ‘Christians’. In the Antioch church, which is the first Gentile church, the title Christian was originated first. In other words, Christian was originated from the disciples, which means all Christians need to be disciples. In the Antioch church, the apostles trained the early Christians for one year. Through this explanation, it is proper to train Christians as disciples through the mentoring process found in this project for a certain period of time.

#### Paul and Barnabas – Acts 9:26-27

“When he came to Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he really was a disciple. But Barnabas took him and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly in the name of Jesus.” As it is seen in these two verses, there is a great turning point to be involved in the disciple relationship. This can be seen through the moment that Saul was introduced to the apostles by Barnabas, who can be described as a mentor. Barnabas believed Saul’s conversion in Damascus because of his fearless preaching in the name of Jesus, which is based on a trustful relationship between mentor and mentee. Through what he realized, he also became fearless to build up the trustful relationship among the apostles. In addition to this, the association is to be the momentum to draw the picture of mission to the world, even to the Gentiles by Paul.

#### The appointed Elders – Acts 14:22-28

Verse 22: “strengthening the disciples and encouraging them to remain true to the faith. “We must go through many hardships to enter the kingdom of God,” The story of



introducing Saul to the apostles is the momentum needed to spread out the gospel to Derbe, Perga, Attalia, and Antioch. Verse 23 shows that the appointed elders by Paul and Barnabas are encouraging the people to secure their faith in Derbe. This development is considered in being reproduced through the encouraging of others. Furthermore, the verses give the indication that the elders could be appointed as mentors in the church in order to encourage people.

Paul and Timothy – 2 Timothy 1: 2

“To Timothy, my dear son.” 2 Timothy 2: 1 “You then, my son, be strong in the grace that is in Christ Jesus.” This designated expression of Paul to Timothy, as a son is important to the mentoring relationship. This relationship resembles the spiritual relationship to form the foundation of mentoring. In this close relationship; Paul’s mentoring care for Timothy keeps his imprisonment to be firm for the sake of the Gospel.<sup>41</sup>

Jesus and disciples – Matt. 4:18-22; Mark 1: 16-20; John 1:40-42; Luke 5:1-11

These scriptures describe Jesus as calling the fishermen as disciples to be his followers. Naturally, these disciples also are expecting to be senders of the gospel. It means the called people should call others to be disciples as a response to the calling of Jesus. Like this, mentoring should be reproductive of this calling by producing mentors in the mentoring system. In this view, it is certain that mentoring is considered to be one of the executions of evangelism.

### The Relevant Scripture to Evangelistic Invitation Preaching

---

<sup>41</sup> Curtis. C. Thomas, *Practical wisdom for pastors: Words of encouragement and counsel for a lifetime of ministry* (Wheaton, IL: Crossway Books, 2001), 172.

In relation to evangelistic invitation preaching, the Bible shows numerous cases that include: the case of calling, the close relation in evangelism and preaching, the conversion and faith as a result of invitation to be supposed, the preachers' qualifications, the exact examples of evangelistic preaching with the procedure of executing it, and inevitable conjunction of invitation and proclamation. Those descriptions for evangelistic preaching provide the basis for the Biblical and practical evangelistic preaching. This is so that the preachers can restore their confirmation in the gospel through restoring and backing up the Bible into their method.

The calling as invitation ("But the LORD God called to the man, "Where are you?") – Genesis 3: 9, Revelation 22:17

This verse is usually used as an important verse as to the calling of God that is applied in preaching with Revelation 22:17 "The Spirit and the bride say, "Come!" and let him who hears say, "Come!" Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life". These are God's invitations to the people who want to come. These two verses form the beginning and the end of God's invitation to a new relationship with Him. The preacher could invite people to come as God is also calling people within the people's needs. The commentary says that "The gospel not with the promise of a Saviour, but *with showing man his need*."<sup>42</sup> Therefore, it corresponds with the start of the gospel, which is also the need of the people.

Preaching and evangelism – Luke 4:43

"I must preach the good news of the kingdom of God to the other towns also,

---

<sup>42</sup> H. D. M. Spence-Jones, Ed, *The Pulpit Commentary: Genesis* (Bellingham, WA: Logos Research Systems, 2004), 69.

because that is why I was sent” stated the main cause of His coming is to preach the good news of the kingdom of God. In this verse, it is referred to as the public proclamation that is preaching ministry of Jesus. Sidney Greidanus said, “The Gospels are ideal sources for contemporary preaching, for they are rooted in the preaching of Jesus and His disciples and are themselves a form of preaching.”<sup>43</sup> Therefore, it gives the proper contents of evangelistic preaching as “kerygma”, which could recur in the mind with apostolic preaching that focus on the person of the Lord Jesus Christ. Furthermore, Jesus confirms the fact that He was sent for the divine preaching not just in Capernaum but also to the other cities. It makes the importance for public preaching not to just stick in one place but to spread to other cities. It also should be applied for evangelism in the action of the preaching. ‘εὐαγγελίζω’ which is interpreted in the preaching here has the meaning ‘bring good news’, ‘announce good news’, ‘proclaim the divine message of salvation’, and ‘proclaim the gospel’. In this sense, proclamation is connected to the gospel. In other words, the preaching is connected to evangelism. Therefore, Jesus, has the church to proclaim the gospel through the preaching at the level of evangelism. Furthermore, corresponding to this verse, Mark 1:38 added, “Jesus replied, “Let us go somewhere else to the nearby villages- so I can preach there also. That is why I have come.” ‘κηρύσσω’ which is a verse translated into ‘preach’ can be interpreted ‘to make an official announcement, announce, make known’, or ‘to make public declarations, proclaim aloud.’ By all accounts, it is to be understood that the purpose of Jesus coming to earth is to proclaim the gospel through preaching ministry.

The proclamation and conversion – Mark 1: 14, 15

“After John was put in prison, Jesus went into Galilee, proclaiming the good news of

---

<sup>43</sup> Michael Duduit, *Handbook of Contemporary Preaching* (Nashville, TN: Broadman Press, 1992), 329.

God. The time has come, he said. “The kingdom of God is near. Repent and believe the good news!” These verses describe the proclamation of the gospel as calling people to repentance and demanding their belief in the gospel. Therefore, the desire is that public proclamation of the gospel to the people should be combined with repentance and believing as the message of the kingdom of God. In this sense, R. V. G. Tasker says that, “The prime duty of the Christian preacher is not about giving the solution to the social and economic problem but to call them to repent and to repent through the message of Jesus who was obedient to God by suffering, dying and resurrection.”<sup>44</sup>

The qualification of preachers – 2 Cor. 5:20 (“we are therefore Christ’s ambassadors, as though God were making his appeal through us.”)

Through his writing, Ramesh Richard asserts the needs for strategy in terms of the ambassadors not just for the inner conviction but also for the strategic evangelistic approaching.<sup>45</sup> This information also shares the qualifications of preachers. As the ambassadors of God, preachers should be wise, brave, and confident and appeal to the people to accept the gospel while proclaiming the message of salvation. Through the powerful preaching, mentoring will follow which begins with the heart and is motivated from the inside to the outside<sup>46</sup> by changing the people’s lives.

The process of evangelistic preaching – Romans 10:15

This process includes: “Christ sends heralds; heralds preach; people hear; hearers

---

<sup>44</sup> Stephen Olford and David. Olford, *Anointed Expository Preaching* (Nashville, TN: Broadman & Holman, 1998), 338.

<sup>45</sup> Richard Ramesh, *Preparing evangelistic sermons* (Grand Rapids, MI: Baker Books, 2005), 65.

<sup>46</sup> David A., Stoddard and Robert J. Tamasy, *The Heart of Mentoring* (Colorado Springs, CO: Navpress, 1984), 29.

believe; believers call; and those who are saved, which are reflected to the process of preaching.”<sup>47</sup> In this scripture, several points are found. The first is the connection between the preaching and the evangelism and second is the perception of preaching, which are originated from God to humans. Another is that the process of preaching results in accepting the gospel and the calling from God. Morris comments on this verse, saying that preaching could not be differentiated with the gospel, which it called ‘the divine commission’. Furthermore, he also mentions the origination of the preacher as the herald, which means God sent them as a messenger of the gospel and is characterized by derivative, so that “Paul is sure that those who proclaimed the gospel did so because God had sent them.”<sup>48</sup> In this sense, it is possible to understand that the gospel should be contained in preaching, as a preacher is to be the herald who was sent by God for His godly purpose. Therefore, preaching is inseparable from evangelism. Furthermore, there are several expressions which show relevance to the gospel.

#### The example of evangelistic sermon – Acts 2:14 – 41

This first sermon of Paul to the Jews and to the crowd of Jerusalem is revealed as a good example of evangelistic preaching in the scripture with Acts 17:16–31. This sermon is composed of the essential elements of evangelistic preaching that are quoted in the class of Dr. Jerry Sutton for evangelistic preaching. The elements are the common ground, purposeful and intentional approaching, image level communication, the varied responses, the needs, the anointed Holy Spirit, and the effective follow-up<sup>49</sup>. In these elements, the follow-up

---

<sup>47</sup> Robert. H. Mounce, *Romans Logos Library System; The New American Commentary Vol. 27* (Nashville, TN: Broadman & Holman, 2001), 211.

<sup>48</sup> Leon. Morris, *The Epistle to the Romans* (Grand Rapids, MI: W.B. Eerdmans; Inter-Varsity Press, 1988), 390.

<sup>49</sup> Sutton Jerry, “homi 967” (Lecture, Liberty Baptist Theological Seminary, Lynchburg, VA: March 14-

mentoring; found in this project, should be adapted in evangelistic preaching.

The conjunction of the proclamation and the invitation – 2 Cor. 5:20-21:

These verses give the implication of pleading, which is related to the invitation and helps relate the proclamation of the invitation. It clearly states in these verses that reconciliation is the purpose of the invitation.<sup>50</sup>

---

18, 2011)

<sup>50</sup> Stephen. Olford and David Olford, 263.

## CHAPTER TWO

### THE BIBLICAL BASIS FOR MENTORING AND EVANGELISTIC INVITATION PREACHING

#### **The Biblical Background of Evangelistic Invitation Preaching and Mentoring**

##### The Background of Evangelistic Invitation Preaching

#### **The Definition of Evangelistic Preaching**

There are two kinds of approaches to the definition of the evangelistic preaching: The first one starts with the definition of evangelism and the other is from the definition of preaching. Then these defining progresses are, after all, integrated into the definition of the evangelistic preaching in its goal and function.

As for the first approach to defining evangelistic preaching, M. Duduit's approaches can be consulted. He defines evangelism in three ways, which are presence evangelism, proclamation evangelism and persuasion evangelism. Presence evangelism can be explained as social actions without verbal witnessing about the gospel. Proclamation evangelism can be defined as evangelism that verbalizes the gospel which is accompanied with good works. As to the evangelistic approach, 1 Corinthians 3:6 represents this type of evangelism: "I planted the seed, Apollos watered it, but God made it grow." (NIV). They do not consider the follow-up program as much as they do the evangelization. The third type is persuasion evangelism which does not consider a person ready to be evangelized until they respond to the gospel. At this point they become Disciples of Christ and a responsible member of a local church.<sup>1</sup> In this thesis project, even though their views are unique in their approaches, the definition adopted for evangelism will be persuasion evangelism for several reasons. The first reason is that persuasion evangelism fits into the evangelistic preaching; that includes the invitation

---

<sup>1</sup> Michael Duduit, *Handbook of Contemporary Preaching* (Nashville, TN: Broadman Press, 1992), 519.

through touching the needs of the people in the sense of connecting points and winning the attention of the people. The second benefit is that it is in accordance with the goal of this thesis project which is gaining potential leaders and mentors.

The second approach to the definition of evangelistic preaching can be found in Richard C. Chapple Jr.' and Ronald E.'s defining way of preaching. Their definition of evangelistic preaching can be drawn in two ways, which considers the composition of the words and the functional definition of evangelistic preaching. The first is composed of preaching and embracing evangelism, in that two these words mutually supplement each other. The second is that both words are combined in the goals of the gospel that are producing conversion and faith through the gospel.

In sense of the first approach, evangelistic preaching can be defined as proclamation for saving others through the gospel, which is provided by Richard C. Chapple Jr. He states "preaching that shares the good news of the saving event that the church proclaims God makes known through the incarnation, death, resurrection, and glorification of Jesus Christ to those separated from God in a way that denies them initial access to the kingdom of God."<sup>1</sup> According to this definition, evangelistic preaching is combined in the activities of proclamation and sharing the gospel to save the unbelievers. Therefore, the meaning of evangelism is instinctively involved in preaching.

In another view, evangelistic preaching can be defined in a comparative analysis. The composition seems to play interactively if examined with the cooperated characteristics of evangelistic preaching. Evangelism is comprised of 'good' and 'message or new.'<sup>2</sup> and is helpful to understand that meaning through the definition of evangelism by McIntyre's

---

<sup>1</sup> C. Richard, Chapple Jr., *The Bible; A Primary Resource for Evangelistic Preaching, Logos Library System* (Nashville, TN: Broadman & Holman, 2001), 130.

<sup>2</sup> McRaney Jr. Will, *the Art of Personal Evangelism* (Nashville, TN: Broadman&Holamn, 2003), 1.



statement, which is “ a preaching of the gospel or zealous effort to spread the gospel,” and “to bring or proclaim the gospel which is a form of the word evangel (good) and aggelia (message).”<sup>3</sup> In this sense, “evangel” which contains many activities that encourage people to respond to the gospel, and “messages” which convey the contents of the gospel through preaching, and are interplaying to complete the purpose of the evangelistic preaching which is salvation.

Second, defining functionally preaching can be explained by connecting to the role of preachers, which is to make ensure the occurrence of conversion which is contingent on faith. Pertaining to the definition of the ‘evangelistic’ function, this can be found in the definition of preaching by Ronald E Osborn:

A sustained mode of public address, dealing with a religious or ethical theme, bearing witness to the faith of a community, rooted in a holy tradition, occurring within an assumptive world of rationalized belief, communicated through the person of the speaker, employing the forms of verbal art, possessed immediacy, intended to convert the listener, and conveying powers of renewal to those who hear.”<sup>4</sup>

In this definition, conversion and the renewal of the listener must essentially be followed when preaching is executed. In other words, the role of the preacher is to be the prompter to lead the people to be converted and to renew. The conversion and renewal of the listeners can occur by making the people acknowledge sin, because without this process, the conversion and renewal cannot occur in the preaching. This can be seen in this statement about the primary function of preaching, “the Gospel has a primary function in coming to the knowledge of our sin”<sup>5</sup> Another similar case can be found in Jesus’ public sermon, which entails the repentance and faith and leads to the understanding of conversion and renewal as it

---

<sup>3</sup> Lavonia McIntyre, “*Evangelism in the African American Context*,” Review and Expositor, 105 (Fall, 2008), 665.

<sup>4</sup> Ronald E. Osborn, “*A Functional Definition of Preaching*,” Encounter 37, no. 1 (Winter 1976), 53-54.

<sup>5</sup> Gerrit Cornelis. Berkouwer, *Sin* (Grand Rapids, MI: Eerdmans, 1971), 188.

lead to the following ingredients of the evangelistic sermon.

Therefore in considering both ways of defining evangelistic preaching, the best definition is to persuade and lead the people to Christ through conversion and faith as a result.

## **The Connection of Evangelistic Preaching to the World**

### **Connecting Points of Evangelistic Preaching**

In one of the elements of evangelistic preaching, there will be persuasion to appeal to the people to respond to the gospel with conversion and faith as being defined as the above evangelistic preaching. This persuasion also has relevance to the connecting points. In other words, there is an extension between the function of the gospel and the world context. This is because these elements of evangelistic preaching, conversion, and faith are included in the aspects of responding to the gospel and those as it relates to the targets of the preaching that are in the world that reject to occur those responding to the gospel. Accordingly, there is a big barrier between the kingdom of God and the world, both of which must be addressed. These theological contents such as the coming kingdom of God and the requirement for repentance and faith are also contained here<sup>6</sup> as in Mark 1:14, 15 that should be the proper and natural response to the gospel in relation to the world. Therefore, in preaching, both sides need to be considered inseparably.

To account in detail with these contents, which are suggested by Craig A. Loscalzo.

These are very crucial to understanding the targets of evangelistic preaching.

that pluralism, diversity, the proliferation of and dependence on technology, multiculturalism, economic interdependence between nations, a widening gap between the rich and the poor, a rapidly growing concern for the demise of inner cities and a new appreciation for freedom and human dignity, which are the contents for our evangelistic preaching.<sup>7</sup>

---

<sup>6</sup> R. Alan. Streett, *The Effective Invitation* (Grand Rapid, MI: Kregel, 2004), 39.

<sup>7</sup> Craig A, Loscalzo, *Evangelistic Preaching that Connects* (Downers Grove, IL: IVP, 1995), 18.

These contents shown in his statement will be necessary in choosing the needs of the people that will be used for the evangelistic preaching approach to the community as connecting points.

#### The Approaching Method to the World

There are two sides in relation to reaching to the world in view of evangelism, according to Lockhard Ross A's theological approaching to the evangelism; Roman Model and Celtic Model. The first Roman Model is approaching evangelism with three procedures: which are presentation, decision and fellowship; while Celtic Model takes fellowship, Ministry and Conversations, and Belief, invitation to Commitment.<sup>8</sup> The first Model seems to have a problem in that there is no emphasized commitment in its procedure of evangelism to reach to the goal that is to produce a potential leader and develop the talented people to ministry, while Celtic Model has a last goal which is the invitation to commitment through involving conversation, ministry, and fellowship. In conclusion, this thesis project is consistent with the pursuit of the Celtic Model in that its procedure attains to this thesis project's objective. This project is also based on the Celtic Model's procedure in order to reach the needs of the people.

#### The Mentoring in the Connection Points through Involvement

Based on the above evangelistic approach, the church needs to seek the connection between the church and the world by a mentoring program. As this thesis project adopts a follow-up program after evangelistic preaching; mentoring takes a significant role to make preaching effective through building relationships and producing potential leaders.

---

<sup>8</sup> Lockhard Ross A., "Speaking to Itchy Ears: Evangelistic Preaching in The United Church of Canada" (Dmin. Diss., McCormick Theological Seminary, 2009), 8.

Mentoring can be utilized to reach to the world by building relationship between sides. John F. Havlik statement is noted in his commentary of Mark 1:14 about the gospel's characteristics that have deep social involvement.<sup>9</sup> He continues to insist that "the responsibility of the church to this world is that the church should demonstrate what the world would be like if men would turn to God."<sup>10</sup> Through involvement in the world, the goal of evangelism with facing the needs of the world can be reached. Therefore, the responsibility of the church to lead a transformed world should not go unheeded. According to Jungshin Park's statement, "the new social movements, the new education movement, opening of a new culture with a patriotic movement spread to the whole country. Education, culture, women's issues, political issues ahead of all the churches showed an example out of the church and society"<sup>11</sup>, it revealed the fact that the early South Korean church led the country's development. However, recently, the church in South Korea has reverted from leading the world to transformation to no effective transformations. This is because of the church's materialism and selfishness and disregard of the needs of the world so that the churches in South Korean are declining and plateauing.

Therefore, this thesis project will try to find a solution to facing problems through cooperative mentoring, evangelistic preaching, and connecting to the world. This will be done by evangelizing to meet the needs of the people, so that it affects the recovery of the real meaning of the gospel.

### **The Invitation of Evangelistic Preaching**

---

<sup>9</sup> John F. Havlik, "Evangelism and Social Ministry," Baptist History and Heritage 6, no. 2 (Jan 1971), 39.

<sup>10</sup> Ibid., 39.

<sup>11</sup> "The historical consideration," <http://blog.naver.com/PostView.nhn?blogID=credibly&logNo=80034435428> [accessed July 12, 2012]

In relation to the invitation in evangelistic preaching, dealing with the issue of whether a public invitation is biblical or not is crucial in this research. This is because it relates to the fact of whether or not invitation in evangelistic preaching can be utilized effectively to change the world. The prerequisite of this thesis project is the biblical foundation for the evangelistic preaching and if it will produce the biblical results; which are conversion, faith, and producing potential leaders. Namely, the church's aim is to seek real conversion rather than just fulfilling the needs of the people. Therefore, this section will deal with the biblical foundation and invitation, which is the main part in evangelistic preaching to lead the people to find their spiritual and physical needs and interpret their needs in through a biblical view. This is to try to find the connecting point between the church and the world. This section, therefore, will deal with the invitation issue in view of biblical background.

#### “κηρύσσειν”

The first thing is the terminological approach to invitation in evangelistic preaching which explains the usage of ‘κηρύσσω’. The explanation about the combination of evangelistic invitation preaching is that ‘κηρύσσω’ which includes the meaning of invitational working can be utilized, because it has the meaning of calling, news, declaration, and proclamation, which take the invitation for granted.

In reference to the usage of ‘κηρύσσω’, in connection with preaching, it occurs many times in the New Testament in examples such as Mark 1:45, Matthew 11:1, Mark 5:20, Luke 9:2, and so on while in the Old Testament. *κηρύσσειν* occurs 33 times, which can be divided in two cases that the first is ‘loud crying and the other ‘קָרָא’ that means ‘to cry’ and ‘to call’ which occurs in 18 cases.<sup>12</sup> Looking at the meaning of ‘κήρυγμα’, its verb, ‘κηρύσσειν’ has

---

<sup>12</sup> Gerhard Kittel, Geoffrey W. Bromiley & G. Friedrich, Ed., *Theological dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964)

the meanings, which are ‘news’, ‘declaration,’<sup>13</sup> ‘enquiry,’ ‘demand,’ ‘order,’ ‘decree,’ and ‘command’<sup>13</sup> which has a twofold sense that contains the result of proclamation and the action of proclamation and it is interwoven in preaching and evangelism ministry. Namel ‘κηρύσσω’ has the meaning of proclamation in the act of preaching and the gospel message of its contents. Therefore, the truth that ‘κηρύσσω’ is a representative word in the role of uniting preaching and evangelism for evangelistic invitation preaching can be derived as a conclusion.

Furthermore, referring to subject and object of ‘κηρύσσω’, Wuest, K. S.’ mentions that it can be quoted in relation to the authority as subject of ‘κηρύσσω’. The subjects of ‘κηρύσσω’ are taken by herald or the proclaimer who was given by John Baptist, and the Lord, and are the apostles and other Christian leader as shown in the below quotation.

to be a herald; to officiate as a herald; to proclaim after the manner of a herald;” Thayer says, “Always with a suggestion of formality, gravity, and authority which must be listened to and obeyed.” It means generally, “to publish, proclaim, proclaim openly.” It is used in the New Testament of the public proclamation of the gospel and material pertaining to it, made by John the Baptist, our Lord, the apostles and other Christian leaders.<sup>14</sup>

According to the above quotation, the authority of ‘κηρύσσω’ comes from the Lord, and the action is to be executed in an open way and should compel the listeners to obey. Evangelistic invitation preaching is verified in the verb “κηρύσσειν” which has the meaning “to cry out loud,” “to proclaim,” “to declare,” and “to announce.”

Referring to the object ‘κηρύσσω’, there are specific objects as the relative meaning of “καλεῖν” is interpreted “to call to something,” “to summon someone to something,” and “to appeal to, to implore someone.”<sup>15</sup> Namely, “καλεῖν” have interpretational approaches which

---

<sup>13</sup> Gerhard Kittel, Geoffrey W. Bromiley & G. Friedrich, Ed.

<sup>14</sup> Kenneth. S. Wuest, *Wuest's word studies from the Greek New Testament: For the English reader* (Mk 1:4) (Grand Rapids, MI: Eerdmans, 1997).

<sup>15</sup> Ibid.

are the subject to calling evangelists, preachers, and the object to be called to the Lord as the people.

Next, invitation regards to be a trial to respond to the gospel with conversion and faith as parts of salvation. F.D Whitesell found the biblical background of evangelistic invitation in Genesis 3:9 and Revelation 22:17<sup>16</sup> and asserted that the entire Bible is depicting of the evangelistic invitation. The verses describe the biblical approach to sermons as having characteristics of evangelistic invitation. Expounding the words in the Scripture, there are several key words that can be found, such as “come,” “calling,” and “persuasion” which are combined with the definition of evangelistic invitation in preaching in view of proclamation.

The biblical background of evangelical preaching can be found in Genesis 3:9. This is at the moment of calling Adam, who took and ate the prohibited fruits by God. This is the first recording about the origin of sin of the human being. This verse contains several ingredients which are relevant to evangelistic invitational preaching: calling, invitation through the needs of the people, considering the wrongdoing and repentance. According to the comments of Matthews, K. A., about Genesis 3:9, “God’s calling was executed through focusing on individual liability of Adam and initiates the dialogue by calling out from “where are you?”<sup>17</sup>, which questions the sinner’s confronting situation and the needs of the people for salvation.

This process to reach the people contains persuasion through making them acknowledge their sins and being humbled, prepared for conversion. In this regard, there are two notes in which to consider the works of the Holy Spirit. The one is Rogers’ assistance that he asserted the works of Holy Spirit: which are a sincere sense of being blameworthy as a result of preaching, a deeper individual understanding of their blameworthy status before God and the

---

<sup>16</sup> F.D. Whitesell, *65 Ways to give an evangelistic invitation* (Grand Rapids, MI: Zondervan, 1962), 11-15.

<sup>17</sup> Kenneth. A. Mathews, *Vol. 1A: Genesis 1-11:26*, The New American Commentary (Nashville, TN: Broadman & Holman Publishers, 1996), 240.

sinner's striving for self-humiliation; before God can occur conversion of the people.<sup>18</sup> The second is William Perkins' analysis for conversion in ten stages in order: outward means of salvation such as preaching, discerning which is sin based on the Law, acknowledging their status in relation of discerned sin, action of grace upon promised salvation, responding to it by faith, spiritual combat with doubting, despair, distrust, God's mercy through touching their lives, following repentance, and lastly obedience as new life.<sup>19</sup> On the grounds of those four and ten stages of the works of Holy Spirit, they insisted that the human can seek conversion through preparation.

Lastly, the request for coming could be found in Revelation 22:17 "The Spirit and the bride say, "Come!" And let him who hears say, "Come!" whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life" (NIV). This is God's invitation for whomever wishes to "Come". The question, which is whether this call is for unbelievers, believers to a commitment, or worshipers to the Eucharistic celebration is aroused in this verse. It can be interpreted as the former way, which is calling the believers and unbelievers back to Christ for salvation and commitment through evangelizing those who are sinners; while the latter is understood as wrong as far in the context.<sup>20</sup>

Therefore, the invitation is based on the biblical background; that is execution for the people who are facing a crisis because of their sin, and are expecting to respond to it with conversion and faith for salvation. This is for the basis of the premise that the human being has sinned and needs to be saved from their situation in the world.

---

<sup>18</sup> E. M. Hartman, "*Seeking*" in *the Evangelism of Jonathan Edwards* (Mth diss., Dallas Theological Seminary, 1998), 14.

<sup>19</sup> Ibid., 15-16.

<sup>20</sup> Grant R Osborne, *Revelation*. Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2002), 794.



## The Background of Mentoring

To understanding the background of mentoring, mentoring is to be consulted the definitions of mentoring defined mentoring and the origin of mentoring in terminological approach.

### The Definition of Mentoring

Mentoring can be defined in this thesis project by two ways: the mythological approach and the biblical example approach. To define mentoring, the mythological background of mentoring will be explained followed by the biblical example of mentoring. This is because there is no accurately found definition of mentoring in the Bible but examples of mentoring are commonly found.

First, the mythological approach of mentoring, quoting Ragins Belle Rose's statement, "the mentoring has no Christological ontological origin; rather it comes from an ancient archetype originating in Greek mythology, which is described in Homer's *Odyssey*. 'Mentor' was actually teacher, guide, and protector to guide King Odysseus 'son' Telemachus, while he went to war against Troy."<sup>21</sup> These roles as mentor can be understood as teacher, guide, and protector within the mythological approach. Mentoring is defined as a relationship between a mentor and a mentee in order to develop and grow in mentee's career.<sup>22</sup> According to this approach, mentoring is regarded to focusing on developing the career, and the physical needs through the mentoring relationship, which can be also emphasized in the biblical approach. The phases of the mentoring can be explained in relation to the function of mentoring, which are career and physic, initiation, cultivation, separation, and redefinition. Belle Rose and

---

<sup>21</sup> Grant R Osborne, 3-4.

<sup>22</sup> Ragins Belle Rose and Kathy E. Kram, *The Handbook of Mentoring at Work* (New Delhi, Singapore: Sage, 2007), 5.

Kram referred to the phases of mentoring in process of the relationship; initiation is the start of mentoring through matching; cultivation is the phase that occurs through interpersonal bonds and mutual exchange and it is culminated when the needs of the people is completed; separation phase occurs when the mentee is outgrowing psychologically; redefinition phase is the stages that can be developed into peer relationship or friendship.<sup>23</sup>

Second, the Biblical definition is understood as developing co-ministry and spiritual needs to reach to the likeness of Jesus. The mentoring can be found in Jesus' calling the people to be disciples through these aspects: the call to follow, commissioned to be with Jesus, and to be sent out for mission.<sup>24</sup> This biblical mentoring is understood as being related to the mission ministry and spiritual development to be disciples. According to the biblical example, which is the mentoring of Barnabas and Paul through the relationship, mentoring can be strengthened by the co-ministry relationship. In this sense, mentoring in this thesis project will be aimed to reach to the redefinition phase that means to co-minister in the church. Through this phase, mentor and mentee can work together as did Barnabas and Paul. They actually were working as mentor and mentee but later they became co-ministers for the Gentile mission, worked together for a year, and were commissioned to preach beyond the boundaries of Antioch. These aspects of the redefinition phase could be reached by passing through the cultivation phase and separation phase, which was after the Jerusalem council; they were separated into different direction in their mission, because of disagreement in their companion.<sup>25</sup> Through these experienced phases by Barnabas and Paul, mentoring can be understood in that the aim to be potential leaders in the church.

---

<sup>23</sup> Ragins Belle Rose and Kathy E. Kram, 6.

<sup>24</sup> Timothy J. Geddert, *Mark*. Believers Church Bible Commentary (Scottsdale, PA: Herald Press, 2001), 56

<sup>25</sup> Walter A., Elwell and Barry J. Beitzel Ed., *Baker encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 265.

Another case for the biblical definition can be found in G.C. Newton's statement that "mentoring is one of the primary ways God uses people to help others learn, grow, and develop as well as to mold them into the kind of people He wants them to be."<sup>26</sup> There are the roles of mentoring such as helping and assisting others through supporting them in learning, growing, and developing. He also defines mentoring in sense of relationship as "the relational process with the older, more mature, more knowledgeable, or more skillful person in some intentional way."<sup>27</sup>

All in all, mentoring can be defined as the developmental relationship between the mentor and mentee; who are in their physical and spiritual needs to support and to give them opportunities of learning, growing, developing in the basis of the various appropriate relationship styles according to their positioned places. Therefore, mentoring will be adopted as a follow-up program after evangelistic preaching in basis of the biblical definition which is the mutual support, helping and developing relationships in relation to the needs of the people between a mentor and a mentee to reach to salvation.

### **The Biblical Background of Mentoring**

Looking the biblical mentoring in detail, the terminological approach needs to be researched.

#### *"Parakaleo"*

Through consulting the characteristics of biblical figures in the Bible, the term "*Parakaleo*" can be found in the Bible. This term has several aspects of the meaning as mentoring; encouraging and entreating. The first usage of "*Parakaleo*" in Acts 11:23

---

<sup>26</sup> Gary C. Newton, *Growing toward spiritual maturity, Biblical essentials series* (Wheaton, IL: Crossway Books, 2004), 96-98.

<sup>27</sup> Ibid., 96-97.

indicates that it has the meaning ‘exhortation’, and ‘encourage’. In looking at the meaning of Barnabas’ name, his name relates to mentoring. Namely, the characteristic of Barnabas’ mentoring ministry can be deducted from the meaning of his name, which is “son of consolation” [KJV] or “son of encouragement” [RSV, JB, NIV]).<sup>28</sup> Barnabas encouraged the disciples to accept Paul in their circle. His role gives a hint to define mentoring for Paul as the “bridge builder and peacemaker” to the circle of disciples (Acts 9:27).<sup>29</sup> Especially the word “encourage,” (*Parakaleo*) could be found in aspects of Barnabas’ ministry in Acts 11:23 “When he arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts.”[NIV]

The word, “*Parakaleo*” has the meaning of “exhortation” and is similar to “beseech,” “besought,” “entreat,” and “called.”<sup>30</sup> This implies that the exhortation is the gift that is capable to persuade and influence others to respond publicly to the message. This is because in exhortation, this will be followed with the action “come,” which are appealing to the sinner to respond to the invitation. The meaning of invitation that the word ‘*parakaleo*’ contains is similar to the purpose and the meaning of “encouraging”. The translation of the Greek word literally means “a calling of someone alongside to help”<sup>31</sup> This connects to the invitation in evangelistic preaching. The encouraging characteristic is essential to the invitees’ needs which are related to the main goals of this project in the planned event for evangelistic invitation preaching as the following-up program, or mentoring.

---

<sup>28</sup> Allen C. Myers, *The Eerdmans Bible dictionary* (Grand Rapids, MI: Eerdmans, 1987), 126.

<sup>29</sup> John. B. Polhill, *Vol. 26: Acts (electronic ed.) Logos Library System; The New American Commentary* (Nashville, TN: Broadman & Holman, 2001), 272.

<sup>30</sup> R. Alan Streett, 62.

<sup>31</sup> Walter. A. Elwell and B. J. Beitzel, *Baker encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 731.

## Paul and Barnabas

The biblical background of mentoring also can be found in biblical figures.

Without a mentor, Paul could not be a significant figure for the Christians in the early Church, because Barnabas and Ananias helped him to give a solution for the problem that he was having difficulties with and needed a remedy, so that he could be involved in the ministries of the church. The groundbreaking moment in the history of Christianity was when mentoring occurred in this situation.

To explain in detail about mentoring which occurred between both figures, the example can be found when Saul was converted and joined into the disciples of Jesus. It is important to notice the background of Paul's conversion because his joining the group of disciples was a groundbreaking event in the history of Christianity as stated above. After Saul met Jesus in Damascus on his way to persecute Christians, Paul needed Barnabas and Ananias and mentoring to restore his eyesight, to confirm his encountering with Jesus, and to connect to the disciples to keep the relationship for the faith. As a result of those, converted Paul could receive the calling to be the "chosen instrument." (Acts 9:15, NIV)

As related to the conversion of Paul, Ananias took a significant role for Paul. He, a disciple who heard the calling of Jesus, was brought to Saul who was hurting by his recent blinding and needed to be placed with him in order to restore his sight. (Acts 9:12) Once he heard the voice of Jesus, even though Saul already met Jesus at Damascus, he needed someone in order for his sight to be restored and finally to be baptized. Polhill, J. B. said:

Ananias' greeting is striking: "Brother Saul." He could have said this as a fellow Jew, but it was surely as a brother in Christ that Ananias greeted Paul. Then he refers continuously that something of a "conversion" had taken place in his own heart through *his* vision of the Lord, so that now he could receive as a fellow disciple the one whom he so shortly before had feared and distrusted. Ananias told Paul that the Lord had sent him with a dual purpose, the recovery of his sight and his receipt of the Spirit.<sup>32</sup>

---

<sup>32</sup> John. B. Polhill, *Vol. 26: Acts (electronic ed.), Logos Library System; The New American Commentary* (Nashville, TN: Broadman & Holman, 2001), 238.

However, there are four things that would need to happen to Paul, who was involved in the church, after that time. The first need is for evangelism to Gentiles as it is written: “he was chosen by Jesus Christ as the instrument for evangelism to the Gentiles and their kings and before the people of Israel.” (verse 15). Next, Paul is to be filled with the Holy Spirit (verse 17), even though he already accepted Jesus Christ (shown in the fact that he was praying to Jesus Christ). The third need for him was to be involved in the church by being baptized. (verse 18) The last need is the restoration of his body. (verse 19) These primary needs for Paul to be the leader of the church are understood in that he needed someone to help fulfill these needs. Evangelism, baptism, being filled with the Holy Spirit, and restoration to apply to the process to be leader in the church should be executed by mentoring after evangelistic preaching. In other words, after experiencing conversion dramatically, Paul also needed some mentors to fulfill the above-mentioned processes to be a leader of the church, even though this calling is far more than a call which belongs to any believers.<sup>33</sup>

The second figure is Barnabas, who introduced Saul to the disciples. The disciples were afraid of Saul because they already knew that his purpose for coming to Damascus was to persecute Christian and bring them back to prison. However, Barnabas fulfilled several roles to help Paul become involved in his disciples’ group: as the introducer, co-minister, and encourager. Meeting the Lord is connected to the moment of conversion for when he met with Jesus Christ at Damascus. However, he needed to be involved with the group of disciples and he needed Barnabas. According to the account in Acts 9:6 (“Now get up and go into the city, and you will be told what you must do”), the noteworthy things in this event, when Paul met with the disciples, could not happen to him without Barnabas’ role as mentor.

---

<sup>33</sup> Gerald F. Hawthorne, Ralph P. Martin and Daniel G. Reid, Ed, *Dictionary of Paul and his Letters* (Downers grove, IL: IVP, 1993), 159.

In other words, the roles, which are introducer, interceder, encourager, and co-minister, are the mentor's roles to prepare the church to create a welcoming atmosphere for newcomers.

Second, mentoring became a supplementary tool as a pastoral concern that Paul and Barnabas had, so that this pastoral concern compelled them to return to Antioch and Iconium even where Paul was persecuted.<sup>34</sup> Furthermore, the accounts of Calvin explains that their pastoral concern also led the elders to ask to take care of the new believer's conserving and sustaining faith through committing to the Lord in the church,<sup>35</sup> which is in regards to a further extension of mentoring. In amplification to that, Judas and Silas, who were leaders of the Jerusalem Church, sent them to Antioch, Syria and Cilicia to provide a solution to the problem which was about the issue of circumcision of Gentiles. This was written in Acts 15:1 and they also struggled regarding the faulty teaching of some brothers who were from Judea to Antioch. Therefore, Judas and Silas are acknowledged for building up the fellowship between converted Gentiles and Jewish Christians through encouragement and strengthening (Acts 15:32) in the church of Antioch.<sup>36</sup> They are the witnesses for encouragement and strengthening to make a solution for the problem that occurred in the early church; while the evangelism for the Gentiles and the teaching and preaching ministry were needed to sustain and become prosperous. Like this, the similar problems could occur when the newcomers join the church because of cultural shock which comes from their lifestyle, culture, worldview, and the transmitted differences from generation to generation in their family. In order to relieve the shock from the differences of the church and the world, the structure of the church needs to be set up through mentoring, so that the newcomers can readily adjust to

---

<sup>34</sup> Simon. J. Kistemaker and W. Hendriksen, *Vol. 17: New Testament commentary: Exposition of the Acts of the Apostles*, (Grand Rapids, MI: Baker Book House, 1953-2001), 524.

<sup>35</sup> Acts 14:23 [NIV]

<sup>36</sup> D. R. W. Wood and I. Howard Marshall, *New Bible dictionary*, 3rd ed. (Downers Grove, IL: InterVarsity Press Leicester, 1996), 1101.

the church.

Lastly, co-ministry, one of characteristics of mentoring is shown in their mission journey to Seleucia, Cyprus, and Salamis. S. J. Kistemaker, comments and explains the reasons why Paul and Barnabas were called as apostles to Gentiles:

Now the Holy Spirit called the believers to appoint these two men to a specific task: to proclaim the Good News to the world. For the church in Antioch this meant that these believers, by commissioning Barnabas and Paul, would lose two able teachers; that they would promise prayer support for the missionaries; and that Antioch would continue to be a mission center<sup>37</sup>

According to above comment, since they got together for the gospel, they must be commissioned for the gospel. In detail with their commission, S. J. Kistemaker, and W. Hendriksen, added additional explanation with four characteristics of their commissions. The first is they were given the title apostle as Luke recounts (Luke 14: 14). The second commission was displayed in miraculous healing powers and third commission is preaching the gospel to Jew and Gentile. The last one is that both are regarded as possessing authority that is equal to that of the apostle Peter and John.<sup>38</sup> Those co-ministry works can be understood as one of characteristics of mentoring.

Therefore, mentoring in evangelistic preaching can be used to continue conversion to call out for the ministry as Paul's conversion was preceded to calling immediately through co-ministries and commission. According to *The Dictionary of Paul and his Letters*, the conversion/call is emphasized as being positioned just before the story of Cornelius and commences the beginning of the mission to the Gentiles.<sup>39</sup> Furthermore, mentoring is considered into the pastoral provision to take care of the newcomers immediately. Later

---

<sup>37</sup> Simon. J. Kistemaker and W. Hendriksen, 455.

<sup>38</sup> Ibid., 456.

<sup>39</sup> Gerald F. Hawthorne, Ralph P. Martin, Daniel G. Reid, Ed, 159.



provision for caring for the newcomers increases the likelihood of losing them all together.

## Jesus' mentoring to disciples

### John 13

John 13 gives the picture of the role model in Jesus' mentoring to His disciples with essential elements of mentoring. Ron Belsterling depicts Jesus' mentoring with four elements: "(1) casting and communicating a life vision, (2) teaching through (a) verbal instruction, and (b) experiential learning (c) a secure, mutual committed relationship (3) intimate relationships with mentees (4) enduring life-long relationship."<sup>40</sup> Added and explained to those elements, is the fact that Jesus Christ also asked them to explain those elements to others, which is found in verse 15 ("I have set you an example that you should do as I have done for you" [NIV]) can be encompassed into the commission by building relationships through mentoring. Namely, Jesus mentoring is based on intimate and life-long relationships to share life visions, experiential learning, and teaching. This implies that mentoring is to touch each individual's life rather than just improving their life skills. According to this mentoring principle, the crux of the problem in the follow-up program, mentoring, is that the success or failure differs in degree of relationship through sharing their life as shown in Jesus mentoring to the disciples. In this sense, the second and third elements, teaching manner and intimate relationships suggest that mentors are to be equipped with the qualifications which are attained by being involved in the course of training for evangelism and are sustainable inter-relationships with mentees. The third element can be developed through activities of mentoring by sharing their lives. However, the fourth element is to be reconsidered because the term of formal mentoring in the church has to be limited functionally; while there is also a life-long

---

<sup>40</sup> Belterling Ron, "The mentoring approach of Jesus as Demonstrated in John 13," Journal of Youth Ministry 5 no1 (Fall 2006), 79.

relationship. Jesus' mentoring lasted for three years during His public ministry. After that, through the Holy Spirit ministry, Jesus' mentoring for disciples and his people were enlarged to a life-long ministry. John 14:26 said "But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you."(NIV)

### John 3:3

It is proper to discuss the concept of the new birth that is shown in John 3:3, which is the conversation of Nicodemus and Jesus, because new birth is related to changing life as a turning point of the new comers in their lives. When they talked about the new birth, Jesus mentioned to Nicodemus that the people who want to go to the kingdom of heaven must be born again. In this regard, Newton says "becoming disciples begins at a turning point in a person's life when one responds to God's invitation."<sup>41</sup> In this sense, mentoring has the prerequisite that the Christian should have a turning point to Jesus Christ in life as they respond to the invitation. Therefore, the invitation implies that they are invited to the Lord Jesus Christ and mean to change their life through turning to Jesus. In other words, the invitation contains the conversion of the people.

### **The Biblical background of Mentoring and Evangelistic Preaching**

There are also several references about evangelistic preaching and the mentoring in the entire Bible in relation to the needs of the people.

First of all, the reason why one needs cooperation between evangelical preaching and mentoring is because God's calling is not limited just in the moment of invitation. Instead, it should be enlarged to being matured, encouraged, and strengthened for the people to lead

---

<sup>41</sup> Gary. C. Newton, 27.

them to reach to the ultimate goal that is the fullness of Christ. If the church quits at the moment of the invitation, it is contrary to the purpose of the gospel. In Galatians 4:19, Paul says “My dear children, for whom I am again in the pains of childbirth until Christ is formed in you,” encouraging the Galatian church to stand firmly in the Gospel and to not go astray because of Judaism. The verb, μορφόω has the meaning of ‘nature’ or ‘character’. J. P Louw, and E. A. Nida, claim that “It may be possible in some languages to render Ga 4:19 as ‘until you become like Christ was’ or ‘... like Christ is.’”<sup>42</sup> Therefore, Paul’s passion for the gospel leads him to be patient in the pains of the childbirth that is ultimate goal of the gospel. In this sense, then, using mentoring is meaningful in restoration of this purpose of the gospel.

Second, it needs to be noted that there was an approach for the preaching to evangelism as shown this statement, “The picture of the evangelist in the New Testament, and in the post-apostolic period, was that of one preaching the gospel message of salvation from church to church and from city to city.”<sup>43</sup> Furthermore, a church historian in the fourth century, Eusebius, described the evangelist as being filled with the desire to preach Christ to those who had not yet heard the word of faith.<sup>44</sup> As far as this fact, it can be understood that evangelistic execution could not be separated from preaching.

### The types of mentoring relationship

The mentoring relationship that can be utilized in the church can be found three vital types: peer mentoring which was utilized in the moment that Barnabas tried to connect Paul to disciples and they became co-ministers, Barnabas’ mentoring to Timothy; which is for

---

<sup>42</sup> J. P. Louw, and E. A. Nida. *Vol. 1: Greek-English lexicon of the New Testament: Based on semantic domains*, electronic ed. of the 2nd edition. (New York: United Bible Societies, 1996), 584.

<sup>43</sup> G. P. Duffield and N. M. Van Cleave, *Foundations of Pentecostal theology* (Los Angeles, CA: L.I.F.E. Bible College, 1983), 353.

<sup>44</sup> *Ibid.*, 353.

spiritual maturity, and Timothy's mentoring that is extended to the mentor's connection.<sup>45</sup>

These mentoring styles are supplementary to each other and are similar in the goal of mentoring, but are different in their functions.

The first is the peer relationship, which is found in Barnabas and Paul's mentoring relationship, which Barnabas introduced Paul to the disciples in Jerusalem, so that he helped Paul to widen the relationship within the church.<sup>46</sup> This mentoring type can be generated more effectively in the people who are in similar social groups, ages, and interests. Peer mentoring is also essential for new believers in order to develop their faith and set the direction as partners. This mentoring type can be found in the friendship of David and Jonathan. (1 Samuel 20) This mentoring can also be used in the children's ministry or the youth ministry in combination of mentors and mentees which consist of similar ages. Especially, this kind of composition takes advantage of being able to maximize the sense of community and family as a community of Jesus through uniting all generations. The children can be composed of the style of family which is all kinds of ages. In this regard, people take the role of parents and children to support as a team. In this case, the type of class that has a strict and formal team in the children ministry needs to change into the family type team. Therefore, the children can be taken care of by the parent-role children rather than by the teacher. The teacher takes the role of manager in the peer-children mentoring. Park Gun, senior pastor in Yae Jun Church, utilizes this type mentoring. He gives the title for his follow-up program: the mentoring family system. He insists that bringing-up children in the mentoring system is more effective than the classic type grouping and can be able to overcome shortcomings of classic types in the children ministry. He upholds mentoring to

---

<sup>45</sup> Larry Kreider, *Authentic Spiritual Mentoring* (Ventura, CA: Regal, 2008), 68.

<sup>46</sup> Ibid., 68.

adopt mentors to lead each class of family types. Therefore, this example shows how the peer mentoring applies to the church ministry.

The second type can be found in the relationship between Paul and Timothy's mentoring which can recall the spiritual father and son relationship. Paul did invest into the life of Timothy through what he was mentored by Barnabas. They took his second missionary journey together.<sup>47</sup> His emotional tie with Timothy is transparently revealed in 2 Timothy 2:1 "You then, my son, be strong in the grace that is in Christ Jesus." As seen here, spiritual father and son relationship can be developed into the partnership of a co-minister.

The last type of mentoring relationship is as Timothy's form of mentoring which is a connection within spiritual parents.<sup>48</sup> This mentoring explains the needs of the network. Those who have their mentees, spiritual sons are to be connected to share their mentoring. In this thesis project, the importance of the network in mentoring will be referred later.

All in all, these mentoring relationships are not separated from each other; rather the mentoring relationships can complement each other. The reason is that mentoring relationships are not unilateral because they meet the mutual needs of people. Furthermore, Paul's mentoring can be applicable in the ministries in company with Timothy's mentoring because both reciprocate complementary examples. Paul mentors Timothy and Timothy develops the mentoring relationship through expanding ministries based on receiving mentoring from the first mentor. Therefore, the mentoring system as a follow-up program is to be operated in the way that those relationships are mixed up and support each style of mentoring in accordance to the needs of the people.

---

<sup>47</sup> Gary C. Newton, 99.

<sup>48</sup> Ibid., 68-69.

## **The Biblical Background of Philip's Evangelism**

### **The Definition of the Philip's Evangelism**

It is important to introduce Philip's style of Evangelism in that it is programmed in accordance to the needs of the people to evangelize and is fitted into the goal of mentoring to reach the needs of the people through evangelistic preaching. This is because the invitation in the evangelistic preaching cannot be effective when the people inside were very loving with the people inside.<sup>49</sup> Namely, Philip's style of Evangelism is programmed to go out and seek the needs of the people to bring to Jesus Christ as mentoring also tries to meet the needs of the people. In other words, Philip's Evangelism can be defined as need-oriented evangelism, which is defined as "being evangelistic activity, as evangelism is customized to specifically address the physical, social or spiritual needs of an audience, individual or group"<sup>50</sup>

Putting all accounts together about Philip's Evangelism and the need-oriented evangelism, evangelism is to be conducted through reaching the needs of the people which are in all life's aspects.

### **The Aspects of Philip's Evangelism**

There is a scripture that can explain the background of Philip's Evangelism in several aspects; a lay evangelist, meeting the needs of the people, leading by the Holy Spirit, explanation about the gospel, and eventual commitment.

First of all, Acts 8:27 – 40 depicts that the eunuch participated in worship in Jerusalem;

---

<sup>49</sup> Schmiedt Alan, "Implementing Need-Oriented Evangelism in a Small-Town Traditional Brethren Church" (Dmin diss., Ashland Theological Seminary, 2006), 19.

<sup>50</sup> Ibid., 22.

however, he could not listen to the gospel even in the worship. As noted in the introduction of this thesis project, the church that does not preach the gospel eventually will not gain the people. According to The New American Commentary, three essential elements of the gospel were presented in this scripture; the preparation of the Holy Spirit (vv. 26-29), witness through interpreting the scripture that is relevant to the gospel (vv.30-35), and the commitment to baptism (vv.36-40).<sup>51</sup> The final process is that the Holy Spirit led Philip to the eunuch to make him understand the Bible. Through these processes, the eunuch could be saved. Precisely, Phillip is regarded as a lay evangelist who spread the gospel.

Second, Acts 8:4 shows Philip's style of Evangelism was aligned in the way that the church spread out to avoid the persecution, so that the gospel was proclaimed about Christ to Samaria. (Acts 8:4, 5, 35) Namely, a ministry of the gospel was not allowed to stay in one area because of the moveable characteristic of the gospel, even though the church was to avoid persecution. The evangelist should move from city to city and from church to church, which was the picture of the evangelists in the New Testament and in the post-apostolic period.<sup>52</sup> Therefore, evangelism is to start by sending out disciples in order to look for the needs of the people.

By all accounts above, the story of Phillip's evangelistic characteristics have several distinguished marks: the vigor of lay evangelism, not restricted to one place rather spreading to cities and churches, obedience to the voice of the Holy Spirit, preaching the gospel, and immediate commitment to Christ. Among those characteristics, the evangelistic preaching event can apply several principles: immediate commitment to Christ, preaching the gospel,

---

<sup>51</sup> John B. Polhill, *Vol. 26: Acts*, The New American Commentary (Nashville, TN: Broadman & Holman, 2001), 222.

<sup>52</sup> G. P. Duffield and N. M. Van Cleave, 353.

and spreading to cities and churches to meet the needs of the people. This is because those are connected to the needs-oriented mentoring and are to achieve the purpose of the gospel. Phillip's evangelism is personal evangelism, because this evangelism is customized to being aligned with the needs of people with every other project in every week. The evangelists perform the different projects in every week such as pizza evangelism, lost people evangelism, the social wellbeing institution visitor evangelism, street shouting evangelism, bus evangelism, children evangelism, visiting the social public institution, door-to-door visiting evangelism, the researching evangelism, beggar evangelism, cleaning car evangelism, and family and relative evangelism. These activities can be fit into the follow-up program, mentoring, which are projecting for various needs of the newcomers for evangelistic preaching event. Therefore, furthering the idea of those, evangelistic preaching is to be executed in the way that the needs of the people is to be reached by the follow-up program, mentoring.



## CHAPTER THREE

### THE THEOLOGICAL BACKGROUND FOR MENTORING THROUGH EVANGELISTIC PREACHING

#### **The Theological Basis for Evangelistic Preaching**

The theological basis for this project is dispensational theology, which is relevant to the issue of responses to the invitation of the gospel, which are repentance and faith but extended to continuous requesting from the responder for ongoing need of changing life for Jesus.<sup>1</sup>

#### The Dispensational Theology: Connecting the Faith to Life

Evangelistic preaching is to contain conversion, faith, and sanctification in its result in accordance to the dispensational theology regarding the spiritual life. The appropriate response to the gospel is to be combined with current conversion and faith and the future ongoing need for Jesus. This is because evangelistic preaching cannot be limited in a single event but must be extended to continuous seeking of the gospel for Jesus through being balanced in the Christian life.

As the biblical evidence for evangelistic invitation, the book of Acts shows the fact that the proper responses to evangelistic invitation are repentance and faith, which can be its position in the midst of that stage of salvation. Those stages are; the calling to the faith, which is regarding to invitation; the composition of repentance and faith as regarding to the responses in evangelistic preaching;<sup>2</sup> and an ongoing need for Jesus, which will be sanctification and spiritual life. Those stages correspond to the order of salvation

---

<sup>1</sup> Stull Richard J., “Developing a Habit of Repentance and Faith; a Christian Surprised by his Need for the Gospel” (Dmin diss., Westminster Theological Seminary, 1993), 20.

<sup>2</sup> R. Alan Streett, *The Effective Invitation* (Grand Rapid, MI: Kregel, 2004), 47.

theologically and form the theological basis for evangelistic invitation preaching and will be applied into mentoring.

First and foremost, conversion is regarded as one of three duties of the orator and to be the ultimate goal of preaching, which was identified by Cicero in Augustine's given rhetoric aspect.<sup>3</sup> Therefore, evangelistic preaching through invitation could generate conversion because conversion occurs when they accept Jesus Christ.

### The Connection of Evangelistic Movement to the Reformation: Pietism

Pietism took a bridge role to connect the Reformation and Awakening Revival by compelling ideas: individual Christian characteristics, which are personal faith; removal of the church from the state church and return it to small groups of people for spreading the Word of God.<sup>4</sup> The reason why Pietism is significant in a theological sense is that it is advancing from the reformed church in several ways by being auspicious of the Awakening Revival movement. The first one is the evangelistic movement that progressed from the dry conditioned church by trying to separate from the state, because the state church mass-produced the fake Christian who just wanted to obtain Roman citizenship. The reformation spawned by Martin Luther and Ulrich Zwingli against the Catholic Church through emphasizing salvation by faith, authority of the Word of God and its practice of penance and repentance.<sup>5</sup>

However, there was insufficiency to complete the reformed theology in a practical way,

---

<sup>3</sup> Jr. O.C. Edwards. *A history of Preaching* (Nashville, TN: Abingdon Press, 2004), Kindle edition, 3219.

<sup>4</sup> Schmiedt Alan, "Implementing Need-Oriented Evangelism in a Small-Town Traditional Brethren Church" (Dmin diss., Ashland Theological Seminary, 2006), 45.

<sup>5</sup> Ibid., 40.

even though they founded the basic of the evangelistic movement as their theological achievement. There was a deficit in the evangelistic movement because during the Reformation Period, the churches were still associated with the state in that the baptismal role and citizenship registry were united.<sup>6</sup> Namely, even though the Reformation theology places an emphasis on evangelism to some extent, they did not recognize the need that they are given from the power of the state to be the authentic church. In the midst of this period, Pietism took a significant role to bridge the gap between the Reformation and the Awakening Revival in several ways.

In view of the results so far achieved, the evangelistic movement in Pietism can be connected to the Reformation in that the reformers established a biblical theology; in that they found the biblical and evangelistic church for the evangelism movement.

### Three Fluxes of the Evangelistic Approach to the Evangelistic Preaching

It is significant to consider the various evangelistic approaches of evangelists in those days because even though they had different theological views that could not be ignored; they were widely used with evangelistic passion through their evangelistic preaching.

Three big streams can be dealt with in this section to understand how the conversion life could occur so that the revival could be brought to America. This is especially true during the Great Awakening of America when several significant evangelists showed up with their appealing invitation methods in their evangelistic preaching. There were three types of camps in the time period of the early settlers of America. The first one is the rationalistic view which is from such views as Deism and Universal Unitarianism that are associated with Thomas Jefferson and the elite. Evangelists usually confronted those during the period of the

---

<sup>6</sup> Schmiedt Alan, 42.

revivals through their evangelistic preaching. The second is the old-school Calvinists, which can represent the theological background of Jonathan Edward that began in the early American Revival period. The third stream is the middle of the road position between both sides, so it is known as Calvinistic Arminianism. This is a theological view which is responding to evangelistic passion; such as a free will, and pietistic evangelicalism.<sup>7</sup> However, in this project, two camps will be dealt with. The first camp will not be dealt with because it does not belong to part of the theological view and was formed to oppose the revival of America. Therefore, in reference to the other two camps of early America, the flux of evangelistic preaching needs to be discussed because those are different in the methods to reach the people for the gospel even though both goals are the same within the evangelistic passion.

### The Calvinistic Approach to Evangelistic Preaching

In relation to the Calvinistic camp among those, the Calvinistic approach to evangelistic preaching can be found in Puritanism in New England. The goal of Puritanism was completing Calvinistic reformation through separating from Catholic customs, a grand ceremony and all kinds of rites which were originated from the medieval aged churches.<sup>8</sup> Therefore, it is not exaggerated to say that Calvinism within Puritanism led the American settlement successfully. This Calvinistic preacher also attributed to settle in New Land through reflecting their theological view.

---

<sup>7</sup> William H. Cooper, Jr., *the Great Revivalists in American Religion* (McFarland: Jefferson, 2010), 56-57.

<sup>8</sup> Keith J., Hardman, *Seasons of Refreshing*, trans. Ungkyu Park (Seoul South Korea: Christian Literature Crusade, 2006), 40.

## **Stoddard Solomon's Open Communion**

With this basic knowledge, in referring to Stoddard Solomon's contribution in New England revival, he used the evangelistic approach, 'Open Communion' to reach the people. He believed that the Lord's Supper, preaching, and the Word of God lead the people to be converted. So he did not hesitate to call them "visible saints" who confessed their faith with heritage of the owned faith people and converted through those means. Accordingly, he asserted that all sinners need to be prepared with humanity and conversion and being equipped with those things are regarded as the preacher's duty.<sup>9</sup> By using the Lord's Supper, it is called "Open Communion" to give the opportunity for the people to be converted. This can help to understand Stoddard's approach to evangelistic preaching to reach people, even though his kind of approach aroused criticism by the other ministers who insisted that his method is heretical. Namely, he is regarded as an effective evangelist who used "Open Communion" as a means to persuade the people to be converted.<sup>10</sup> By virtue of that, his approach method was considered to be one of the evangelistic innovations for the Calvinistic preacher to adopt the communion, preaching and the Word of God as the means to increase conversions in the people.

## **The Restrictions of Approaching in the Manner of Evangelistic Preaching**

As mentioned above, the Calvinistic approach to evangelistic preaching is restricted to some extent in its method because Calvinists believed that the invitation approach seems to abuse and reverse the method and goal of the gospel. In addition to that, they felt such a

---

<sup>9</sup> Keith J., Hardman, 54-57.

<sup>10</sup> Keith J. Hardman, 52-55.

response looks just supplementary to the faith and not essential to be saved.<sup>11</sup> Therefore, they believed that the public invitation and that manipulative ways that the invitations were brought about were seen as unbiblical methods of conversion.

Accordingly, an example of that was Jonathan Edwards' approach to preaching. His opinion was that he was opposed to public invitation is mentioned in the statement below.

Preaching can be formed with circumstance to create optimal condition within which conversion might take place and logical connection between guilt and repentance so that the people who converted understand what is happening to them and to prohibit pseudo-conversion through their experiential feeling that they have grace but not authentic conversion.<sup>12</sup>

In this manner, he put the sovereignty of God to the primary position within the reason that is a true sense of the divine and superlative Excellency of the things of religion; a real sense of the Excellency of God and Jesus Christ.<sup>13</sup> He believed that if someone has reason, they can be revealed to the Word of God, which means the evangelistic preacher can use a logical approach to the gospel to persuade the people in evangelistic preaching. Even in this approach, the Calvinistic approach to the invitation is not counted on and manipulation is based on the reason that actually is from the gospel.

## **The Calvinistic view in the Order of Salvation**

### **The Elements of the Order of Salvation**

In looking at some more about the Calvinistic view in relation to the evangelistic invitation preaching, primarily, the order of salvation inevitably needs to be examined. Calvinists place salvation with several orders even though the Calvinistic theologians have

---

<sup>11</sup> R. Alan Streett, 87.

<sup>12</sup> Jr. O.C. Edwards, 12263.

<sup>13</sup> Ibid., 12302.

different views in their camp. Generally, there are several orders of salvation discussed and argued in the history of the church: *vocatio*, *justificatio*, *illuminatio*, *renovatio*, *sanctificatio*, and *conservatio fidei* are issues in dealing with salvation. The order is not determined by the fact that salvation is confirmed at the specific stage because the discernment of the orders was used in a confusing way to explain salvation; and the sequences of the order are different according to the several theological views. According to Perkins' assertion, the order of salvation is as follows: effectual calling or conversion which is the moment to repent and have faith by the gospel, justification which is imputation of Christ's righteousness to the sinners who have the faith, sanctification which is Christian's continuing death to sin and glorification which is becoming to be the likeness of Christ between death and judgment.<sup>14</sup> According to this statement, the effective calling and conversion can occur at the same time and the response through repentance and faith preceding the calling and conversion occurred. Furthermore, Jesus' work through sequential life changing is followed.

The most agreeable points of the Calvinistic view are that its theology is that Calvinists put the Holy Spirit as the primary originator for salvation which is based on their trust that "Faith has a stable basis—the gracious promise. Also, this belief toward faith that 'faith never stands firmly till it comes to the gratuitous promise' as worked in us by the Holy Spirit, controls Calvin's entire treatment of the way of salvation."<sup>15</sup>

Based on this statement, three conclusions can be drawn in relation to Calvinism; the first is the people are free from making decision for salvation by the will because of being total depraved human beings. The second is they could stand firmly within belief that they are chosen based on the sovereignty of God. Calvinists, therefore, lastly laid the grace of God

---

<sup>14</sup> Jr. O.C. Edwards, 10958-10967.

<sup>15</sup> Gerrit Cornelis, Berkouwer, *Faith and Justification* (Grand Rapids, MI: Eerdmans, W. B., 1954), 28.

and the work of the Holy Spirit in salvation as a starting and primary point in his theology, so that they can highlight the absoluteness of God and the sovereignty of God.

### The Conversion, regeneration, and faith

In order to examine the approach of Calvinism to evangelistic invitation preaching, it is important to examine in which part of the order of salvation can be regarded to the regeneration. The Calvinistic approach to the invitation could adhere to the belief that faith is developed through the continuous regeneration in the order of the salvation, rather than that the generation can occur at a specific moment. As Stoddard used open communion, preaching, praying, and studying the Bible, he continued those evangelistic methods until they realized that they were converted. This was so that they could confess their sin with their faith confirmed in Jesus. The order of salvation is to be regarded in various facets and also concurrent occurring phases at the same time as salvation. In regard to this, Abraham Kuyper's statement involves the legitimate foundation of Calvinism. He distinguished the regeneration from the single work, because he regards the order of the regeneration as "unfinished conception", which means the concept of regeneration was understood as "the consistent development", which is coherent to Perkin's assertion.<sup>16</sup> In other words, authentic conversion can be proved by the continual renewing life in facets of faith, which is started at the moment of accepting the gospel.

There are also some differing approaches to the above-issue by active or passive conversion concept. According to the statement by W. G. T. Shedd and A. W. Gomes, active conversion is designed with repentance and faith, therefore, it can be said that there should be an active conversion response through repentance and faith at the moment of invitation in evangelistic preaching and it makes the people's faith continue in their lives through

---

<sup>16</sup> Gerrit Cornelis, Berkouwer, 29-30



developing and practicing faith. In examining the definition of conversion, it is important to look at the tense of it to understand the entire contained conversion meaning.

Passive conversion (*conversio passiva*) refers to the habit or disposition, implanted by God, to repent and believe in Christ as Savior. Active conversion (*conversio activa*) is the actual turning of the sinner in repentance and faith in Christ. Passive conversion is also termed ‘regeneration’ because it involves the renewal of the sinner’s will. Active conversion, or the actual turning of the sinner to Christ, is often termed simply “conversion” without any additional qualifications.<sup>17</sup>

This statement about the definition of conversion, in connection to tense, shows that there are both side actions of which are God’s and human’s to be converted, which means that conversion started by God in view of active conversion and continued with the responsive responsibility to be sanctified in view of passive conversion. According to this approach to the definition of conversion, the conversion contains the cooperation of God and human’s will. Therefore, active conversion must arouse the responsibility of passive conversion.

Oft-quoted typical passage of Scripture as a typical passage of Scripture about the order is found in Romans 8: 29-30. In Romans 8: 29-30, it shows that Paul refers election to several phases of the *way of salvation*—calling, justification, glorification.<sup>18</sup> As seen here, there are four sequences in the order such as predestination (29verb), calling, justification and glorification (30verb) which are listed in order. Previous orders also get connected in the following order. Namely, without missing any order of the previous, the sequential order was based. When examining the orders, the predestination is laid on first along the line of Calvinism aligned with God’s sovereignty. After that, human’s response to faith is followed by the next step which is “calling” that is replaced in the invitation of preaching. In this view, calling is placed after predestination, so that calling in terms of invitation, conducting in

---

<sup>17</sup> William. G. T. Shedd and Alan. W. Gomes, *Dogmatic theology* (3rd ed.) (Phillipsburg: N.J. P & R Pub., 2003), 953.

<sup>18</sup> Gerrit Cornelis, Berkouwer, 31.

evangelistic preaching, is regarded into being followed after sovereignty of God. Strictly speaking, the invitation to be efficacious is based on God's predestination. In this sense, through this statement, "those he predestined God also *called* (again the call is an effectual call, for it is preceded by predestination)", the sequence is reasonable in God's action for salvation rather than human's will.<sup>19</sup> Therefore, the preacher is unable to presuppose the sovereignty of God in the moment of invitation. This is due to the fact that salvation cannot be given by calling efficaciously.

### The Predestination of God as Changing Life

Further from the calling for salvation, the issue of predestination of God can be dealt with because after the effective calling, the changing life will follow. Therefore, the issue of whether or not predestination contains the changing life will need to be discussed. The predestination is to involve the moral conformity to Jesus. In dealing with predestination in relation to the moral conformity to Jesus Christ, it is reasonable that "In the present context predestination is not concerned with election to salvation. Rather, God has foreordained believers to be brought into "moral conformity to the likeness of his Son."<sup>20</sup> In other words, the predestination is to be confirmed in human's continuous practices to be the likeness of His Son that is resulted in a changing life. Therefore, the church has the responsibility to confirm their response to the calling by helping new believers to have changed their lives to be in the likeness of Jesus Christ. The moment of invitation, therefore, is considered the bridge to leading them to the next stage that is to change their life through a follow-up program that could arouse confirmation of the next stages of justification and glorification for

---

<sup>19</sup> L. Morris, *The Epistle to the Romans* (Grand Rapids, MI: Inter-Varsity Press, Leicester; W.B. Eerdmans, 1988), 333.

<sup>20</sup> Robert. H. Mounce, *Vol. 27: The New American Commentary* (Nashville, TN: Broadman & Holman, 2001). 189.

them.

In summary, it will be helpful to refer to A. H. Strong's statement to help understand the above sections. He arranged the election of individual men through using several practical applications to this research as followed:<sup>21</sup>

Direct statements of God's purpose to save certain individual, In connection with the declaration of God's foreknowledge of these persons, or choice to make them objects of his special attention and care; With assertions that this choice is matter of grace, or unmerited favor, bestowed in eternity past: That the Father has given certain persons to the Son, to be his peculiar possession; That the fact of believers being united thus to Christ is due wholly to God: That those who are written in the Lamb's book of life, and they only, shall be saved That these are allotted, as disciples, to certain of God's servants Are made the recipients of a special call of God: Are born into God's kingdom, not by virtue of man's will, but of God's will: Faith, as the gift of God: Holiness and good works, as the gift of God

According to his statement, there is an emphasized union with Jesus Christ in the sense of a possessed person who is elected to be saved, and then they were predestined to be disciples through responding to His calling. Namely, the calling to Jesus implies that the responders to the calling involved in discipleship and faith work with taking the Holy Spirit's special attention and care in the church.

#### The Arminianistic Calvinism Approach to Evangelistic Preaching

There is also an opposite view to Calvinistic approaching in evangelistic preaching. Their ways in evangelistic preaching give much weight in the will of the people about whether they accept the gospel or not.

Historically, even though the Puritanism was originated from Anglican reform movement and purpose of practicing Calvinistic reformation,<sup>22</sup> the practiced methods of evangelism

---

<sup>21</sup> A. H. Strong, *Systematic theology* (Philadelphia: American Baptist Publication Society, 1907), 780-782.

<sup>22</sup> Keith J. Hardman, 40.

were Arminianistic approaches to persuade the people to respond the gospel, most of all; those cases can be found in the history of the America awakening revival. Furthermore, this theological perspective met the needs of the first Americans who were settled in their new environment and new land.

### **The New Divinity: Timothy Dwight**

The early Americans were required to be strengthened in the line of the religious decision through “the New Divinity” even though the settlers did believe in the sovereignty of God.

Furthering examination about the New Divinity in the history of revival of Awakening movement in relation to the line of Arminianistic approach to evangelistic preaching, there can be found Timothy Dwight who was president of Yale University, and led the second Awakening movement that blossomed at the time of Charles Grandison Finney. In Dwight’s ministry’s period, French illuminationism affected the faith of American negatively so that the church declined. Therefore, in opposition to French illuminationism, the second Awakening movement was started by Timothy Dwight. As a result of that, there was growing in the meeting to debate and interpret social issues from a biblical angle of vision. His ministries with those evangelistic approaches started the revival movement intentionally from the universities and prominent people. In other words, his theological tendency was Arminianistic Calvinism, because even though his emphasis was on prayer, evangelism, studying the Bible, Christian fellowship, and participating worship, he raised the issue on the free will of human in Salvation against to human incompetency<sup>23</sup> Therefore, his revival tendency was to be reached by a planned manner.<sup>24</sup>

---

<sup>23</sup> Keith J. Hardman, 161-163.

<sup>24</sup> Ibid., 163.

## **New Measures: Charles Grandison Finney**

Charles Grandison Finney succeeded his Arminianistic approaches even though a Calvinistic pastor ordained him. Specifically, he adopted several methods to encourage the people to go forward to the altar of God. So it was called “New Measures” which brought modern man-centered path in evangelism and philosophy.<sup>25</sup> His methods induced the people to react to the gospel immediately. In this section, there will be information that deals a little bit about that; however, his method to evangelism had brought effectual revival to the American evangelistic movement and the Awakening revival.

### **The Correlation between the Order of Salvation and the Evangelistic Preaching**

To deal with the relation between both, there are needs to be an explanation on how the order of salvation could be interpreted as the new believers accept the gospel in the evangelistic preaching. There are several views in relation to the interpretation of the order of salvation.

This evangelistic invitation preaching, as mentioned above, is related to the responding of the newcomers, so it will need to look in detail at the evangelistic invitation and the order of salvation; because the ingredients of the order of salvation are found in the scriptures that are related to evangelistic preaching. However, prior to a full-fledged thesis, it is necessary to establish the premise that the theological schematization of the order of salvation, thus, has no significance by itself because it is pertinent only in that it helps to grasp ultimate goal that is divine salvation<sup>26</sup> Therefore, even though there are several different views in various denominational theologies, they have same ultimate goal that is the restoration of the human

---

<sup>25</sup> William H. Cooper Jr., 55

<sup>26</sup> Gerrit Cornelis, Berkouwer, *Faith and Justification* (Grand Rapids, MI: W. B. Eerdmans Pub., 1954), 27

beings from sin, which is salvation.

The first scripture in relation to the issued order of salvation is in Acts 2: 14 – 41. The reason why this scripture is important as an example of evangelistic preaching is that there are several descriptions about the ingredients of the gospel that can be found and are crucifixion (3verse), resurrection (24verse), ascension (33verse), and sitting at the right hand of God. Added to this are the following responses after evangelistic preaching such as repentance (38 verse); after a call (what shall we do? 37verse) and justification obtained through the forgiven sin (38verse). After this, there are also further processes as the follow-up program's ultimate goals, which are illumination and renovation. Those will follow with the bestowal of the Spirit (38verse), and result in sanctification which comes after faith (41verse), and is connected to conserved faith which is devotion to the apostle's teaching and fellowship (42verse)<sup>27</sup> in the church. Namely, this scripture provides the basis of salvation that goes through confirmed faith and devotion which can be called discipleship in teaching. However, with regard to fellowship, there is need to establish mentoring as the follow-up program in the evangelistic preaching to deal with their confirmed faith to be conserved.

In another interpretation case of the order of salvation, the relations between both can be explained through interpreting Romans 8:30, which deals with glorification. There are two kinds of interpretations about glorification in Romans 8:30 according to the verb's aorist tense used. The first interpretation is understood by the reason for using the aorist tense. Glorification, which is used as the future event, is determined by God's prior decree as having already taken place. In this interpretation, glorification still has a continuous stage in future salvation for his chosen people until being like Jesus Christ. The second interpretation

---

<sup>27</sup> Martin H. Scharlemann, "Evangelism and the order of salvation," Concordia 6, no.1 (January 1980), 16.

is related to spiritual benefits that are from God's redemptive work.<sup>28</sup> This interpretation indicates that the people who respond to the invitation with faith can live as Christians who can develop their spiritual lives and faith to be like Jesus Christ. Furthermore, the noticeable thing in this interpretation is what kinds of interpretations for calling in this scripture are possible. Schreiner, T. R. regards the calling as an effectual calling in sense of predestination and the election, so that human beings who have been called can never resist against the calling and must be converted to God through the process of conversion.<sup>29</sup> Therefore, the calling will be used as part of effectual invitation of evangelistic preaching, so that it should be considered as the extended moment for God's calling to be effectual. Therefore, the premise has to be followed with the calling that could not be limited to the place or time in the evangelistic preaching. The statement of Schreiner, T. R. can be agreed upon in that sense, because he connects the calling to justification in that those occurred at the same time, so that the calling can be effectual in creating a faith that will be saved. He states that "Now if all those who are called are also justified, then a calling must be effectual and must create faith"<sup>30</sup> It means justification that comes with response to the calling indicates that the responders' lives should be changed in connection to justification.

The other case in relation to the process of salvation is shown in Acts 26:17-18. There are plain descriptions about the processes of salvation; Paul's conversion and revealed calling (17verse), illumination (18verse, 'open their eyes'), regeneration (18verse, 'from the power of Satan to God'), justification (18verse, 'receive forgiveness of sins'), faith, sanctification, conversion and glorification (18verse, 'a place among those who are sanctified by faith in

---

<sup>28</sup> Robert. H. Mounce, 189.

<sup>29</sup> Thomas. R. Schreiner, *Vol. 6: Romans. Baker exegetical commentary on the New Testament* (Grand Rapids, MI: Baker Books, 1998), 450-451.

<sup>30</sup> Ibid., 451.

me’).<sup>31</sup> Through the above mentioned, the order of salvation is considered that each and every step to salvation can be fulfilled by the work of the Holy Spirit regardless of the position of order. Primarily, it is a premise that the people who want to be saved have to experience the conversion. To ensure that there was an occurrence of conversion, there were several works of God that took place. To explain each stage of salvation, the first one is the calling by Jesus Christ to ask God’s people to respond. The second stage is illumination which is the works of the Holy Spirit that refer to “being brought to light by the gospel...it must be the knowledge of Christ and return from sin.”<sup>32</sup> In other words, the important thing is how evangelistic preaching is to be understood in being the fulfillment of ultimate salvation through those processes of salvation. In briefly saying, the evangelistic preaching can be utilized for persuading the people to repentance and faith through giving illumination by works of Holy Spirit which is role of the preacher. In other words, the works of the Holy Spirit not only by the human being’s effort to make salvation occur is definitely needful in the evangelistic preaching, because the illumination is regarded as the works of the Holy Spirit to open the people’s eye to see their need to be saved. As Calvin said, “It is only through the Holy Spirit, he emphasizes, that the promise of salvation penetrates our hearts”<sup>33</sup> The Holy Spirit can help the chosen people to stand in faith through giving illumination to their hearts.

In conclusion, even though both interpretations are different, there are some points which are applicable in this project in view of the fact that the church has already glorified in Jesus Christ’s finished redemptive work. Through that, the church can share the glorification with

---

<sup>31</sup> Carl Meusel, *Handlexikon Kirchliches*, 7 vols. (Leipzig; Justus Naumann, 1891), 219.

<sup>32</sup> Matthew. Henry, *Matthew Henry's commentary on the whole Bible: Complete and unabridged in one volume* (Ac 26:12–23) (Peabody: Hendrickson, 1996)

<sup>33</sup> Gerrit Cornelis, Berkouwer, 28.



the responders through ministries by developing their spiritual gifts after responding to invitation, so that they can be like Jesus Christ and finally glorified in certain faith within sharing God's salvation. Therefore, mentoring as a follow-up program for responders to faith in the gospel can be referred to a method of being integrated into all stages of the process to salvation; the calling, glorification, and faith. Furthermore, as mentioned above, mentoring can help to fulfill the responder's needs, interests, talents, and life goal through developing the spiritual gifts. In other words, the evangelistic preaching is to be accompanied with the Holy Spirit's works which help the newcomers to realize their sins and the need to be restored from their broken lives.

#### The Evangelistic Methods during the Early History of the Church

Several methods in church history for invitation were effectively utilized with evangelistic passion. First of all, the fact that a public calling in front of the congregation was used by Charles Finney, normally is known to be used even though there is debate about whether Bernard of Clairvaux did public invitations or not.<sup>34</sup> In reflecting on public invitation against counterfeit church members in Roman Empires to be good Christians, the Reformed movement can be critical in regarding the momentum of emphasizing conversion and faith to be an authentic Christian. On the other hand, the practical public invitation can be found in the period of John Chrysostom of Antioch (347-407) in that he moved his listeners to physical response.<sup>35</sup> Specifically speaking, the way that the public invitation including showing hands that was the first method for public invitation during the 12th century in the

---

<sup>34</sup> R. Alan, Streett, 84-85.

<sup>35</sup> Ibid., 83.

ministries of Bernard of Clairvaux (1093-1153).<sup>36</sup> Corresponding to public invitation, employed exhorters or personal workers, called upon all seekers to attend the mid-week service, presenting by himself for the church members, and the mourner's bench were adopted by Wesley and the Methodist.<sup>37</sup> Furthermore, in addition to the mourner's bench, the inquiry room was added to inquire the seeker's doctrines, and questions to correctly lead them to Jesus Christ. This was even though he abandoned all those methods except for just coming forward and kneeling down to pray and is considered coming into a private invitation<sup>38</sup> With the exception of those methods, William Booth used the altar bench method and since that time, the Salvation Army service adopted that method.

Second, there are views against the public invitation. The private invitation is founded in the movement, which is opposed to the certification of citizens Roman Empire and the Roman Catholic believers by insisting on repentance and faith. Even though this was not followed with public way, as a result of their confession, they naturally confess their faith in front of the Roman Empire so that they suffered from persecution. Along this line, there was the Reformation that included Zwingli, Luther, Calvin, and the Anabaptist movement even though they did not adopt a practical invitation rather than calling sinners in their preaching. Instead of conducting the public invitation, except for Anabaptist, the invitation of the people to the gospel were dealt with privately.<sup>39</sup> This type was usually used for the new people in Presbyterian churches. In this style, private counseling (Jonathan Edwards, David Brainerd) by making an appointment to see him in private (George Whitefield) was adopted. In addition to those, inquiry rooms and the anxious seats, which were started by Charles Haddon

---

<sup>36</sup> R. Alan, Streett., 84.

<sup>37</sup> Ibid., 91-92.

<sup>38</sup> Ibid., 96.

<sup>39</sup> Ibid., 82.

Spurgeon, and were adopted in the way that he allotted several elders to inquire and watch for people who needed counseling and adopted the commitment card which Abslom B. Earle adopted.

Finally, there was a direct way in which baptism was first required to become members of the church. Baptism was also one of methods to confirm their conversion in public in the church for the Waldensians.<sup>40</sup> Meanwhile, there are some dangerous tendencies because of their strong insistence that baptism is the only way to be saved. This stand in their theological view was judged as heretics.

Referring to the Awakening Revival in America briefly, the first one came in the 1740's to the Colonies with Jonathan Edwards, Gilbert Tennent, George Whitefield, and others. The second Awakening Revival came in about the nineteenth century when spiritual life was threatened by English deism and French infidelity.<sup>41</sup> It came with Timothy Dwight and Charles Grandison Finney.

Evangelistic preaching is correlated closely to the two Great Awakenings, because during those times, Americans were settled into the New Land successfully. Through those movements, they tried to protect against Deism and Universalism and encourage Americans by field preaching as Christian frontiers. On the other hand, the shift from God-centered theology that is focused in the sovereignty of God to the men-centered theology that is emphasized through free will and responsibility of man in salvation gives an emphasis on evangelistic preaching.

In parallel to this, there was also a growing emphasis on mass evangelism in comparison to discipleship. This can be acknowledged by the increased emphasis in discipleship from this

---

<sup>40</sup> R. Alan, Streett, 85.

<sup>41</sup> V. Raymond, Edman and Nancy Renich, *Finney on Revival* (Grand Rapids, MI: Bethany House, 2000), 18.

statement, “Perhaps the emphasis on method and technology has cost the church much when it comes to theological maturity and discipleship.”<sup>42</sup> As mentioned above, there is a big stream of mass evangelism and a growing and demanding stream of discipleship. These are all parallel to mentoring and can be acknowledged as such. To examine the evangelists who impacted America through the Awakening Movement, several main figures will be listed in next section in this point.

### The Evangelists in the Revival History of the Church

#### **Jonathan Edwards**

Jonathan Edwards was born in 1703, in East Windsor Connecticut to Timothy Edwards, who was pastor of East Windsor and Esther Edwards.<sup>43</sup> He studied at Yale University and he was ordained in 1727 at Northampton and was the assistant to his maternal grandfather, Solomon Stoddard who actually had open communion to unbelievers, as seeking God while the others did not agree with this method.<sup>44</sup> This open mind to unbelievers or unconverted Christians evangelistically led Jonathan Edwards to the Awakening Revival Movement.

#### Jonathan Edwards’ Theology

His theological view is viewed in his conversion and founded in similar position to his grandfather, Stoddard. Looking up his moment of conversion, at the first time, he was not convinced of his own conversion due to the fact that he could not accept the sovereignty of God. However, in his seventeen years, while reading 1 Timothy 1:17, he was stirred by God’s omnipotence.<sup>45</sup> After that time, he came to the realization that the conjunction between

---

<sup>42</sup> James P. Eckman, *Exploring church history* (Wheaton, IL: Crossway, 2002), 91.

<sup>43</sup> Keith J. Hardman, 88.

<sup>44</sup> Thomas S. Kidd, *The Great Awakening* (New Haven & London: Yale University Press, 2007), 6.

<sup>45</sup> Ibid., 14-15.

God's majesty and grace is similar to that of which Stoddard recommended that preachers should warn of the threat of damnation, and offer the hope of salvation.<sup>46</sup>

Therefore, his stance in theology was made clear to the side of Calvinism that is against rationalist Arminianism that is holding a theological position that man had free will to choose salvation at his published sermon "God Glorified in the Work of Redemption"<sup>47</sup>

To criticize his evangelistic approaching to his ministry, Jonathan Edwards is a prominent evangelist and theologian in that he pursued evangelism and a Calvinistic view in theology while the other has a view that Calvinism is anti-missionary.<sup>48</sup> According to the above dissertation of E.M. Hartman, he raises a question that "Can one evangelize in a manner consistent with his/her Calvinism?"<sup>49</sup> Through answering the question, he provides a rationale for Calvinism in evangelism; primarily in that Edwards' theology reveals that God's sovereign exercise regarded seeking salvation. Even though Calvinism does not open to human's capability, they open to the human will to seek God according to Jonathan Edwards' theology. Furthermore, he spoke that there were limits in humans seeking after salvation, seeking cannot guarantee that seekers will find salvation, because God will determine the salvation.<sup>50</sup> Therefore, in relation to the needs of the people, he reflected on the spiritual needs of the people to be saved as Torrey mentions that the "Work of Reformation," but he thought each person's more pressing need was a "Heart-reformation, or making of a new heart."<sup>51</sup> This mention refers to the fact that the Awakening Revival was not accidentally

---

<sup>46</sup> Thomas S. Kidd, 6, 15.

<sup>47</sup> Ibid., 16.

<sup>48</sup> E. M. Hartman, "*Seeking*" in *the Evangelism of Jonathan Edwards* (Mth diss., Dallas Theological Seminary, 1998), 2.

<sup>49</sup> E. M. Hartman, 4.

<sup>50</sup> Ibid., 25.

<sup>51</sup> Thomas S. Kidd, 2.

happened upon, because conscious evangelists felt the needs of the converted heart by the working of Holy Spirit. Especially, the mood in New England that they need revival from the dreary of King Philip's War was reclaimed.<sup>52</sup> Second, his founded need of the people came from the worry of an ill-timed death, specifically, a young man who had pleurisy" and died in two days, when he was concerned about the youth ministry. Dealing with the young man, he encouraged his wife that had felt ill to convince her salvation. This event prompted revival torrent in the village of Pascommuck.<sup>53</sup>

### **George Whitefield**

Even though there are other evangelists related to the beginning of the Awakening Revival movement in America, in relation to the comparison between Calvinistic and Arministic evangelistic preaching styles, it is appropriate to start from George Whitefield to consider Calvinistic view during Awakening Movement. First, the preaching of George Whitefield in the First Awakening is accentuated with the Sovereignty of God. His preaching focused on that and shows apparently in this quotation, "He regularly preached that salvation belonged completely to God and that human did not possess the natural capacity to turn to Christ apart from God's saving call."<sup>54</sup> This Calvinistic-focused preaching was inherited from Jonathan Edwards' theology, which is Calvinism; subsequently, he did evangelism differently than other denominational preachers. Referring to Jonathan Edwards' preference in preaching in view of Calvinism, he alleged that since people were not converted through persuasion, the preacher's purpose was not to persuade. Rather he provided the optimal conditions in order for conversion to take place, and logical

---

<sup>52</sup> Thomas S. Kidd, 2.

<sup>53</sup> Ibid., 16-17.

<sup>54</sup> Walter A. Elwell, *Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker Academic, 2006), 523.

connections between guilt and repentance. Furthermore, he tried to avoid weighing too much on experience, which could be pseudo-religious experience as proof to be saved.<sup>55</sup> From this viewpoint, he referred to the perfection of God in his approach to evangelistic preaching. On the other hand, Whitefield agreed with Wesley in his approach to evangelistic passion, that assurance for the reborn, same members in Christ, and Union to Him by one and the same Spirit. Another agreement is laid in the work of the Holy Spirit for regeneration.<sup>56</sup> Namely, they believed that “the Holy Spirit’s works bring the sinners to repentance and faith, assuring the forgiveness, and by His presence thereafter in their hearts, nurturing in them the love and holiness that please God.”<sup>57</sup> Contrary to evangelistic cooperation in both, there were disagreements between them in which Whitefield’s predestination and election are Calvinist notions; while the Wesleys believed in universal redemption and perfection doctrine.<sup>58</sup> These differences in theological views made them separate in preaching style, however, they kept their friendship by putting aside their differences and assuring their shared passion for evangelism. In this sense, it is sure that evangelistic passion can be used to facilitate various methods of evangelism beyond the denominational background as the history of the church is shown frequently.

To consider his objects of preaching, it is rare for one preacher who has the capability to display the truth of God to so many different types of people as did George Whitefield. He possessed a desire to share the gospel with everyone, regardless of his or her station in life, and he had a spiritual discernment to know how to get close to different individuals. The call to preach for him was a non-negotiable in his ministry as his desire was to embrace all

---

<sup>55</sup> Jr. O.C. Edwards, 12259.

<sup>56</sup> Timothy L. Smith, *Whitefield and Wesley on the New Birth* (Grand Rapids MI: Zondervan, 1986), 14.

<sup>57</sup> *Ibid.*, 13.

<sup>58</sup> Susan F. Harrington, “*Friendship Under Fire: George Whitefield and John Wesley*,” *Andover Newton Quarterly*, 15, no 3 (January, 1975), 167.

believers who confessed Jesus Christ as Lord. He called his listeners to the new birth and increased the number of church membership in various denominations. This fact is shown, according to Arnold Dallimore's notion, "Some of the people converted under his preaching became Independents, and some Baptists; many joined Wesley's Societies, but the large majority remained members of the Church of England and took their places within its evangelical party."<sup>59</sup>

In respect of mentoring, he did not just preach to become Christians, but to also encourage them to be matured as children of God through practical ministry. For instance, he actually utilized the method of spiritual growth from "the Holy Club" which became the basis for ministry through mentoring. Furthermore, this method enlarged into one of his most remarkable ministries, "A House of Mercy" which was called "Bethesda" that was for orphaned children. This approach to evangelism is grasped as needs-oriented evangelism through mentoring. For that reason in his ministry, he did not only use "A House of Mercy" to supply some of their needs but to train and educate the orphaned children. They learned weaving, sewing, farming and carpentry based on Christian principles.<sup>60</sup> As this house has momentum to utilize the needs of the people for making them grow in their life, mentoring can be facilitated as a follow-up program after evangelistic preaching. The church is to be prepared to support and fulfill all kinds of needs for the people through the mentoring program. In regard to the invitational style of preaching, he invited seekers to his house. After that, he provided the needs of the people by giving training and schooling.

## **John Wesley**

---

<sup>59</sup> Arnold Dallimore, *George Whitefield: The Life and Times of the Great Evangelist of the Eighteenth-Century Revival*, vol. 1 (Carlisle PA: The Banner of Truth Trust, 2001), 321.

<sup>60</sup> Arnold A. Dallimore, *George Whitefield* (Wheaton IL: Crossway, 2010), 75.



John Wesley was a companion of George Whitefield who was a coworker for evangelism. He was born 1703 and his achievement was the Methodist Church that is the reformed denominational church that is an evangelical and holistic theological denomination. Furthermore, he used the evangelistic movement with the Holy Club, which was the origin of Methodism. He preferred the evangelistic approach rather than a theologian approach, because his concern is not theology but evangelical, so that 'he understood that when the task moved from witness to the world to foster of faithful, some of these variances were of very great importance.'<sup>61</sup>

It needs to be understood about the characteristics of his societies, because he got the characteristics of the societies from the early experience of the Holy club. Through this meeting, he suggested one of the places to practice the means of grace and giving fellowship to confront various changing circumstance. That was effective to provide for the essential life of Christian fellowship instead of permanent detailed structure for the life of the church,<sup>62</sup> which is called as the United Societies. They gave the specific disciplines to be laid out such as doing no harm, doing good things, and attending to all the ordinances of God through the structure of the classes so that they could practice their mutual priesthood and build each other up in their most holy faith.<sup>63</sup>

In the society of his meeting, they were required in the regular attending at society, at preaching services, and reading the Christian books and the Scripture, furthermore, he insisted on definite moral standards, clear discipline, and definite structuring of the use of time.<sup>64</sup> Based on these understanding about the society, it could be preceded about the

---

<sup>61</sup> Colin W. Williams, *John Wesley's theology today* (Nashville, TN: Abingdon, 1960), 18.

<sup>62</sup> Ibid., 136.

<sup>63</sup> Ibid., 137.

<sup>64</sup> Ibid., 137.

understanding about the Holy Club. First of all, the Holy club was given to the group of Methodists which is formed by Wesley at Oxford in 1729 for the deepening of personal religion. This group was developed with classical and devotional reading, frequent Communion and fasting on Wednesday and Fridays, and then added on various purposes such as pastoral, charitable, and educational work.<sup>65</sup> This type meeting shows that they emphasized on salvation and followed life changing through fellowship and practice holy life which can recall sanctification.

### **James McGready (1758-1817)**

During the Awakening Revival in America, there was an extension between Calvinism and Revivalism because of the different theological views even having a passion for evangelism. One of most prominent extensions emerged in that time was in the McGready ministry with revivalists. During the Second Great Awakening at Gasper River, Kentucky, which revivalists held, the Presbyterian Church criticized one of them. This was the McGready ministry because Presbyterians were convinced that the revival at Kentucky was filled with heresy, immorality, and hypocrisy with the other four Presbyterian clergies.<sup>66</sup> Therefore, he left the revivalists group. He was not accepted in by his fellow Presbyterian; therefore he took the middle of the road position between two different ministerial approaches. However, his evangelistic preaching to evangelism extended to confirm salvation through the distinguishment between real conversion and counterfeit conversion that were suspected to occur in the revival meeting. Therefore, he insisted that the revival

---

<sup>65</sup> F. L. Cross and E. A. Livingstone, *The Oxford dictionary of the Christian Church* 3rd ed. Rev. (New York, NY: Oxford University Press, 2005), 785.

<sup>66</sup> William H. Cooper, Jr., 60-61.

conversions had to be in the grid-work of theology.<sup>67</sup> In this sense, his theological background was similar to that of Jonathan Edwards.

Meanwhile, he regarded America as the frontier of God's new colony in the piety of the Puritans. His theological view was Calvinism, so that he argued with the revivalists in major theme that were the human depravity. He insisted that only the power of God could bring authentic conversion because he took theological position of the human inability so that humans could select God's will.<sup>68</sup> His preferable method in preaching to make conversion was prayer down as Jonathan Edwards did.

### **Charles Grandison Finney**

Charles Grandison Finney was born as seventh child between Sylvester and Rebecca Finney in Warren, in Litchfield County, Connecticut, on August 29, 1792.<sup>69</sup> His repentance occurred while he was studying to be lawyer, however, when he found he was not a real Christian, he tried to get some experience to convince himself to achieve real conversion through studying and praying. At the result of that, he finally acknowledged that he became Christian and involved into minister immediately.<sup>70</sup>

Finney was an expert that utilized various and effective invitational preaching in church history, even though he made occurrence of significant problems that came from his insistence that revival and repentance is human production and God needs the human agreement to be saved. Furthermore, he believed that sin is spontaneous behavior and

---

<sup>67</sup> William H. Cooper, 61.

<sup>68</sup> Ibid., 61.

<sup>69</sup> Garth M. Rosell and A.G. Richard, Dupuis, ed., *the Memoirs of Charles G. Finney* (Grand Rapids, MI: Academie, 1989), 4.

<sup>70</sup> Keith J. Hardman, 206-207.

sinlessness will be possible in the earth.<sup>71</sup> Especially, he used “the protracted meeting; the anxious bench for repentant sinners; long, emotional prayers; and organized choirs that are designed to break the stubborn will of the prospective convert.”<sup>72</sup>

### The theology of Charles Grandison Finney

Finney’s theological view was affected by Hopkinsianism which tried any exercise to improve the soul’s status with God through deepening the guilt and hardening own heart, therefore, he became balanced Calvinism into cold, against to hyper-Calvinism.<sup>73</sup> According to his attempt, his methodology of evangelism is the mirror of Hopkinsianism and turned out to be Arminianistic Calvinism. Specifically, Samuel Hopkins was affected by Jonathan Edwards; however, he developed Calvinism into his theological view that engrafted to revival movement.<sup>74</sup>

In conclusion, the quotation is needed here to help emphasize that those evangelists had passion for evangelism and overcame the difference of theological view through evangelism.

Finney and Jonathan Edwards would not have been in agreement as theologians but certainly were one in evangelistic appeal and effectiveness.... By the same token, Edwards and his contemporary Wesley were not of one mind theologically, and Whitefield stood with Calvinistic Edwards against the Arminian position of Wesley; but all there were mightily used of God in bringing multitudes to saving faith in the Lord Jesus.<sup>75</sup>

---

<sup>71</sup> Keith J. Hardman, 227.

<sup>72</sup> James. P. Eckman, 88.

<sup>73</sup> Founders Ministries, “Founders Journal,” [http://wwwFOUNDERS.org/journal/fj09/article4\\_fr.html](http://wwwFOUNDERS.org/journal/fj09/article4_fr.html) [accessed July 27, 2012].

<sup>74</sup> The saints of this world the Puritans, “Samuel Hopkins,” <http://www.lloydjones.org/data/Hopkins.htm> [accessed July 27, 2012].

<sup>75</sup> V. Raymond, Edman and Nancy Renich , *Finney on Revival* (Minneapolis; Bethany House, 2000), 171.

Succeeding this evangelist, D. L. Moody, Billy Sunday, and Billy Graham are the evangelists who considered the gospel as the focal message in preaching.<sup>76</sup> On the other hand, through this history of the evangelist, the fact that evangelism demands increased discipleship for the church revival can be found. J. P. Eckman, notes, “Perhaps the emphasis on method and technology has cost the church much when it comes to theological maturity and discipleship,”<sup>77</sup> which means the discipleship prompts the theological maturity.

### **The Summary**

The evangelistic movement for the gospel is not restricted in some specific period of the history of the church; rather it goes back to the early history of the church. The reason for that is the church is not a called group by God to be holy Christians but to lead the world through evangelistic approaching as the evangelists did. All of the evangelists above were faithful to live by theologian and pastors but evangelists through doing the applicable evangelistic preaching.

---

<sup>76</sup> James. P. Eckman, 89.

<sup>77</sup> Ibid., 91.

## CHAPTER FOUR

### THE CRUCIAL ELEMENTS OF THE MENTORING TO BE EQUIPPED

In order to fulfill the needs of the people successfully in evangelistic invitation preaching through the follow-up mentoring program, three prerequisites need to be satisfied. The first is how selected mentors are to be equipped. Another issue is how the church appeals to the mentors and how to persuade the people to respond to the gospel and bring them to Jesus Christ. The other is how the church brings the people into the evangelistic preaching event. The third issue will be dealt with in the next chapter, because it is closely related to the plan, which projects the mentoring according to the needs of the people.

Before heading to those issues, though, it is necessary to consider the problems faced by the church when newcomers come to the church.

#### **The Assimilation through Mentoring Relationship**

The most important thing in mentoring as a follow-up program after evangelistic preaching is the process for establishing a relationship. Without establishing a relationship, there will be no further progress to encourage others to be assimilated. The newcomers need to assimilate in the church in order to settle in. For that, mentoring can be used to assimilate to new circumstances at the moment of the evangelistic preaching.

#### **The Problem of New Believers to be Assimilated**

Being assimilated in the church for newcomers begins at the time when the procedure for assimilation is to start in mentoring. This is because improperly starting mentorship for new

believers will produce several problems. Quoting D.G. Benner's statement, "Most pastors have come to the conclusion that they must control the number of hours per week that are set aside for counseling. In this way they can regulate how much of their ministerial service is dedicated exclusively to counseling"<sup>1</sup> This statement is referring to the fact that the pastor's counseling in their ministry is a significant ministry for church members to be taken care of. This is because the believers also need to be encouraged to keep faith in their lives and develop their immature spiritual condition. As the church needs to set proper counseling for the members of the church, the schedules for newcomers is requested to retain their new faith after evangelistic preaching. Therefore, mentoring as counseling is to be executed in balance with both some of members of the church and newcomers.

Furthermore, starting too late with mentoring for newcomers causes a lack of commitment to the church. This is because of the lack of assimilation to the church, so that they were not trained to do ministry that is consentaneous to their gifts. As a result of that, they cannot understand the church needs the ministry to be disciples. The church needs various talented people deployed in different ministerial areas to minister properly. Another problem occurs in relation to the culture when they face the new lifestyle in the church because of the long-deferred delay of mentoring. The trouble in joining in a relationship with disciples in the early churches was explained as the troubles that lay between the Jewish and Christians. This can be applied in the present as an experience of difficulties that is exposed to the extreme different cultures. Likewise, even though they made the decision to accept Jesus Christ as a Savior, it is reasonable to assume that they are exposed to the church with possibility of losing their faith. To revert this thinking, the primary reason why the pastor consumes a lot of energy and time to counsel the members of the church and asks them to

---

<sup>1</sup> David G. Benner and Peter C. Hill, Ed., *Baker encyclopedia of psychology & counseling*, 2nd ed. (Grand Rapids, MI: Baker Books, 1999), 835.

commit to the ministries is because that they had never received any mentoring to learn and assimilate to the church in order to keep their faith from their first visit.

In relation to this problem, a biblical example is shown in the case of Barnabas and Paul's mentoring relationship. Newton, G. C describes the formed relationship between Barnabas and Paul as a mentoring relationship for assimilating process.

The initiative relationship between Barnabas and Paul was a sponsorship that lasted for their ministerial time and led Paul to connect to the church members in terms of assimilation. Gary. C. Newton describes well the mentoring relationship in terms of that below.

Barnabas integrated Paul into the life and ministry of the church. Although such a relationship could last a long time, it may only last until the new person is established in a network of relationships in the new situation. With observing readily, it would be ideal to match all new believers or church members with such mentors to assimilate them into the life of the church.<sup>2</sup>

Through Barnabas' mentoring, Paul became committed to the mission. The church could spread out the gospel and demolish the fear of persecution by Paul so that they were established as Jesus' apostles and disciples in the initiative of their relationship.

Therefore, mentoring that is executed at the first meeting through evangelistic preaching will help the church to save the time and energy to counsel newcomers in the future and to gain a healthy ministerial circumstance.

### **The Changing Goal of the Church to Developing One's Whole Personality**

In relation to mentoring, the church itself is asking to reflect on the fact that they lost the meaning of gospel, so that they are not interested in the soul of the people so much as the numbering of newcomers. Mentoring encourages and fulfills a change in the attitude of the

---

<sup>2</sup> Gary. C. Newton, *Growing toward spiritual maturity, Biblical essentials series* (Wheaton, IL: Crossway Books, 2004), 102.



church people. Reggie McNeal mentions, the church's priority to treat the new believers need to be fixed because those problems come from numbering the amount of newcomers rather than pursuing the development of their spiritual life to reach God's given potential.

Unfortunately, the church has lost the principle of the Kingdom of God. Namely, the lack of the whole personality produces the weak understanding as an image of God and diverts the essence of the church to materialism, selfishness, and individualism.

The development of the people is not restricted to spiritual life, but extends to the physical, emotional, relational, and ministerial lifestyle. This is created by a chain of reasoning and mentoring that deals with people. God created human beings as being composed of three different kinds of characteristics. Similarly, Streett provides three areas that need to be mentioned which are the minds, feeling, and wills, which are the entire personality of a human being.<sup>3</sup> This can also be seen in three areas such as the head (knowing), heart (feeling), and hands (doing), which will be followed by growth in intellectual, emotional, and skills as well as behavioral growth.<sup>4</sup> Taking account of those needs of the people, a follow-up program needs to be set up to deal with three kinds groups that are treating them personally.

The evangelistic preaching deals with the needs of the people to intrigue them to the gospel. The people should be provided with some developmental ministries that are related to responsibility to deal with the needs of the people. First of all, when the newcomers come to the church and make decision to be Christians, they need to be coupled with the mentors who fit into their personality. This is to help and support their needs in three ways; physical, emotional, spiritual areas in order to become balanced. The physical area in mentoring is

---

<sup>3</sup> Gary. C. Newton, 162.

<sup>4</sup> Ibid., 103.

related to their needs in their lives, job, school, illness, interests, and others. The emotional area in mentoring is concerned about emotional connection in their lives, such as family, friends, and marriage. The spiritual area needs to be connected with counseling for the people who are disappointed in their faith and lives because they also need to be recovered by the gospel for their relationship with God and the people. Ephesians 4:11-16 mentions that leading people to a personal relationship with God can only be gained through a relationship with Jesus Christ; which is the purpose of the gospel itself. In other words, mentoring contains several processes to assist believers in their spiritual growth and in the transformation of the life as the likeness and image of Jesus Christ.<sup>5</sup> However, the mentoring areas cannot be separated precisely in these areas because mentoring is not intended into just reach to their needs. Rather, mentoring is intended to be balanced in each area. Specifically referring to mentoring areas, there are several areas of life that need to be balanced, according to Bobb Biehl's suggestion; family and marriage, financial, personal growth, physical, professional, social and spiritual which can be checklists in the future of their lives.<sup>6</sup>

Therefore, regarding the above statements, the needs of the people in mentoring could be divided in two kinds: regular mentoring and characteristic mentoring. In considering the differences of both, characteristic mentoring is dealing with the specific needs of the people, while the regular mentoring will deal with being balanced in their lives and their whole personality. The second difference is the term mentoring which is both long term and short term. The mentoring relationship, which is based on a matching skill, is not effective in long-term mentoring according to next Bobb Biehl's statement "For a relationship that lasts a

---

<sup>5</sup> Deborah A. Dennis, "*A mentoring manual for Staff Ministers in the Progressive National Baptist Convention Churches Midwest Region*" (Dmin diss., Ashland Theological Seminary, 2007), 186.

<sup>6</sup> Bobb Biehl, *Mentoring* (Dora, Florida; Aylen, 2007), 24.

lifetime, the matching process is usually unsuccessful, while for the short term, one to twelve months, the matching process may work just fine.”<sup>7</sup> Therefore, regular mentoring does not need matching skills while characteristic mentoring needs it.

Following the mentoring program will be different based on the referred differences including the types of the needs and the term mentoring.

### **The Relational Mentoring**

The failure or success rate of the evangelistic preaching event rests with whether or not the church prepares the equipped mentors in advance. Furthermore, after proclaiming the gospel, a reciprocal relationship is to be followed concurrently with a conversion encountering; according to GOCN(Gospel Our Culture Network) Triangular model of Gospel-Culture relationships. There are three engagements in this model, which are the conversion encounter axis, the reciprocal axis, and the missionary dialogue axis to connect between Gospel, Culture and Church. These portions lie in the context of three-cornered relationship and are formed in those axes. To be detailed in these axes, first, the conversion encounter axis, is located between the gospel and all cultures that the gospel is to be established in a particular culture which is plurality. Second is the reciprocal relationship axis is located between the gospel and church, and then the church is taking a hermeneutic role to the culture within the byproduct of conversion. Third is the missionary dialogue axis engagement, located between missionary church and culture, based on being balanced to be bridge, unbiased, in two different worlds.<sup>8</sup> In relation to this figure, taking a significant role

---

<sup>7</sup> Bobb Biehl, 39.

<sup>8</sup> Daniel M. Lovaglia, “A Missional Church (*The Gospel and Our Culture Network*) Ecclesiological Critique of Willow Creek Community Church’s 5-G Participating Membership Model” (Master of Arts in theology diss., Wheaton College Graduate School, 2005), 25-26.

of the gospel in the church is bridging between church and culture without being subservient and separating. The relationship shown in this figure is the main issue and reflects the basis of successful evangelistic preaching and mentoring in this project. The noticeable thing is that the faith life starts with hearing the gospel and resulting in conversion as a byproduct of gospel, so that church is to interpret the world in God's view; according to figure 2 below GOCN Triangular model of Gospel-Culture relationships, within a reciprocal relationship.

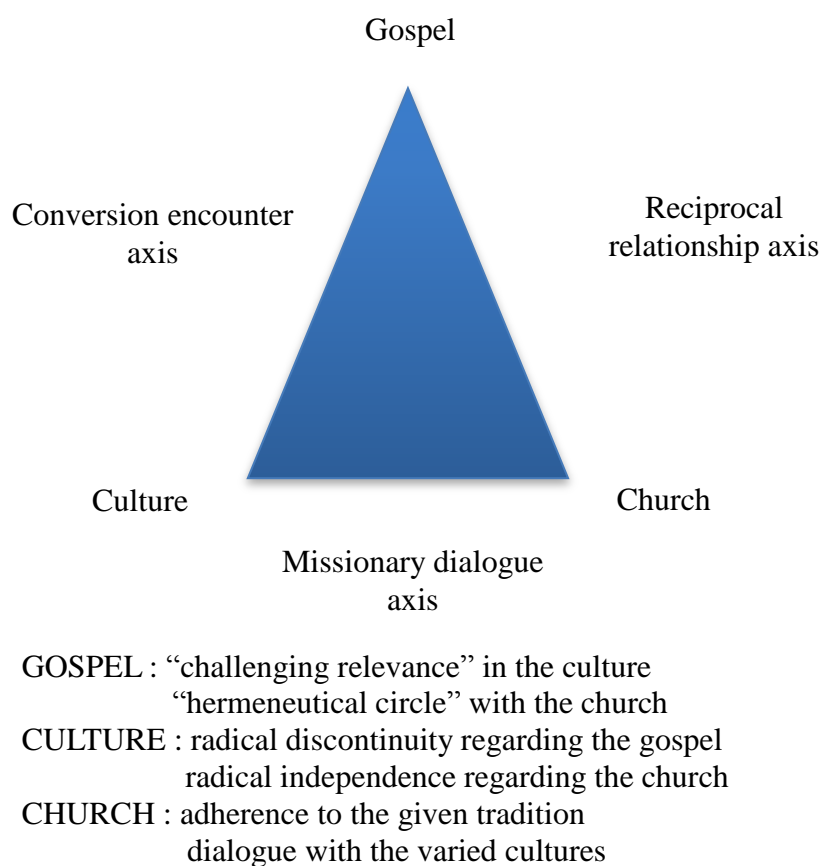


Figure 2. GOCN Triangular Model of Gospel-Culture Relationships <sup>9</sup>

To extend this thought in this project, the gospel, conversion encounter, and reciprocal relationship are laid in a further reciprocity relationship in the church to overcome the problem of culture and church. The reciprocal relationship can be called interdependent rather

---

<sup>9</sup> George R. Hunsberger and Craig Van Gelder Ed., *the Church between Gospel and Culture* (Grand Rapids, MI: Eerdmans, 1996), 9.

than co-dependent relationship. Ed Stetzer referred to engaging in the ministry as God's agency and criticized the co-dependent relationship at the convocation of Liberty in October of 2012. He criticized the church of having the tendency to stick in a co-dependent relationship through finding their identities in being tied with their ministry rather than releasing to others while he was using 1 Peter 4: 12. He said that the lay people also were called out to minister by using their God-given gifts as they were saved. This was because the believers were given gifts by God as they were saved to serve each other through relationship. In addition to this, Stone stated that by examining the progression of baby to adult in terms of that, that there are the progressive relationships in human-being development such as dependent and needy, independence, interdependency, and co-dependent relationship and continue to insist that co-dependency is to be ended by independence and interdependent relationship.<sup>10</sup> Therefore, the interdependent relationship is placed above the co-dependent relationship and any other relationship, which is the mentoring destination with that end in view.

The mentors in the event take up a significant role in helping the newcomers to make their decisions to believe Jesus Christ, further well-adapted faith life, and lead them into a commission to ministry as God's given gifts. The moment of invitation after an evangelistic preaching therefore, is the right time to expect the people to engage in mentoring to develop their needs that are connecting to their God's given gifts.

### **The Equipping Mentors in the Event**

The equipping of the mentor is significant to be successful in the evangelistic preaching

---

<sup>10</sup> PsychCentral, "Co-dependent Relationships," <http://www.psychcentral.com/library/id63.html>, [accessed, 10 10,2012].

event as well as to sustain newcomers in the church. As mentoring is defined as a relationship, healthy connection between an older, experienced mentor and the young, a lack of experience with the mentee is the purpose of helping and developing the mentee's career.<sup>11</sup> This is to be followed for newcomers to develop their faith, lives, and talents. According to figure 3 and 4, the results show that the ratio of responders that have the equipped mentors is 42% of the responders while 58% of responders are not equipped with the mentors. The mutuality between the ratio of the revisiting newcomers and the status of being equipped mentors in the church shows that they are influencing each other and assumes that the mutuality between both success or failure rate of the evangelistic preaching is under the control of whether the church equips the mentors successfully or not. Therefore, the role of equipped mentor in evangelistic preaching event is essential in the church.

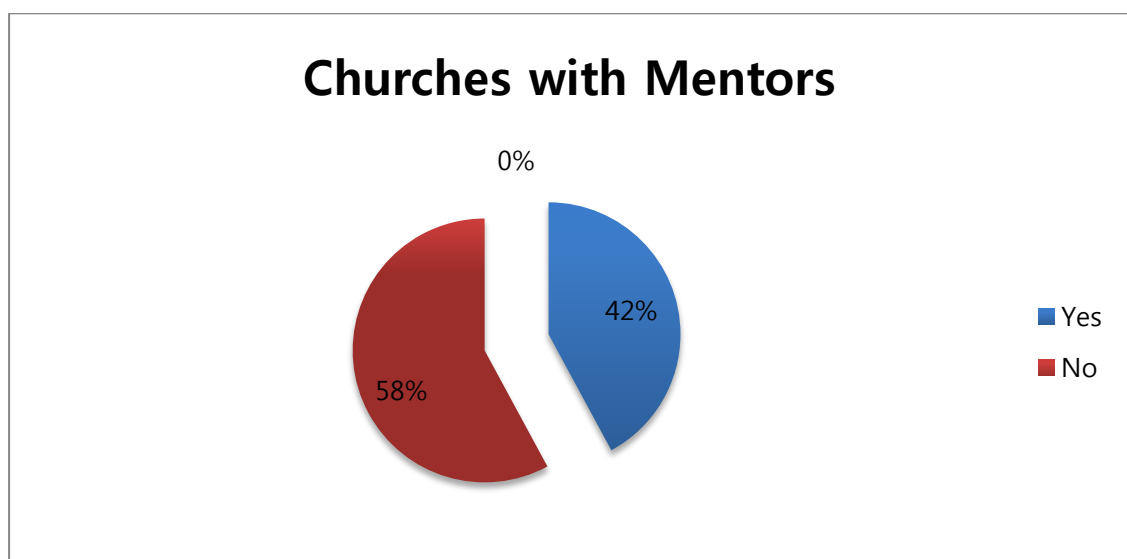


Figure 3. Churches with Mentors

The reason why the church does not have mentors is that the members are reluctant to

---

<sup>11</sup> Belle Rose. Ragins and Kathy E. Kram, *The Handbook of Mentoring at Work* (New Delhi, Singapore: Sage, 2007), 5.

minister by the virtue of the senior's leadership in the church. This is so that the church is to prepare the vision to share with the members of the church in order to equip the mentors.

There are several indications that teach that the church is to equip mentors. The first one is that equipping mentors will create ministerial circumstance to serve one another. Ed. Stetzer says in regarding hesitation to ministry through using 1 Peter 4:10 "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms." [NIV] When the believers became saved, they also received the talents that will engage in the ministry to magnify God's glory and continue to say that the believers have to serve one another through and beyond the church as a steward for God's mission.

Therefore, the church can foster the ministerial circumstance through the processing to equip mentors. The second reason is that equipping mentors will help the church build intentional relationships, so that the church can provide one-on-one help to complete the needs of the people effectively. Ed. Stetzer insists on intentional relationships with providing the foundation that "Jesus' words to the people in need were not all the same. This was because they all were at different points of their spiritual journey and facing different circumstances and leading the church to provide space for difficult people."<sup>12</sup>

Therefore, the equipped mentor is to be selected among the people who were in a good relationship in the pre-mentoring term and proved that they willingly provide the needs of the people with a ministerial mind, which is learned by the investment of their lives in others.

### **The Proper Matching between Mentor and Mentee**

This relational mentoring characteristic involves the matching skill to build strong

---

<sup>12</sup> Ed. Stetzer and Thom S. Rainer, *Transformational Church* (Nashville, TN: B&H, 2010), 115.

relationships. There are considerations to match mentors and mentees, which are commonalities, gender, and needs of people.

The first consideration in matching skills in mentoring is the commonalities between mentor and mentee. The mentor is to be matched in their personality in order to meet and develop the mentee's personality; which have the commonalties in the church like characteristics, interests, jobs, sex, and age. The commonalities between the mentor and mentee help to build a strong relationship and facilitate the various methods in order to develop the needs of the mentees. As Byrne asserted in his statement, "mentors will be attracted to those they perceive to be similar to themselves".<sup>13</sup> "Share the Hope", in its mentoring system insists that mentors are to be regarded as spiritual friends who will build personal relationships of care and encouragement, preferring previous friendship or commonalities as matching styles.<sup>14</sup>

Appropriate matching of the mentors and mentees is a significant process because similar personalities readily facilitate relationship formation. Belle Rose states that "Actual similarity in personality traits may facilitate relationship dynamics, especially for traits that are most directly related to goal choice, work style, and overall values."<sup>15</sup> If the matched couple is too different in their personalities, mentoring may finish in a short term and make it hard to build and develop the relationship. Therefore, a proper matching process between mentors and mentees has to be set up in consideration of their similar commonalities.

In these regards, the Lynchpin game is utilized by MK (Mentoring Korea) in matching

---

<sup>13</sup> Belle Rose. Ragubs, Kathy E. Kram. Ed., *Ibid.*, 128-129.

<sup>14</sup> Share the Hope, "*Conducting Successful Public Evangelistic meetings*," A step-by-step guide for pastors and evangelistic teams (Lincoln, NE: Share the hope, 2008), 20

<sup>15</sup> Belle Rose Ragins and Kathy E. Kram, 44.



mentor and mentee and is an effective method to match mentor and mentee with similar personalities. They provide the questions to analyze the personality, according to Appendix C. According to the answers, they divide the personalities of the people into four styles: dominating, facilitating, controlling, and analytical styles; and suggests that the perfect matches which are in similar personalities (i.e. D-D, F-F, C-C, and A-A) are the best pairs. If there are no best pairs, the next recommendable pairs are D-F, D-C, A-C, and A-F, while D-A and C-F are poor pairs.<sup>16</sup>

At the moment of evangelistic invitational preaching, people do not have enough time to play a Lynchpin game. Hence, before the event, the committee of evangelistic preaching must check and classify the mentor according to their personalities to announce their personalities in detail for the newcomers. This means that the church knows which mentors have compatible personalities for the newcomers.

MK also provides the questionnaire to access their style in this sense and match the mentor and mentee with similar personality, according to “the similarity-attraction paradigm that suggests that mentors will be attracted to those they perceive to be similar to them.”<sup>17</sup> This is applicable in the same gender, and interests. MK suggests the game to match the mentor and mentees to work together in consideration of their characteristics. When examining the facts, “spirituality from a Christian perspective has been shown to be closely tied to one’s attachment styles... attachment patterns appear to influence spirituality primarily through either ‘socialized correspondence’ or ‘emotional compensation’”<sup>18</sup>

---

<sup>16</sup> JaeSeok Rue, “Mentoring Field Manager Handbook” (Seoul, South Korea: Mentoring Korea, 2004), 102-110.

<sup>17</sup> Ibid., 128.

<sup>18</sup> Hall et al. 1998, TenElshof, 2000; Rowatt et al., 2002.

According to the above statement, the matching of mentor-mentee needs to be established by their similarity in their gender and interests. However, the mentoring also needs to be set up by mutual needs, according to the social exchange theory that believes that the rewards will be greater than the costs.<sup>19</sup> This means that the relationship between mentor and mentee strengthens by the rewards that support their needs in the organization.

The second consideration is the gender and ages issue in matching. According to Kreider, Larry mentions that “But before we take a closer look at spiritual mothering and fathering, it should be mentioned that we believe men should mentor men and women should mentor women, as modeled in Titus 2...because mentoring of men-men and women-women are fast in becoming intimate friendships.”<sup>20</sup> Another reason for the same sex of the matched couple in mentoring is a current confusion in identity of their sex. This is so that mentoring can provide the opportunity for manhood and womanhood to be defined in order to work together and to model in their sex identity.<sup>21</sup> Furthermore, to combine all generations in the event, the way that the church prepares evangelistic preaching moments is important for the newcomers in composition of the event. Steve Gaines suggests three kinds of compositions in the moment such as the prayer time, the welcome time and praise element of the services.<sup>22</sup> Then those should be connected into all the generation in the congregation. The arrangement of the order of the invitation after evangelistic preaching should follow a certain order. The first one is the prayer, second is the welcoming to all newcomers, and praise, which is

---

<sup>19</sup> Belle Rose, Ragins, Kathy E. Kram, 128.

<sup>20</sup> Kreider Larry, *Authentic Spiritual Mentoring* (Ventura, CA: Regal, 1982), 30.

<sup>21</sup> Bobb Biehl, 13.

<sup>22</sup> Fasol Al, Fish Roy, Gaines Steve and Douglas West Ralph, 12.

blended into the old hymns and contemporary music.<sup>23</sup>

### **The Network between the Senior Pastor and Mentors**

Without the role of the senior pastor, the evangelistic preaching event cannot be successful, because he needs to build up networking through mentoring in the church through casting a vision that the church can share. That implies that newcomers can join in the mentoring through the connection with the senior pastor and the church for authentic leadership and fellowship by being provided direction and encouragement. Then under a healthy connection to the senior leadership and the church, the mentoring could be established by creating the environment in which a new believer-mentoring plan will indeed provide a spiritual formation for new followers of Christ<sup>24</sup>. This is because newcomers can join in the church by these significant relationships with the senior pastor and the mentor in the church. In other words, the senior pastor also can be one of the most significant mentors. Therefore, there could be some various styles of mentoring that are being able to be adopted at this moment in relation to the leadership through pastoral counseling, the invitation to the preachers' house, the private consultation, the inquiries, and the newcomers' group meeting. The reason why this style of mentoring is needed is that there could be benefits lost in the leadership through mentoring if there is no primary connection to the senior leadership.<sup>25</sup> The senior leadership should be the origin of the mentoring because the senior pastor could

---

<sup>23</sup> Fasol Al, Fish Roy, Gaines Steve and Douglas West Ralph, 13.

<sup>24</sup> Rogers Dennis, "A Mentor-Enabled Assimilation Plan for Adult New Believers in Churches in the Georgia Baptist Convention" (Dmin. Diss., New Orleans Baptist Theological Seminary, 1978), 29.

<sup>25</sup> Kathleen E. Barton, *Connecting with Success* (Seoul, South Korea: Gachi Changjo, 2007), 107.

be superlative in connection to the other equipped mentors.

In parallel to the leadership of the senior pastor, the increasing rate of revisiting is to be raised up by equipped mentors according to figure 4. To examine how effective it is to train the equipped mentors in the church, it is important to check the rate of revisiting newcomers after the evangelistic event based on the term and number of mentors trained.

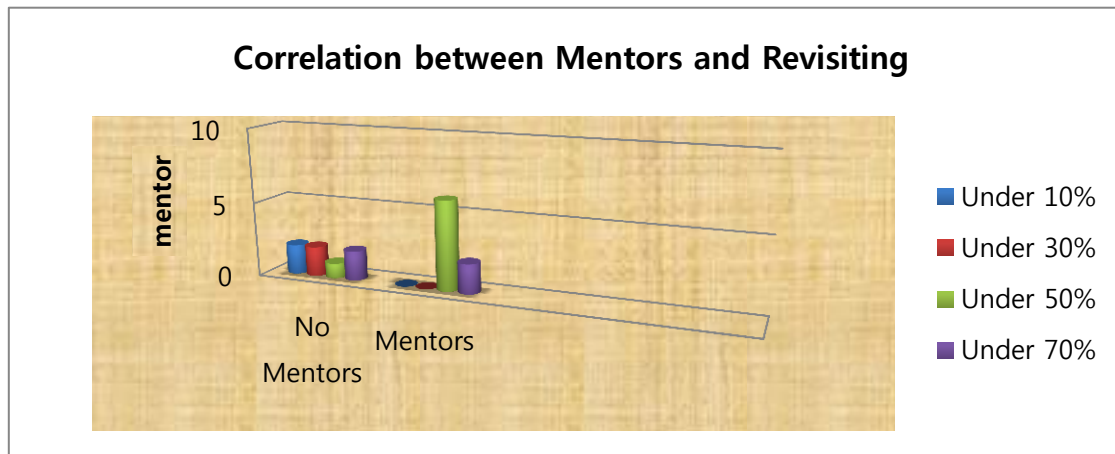


Figure 4. Correlation between Mentors and Revisiting

Examining the relation between over the 50% rate of revisiting of newcomers and the existence of equipped mentors, the result shows that there are several churches which are under 30% of those while there are no any churches that is under 30% of revisiting ratio. Furthermore, the churches that equip the mentors to assist in evangelistic preaching have a higher ratio of revisiting people than those that do not have equipped mentors. Namely, if the churches have enough equipped mentors, at least 6, to support evangelistic preaching, follow-up program is more effective than under only one or two mentors. Therefore, this examined result about the mutual relationship between the mentors and the new believers shows that the newcomers have to have the mentors from their first visit; especially at the evangelistic preaching events to be church members.

### **The Equipped Mentors**

The selection of mentors is significant in mentoring because mentoring is the oriented-relationship, so that if it fails to select mentors successfully, mentoring could not be guaranteed to last for a supposed date. Furthermore, according to the theology of Macgabran's church growth, in order to be rooted in the community, the church is to look at the social relation of the community and emphasizes that church is to select the core representative families to connect the church and the community.<sup>26</sup>

There will be a possibility that the church will not be sufficient enough to provide all the mentors who can mentor in a specific term and place in itself, so that there will be a need to select mentors outside of the church. In detail, for regular mentoring, the church members could be appointed as a mentor; however, for characterized mentoring, the church could not afford enough mentors that are appropriate with the needs of the people. If so, the church could be in danger of selecting mentors by evangelistic function rather than trying to reach the goal of the gospel. Therefore, there should be a cautious process in order to select mentors for mentoring by biblical qualifications.

### **The Qualifications of Mentor**

Referring to the qualification of mentors, the mentors are exemplified from the qualification of the elders in 1Timothy 3:1-7 and Titus 1:6-9, which Charles Spurgeon used to appoint the elders who mentored after his evangelistic preaching. According to these scriptures, an elder of a mentor should be; above reproach, husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness,

---

<sup>26</sup> Verjuy J., Chei Jeong Man, *Contemporary Missiology an Introduction* (Seoul, Korea: Christian Literature Crusade, 1991), 292-293.

not violent but gentle, not quarrelsome, not a lover of money. According to the qualifications of an elder, they must be able to “encourage others by sound doctrine and refute those who oppose it. (Titus 1:9)”.

To connect these qualifications to that of the mentor’s required qualification; several elementary qualifications can be introduced here. The first one is that mentors need to be ready to approach the mentees with humility rather than just insisting to teach and give technical information them. Namely, mentors can play important roles as listeners to guide mentees.<sup>27</sup> The mentor, Cyprian, wrote to his mentee who was clergy that “it is thus a bishop’s duty not only to teach; he must also learn.”<sup>28</sup> Second, mentors are to be disciples of Jesus so that they are followers rather than just learners of Jesus because salvation is more than just accepting the message of the gospel to gain exemption from hell, but the transformed life through the Spirit-created, covenantal community of “saved” and “sent” Christ-followers.<sup>29</sup> This mentor’s qualification is connected to the disciple’s relationship between mentors and mentees in the sense that the mentors are to send them to the ministries through a getting together relationship.<sup>30</sup>

In addition to those qualifications, there are two qualifications for the mentor, which is referred by Kathleen Barton. First of all, she presents the qualification of mentor as the person who has the position that the mentee hopes to achieve, the mentor also should be one

---

<sup>27</sup> Deborah A. Dennis, 55.

<sup>28</sup> Edward L. Smither, *Augustine as Mentor* (Nashville, TN: BHP, 2008), 36.

<sup>29</sup> Daniel M. Lovaglia, “*A Missional Church*,” (The Gospel and Our Culture Network) Ecclesiological Critique of Willow Creek Community Church’s 5-G Participating Membership Model” (Master of Arts diss., Wheaton, IL: College Graduate School, 2005), 15-16.

<sup>30</sup> Daniel M. Lovaglia, 13-18.

who has professional intelligences and skill that mentees want to get; has the time to give others willingly; who listen carefully to what the mentees think; and who encourage others to achieve the goal.<sup>31</sup> In addition to that, the mentor has to have a spiritual passion to be a catalyst for the mentee. The ministry needs the intelligences and the skill as well as spiritual maturity to minister together. The spiritual maturity is the most important part in order to retain the newcomers to be matured in their faith. Second, mentors ought to delegate mentees with trust, permission to acknowledge their mistakes, recognition for mentees' success, and encouraging and supporting mentees.<sup>32</sup> Therefore, the mentors are to send them out to delegate in their interest areas within trusting and fully supporting relationships.

There are also other suggested qualifications by the Korea Mentoring Institute. The first thing is that mentor is one who respects mentees' personality. The second is the lifestyle of mentors is positive. Third, the mentor can acknowledge what kinds of aptitude mentees have. Fourth, the mentor is good at establishing a better mutual understanding.<sup>33</sup> Lastly, the mentor is to be faithful to take time off mentor's busy work.

### The Term of Equipping Mentors

There is a designated term needed in order to train and position the mentors in the church. This is because the church is to equip and position with the giving challenge to the mentees and opportunity to work as mentors. The designated term for mentors in the church differs in range of from 3 months to 2 years and the reason of the length of the terms varies depending

---

<sup>31</sup> Ibid., 99.

<sup>32</sup> DukJu, Kim, *Mentoring & Mentor* (Seoul, South Korea: Church mentoring institution, 2004), 164-168.

<sup>33</sup> Korea Mentoring Institution, *The 12 Rules of Mentor Training* (Seoul, South Korea: KMI, 2001), 20.

on their church system and the characteristic of the mentoring. About half of the churches take 3 months to equip mentors and the other half of the churches take more than one year as shown below figure 5. This result shows that churches are equipping mentors extremely differently; the church bases success on executing evangelistic preaching and having many visitors. Namely, examined closely, this means that they do not recognize a need for mentors in their church. Therefore, the church needs to obtain a more thorough grasp of the reasons for needing mentors.

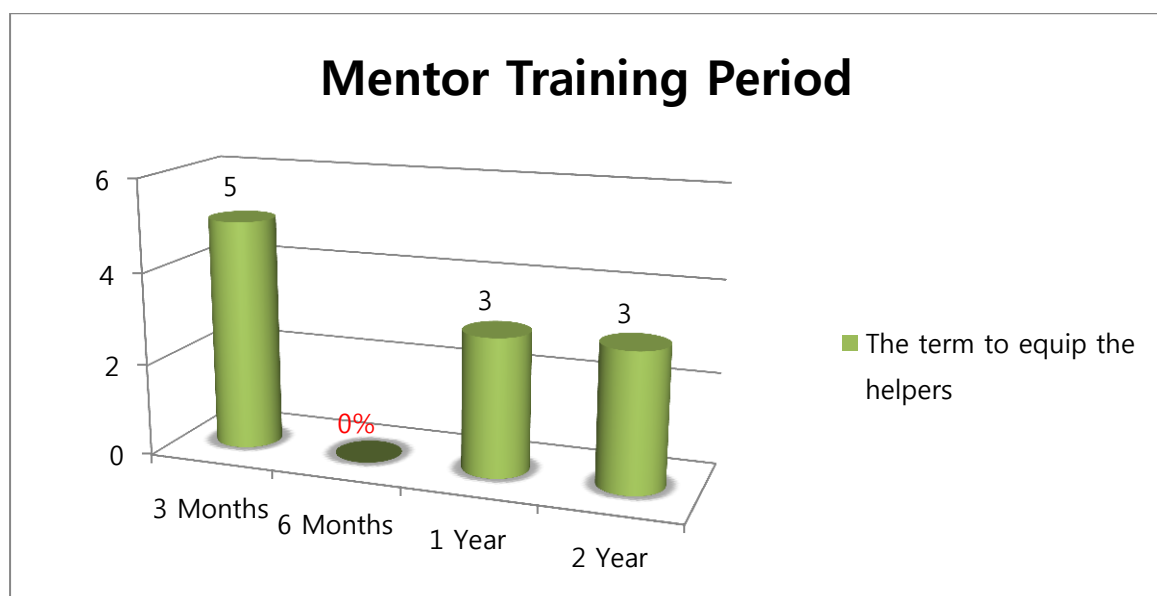


Figure 5. Mentor Training Period

In this thesis project, the term of the equipping in order to become a mentor will differ according to the needs of the new direction in the church to develop and complete the needs of the community and based on the characteristic of mentoring. The first reason is that an organization needs a new direction every two to three years, according to the reason of a rapid changing world in a short time.<sup>34</sup> The second reason is the term also relates to the term

<sup>34</sup> Aubrey Malphurs, *Advanced Strategic Planning* (Grand Rapids, MI: BakerBooks, 2005), 14.



of equipping mentors in appropriately completing the qualification of the mentor, which is to be experienced from the whole evangelistic preaching to being mentored for three months. Therefore, the ones who finished mentoring will understand the whole process from the evangelistic preaching to mentoring and needs of new mentors to support the newcomers in certain areas which are already experienced in. The third reason can be found in the different characteristics of mentoring. According to the figure of typology of learning outcomes, mentoring can be divided into a short-term context-specific and long-term context-free. Organizational socialization and personal skill development and relational job learning needs to be developed by short-term; while professional socialization and personal identity growth and personal adaptability are needed for long-term context-free.<sup>35</sup> Through these applications, the church can attain the completion of several parts of evangelistic preaching. The first is that the church can adopt the term differently based on what kinds of needs the people have such as the needs of retention in the church and personal needs, to be hired while ministerial involvement and personal growing in faith. Those needs make the term different in order to apply those in the mentoring process.

On the other hand, the qualifications of the mentor in connection with the term mentoring must follow several considerations that must be consulted. Those who can understand about the whole event from the start to the end can be the mentors to support the next mentors. The second is the person who experienced personal salvation can also help themselves to remember their salvation moment and encourage keeping the faith. The third is that the church can be a continuous ministry with passion for winning souls and an on-going expecting mind for future events.

Therefore, the church must have enough time to equip the mentors through training and

---

<sup>35</sup> Ragins Belle Rose and Kathy E. Kram, 97.

letting them experience mentoring previously before becoming mentors. As a result of that, the church can be fostered by adapting to this rapidly changing world through producing mentors who understand the needs of the community and prepare continuous mentoring in short-term and long-term mentoring in fitting with the characteristics of the needs of the people.

### **How to Persuade People to Respond to the Gospel**

In order to persuade the people to respond to the gospel, the most important thing is to prepare the correct way of conducting the evangelistic preaching. The way for preparing for evangelistic preaching is acknowledging the needs of the people and the delivery of a clear message, creating an atmosphere of evangelistic passion and love.

### **The Clear Message of the gospel**

There are four required elements to have a clear message of the gospel in evangelistic preaching; being aware of the needs of the invited people, Jesus Christ-centered message, well-arranged structure of the message with connected illustration to the people, and natural connection to invitation.

First of all, there needs to be a complete and clear delivery message of the gospel in accordance with the needs of the people. This is because there is no clear message in evangelistic preaching without touching the lives of the people, which are concern zones, and there will be dangerous abuses which will be manipulated in this method. S.F. Olford said “The invitation cannot properly be given before the declaration has been made.”<sup>36</sup> The clear declaring message of the gospel encourages the newcomers to respond to the gospel and

---

<sup>36</sup> Stephen Olford and David Olford, *Anointed Expository Preaching* (Nashville, TN: Broadman & Holman, 1998), 261–262.

readily leaves their mind open to the change so that the responding people could have the expectation to solve their lives' problem and make a bridge to decide toward Jesus Christ. Therefore, the clear message in evangelistic preaching is pre-required and pivotal in the event to persuade them so that the responding extends to mentoring through responding to the invitation toward Jesus. To support the clear message, there is a need for the clear message to be followed with clear illustration, concise, correct and usually current.<sup>37</sup>

Second, to be a clear message, there is to be a focus on Jesus, which is a Christ-centered message. This message contains moralities, rationalities, and spiritualities however; those cannot be replaced with the gospel.<sup>38</sup> Therefore, focusing on Jesus Christ conveys the well-arranged message.

Finally, clear messages followed with the proper composition of evangelistic preaching. Quoting the essential composition of the evangelistic preaching for the clear message from Jerry Sutton's lecture, he gives some proper introduction of the elements of evangelistic preaching that infers that involve evangelistic preaching in Acts 2 and Acts 17. When looking in Acts 2, elements comprised of in evangelistic preaching are Peter's evangelistic preaching that started with a common event which is about Holy Spirit working through tongues speaking, so that they could have a common interest in what happened around them. He used imagery level communication by quoting the scripture passage found in Joel (16-21 verses). These purposeful and intentional messages to bring the gospel forward through quickly move to reference Jesus Christ (22verses); needs to be repentance to notice sins (23 verse); anointed by the Holy Spirit because preaching is to be co-working with God to make them accept the

---

<sup>37</sup> Richard Ramesh, *Preparing evangelistic sermons* (Grand Rapids, MI: Baker Books, 2005), 153-154.

<sup>38</sup> Chia. K.T. Christopher., "A Course for Preaching Christ-Centered Sermons: The Sermons in Acts as a Model of Gospel Proclamation" (Dmin diss., Gordon-Conwell Theological Seminary, Jan, 2006), 2.

gospel; needs and application invoked in preaching (37verse) - in preaching, the people were invoked by their needs to be converted.<sup>39</sup> As told, the foregoing elements are essential to evangelistic preaching in order to be a clear message. Second, Acts 17 reveals that: common ground of “religious” (22verse), image level communication (24-25 verses), quickly going to the Scripture (28-29verses), and purposefully proceeding to repentance (30verse). This well-arranged preaching leads people to acknowledge the gospel. On the other hand, as seeing the elements of message, the message can be found and starts with the common interests or common grounds that appeal to the people in order to listen to the gospel in Acts 2. In other words, every evangelistic preaching starts with reaching the people where they are.<sup>40</sup>

After that, the pastor needs to conduct an invitation with appropriate timing to ask them to respond to the gospel, because the invitation is at the end of the message. The proper timing of the invitation enables the unbelievers to respond, the various invitations, such as followed programs as raising hands, anxious bench, counseling, mentoring, and others, based on the circumstances of the church which are different. Brown, H. C. states that preacher is to indicate the type of invitation at the beginning of evangelistic preaching, so that the people are ready to respond without any being hurried.<sup>41</sup> Furthermore, he insists that the appropriate time of conducting the invitation is combined with the conclusion of preaching.<sup>42</sup> However, the most appropriate timing of the invitation can be made as the preacher’s mind is opened to Holy Spirit.

---

<sup>39</sup> Sutton Jerry, “Homi 967” Lecture, Liberty Baptist Theological Seminary, Lynchburg, VA: March 14-18, 2011.

<sup>40</sup> Ibid.

<sup>41</sup> H. C. Brown, H. Gordon Clinard, Jesse J. Northcutt, *Steps to the Sermon: An Eight-Step Plan for Preaching with Confidence* (Nashville, TN: Broadman & Holman, 1996), 148.

<sup>42</sup> H. C. Brown, H. Gordon Clinard, Jesse J. Northcutt, 149.

## **Creating the Evangelistic Atmosphere**

Before holding the evangelistic preaching events, the pastor is to create the spiritual climate of the evangelistic passion for the members of the church in several ways. The preparation before evangelistic preaching is included with creating a warm evangelistic atmosphere, a pervasive spirit of love, a spirit of excitement and expectancy, a sense of urgency, an awareness of the supernatural at work, a team spirit, a share vision, through focusing in courageous witnessing.<sup>43</sup> The preaching before the events can take an effective role to create those atmospheres, so that the preacher is to preach in order to empower the members of the church to evangelize with passion for three months before the event.

Another thing that will require preparation is incorporating music that interests all generations because when the church wants to create an evangelistic atmosphere, incorporating cross-generational music is one effective way to do so. According to the result of survey about their music styles, 65% of responders are using a mixed-up style of praise, which includes both contemporary and traditional music as shown below 6. It means they are utilizing music effectively to connect church and all generations. This strategy to appeal to newcomers with the music is an effective tool during the invitation of the evangelistic preaching. There are three moments in an evangelistic preaching event to use proper music style; the prayer time, welcome time and congregational joining service time.<sup>44</sup> First, the prayer time is to be executed with a soft atmosphere. Second, the welcome time is to be warming; this time includes playing by the praise band or the orchestra. Third is the congregational joining time where everyone sings together. All generations should have a

---

<sup>43</sup> Michael Duduit, *Handbook of Contemporary Preaching* (Nashville, TN: Broadman Press, 1992), 521.

<sup>44</sup> Fasol Al, Fish Roy, Gaines Steve and Douglas West Ralph, *Preaching evangelistically: Proclaiming the saving message of Jesus* (Nashville, TN: Broadman & Holman, 2006), 12.

chance to enjoy this with a nice blend of traditional hymns and contemporary songs. The overall music style of the evangelistic preaching event is to pass through these three moments without any interruption.

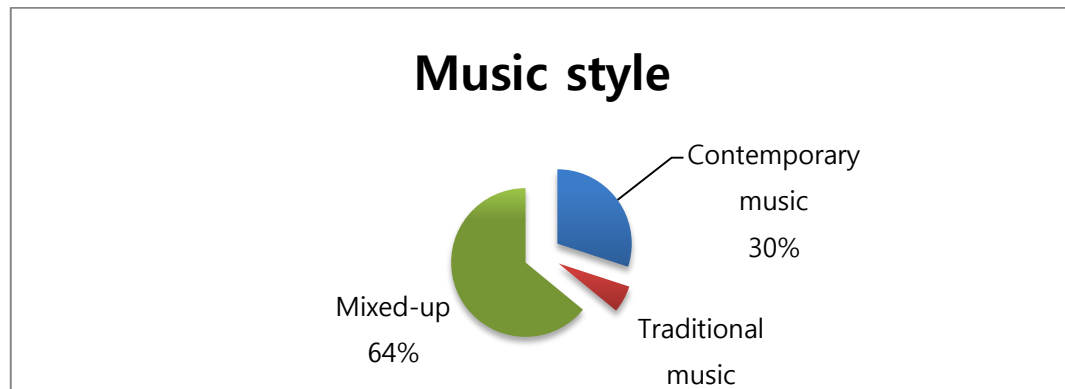


Figure 6. Music Style

#### The Proper Adopted Invitation Method

The other part is properly executing the invitational method, even though this project adopts mentoring as an invitational method. The result of surveying the church system will be dealt with in this portion, which is related to the kinds of evangelistic preaching events. The responders of the surveys are categorized into Korean Churches that are located in the United States and also in Yeosu, South Korea. The background of the churches are mostly Presbyterian Churches but included several denominations. The answers to the question of whether or not they conduct invitations in evangelistic preaching and which methods are preferable in the invitation after the preaching. These answers were analyzed by the relation to the **denomination** background of the church. The first analysis is about the rate of success of various methods of invitation.

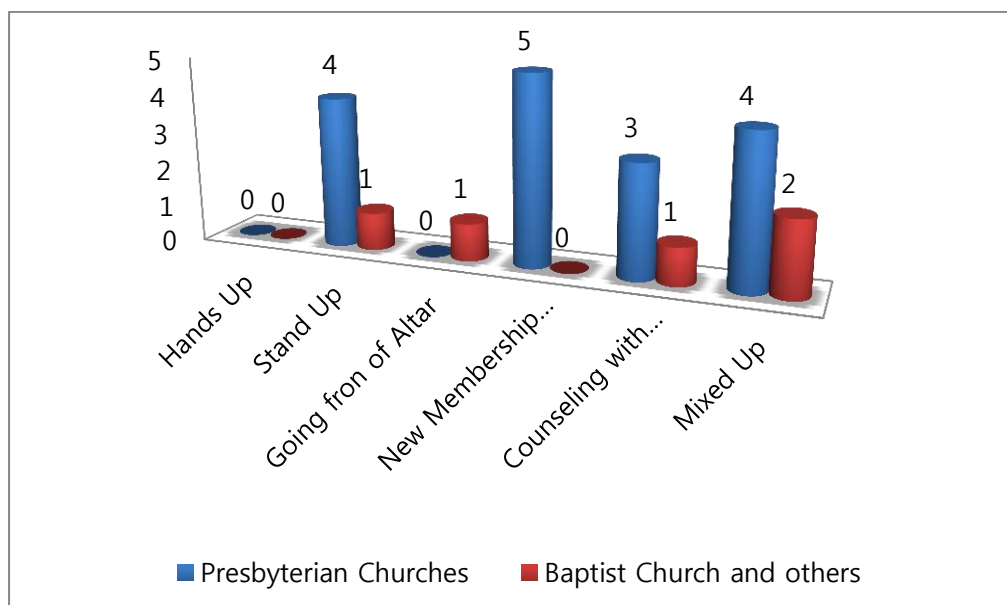


Figure7. Comparison between Presbyterian and Baptist Church in Methods of Invitation

According to figure 7, “Comparison between Presbyterian and Baptist Church in Methods of Invitation” shows that the denominational background does not affect their chosen method of public invitation. The responders that are using ‘new members group’ are not limited by their denominations, including Presbyterian churches, Baptist churches and others. Especially, the result of study shows the Presbyterian churches prefer the invitation style of the new membership group, stand up, counseling with senior pastor and mixed up rather than going front of Altar, which is immediate response. Furthermore, about 19.0% of responders that prefer the mixed-up method (various methods are taken for follow-up program) are Presbyterian churches, while 9.5% of responders prefer Baptist churches. In total, 28.5% of responders prefer the mixed-up method as an invitation for newcomers.

The noticeable fact, according to the survey, is that the private counseling method which includes the new membership group, counseling method, and mixed-up method, is used by 72.4% of responders. This means that visiting of the senior pastor is considerable in the ministry. Therefore, currently there are churches with a high rate that are using private

invitation as a follow-up program for newcomers. There are various reasons why the church is utilizing private invitation. Anonymous social culture affects the churches. The present trends of culture are individualism, self-reliance, self-improvement, and self-made man.<sup>45</sup> Newcomers do not like to be called by name and be noticed in public. This trend is also shown in the increased importance for private communication. This trend is not limited to social culture but is enlarged into the ministry of the church. Mike Simon, President of Simon Solutions NC, developer of Oikos, said that “People desire deeper personal connections with one another, and are constantly looking for ways to accomplish this within their busy lifestyles,”<sup>46</sup> in relation to ministries through online. For this reason, there has been consideration in private invitations rather than public invitations are regarded as the more effective invitation.

Another remarkable fact in the survey is that 85% of responders are using the public invitation preaching in their churches. It means that there is no any barrier to execute invitational preaching in their denominational background, even though over 50% the Presbyterian churches answered that they execute evangelistic invitation preaching every month as shown in figure 8. Furthermore, This result shows that they do not have any restrictions to conduct evangelistic invitation, even though their denominations hesitate to use the immediate response to the gospel.

---

<sup>45</sup> Mirakian Laura, “*A Biblical Response to Individualism in America*” (Master of Arts in theology diss, Gordon-Conwell Theological Seminary, 2000), 10-11.

<sup>46</sup> TFWM, “Connect your church through private member Only Online Communities,” <http://www.tfwm.com/web-onlyconnectyourchurch> [accessed 8 1, 2012].



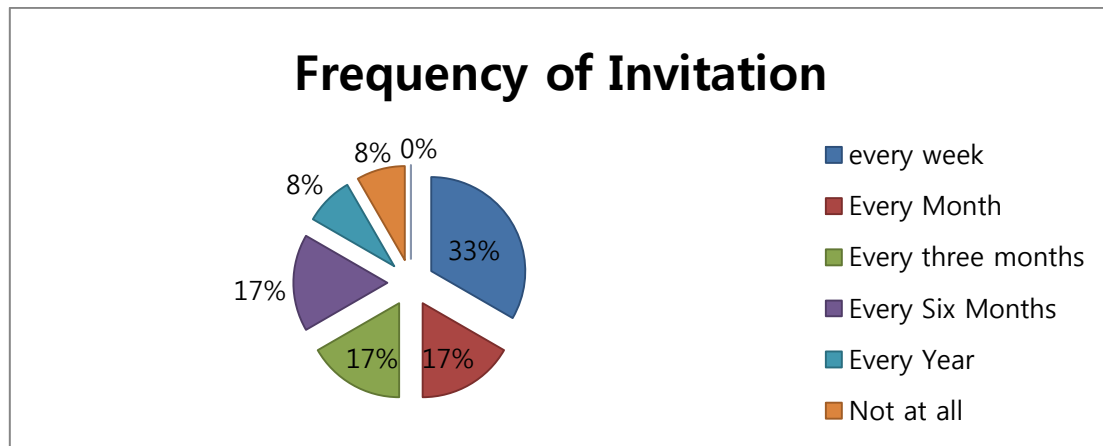


Figure 8. Frequency of Invitation

### The Summary

Therefore, to summarize the information above, there is a need to deliver clear messages through the gospel regardless of whether the church avoids the public invitation in evangelistic preaching or not, because the importance is found in the gospel message and not in the tools used to deliver the messages. Furthermore, evangelistic preaching is to be prepared for the evangelistic atmosphere in order to intrigue the members of the church to let God's salvation occur through the prepared effective methods; equipping biblical mentors, a clear delivery of messages and adequate invitation method, which is mixed up public and private ways. The reason why the thesis project focuses on mentoring is shown in this section in that the schemed event is to revolve and restore the church in becoming a healthier relationship between newcomers, the members of the church, and the senior pastors.

## CHAPTER FIVE

### THE PRACTICAL APPLICATION FOR THE FOLLOW-UP PROGRAM BY MENTORING

In taking account the various reasons Malphurs found about why the church is declining, it is helpful to understand why the author is trying to adopt mentoring as a tool to restore the revival of the church. Malphurs says that the declination of the church results from the reason that the church is out of touch and irrelevant to the local, which means that the church could not provide the answers to the people's lives problem.<sup>1</sup> In response to the status of a declining church, the churches have been met with agony to extricate itself from stagnated growth through trials to connect to the needs of the people. This section, in this regard, will deal with the way to reach the needs of the people and create the effective follow-up program, mentoring, to connect the church and the community through the program.

Prior to considering the way in which to meet the needs of the people, there will be a need to understand the position of mentoring in the church system in relation to discipleship, seeing that mentoring is differentiated from discipleship in their goals.

#### **Mentoring and Discipleship**

##### The Difference of Mentoring and Discipleship

To deal with the practical application of the follow-up program, mentoring, it is important to look over the reason why mentoring is to be adopted as the follow-up program after evangelistic preaching. First of all, mentoring is an appropriate program to deal with the

---

<sup>1</sup> Aubrey Malphurs, *Advanced Strategic Planning* (Grand Rapids, MI: BakerBooks, 2005), 25.

needs of the people. Stanley points out well about it in this statement, “These mentoring stories shared some common features. They started with someone in need.”<sup>2</sup> Added to this, Conley H. Hughes’ mentioning makes a step forward to describe mentoring by explaining the differences between mentoring and discipleship. According to his mentions, discipleship is concerned with teaching, learning and patterning one’s life after Christ while mentoring is dealing with people by guiding, advising, supporting, and encouraging along a process to be like Christ. He also differentiates between both in that discipleship as teaching and transmitting the biblical and theological principles of the Faith, while mentoring as involving engagement.<sup>3</sup> Namely, mentoring is not so much being limited to the message as a changing life through touching the needs of the people. Second, mentoring also encourages the church to take responsibility for the world as the statement of D.A. Carson that needs to be consulted. He states that “We should stand for the irreplaceability of the local church, which has the task of evangelizing and discipling. But we should also encourage Christians to work in the world as salt and light.”<sup>4</sup>

### The Bridge between Evangelistic Preaching and Discipleship

Before heading into the discussion of the role of mentoring, the discussion about the difference between mentoring and discipleship needs to be referred, because there is confusion between both. Quoting Bobb Biehl’s insistence about the difference, it can be summarized: mentoring relational, caring for and helping a person in all aspects of life to be matured, while discipleship is concerned in academic content and teaching new believers

---

<sup>2</sup> Paul, Stanley, J. Robert, Clinton, *Connecting* (Colorado Springs, CO: Navpress, 1992), 32.

<sup>3</sup> Conley H. Hughes, Jr., “*A Discipleship Mentoring Ministry as a Model for Member Retention*” (Dmin diss., Gordon-Conwell Theological Seminary, 2002), 3.

<sup>4</sup> D. A. Carson and Timothy Keller, *Gospel-Centered Ministry* (Wheaton, IL: Crossway, 2011), 11.

spiritual truths.<sup>5</sup> Seeing to his statement, discipleship is applicable for the believers who have already faith without strong involvement in the church, while mentoring can be applied for the people who have not strong faith yet. Therefore, mentoring can take an important role of bridging to connect between evangelistic preaching and discipleship because mentoring ultimately supports the people to live by discipleship after their personal conversion in evangelistic preaching in the basis of establishing a relationship. Furthermore, mentoring is grounded into the thought that faith is a process from the point of conversion after evangelistic preaching to being matured through linking to the needs of the people through guiding, supporting, and encouraging them. In the words, without the connection program, mentoring, in the church between evangelistic preaching and discipleship, it results in that the people will be wanderers, because they do not have a guide and supporter to adjust their lives into the church, so that they could not get the direction to faith and change in their lives. Mortley said, “It is the overwhelming consensus that the whole of Christian life is one of process, development and growth, and that this process is to run the course of a whole life”<sup>6</sup> Therefore, mentoring can take the role of a bridge between evangelistic preaching and discipleship in two ways: being based on relationship and a process to be matured.

Another point of the role of mentoring between both, mentoring takes new believers to the ministries because mentoring entails engagement in ministries through management that is dealing with the needs of the people according to their talented areas discovered. As a result of that, the mentor can put them into the profitable ministries as God-given talents. Actually, it assumes that the mentor and mentee have to be involved in the ministries together through showing, modeling, releasing, and doing it themselves.

---

<sup>5</sup> Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville, TN: Broadman, 1996), 30-31.

<sup>6</sup> Conley H. Hughes Jr., *Ibid.*, 180.

All in all, through recognizing mentoring as a process based on relationship, mentoring can be established in ministry areas as well as personal needs.

### **The Kinds of Needs to be Approached**

#### **The Outreach Program of the Church**

The churches are facing the various needs of the community so that they could not avoid those needs in the sense that the gospel meets those needs in the biblical aspects of the church. This goal can be fulfilled in the basis of establishing connection with community through continuous providing of ministries in order to fit the needs of the community, so that the revival of the church can occur. The churches are trying to focus on the needs of the local region through developing the system of the church which is in accordance with their needs. Some churches focus on the student, social well-being, prayer, fellowship, mission, and so on, so that they are creating their church systems in the name of outreach programs. Their outreach program is aligned with these questions 'how can I help you?' and 'what should I teach you?'<sup>7</sup> According to Bobb Biehl's insistence, this is related to the basic attitudes of the mentor which are ready to offer help with these questions. These attitudes are also coincident with serving and being required to meet the needs of the people. The mentoring program of Willow Creek Church held the same idea correctly.

Faithfully serve the pastor and God's people, To help fulfill the pastor's vision, Meet the needs of the Pastor and local church, Be prepared for ministry, Be a servant leader, Be submissive, To serve and not wait for the opportunity to preach, To serve in the current ministries he or she is in, Prepare for the next level, Learn how to minister to God, Define his or her area of calling and spiritual gifts, Train and prepare for future ministries, and A permanent part of the Pastor's vision<sup>8</sup>

---

<sup>7</sup> Bobb Biehl, 19.

<sup>8</sup> Deborah A. Dennis, "*A mentoring manual for Staff Ministers in the Progressive National Baptist Convention Churches Midwest Region*" (Dmin diss., Ashland Theological Seminary, 2007), 183.

According to the above statements, their role in the community is to be accord with the purpose of fulfillment of the vision, the mission and the consented needs of the pastor and local church. The church can be developed in accordance with the needs of the church without losing the functions of the church.<sup>9</sup> In this sense, fulfilling the needs of the people through mentoring after evangelistic preaching of the gospel can provide balanced ways between the gospel and the world.

The answers for why mentoring needs to be established in the church can be found in three points. The first one is the church is meant to reach out to the needs of the people, which is bridging the church and community. Another reason is the renewal of the church members, because mentoring can be an evangelistic device but redesigned for renewal of the church. The last one is in keeping with Biehl Bobb's definition of mentoring that is "Mentoring is a lifelong relationship in which a mentor helps a protégé reach his or her God's given potential."<sup>10</sup> Namely, this definition points out that reaching to God's given potential for the people is the last goal of mentoring. Therefore, mentoring is to be completed in the ministry areas where the people can utilize their God-given potential, rather than just completing their needs.

Therefore, through mentoring, the church can complete a win-win situation by fulfilling the purpose of existing church between the church and the community.

### The Physical and Spiritual Needs of the People

#### **The Physical Needs**

Referring to mentoring in relation to pursuing the needs of the community, Kathy E.

---

<sup>9</sup> Deborah A. Dennis, 37.

<sup>10</sup> Bobb Biehl, 19.

Kram suggests three needs of the people to be fulfilled, which is the personal concern for the early stages of careers and fall into these major areas; First one is how an individual can develop competence and their potential; second is how an individual can relate to peers and superiors; and third is how they can incorporate growing responsibilities and commitment at work with other areas of life.<sup>11</sup> This statement can be summarized into mentoring is to be utilized to fulfill the needs of the people, by which are developing their potential and their concerns, relationship in the church, and commitment to the church. In accord with the above statement, fulfilling the needs of the people is to connect a commitment to the church.

### **The Spiritual Needs as to the Classification of Men**

According to the answer to the question whether conversion is authentic and works with faith as a spiritual Christian or not with pertaining to the moment of conversion, the role of the mentor is varied in their approaches to the needs of the people. According to the various roles of the mentor, the classification of needs of the people can be divided into several classes.

The first classification of spiritual needs can be found in ‘Willow Creek says The Church is Falling video.’ which is issued by Willow Creek church. It says that the Willow Creek church found five classifications of people, which are exploring, growing, closing to Jesus, being centered to Jesus, and stalled people as a result of consulting by themselves.<sup>12</sup> These five classifications are shown in detail with the needs of development by the role of the mentor to be completed from being far from God to become dedicated followers of Jesus.

Another classification of spiritual needs that can be consulted in the approaches of

---

<sup>11</sup> Kathy E. Kram, *Mentoring at Work* (Lanham, Maryland: University Press of America, 1988), 39.

<sup>12</sup> Youtube, “Willow Creek says The Church is Falling video,” <http://www.youtube.com/watch?v=QzBePh-nh1E> [accessed September 14, 2012].

mentoring in this project is Richard J.'s quotation from Lewis Sperry; natural, spiritual and carnal men as bearing characteristics of; unregenerate and possibly unhappy; or regenerate and happy; and/or regenerate, problematic, and possibly unhappy.<sup>13</sup> It means the people who come to the church can be divided into three classifications of men and will be placed into groups according to their needs. In a detailed account from a commentary, 1 Cor. 2:11-14 gives three classifications that are necessary in categorizing men according to their own attributes. First is that the natural men are characterized by not having fellowship with God, self-directed life, nonbelievers, undiscerning regarding spiritual truth, un-generated and unhappy attributes; Second, the spiritual men have the attributes such as harmony in their lives with the plan of God, responsible to God, fruitfulness from the Holy Spirit, free moral agents, and regenerated; Third, the carnal men can be characterized into living after their own freshly desires, refusing to breath spiritually, lack of discipline, passion and self-will, and no fruitful lives.<sup>14</sup> These three classifications of men can be utilized in mentoring that is focused on the needs of the people in evangelistic preaching in several steps.

The first step is creating the needs of the people through confessing their sin in evangelistic preaching, because the next step to develop their own classification cannot be reached without the first step, confessing their sin, which is originated from God.

The second step is the follow-up program, mentoring will be followed to develop their needs and second and third generation according to Martin, E. D's statement. In consideration to it, it deserves to look at Martin, E. D's below statement.

Two general categories of Christian experience are identifiable. The one is the life-changing crisis of the first-generation Christian. That kind of conversion was the general rule in the early church, whether out of Jewish background or raw Gentile paganism. The

---

<sup>13</sup> Stull Richard J., "Developing a Habit of Repentance and Faith; a Christian Surprised by his Need for the Gospel" (Dmin diss., Westminster Theological Seminary, 1993), 16.

<sup>14</sup> Ibid., 17-25.



other is the development of second- and third-generation Christians, those growing up with the benefit of Christian parents and grandparents, surrounded by the faith family of the church<sup>15</sup>

He divides the generations into; first generation which is the life-changing crisis and second generation, which is developing by gotten mentors. In this sense, he provides the concept of generation as a developable goal, which is received in the church. Namely, the evangelistic preaching can help the people develop the regeneration, which is already started by the Holy Spirit. The first generation can be obtained at the moment of receiving the invitation; however, the second generation can be obtained by the responders to the gospel by continuous helping of their fellow church family members.

All in all, entire generation, which is originated by the Holy Spirit, can be developed through mentors. Therefore the church should provide the mentors to support and encourage them to keep the generation and provide their lives' needs for the newcomers. This can be done through changing their classified men to grow up into the image of Jesus Christ and give the answers to their lives.

### **The Connection of the Regular Mentoring and the Characterized Mentoring**

In this project, mentoring for evangelistic preaching can be applied to two kinds of styles in accordance to the order of follow- up evangelistic preaching that can be held several times in a year through mixing two mentoring styles. Two mentoring styles can be divided by the classification of newcomers, which is related to the important and emergent needs and available time to set mentoring. Therefore, for the first issues, the church is to classify four groups of the visitors in important and not emergent needs, emergent and not important needs,

---

<sup>15</sup> Ernest D. Martin, *Colossians, Philemon*, Believers Church Bible Commentary (Scottsdale, PA: Herald Press, 1993), 85.

not important and not emergent needs, and important and emergent needs. For the second issues, the church also classifies newcomers into weekly mentoring, monthly mentoring, once every three months mentoring, and once every six months mentoring according to mentees' available time for mentoring.

Primarily, the characterized mentoring is to support the regular mentoring which is the ultimate goal to be reached. At the first evangelistic invitational event, the differences between regular mentoring and characterized mentoring need to be distinguished; however, later on there will be a process cooperated in both to join in the church ministry. The reason is that, after evangelistic invitational events, in mentoring follow program, the characterized mentoring could be regarded as a process of evangelizing the people to join in the regular mentoring processing to develop their balanced faith life, which are essential for Christians.

Meanwhile, before looking at mentoring, it is important to understand the follow-up program as the process to reach to newcomers. The reason why the follow-up program is needed is from the source of the issue that the rate of converted people who registered in the membership of the church is comparatively lower than those who actually visited the church. Before all other issues, the reasons for the low rate of converted people who revisit the church, the church found the cause as a lack of recognition that evangelism is to be a process, a strategy, the relationship, and touching their everyday life and matured learning needs to have mature leaders.<sup>16</sup>

Therefore, the characterized mentoring is to be supported by the general mentoring from the viewpoint of evangelistic approaching to the newcomers, which they will go through the process of growing in their faith.

---

<sup>16</sup> Will McRaney, Jr., *The Art of Personal Evangelism* (Nashville, TN: Broadman & Holman, 2003), 222.

## The Regular Mentoring

### The Regular Contacting Methods

The first thing in establishing mentoring is that there is a regular method to contact the newcomers before doing regular mentoring. First, in the personal contacting method respect, there is a recommended contacting within 48 hours that is to occur within 48 hours after visiting the church. This is because in 48 hours, visitation is more effective to encourage them to revisit than suspended visitation weeks later on.<sup>17</sup> Therefore, phone calls within 24 hours and visitation within 48 hours needs to be established and recommend that they revisit the church. Second, personal correspondence, follow-up letters needs to be sent to them to contact with them through encouraging, trying to assess their facing problems, and teaching doctrine. Mailed letter to the baby believers is currently used. After the events of evangelistic preaching, there will be some message delivery in view of caring for their life changing through the allotted people. This method was introduced from the early church. Especially, Cyprian of Carthage and Basil bishop wrote a great amount of letters and used a messenger to encourage, exhort, consolidate, and resource their clergies by letters.<sup>18</sup> Instead of sending wireless letters to the mentees, the letters mailed by prepared messengers for the new believers and are more effective to develop their faith. In application for that, pastor's letters and cassette recorders can be used.<sup>19</sup> Third, personal intercession is to be reinforced in prayer teams to keep in touch with them through their lives and share their prayer requests. Sharing prayer requests is beneficiary to acknowledge what the newcomers need to get help and to assist in mentoring. Usually prayer teams, which are composed of mentors to pray for their

---

<sup>17</sup> Word action, "Wordaction's young believers discipleship series," <http://www.nph.com/vcmedia/2375/2375080.pdf> [accessed 8 2, 2012].

<sup>18</sup> Edward L. Smither, *Augustine as Mentor* (Nashville, TN: BHP, 2008), 30-55.

<sup>19</sup> Waylon B. Moore, *Building Disciples in the Local Church* (Tampa: Mission Unlimited Publishers, 1991), 27

impending, imminent and normal request, last for 4 weeks for new believers.<sup>20</sup> Fourth, there are personal representatives for new believers as mentors. They are allotted a mentor who is held responsible for the position to lead the newcomers to share their lives' needs. The term to train mentors to be representatives are different in accordance with the church program. In addition to those, there are methods used to contact with them. According to the styles of evangelism, invitation, Body, Story-telling, Persuasion, Bible Study, Compassion, and Hospitality can be found in strategy of evangelism.<sup>21</sup>

### **The Informal Mentoring**

The quotation about the suggestion by Rick Warren for the way to make the objectives of evangelism in Saddleback Church is to be consulted here. Pastor Rick Warren suggests making a rule to separate the objectives of the evangelism by the spread of population and gives several lists for the kinds of objectives; which are the ages, the married life, the income level, the standard of the education, and the occupations.<sup>22</sup> According to the required lists for evangelism, Rick Warren also set a model of the objectives of evangelism, which is a standard for the people so it is called, Saddleback Sam, which is a mythical person.<sup>23</sup> With advanced preparation of evangelistic invitational preaching, the church is to research the standards of the church and the local places for making decision to create evangelistic invitational preaching and mentoring according to the people's needs. Rick Warren states that the church is easy to reach people who are similar to the standards of the church. Therefore,

---

<sup>20</sup> Waylon B. Moore, 28.

<sup>21</sup> Docstoc, "Methods bringing the church to the unchurched bringing the gap," <http://www.docstoc.com/docs/15196175/Methods-Bringing-the-Church-to-the-Unchurched-Bridging-the-Gap> [accessed 8 3, 2012].

<sup>22</sup> Warren Rick, *The purpose driven church* (Grand rapids, MI: Zondervan, 1995), 186.

<sup>23</sup> Ibid., 193.

the church should know the standards of the church members and the leaders.<sup>24</sup> In Addition, Willow Creek Church also refers to “that in thinking through evangelism for Willow Creek, we began by asking, ‘What do we know about the average unbeliever?’”<sup>25</sup>

In informal mentoring, the standards of people who are in the middle level in the local places are to be invited people. Then, mentoring is to be executed by the informal mentoring program as a follow-up program after evangelistic preaching.

### The Characterized Mentoring

As stated above, a common ground or interest takes the effective role in delivering the message clearly and appealing to the people to respond to the gospel. Jerry Sutton takes concern zones as examples such as family, finance, nation, health, weather, environment, and others. These can be utilized to create characterized mentoring events to make the evangelistic preaching message last more effectively.

The first one is the characterized mentoring event that is literally related to the invitational evangelistic preaching follow-up program in accordance with the needs of newcomers. Therefore, the main object of this mentoring is to be for the newcomers instead of the believers. As Streett mentions, “The preacher should select a motivating theme for each invitation.”<sup>26</sup>, various life fields needs to be selected in line with the theme of each invitation.

### The Way to Decide the Need to be the Focus of the Event

In order to make decisions, which needs to be set up to be characterized mentoring, there

---

<sup>24</sup> Warren Rick, 197.

<sup>25</sup> Leith Anderson, Don Cousins and Arthur DeKruyter, *Mastering church management* (Portland, OR: Christianity Today, 1990), 80.

<sup>26</sup> R. Alan Streett, *The Effective Invitation* (Grand Rapid, MI: Kregel, 2004), 160.

are two sufficient conditions: the first one is the clarification of the needs through conducting the consultation about the needs of the community. The second is the possibility of the provision of the mentors who will be equipped for the event. These are significant to make the mentoring program successful.

There will be a normal way to acknowledge which needs to be established in the church. Before determining which needs will be focused on in the coming event will be the characteristics of invitational preaching and mentoring. The church is to conduct the pre-research on the needs of the people through the needs-oriented evangelism by Philip Evangelism. This is because there is a way to make a decision about which needs are to be planned for in characterized mentoring in cooperation with the Philip Evangelism School.

According to the above graph 1 of PES, there are needs that will be focused on with several kinds of mentoring to specialize in order to prepare the various mentors as shown at the right sides of graph 1. First of all, the available mentors in PES that can be provided are artists, athletes, school presidents, CEO, counselor, social worker, doctor, and carrier of messages. Those mentors can help appeal them to join the mentoring in relation to their interests and needs. In order to take a detailed look at their needs, there are several items to be dealt with.

### **The Formal Mentoring**

In formal mentoring, the specialized people are to be dealt with through planned and characterized evangelistic invitation preaching. The reason is that if the standards of the mentor's qualifications are just focused on, the lower and higher level could be missed, so that specialized characteristics of mentoring should be set to cover both. Therefore, evangelistic invitational preaching should be divided in to two big kinds of forms to develop mentoring which are normal objectives of the evangelism and specialized objectives of evangelism such as the orphans, the divorced, the job orientation, which deals with the needs

and objectives of the people.

Furthermore, there will be some mentoring skills for mentors as a strategy that can be utilized for them. Empathetic listening which means “to listen in order to understand where the person is coming from and perhaps what he or she is feeling, thinking, or experiencing”, high gain, investigative, discovery and empowering question, investigative question, and critical thinking for strategic planning and mentoring.<sup>27</sup> These strategies can be utilized for knowing the newcomers’ needs. Therefore, mentoring could be added to for a method to contact the newcomers in church as a follow-up program after evangelistic preaching.

However, according to characteristics of evangelistic preaching, common interests or ground, there is a need to be added with characterized mentoring to it through examining the needs of local areas to complete the goal of the gospel, even though it is hard to make a decision about which methods are appropriate to satisfy those characteristics. However, the survey shows that the church that is equipped with a searching system to know the needs of the local places seems to be definite. It means that there is a specific reason to help the church growth based upon the needs of the people, because if the churches utilize the system of examining the needs of community, the number of new visitors is higher than the churches that do not, as shown in Figure 8. Therefore, a consulting program to survey needs of the people needs to be set up to make decisions on which kinds of needs are to be focused on in the local church as events are created.

---

<sup>27</sup> Docstoc, “mentoring, coaching and strategic planning,” <http://premium.docstoc.com/docs/3590027/Mentoring-Coaching-and-Strategic-Planning> [accessed 9 25, 2012].

## Interrelationship between Searching System Needs of the Community and the Number of New Visiting

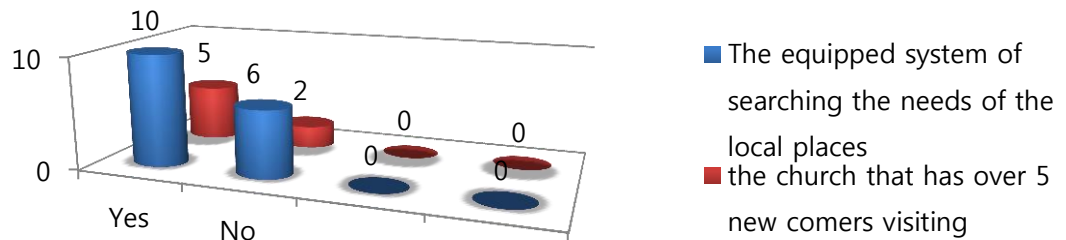


Figure 9. Interrelationship between Searching System the Needs of the Community and the Number of New Visitors

Meanwhile, characterized mentoring is to be supplemented by general mentoring that treats the people as an entire personality rather than just a specific area to develop. According to such thinking, there is a recommended program that is called Star Game which is used by Mentoring Korea. They take the position that mentoring is to be executed for developing balanced personality in high- touch, High-tech, High-care, High-control, and High-relationship.<sup>28</sup>

For the time being, there is a need to distinguish between regular mentoring and characterized mentoring in the way of distinguishing between formal and informal mentoring. The church needs to put on the lists about the mentors who are trained as the mentors. Matching needs to be done quickly in order to lead the follow up mentoring program after evangelistic invitation preaching is executed, according to the types of events which are

<sup>28</sup> KMA, “KMI-2000 Mentoring great celebration” (Lecture, Seoul, KMI, Jan.9, 2000), 157.



informal and formal mentoring.

### The Process for Discovering the Needs of the Community

Coupled along with first prerequisite, it is important to take consideration for the needs of the people; therefore, the church needs to possess such a system as a needs-oriented program. In order to complete these needs through such a program, the church can adopt the Philip Evangelism School to fulfill two goals which are evangelism and examination of the needs of the people. As mentioned above, the church needs to restore the world and the gospel. There will be two kinds of procedures used in order to find out the needs of the community. The first is conducting the consultation to find out the needs of the community, and the second is evangelizing using the Philip Evangelism method. Referring to both methods, the first one is consulting. The consulting team can use the question to find out the needs of the community. The example of the questions to utilize in consulting the needs is like appendix A.

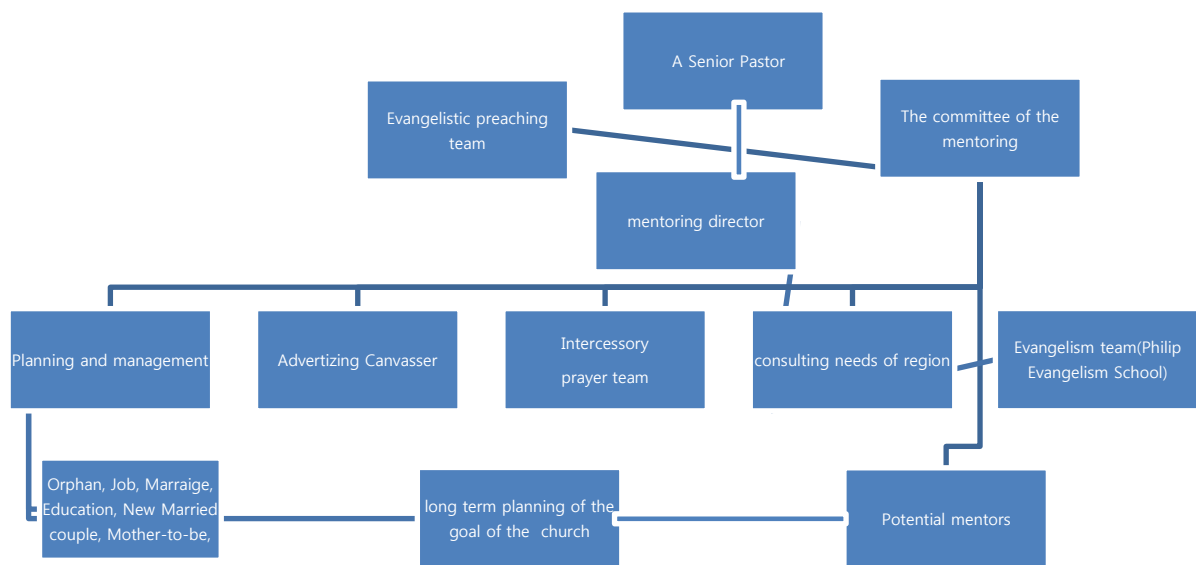
The second is Philip Evangelism which is in cooperation with the Philip Evangelism School. PES actually does evangelism, in pursuit of those two goals and it results in gaining the examination of the needs of the people through proclaiming the gospel, because PES is organized with various curriculums that are executed according to the needs of the local place. Therefore, after Philip evangelism, there will results that will follow that the church can get the information in which areas need to be set up for the mentoring. The rationale for the above mentioning can be found in the below graph that shows the curriculum of the Philip Evangelism School to train the believers.

	Methods	Scripture	Applications	Mentor
1	Children Evangelism	Matt18:1-10, 19:13-15	Playing game in the park, school	Artists, Actor, actress Athlete
2	Youth Evangelism		Visit School	Those who related to School
3	Prison visits Evangelism			
4	Street evangelism	Matt4:15, 21:41		
5	Family Evangelism	John 2:1-11		Family counselor
6	Synagogue evangelism	Matt 4:23	Free medication counseling	Doctor
7	Healing counseling	Matt8:17-, 17:14-20		Psychologist
8	Divorced people		Counseling	Family Counselor
9	The disable evangelism	Matt 9:28-35		
10	The poor evangelism	Matt14:15-21	Free food	Social workers
11				
12	Laborer evangelism	Matt20:1-16	Bus and taxi drivers, dawn labor markets	
13	Job Seekers evangelism		Job Orientation	CEO, Employment business
14	Study Stars	Matt 2:7-11	The Bible Study for the intelligent	
15	Public offices evangelism	Matt9:9-13	Bank, post office, district office,	CEO, Headman
16	Letter Evangelism	Phil 1: 19	The Baby believers letters, Long Term patient	Letter messenger

Graph 1) <sup>29</sup>

## The Organization of Evangelistic Preaching Event and Mentoring

<sup>29</sup> Philip evangelism institute, “*The instruction of Philip evangelism school*” (The School of Philip Evangelism for the Church, 2005), 35.



This diagram shows how the team for the evangelistic event is to be comprised of in order to execute the event effectively. The characteristics of this diagram are; evangelistic preaching team and the committee of mentoring are co-working team under the leadership of a senior pastor to arrange the evangelistic event, the second is under the mentoring director authority to manage the event, there are planning and management, advertising canvasser, intercessory prayer team, consulting needs of community, and Philip Evangelism School which are cooperated in evangelistic preaching event. The third is the follow-up program executing teams, which are called the mentoring team and long-term planning for the goal of the church, which is followed with a developed long-term planning according to the various needs of the community.

In planning evangelistic invitation events, the organization of the events is to cause the church to understand the church system effectively and clearly. First of all, there will be a division in headquarters, which are evangelistic preaching and the mentoring to execute the

event with mutually helping interactively. The intermediate station is mentoring directly, which is the part that will deal with the mentoring follow-up program. The roles of mentoring directly are: allocating the people in planning and management, advertising, executing the consulting and the Philip Evangelism method, controlling, and evaluating. In those departments, there is a head in each department who will lead the activities suitable for the purpose of the event. Finally, the results of their execution are creative mentoring and potential mentors, which are supposed to be acquired.

### **The Process to Develop the Needs of the People**

The church has to set the ultimate goals for mentoring which the new believers are to reach to. Rogers Dennis gives the seven trait lists for marks of an assimilated believer as listed below; “understanding of and a confidence in a personal salvation experience, displaying a willingness to talk about one’s faith experience, growing in passion for Jesus, developing faithfulness, becoming practitioner of spiritual disciplines, modeling a servant heart, and being involved in ministry.”<sup>30</sup> In connection to those lists, the new believers are to execute several activities, which are continuous confession, sharing testimony, evangelism, reading the Bible and prayer, serving others, and using their talents in their ministries. Namely, as seen here, the end of the mentoring is creating new mentors and becoming involved directly into other ministries.

### **Examples of the Needs-Oriented Mentoring**

As mentioned in the above section, mentoring is to be connected to the ministries which will be potential needs that will need to be developed. In this section, with giving examples as

---

<sup>30</sup> Rogers Dennis, “A Mentor-Enabled Assimilation Plan for Adult New Believers in Churches in the Georgia Baptist Convention” (Dmin. Diss., New Orleans Baptist Theological Seminary, 1978), 44.

needs-oriented mentoring, the ways to fulfill the needs of the community are taken into consideration.

### Single-Parent Household

Statistics indicated: single-parent household ratio

unit: thousand, %

		2005	2006	2007	2008	2009	2010
Compared to total households Single-parent household status	Total Households	15,587	16,289	16,543	16,791	17,052	17,339
	Single-parent	1,370	1,426	1,468	1,509	1,551	1,594
	Low income single-parent	124	140	148	150	171	185
	Single-parent family	57	66	73	82	94	107
	Ratio	8.6	8.8	8.9	9.0	9.1	9.2

BeongKue Son referred to the problem of single-parented children caused by divorce, death, separation, disappearances, and long-term absence as causing emotional, relational, and social negative impact.<sup>31</sup>

Church plans provide the proper mentoring for the un-parented student newcomers. If there are some students who don't have parents, the mentor can reach them through

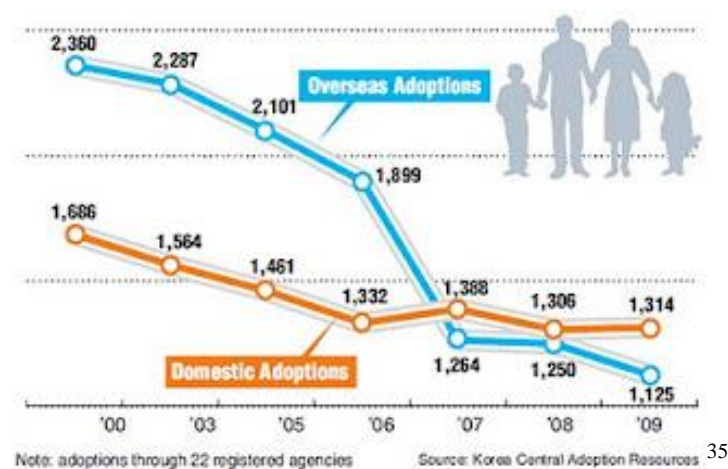
---

<sup>31</sup> BeongKue, Son, "Informal mentoring experience on self-esteem and interpersonal effectiveness research" (ThD diss., Seoul, Chongshin University, 2009), 14-22.

counseling with their life. According to the attachment theory, the children are seeking comfort and protection from caregivers in times of distress.<sup>32</sup> Therefore, the mentor treats the needs by giving them opportunities to enhance social relationships, emotional well-being, cognitive skills, and positive identity which are proposed as three interrelated processes by Rhodes.<sup>33</sup> Therefore, the church should prepare some potential mentors for these people to take care of them before evangelistic invitation preaching. Through those processes, the church provides the program called ‘parents and children affiliation program’. This will be spiritual adoption as God adopted.

### Adopted Children

There is also the number of the immigrant orphans adopted by U.S citizens from South Korea. According to 2009 report in this, total is 1,106 orphans who were adopted.<sup>34</sup> Furthermore, South Korean was decreased in export-adopted children after 2007.



However, several reasons cause to hesitate to adopt the children, such as lack of

<sup>32</sup> E. Jean Rhodes, *Model of Youth Mentoring* (Wiley: Interscience, 2006), 693.

<sup>33</sup> Ibid., 692.

<sup>34</sup> Census Gov, “Immigrant Orphans Adopted by U.S. Citizens by Sex, Age, Region, and Country of Birth... 2009,” <http://www.census.gov/compendia/statab/2011/tables/11s0046.pdf> [accessed 8 5, 2012].

<sup>35</sup> The Waygook Effect, “South korea’s Orphan Problem,” <http://www.thewaygookeffect.com/2011/01/south-koreas-orphan-problem.html> [accessed 8 5, 2012].

government supporting, country-centered patriarchal family values, the cost of adoption, the current adoption laws, institutions related to child abuse, sexual abuse, lack of institutional devices, child care costs per capita less than 10 percent of the facility, and protection of less than 20% of child support and adoptive parents of adopted children of the income. Therefore, to support this, mentoring for the adopted church is considered as evangelistic preaching. To deal with focused-adoption in mentoring, the church also prepares the potential parents to adopt those orphans in ministry.

### **The Mentoring in the Evangelistic Preaching**

According to evangelizing by Philip Evangelism and surveying the community, if there are several needs found through orphan children needs or single parent children needs, the church prepares the message of those needs by conveying the gospel with equipping the mentors which have an experience of those types of mentoring. They can provide mentoring as they were received from other mentors and testimony after evangelistic preaching before invitation. The invitation will be executed after testimony of one of the mentors then mentoring will be announced by the preacher for the responders to the gospel.

## CHAPTER SIX

### CONCLUSION

#### **The Long-Term Goal of the Church**

The most noticeable thing in this thesis project is how the church implements the long-term goal in fitting with the needs-oriented program. The long-term goal of the church reaches substantially the same result as the founded needs of the community through the Philip Evangelism method. According to the evaluation of the events, the church is supposed to form and gain groups of people who are in mentoring group where certain needs are met in their lives. Accordingly, the church finds the number of needs of the people to develop those needs through mentoring and as a result of it; the ministries of the church can be extended to the community through becoming involved in their life. Therefore, the church is to give careful consideration when focusing on the needs of the community that need to be met in order to connect them with the church's ministries, because the church does not need to pursue all kinds of needs, rather it will be better to focus on the main need that the church can support through mentoring.

#### **Setting up Mentoring after Evangelistic Preaching**

The successful mentoring is premised on the successful evangelistic preaching, because mentoring starts ahead of the event and continues until new believers become members of the church.

#### **The Retreat Pre-Evangelistic Preaching Event**



In order to equip mentors, there is preaching to encourage the church members to become involved in coming to mentoring with giving information about the needs of community that the church will focus on mentoring. In this process, the church divides mentor groups in which are spiritual mentors and experts that are professionals in certain area that the church is mentoring.

The committee of mentoring is comprised of the pastor, staff members, spiritual mentors and experts in the selected needs of the community. Experience of already being mentored is a requirement for mentors. This event has two purposes in sharing the goal of mentoring. The first is giving lessons which are composed of the confirmation about their confession in the event, and the second is the elementary church doctrines and to renew their spiritual challenge.

#### The Process of Mentoring as a Follow-up Program

After evangelistic preaching, spiritual mentors can meet with determined newcomers who accepted the gospel in certain areas to pray for their decisions and to hear their specific needs in detail. However, spiritual mentors remain unsettled to be their mentors because the church cannot match mentors and mentees without examining their personalities which can be used for proper matching styles. Therefore, at this moment, mentors can check their personalities by matching tools and promise them a phone call in a few days from a selected spiritual mentor and help their needs within three months to accomplish the goals. Furthermore, mentors give analyzed results to the mentoring committee, and as a result of the discussion in the committee with the results, they can get the matched spiritual mentor and experts and mentees. Then the one who is matched with mentee is to contact him or her in a few days. That time will be the first moment that they meet each other in private place whether it is café, restaurant, resort place, and others.

When they get together, the spiritual mentor shares the lesson that they already received at a retreat meeting for the mentoring committee. Before heading to the lesson, however, the mentor is to confirm that the mentee actually made a decision for Jesus Christ. After three months of mentoring is taken for sharing lessons, there are several things that can occur as the means to keep their faith. The first thing is that they can join in the membership of the church, while several churches have the different policy about when the newcomers can join in the membership. The second thing is that they are to be baptized if they confess their belief toward the elementary catechism and doctrine, even though the timing of baptism differs according to their denomination. The third thing is that the moment is considered to be the proper time to introduce an expert mentor who is dealing with their needs for them even though usually the time of introducing will differ according to whether their needs are urgent or not. The fourth thing is that though the time being regarded into the moment when the spiritual mentor hands over mentoring to the expert mentors, spiritual mentors keep guiding the new believer through a personal spiritual growth plan that the committee provides for them. The fifth thing is the moment that the believers can join in the ministries according to their gift and interests.

#### A Needs-Oriented Church

As a result of successful mentoring after the evangelistic preaching event, there is a desirable production which is the found needs-oriented church characteristic. There are examples of churches that acknowledged the needs of the community that they reached to, even though those churches are not secured as a result of mentoring. The church forms at least a need that is the main characterized feature of the church in their ministries such as a mission-focused church, a school-focused church, culture-oriented church, and a children-focused church through evangelistic preaching.

There are some churches that are successful to create their needs-oriented ministry to reach to the needs of the community, even though they did not start with mentoring after evangelistic preaching. One of those is the Brooklyn Tabernacle church which dedicated their outreach to the needs of the community by meeting their spiritual and physical needs through New Hope Ministry.<sup>1</sup> The second is the Solid Rock Community church, which is willing to launch additional activities as they find any needs in their community and church.<sup>2</sup> The third one is the theatre church, which is focusing on the culture mission to the community. They have a protégé program that is similar to the mentoring to choose proper mentors to serve in several ministerial areas; discipleship, media, mission/outreach, children/youth, worship, Ebenezers Coffeehouse, production (sound), events, business/finance, or church planters.<sup>3</sup> The last one is the Willow-Creek Church where the church addresses itself with the questions: “what do we know about the target group and what do we know about doing this ministry effectively?”<sup>4</sup> Namely they are pursuing to reach to the community by touching their needs.

The above-mentioned churches are representative ones to use the effective methods to reach to the community by using their mission strength, even though there will be other churches which are using their ways to reach to the needs of the community. However, the characteristics of the church reveal their focus on the community; to reveal their main focus as a church that locate within the community as an agency of delivery for the message of God.

To be concluded in this thesis project, there are two points to be acknowledged for the

---

<sup>1</sup> The Brooklyn Tabernacle Church, “Community Outreach Ministries,” <http://www.brooklyntabernacle.org/ministries#community-outreach-ministries> [accessed October 9, 2012].

<sup>2</sup> Solid Rock Community Church of the Nazarene, “Our Activities” <http://www.solidrockcommunity.ca/src/Activities.html>, [accessed October 9, 2012].

<sup>3</sup> National Community Church, “Protégé Program,” <http://theaterchurch.com/about/protege/> [accessed October 9, 2012].

<sup>4</sup> Ibid., 80.

church. The first one is that the church is not a permanent being in this world because the earth church is not perfect, so that the church can be revived through proposed suggestions in this thesis project. The second is that the church is founded on the basis of the gospel because this thesis project proposed the church is to be evangelistic through and through from preaching to mentoring.

The first acknowledge can be explained by quoting this truth mentioned by Aubrey Malphurs; the church has the Sigmoid Curve aspect in its increasing and decreasing growth. In detail about his mentioning, there is a view of S-Curves (Sigmoid shaped curve) which describes the church growth. He suggests several proactive responses for starting new S-Curves before the church is declined or in plateau by planting the church with a proactive response, relocating the church, transitioning the traditional church service to a contemporary service.<sup>5</sup> In parallel to this, the needs-oriented evangelistic preaching event is proof that evangelistic events are creating a new need of the community to start new S-Curves before the church is declined and in plateau or dying.

Therefore, being applicable to this thesis project with new starting S-Curves, there can be three ways to prevent the church from declining and turning into a plateau status. The first method is envisioning evangelistic conducting by Philip Evangelism. In the case of Moses before entering into Canaan, he sent explorers to “see what the land is like and whether the people who live there are strong or weak, few or many.”[Numb.13:18, NIV] This exploration is regarded as an envisioning to the community. The way to create the new needs of the community can be gained through Philip Evangelism, which is regarded to be an advance guard support, because Philip Evangelistic team is not just working for the evangelism but envisioning as a navigational team and an evangelizing team. The second method is

---

<sup>5</sup> Aubrey Malphurs, *Advanced Strategic Planning* (Grand Rapids, MI: BakerBooks, 2005), 11-14.

mentoring to renew the ministries in the church by developing and fulfilling the needs of the community. Mentoring keeps away from the complacency that they are tending to satisfy with their church status quo, because mentoring and evangelistic preaching will challenge the church to keep their faith and spiritual status up with Jesus Christ.

The second acknowledgement is that the church is to stand on the basis of the gospel. In view of the Great Commission, there is an adopted mainstream of the public invitation in the proper methodology, mentoring, to encourage the church to obey the Great Commission which is revealed at Matthew 28: 19-20 “therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” [NIV] Therefore, the church is to perform evangelistic means which have shown up in this thesis project, the evangelistic preaching, Philip Evangelism, and mentoring to keep fruits through developing their lives. Furthermore, this thesis project reveals the fact that the goal of the gospel is changing the lives of the people through touching their needs.

Therefore, the church hopes the world can be changed by the power of the gospel through evangelistic preaching and mentoring as a follow-up program.

## APPENDIX A

### The Examples of Questionnaires

1. Which area do you live in?
2. How long have you lived in the United States?
3. What is your age group?
4. What is your gender?
5. What is your most needful thing (things) to consider in these days? Please checkmark all interests.
6. Do you have any mentors around you to assist you or are you looking for someone to get some help?
7. Do you have any spiritual life to strengthen your life? If so, what kind of religious life do you have?
8. If not, have you ever met someone who invites you to participate in specific religion group?
9. If your answer yes, what kinds of religion have you asked to participate?
10. What kinds of views do you have for the church?

## APPENDIX B

### **The Questionnaire Questions**

1. What kind of denomination does your church belongs to?

2. Does your church have some church developmental system to manage?

If so, what is it? Traditional church system, Cell church, House church, G12, Satellite church,

3. Do you display evangelistic preaching with public invitation in every sermon? If you do, how many times in a week do you reveal the gospel through the sermon?

4. What kind of evangelistic activities does your church use?

5. How many people visit your church per week?

6. What methods do you use for the public invitation?

7. What percentage of the newcomers return to the church even after they accept the gospel at the moment of public invitation?

8. What kind of follow-program does your church have after the people enrolled in your church?

9. Are there mentors who were trained to assist your evangelistic preaching follow-up program after conducting invitation?

10. How long is the period in a year when the mentors are trained for assisting ministries?

11. Has the church experienced difficulties that are caused from trained people?

12. How many mentors have been trained to help your ministry?

13. How many terms do you prepare for evangelistic preaching and invitation?

14. Do you use music while you conduct evangelistic invitation? If your answer is yes, what kind of music does your church use for the invitation?

15. What staff members are there to help you with your evangelistic preaching?
16. Does your church have some network under the senior leadership?
17. Are there any activities to develop the networking under the senior leadership? If so, what kind of networking do you have?
18. Does your church have any talented equipped mentors according to their gifted area such as evangelism, fellowship, athletic activities, and so on that the people could join to develop their talented gifts?



## APPENDIX C

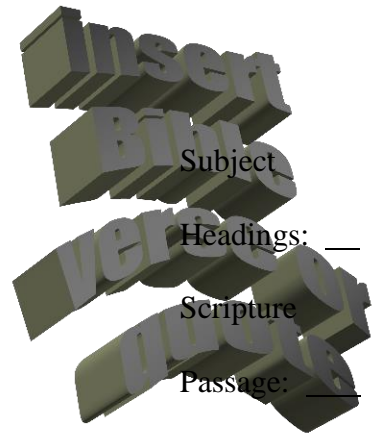
### Matching Questions in Lynchpin Game

(Strength Points 1-40)

(Weak Points 41-68)

No	Lists	○ 丑	No	Lists	○ 丑
1	Active in behavior		37	Opened and pleasurable	
2	Cooperative		38	Understand other's emotion	
3	Efficient,		E	Voluntary	
4	Diligent		40	Analysis person	
5	enthusiastic		41	Diverting from the main topic	
6	friendly		42	Be slow in decision	
7	working hard		43	Not attentive	
8	elaborate		44	Not flexible	
9	active		45	Lack of timing	
10	sociable		46	Lack of self-assertion	
11	agile		47	stubborn	
12	reasonable		48	late to make decision	
13	Sociable		49	Be sentimental	
14	Skillful in coaching		50	Weak interest in work	
15	Responsible		51	Rough-Spoken	
16	Value in quality		52	With no punch line	
17	Absorbed others in		53	Be emotional	
18	Gentle, mild		54	Sensitive to others' work	
19	Value in results		55	selfishness	
20	Interest in discovering problem		56	do single-handed	
21	Value in inspiration		57	Be out of order	
22	Strong in personal information		58	Stable	
23	Never give up		59	Poorness in expression	
24	Value in fact		60	inexpressive	
25	Goal in vision		61	Rough reading book	
26	Preferable in small group		62	Not agile	
27	Punctuality in time		63	Challengeable	
28	Collect information and knowledge		64	Conservative	
29	sensitive		65	Illogical	
30	relaxing extension		66	Irresolutely	
31	simple and save		67	Indifferent	
32	be in control of one's job		68	Unsociable	
33	Future-oriented				
34	Fostering an atmosphere				
35	Fervor				
36	Self-control				

APPENDIX D



\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Q ue sti on s  
Jo u R N A L



---

<sup>1</sup> JaeSeok Rue, *mentoring serious 3* (Seoul: KMI-Mentoring, 2001), 69.

Prayer

## APPENDIX E

### Personal Growth Plan<sup>2</sup>

	MON	TUE	WED	THR	FRI	SAT	SUN
Reading Bible							
Time in Prayer							
Family Life							
Exercise							
Evangel -ism							

---

<sup>2</sup> Dennis Rogers, *Ibid.*, 69.

## BIBLIOGRAPHY

### Books

Al, Fasol, Roy, Fish, Steve, Gaines and Ralph, Douglas West. *Preaching Evangelistically: Proclaiming the Saving Message of Jesus*. Nashville, TN: Broadman & Holman, 2006.

Anderson, Leith, Cousins, Don and DeKruyter, Arthur. *Mastering Church Management*. Portland, OR: Christianity Today, 1990.

Smith, Bailey E. *Real Evangelistic Preaching*. Nashville, TN: Broadman Press, 1981.

Balz, Horst & Schneider, Gerhard. *Vol. 2: Exegetical Dictionary of the New Testament*. Grand Rapids, MI: Eerdmans, 1990.

Bauer, Walter, Arndt, William F., Gingrich F. Wilbur and Danker, Frederick W. ed. *A Greek-English Lexicon of the New Testament and other Early Christian Literature* 3<sup>rd</sup> ed. Chicago, IL: University of Chicago Press, 2000.

Berkouwer, Gerrit Cornelis. *Faith and Justification*. Grand Rapids, MI: W. B. Eerdmans Pub., 1954.

\_\_\_\_\_. *Sin*. Grand Rapids, MI: Eerdmans, 1971.

Benner, David G. & Hill, Peter C., Ed. *Baker Encyclopedia of Psychology & Counseling*, 2nd ed. Grand Rapids, MI: Baker Books, 1999.

Biehl, Bobb. *Mentoring*. Dora, Florida; Aylen, 2007.

\_\_\_\_\_. *Mentoring, Confidence in Finding a Mentor and Becoming One*. Nashville, TN: Broadman, 1996.

Barton, Kathleen E. *Connecting with Success*. Seoul, South Korea: Gachi Changjo, 2007.

Brown, H. C. Clinard H., Gordon and Northcutt, Jesse J. *Steps to the Sermon: An Eight-Step Plan for Preaching with Confidence*. Nashville, TN: Broadman & Holman, 1996.

Meusel, Carl. *Handlexikon Kirchliches*. 7 vols. Leipzig: Justus Naumann, 1891.

Chapple, Jr. C. Richard, *The Bible; A Primary Resource for Evangelistic Preaching, Logos Library System*.

- Clendenen, E. Ray and Waggoner, Brad J. *Calvinism*. Nashville, TN: Broadman & Holman, 2008.
- Cross, F. L. and Livingstone, E. A. *The Oxford dictionary of the Christian Church* 3rd ed. Rev. New York, NY: Oxford University Press, 2005.
- Cooper, Jr. William H. *The Great Revivalists in American Religion*. McFarland: Jefferson, 2010.
- Carson, D. A. and Keller, Timothy. *Gospel-Centered Ministry*. Wheaton, IL: Crossway, 2011.
- Dallimore, Arnold A. *George Whitefield*. Wheaton IL: Crossway, 2010.
- Douglas, J. D., Comfort, Philip. W. and Mitchell, Donald. Ed. *Who's Who in Christian History*. Wheaton, IL: Tyndale House, 1992.
- Drane, John William. *Introducing the New Testament*. Oxford, UK: Lion, 2000.
- Duduit, Michael. *Handbook of Contemporary Preaching*. Nashville, TN: Broadman Press, 1992.
- Duffield, Guy. P. and Cleave, N. M. Van. *Foundations of Pentecostal Theology*. Los Angeles, CA: L.I.F.E. Bible College, 1983.
- Eckman, James P. *Exploring Church History*. Wheaton, IL: Crossway, 2002.
- Edman, V. Raymond and Renich, Nancy. *Finney on Revival*. Grand Rapids, MI: Bethany House, 2000.
- Edwards, Jr. O. C. *A History of Preaching*. Nashville, TN: Abingdon Press, 2004.
- Elwell, Walter A. and Beitzel, Barry J. Ed. *Baker encyclopedia of the Bible*. Grand Rapids, MI: Baker Book House, 1988.
- Geddert, Timothy J. *Mark*. Believers Church Bible Commentary. Scottsdale, PA: Herald Press, 2001.
- Hawthorne, Gerald F. Martin Ralph P. and Reid Daniel G. Ed. *Dictionary of Paul and his Letters*. Downers grove, IL: IVP, 1993.
- Hardman, Keith J., *Seasons of Refreshing*, trans. Park Ungkyu. Seoul South Korea: Christian Literature Crusade, 2006.
- Henry, Matthew. *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in one Volume* (Ac 26:12–23). Peabody: Hendrickson, 1996.
- Hunsberger George R. and Gelder Craig Van Ed. *the Church between Gospel and Culture*. Grand Rapids, MI: Eerdmans, 1996.

- Kim, DukJu. *Mentoring & Mentor*. Seoul, South Korea: Church mentoring institution, 2004.
- Kise, Jane A. G., Stark, David and Hirsh, Sandra Krebs. *Discover who You Are*. Minneapolis, Minnesota: Bethany house, 2005.
- Kittel, Gerhard. Geoffrey, W. Bromiley and G. Friedrich, Ed. *Theological Dictionary of the New Testament*. Grand Rapids, MI: Eerdmans, 1964.
- Kistemaker, Simon. J. and Hendriksen, William. *Vol. 17: New Testament commentary: Exposition of the Acts of the Apostles*. Grand Rapids, MI: Baker Book House, 1953-2001.
- Kreider, Larry. *Authentic Spiritual Mentoring*. Ventura, CA: Regal, 2008.
- Korea Mentoring Institution. *The 12 Rules of Mentor Training*. Seoul, South Korea: KMI, 2001.
- Kram, Kathy E. *Mentoring at Work*. Lanham, Maryland: University Press of America, 1988.
- Kidd, Thomas S. *The Great Awakening*. New Haven & London: Yale University Press, 2007.
- Lee, WonKue. *What is the Problem of the Korean Church*. Seoul, South Korea: Weslian University Press, 1998.
- Loscalzo, Craig A. *Evangelistic Preaching that Connects*. Downers Grove, IL: IVP, 1995.
- Louw, J. P. and Nida, Eugene Albert. *Vol. 1. Greek-English lexicon of the New Testament: Based on semantic domains*, electronic ed. of the 2nd edition. New York: United Bible Societies, 1996.
- Malphurs, Aubrey. *Advanced Strategic Planning*. Grand Rapids, MI: Baker Books, 2005
- \_\_\_\_\_. *A New Kind of Church*. Grand Rapids, MI; Baker Books, 2007.
- Martin, Ernest D. *Colossians, Philemon*, Believers Church Bible Commentary. Scottdale, PA: Herald Press, 1993.
- Mathews, Kenneth. A. *Vol. 1A: Genesis 1-11:26, The New American Commentary*. Nashville, TN: Broadman & Holman Publishers, 1996.
- McRaney, Jr. Will. *The Art of Personal Evangelism*. Nashville, TN: Broadman & Holman, 2003.
- Moore, Waylon B. *Building Disciples in the Local Church*. Tampa: Mission Unlimited Publishers, 1991.
- Morris, Leon. *The Epistle to the Romans*. Grand Rapids, MI: W.B. Eerdmans; Inter-Varsity Press, 1988.

- Mounce, Robert H. *Romans Logos Library System; The New American Commentary Vol. 27*. Nashville, TN: Broadman & Holman, 2001.
- Myers, Allen C. *The Eerdmans Bible Dictionary*. Grand Rapids, MI: Eerdmans, 1987.
- Newton, Gary C. *Growing toward Spiritual Maturity, Biblical Essentials Series*. Wheaton, IL: Crossway Books, 2004.
- Olford, Stephen and Olford, David. *Anointed Expository Preaching*. Nashville, TN: Broadman & Holman, 1998.
- Osborne, Grant R. *Revelation. Baker Exegetical Commentary on the New Testament*. Grand Rapids, MI: Baker Academic, 2002.
- Packer, James Innell. *Concise Theology: A Guide to Historic Christian Beliefs*. Wheaton, IL: Tyndale House, 1993.
- Philip, evangelism institute. *"The Instruction of Philip Evangelism School"*. The School of Philip Evangelism for the Church, 2005.
- Polhill, John B. *Vol. 26: Acts (electronic ed.), Logos Library System; The New American Commentary*. Nashville, TN: Broadman & Holman, 2001.
- Ragins, Belle Rose and Kram Kathy E. *The Handbook of Mentoring at Work*. New Delhi, Singapore: Sage, 2007.
- Rhodes, Jean E. *Model of Youth Mentoring*. Wiley: Interscience, 2006.
- Richard, Ramesh. *Preparing Evangelistic Sermons*. Grand Rapids, MI: Baker Books, 2005.
- Rosell, Garth M. and Dupuis, Richard A. G. ed. *the Memoirs of Charles G. Finney*. Grand Rapids, MI: Academie, 1989.
- Rue, JaeSeok. *The Successful Introductory Strategy in the Church Mentoring*. Seoul, South Korea: Mentoring Korea , 2003.
- \_\_\_\_\_. *Mentoring Serious 3*. Seoul: KMI-Mentoring, 2001.
- \_\_\_\_\_. *Mentoring Field Manager Handbook*. Seoul, South Korea: Mentoring Korea, 2004.
- Schreiner, Thomas. R. *Vo"mentoring Field Manager Handbook" (Seoul, South Korea: Mentoring Korea, 2004)l. 6: Romans. Baker Exegetical Commentary on the New Testament*. Grand Rapids, MI: Baker Books, 1998.
- Share the Hope *"Conducting Successful Public Evangelistic Meetings"*. A step-by-step guide for pastors and evangelistic teams. Lincoln, NE: Share the hope, 2008.
- Shelley, Marshall Ed. *Vol. 2: Empowering your Church through Creativity and Change: 30*

- strategies to transform your ministry*. 1st ed. Nashville, TN : Random House. 1995.
- Shedd, William Greenough Thayer and Gomes, Alan W. ed. *Dogmatic Theology*. 3rd ed. Phillipsburg: N.J. P & R Pub., 2003.
- Smither, Edward L. *Augustine as Mentor*. Nashville, TN: BHP, 2008.
- Smith, Timothy L. *Whitefield & Wesley on the New Birth*. Grand Rapids, MI: Zondervan, 1986.
- Spence-Jones, H. D. M., Ed. *The Pulpit Commentary: Genesis*. Bellingham, WA: Logos Research Systems, 2004.
- Stanley, Paul & Clinton, J. Robert. *Connecting*. Colorado Springs, CO: Navpress, 1992.
- Stetzer, Ed. and Rainer, Thom S. *Transformational Church*. Nashville, TN: B&H, 2010
- Stoddard, David A. and Tamasy, Robert J. *The Heart of Mentoring*. Colorado Springs, CO: Navpress, 1984.
- Stone, Florence M. *The Mentoring Advantage*. Chicago, IL: Dearborn, 2004.
- Strong, Augustus Hopkins. *Systematic Theology*. Philadelphia, PA: American Baptist Publication Society, 1907.
- Streett, R. Alan. *The Effective Invitation*. Grand Rapid, MI: Kregel, 2004
- Tidwell, Charles. *Church Administration: Effective Leadership for Ministry*. Nashville, TN: Broadman & Holman, 1985.
- Thomas, Curtis C. *Practical wisdom for pastors: Words of Encouragement and Counsel for a Lifetime of Ministry*. Wheaton, IL: Crossway Books, 2001.
- Warren, Rick. *The Purpose Driven Church*. Grand rapids, MI: Zondervan, 1995.
- Hart, E. Wayne. *Seven Keys to Successful Mentoring*. Greensboro, NC: Center for Creative, 2009.
- Walter, A. Elwell. *Evangelical Dictionary of Theology*. Grand Rapids, MI: Baker Academic, 2006.
- Weber, Stu. *Vol. 1: Matthew*. Holman New Testament Commentary. Nashville, TN: Broadman & Holman, 2000.
- Whitesell, Faris D. *65 Ways to Give an Evangelistic Invitation*. Grand Rapids, MI: Zondervan, 1945.
- Williams, Collins W. *John Wesley's Theology Today*. Nashville, TN: Abingdon, 1960.



Wuest, Kenneth S. *Wuest's Word Studies from the Greek New Testament: For the English Reader* (Mk 1:4). Grand Rapids, MI: Eerdmans, 1997.

### **Thesis**

Alan, Schmiedt. "Implementing Need-Oriented Evangelism in a Small-Town Traditional Brethren Church". Dmin diss., Ashland Theological Seminary, 2006.

Christopher, Chia. K.T. "A Course for Preaching Christ-Centered Sermons: The Sermons in Acts as a Model of Gospel Proclamation". Dmin diss., Gordon-Conwell Theological Seminary, Jan, 2006.

Dennis, Deborah A. "A Mentoring Manual for Staff Ministers in the Progressive National Baptist Convention Churches Midwest Region". Dmin diss., Ashland Theological Seminary, 2007.

Dennis, Rogers. "A Mentor-Enabled Assimilation Plan for Adult New Believers in Churches in the Georgia Baptist Convention". Dmin. Diss., New Orleans Baptist Theological Seminary, 1978.

Daniel M. Lovaglia, "A Missional Church (The Gospel and Our Culture Network) Ecclesiological Critique of Willow Creek Community Church's 5-G Participating Membership Model". Master of Arts in theology diss., Wheaton College Graduate School, 20.

Hughes, JR. Conley H. "A Discipleship Mentoring Ministry as a Model for Member Retention". Dmin diss., Gordon-Conwell Theological Seminary, 2002.

Hartman, E. M. "Seeking" in the Evangelism of Janathan Edwards. Mth diss., Dallas Theological Seminary, 1998.

Lovaglia, Daniel M. "A Missional Church" (The Gospel and Our Culture Network) Ecclesiological Critique of Willow Creek Community Church's 5-G Participating Membership Model". Master of Arts diss., Wheaton, IL: College Graduate School, 2005.

Laura, Mirakian. "A Biblical Response to Individualism in America". Master of Arts in theology diss, Gordon-Conwell Theological Seminary, 2000.

Richard, J. Stull. "Developing a Habit of Repentance and Faith; a Christian Surprised by his Need for the Gospel". Dmin diss., Westminster Theological Seminary, 1993.

Son, BeongKue. "Informal Mentoring Experience on Self-Esteem and Interpersonal Effectiveness Research". ThD diss., Seoul, Chongshin University, 2009.

## Journal or Newspaper

Belterling, Ron. “*The Mentoring Approach of Jesus as Demonstrated in John 13*”. Journal of Youth Ministry 5 no1, Fall 2006.

Harrington, Susan F. “*Friendship Under Fire: George Whitefield and John Wesley*”. Andover Newton Quarterly, 15, no 3, Jan, 1975.

Havlik, John F. “*Evangelism and Social Ministry*”. Baptist History and Heritage 6, no. 2. Jan 1971.

McIntyre, Lavonia. “*Evangelism in the African American Context*”. Review and Expositor, 105. Fall, 2008.

Osborn, Ronald E. “*A Functional Definition of Preaching*”. Encounter 37, no. 1. Winter 1976.

Scharlemann, Martin H. “*Evangelism and the Order of Salvation*”. Concordia 6, no.1. Jan 1980.

## Web Site

Reformation Theology. “Ordo Salutis (The Order of Salvation).” July 13, 2012.  
[http://www.reformationtheology.com/2010/11/ordo\\_salutis\\_the\\_order\\_of\\_salv.php](http://www.reformationtheology.com/2010/11/ordo_salutis_the_order_of_salv.php)

Nazuni Lab. “the essence and purpose of the church.” [July 30, 2012.](http://www.nazuni.pe.kr/faith/books/calvinism/religion02.php)  
<http://www.nazuni.pe.kr/faith/books/calvinism/religion02.php>

Watson, Jonathan. “Evangelistic Preaching: Spurgeon’s Way”. August 13, 2012.  
<http://unashamedworkman.wordpress.com/2009/09/23/evangelistic-preaching-spurgeons-way/>

Cause of God of truth. “Calvinism and Evangelism by Pastor Jeff Alexander.” [June 12, 2012.](http://www.cause-of-god.com/cal_evangel.pdf)  
[http://www.cause-of-god.com/cal\\_evangel.pdf](http://www.cause-of-god.com/cal_evangel.pdf)

Founders Ministries. “Founders Journal” [July 27, 2012.](http://www.founders.org/journal/fj09/article4_fr.html)  
[http://www.founders.org/journal/fj09/article4\\_fr.html](http://www.founders.org/journal/fj09/article4_fr.html)

The saints of this world the Puritans. “Samuel Hopkins.” July 27, 2012.  
<http://www.lloydjones.org/data/Hopkins.htm>

TFWM, “Connect your church through private member Only Online Communities.” August 1, 2012. <http://www.tfwm.com/web-onlyconnectyourchurch>

Youtube. “Willow Creek says The Church is Falling video.” September 14, 2012.

<http://www.youtube.com/watch?v=QzBePh-nh1E>.

Word action. “Wordaction’s young believers discipleship series.” [August 2, 2012.](http://www.nph.com/vcmedia/2375/2375080.pdf)  
<http://www.nph.com/vcmedia/2375/2375080.pdf>

Docstoc. “Methods bringing the church to the unchurched bringing the gap.” [August 3, 2012.](http://www.docstoc.com/docs/15196175/Methods-Bringing-the-Church-to-the-Unchurched-Bridging-the-Gap)  
<http://www.docstoc.com/docs/15196175/Methods-Bringing-the-Church-to-the-Unchurched-Bridging-the-Gap>

<http://premium.docstoc.com/docs/3590027/Mentoring-Coaching-and-Strategic-Planning>

Census Gov. “Immigrant Orphans Adopted by U.S. Citizens by Sex, Age, Region, and Country of Birth... 2009.” [August 5, 2012.](http://www.census.gov/compendia/statab/2011/tables/11s0046.pdf)  
<http://www.census.gov/compendia/statab/2011/tables/11s0046.pdf>

The Waygook Effect. “South korea’s Orphan Problem.” August 5, 2012.  
<http://www.thewaygookeffect.com/2011/01/south-koreas-orphan-problem.html>

The Brooklyn Tabernacle Church. “Community Outreach Ministries.” October 9, 2012.  
<http://www.brooklyntabernacle.org/ministries#community-outreach-ministries>

Solid Rock Community Church of the Nazarene. “Our Activites.” October 9, 2012.  
<http://www.solidrockcommunity.ca/src/Activities.html>

National Community Church. “Protégé Program.” October 9, 2012.  
<http://theaterchurch.com/about/protege/>

PsychCentral, “Co-dependent Relationships” October 10, 2012.  
<http://www.psychcentral.com/library/id63.html>

## Lecture

Sutton, Jerry. “*Homi 967*”. Lecture, Liberty Baptist Theological Seminary, Lynchburg, VA: March 14-18, 2011.

KMA. “*KMI-2000 Mentoring Great Celebration*”. Lecture, Seoul, KMI, Jan.9.

## IRB APPROVAL LETTER

October 29, 2012

Seunghyun Yoon  
IRB Approval 1386.102912: Whole Evangelistic Preaching from Salvation to  
Maturity: A Mentoring Model for the Local Church

Dear Seunghyun Yoon,

We are pleased to inform you that your above study has been approved by the Liberty IRB. This approval is extended to you for one year. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Thank you for your cooperation with the IRB and we wish you well with your research project.

Sincerely,



**Fernando Garzon, Psy.D.**  
Professor, IRB Chair  
Counseling

**(434) 592-4054**

VITAE

Seunghyun Yoon

## PERSONAL

Born: June 25, 1971.

Married: JungJin Kim, February 25, 1999.

Children: Dogyeong Anna Yoon Aug 16, 2000.

Yeogyong Racheal Yoon

Seogyong Sharon Yoon

SeoHha Kristina Yoon

SeoRin Esther Yoon

## EDUCATIONAL

KwangJu Reformed Theological Seminary, 1997.

KukJe Theological Seminary, 2001.

DongAha InJae Colledge, 2003.

MAST Liberty Baptist Theological Seminary, 2008.

STM Liberty Baptist Theological Seminary, 2009.

## MINISTERIAL

Ordained; October 2002, Korean Presbyterian Denomination of the Church  
of YeolBang JaeIl

## PROFESSIONAL

Youth Pastor, GunPo SeoBu Church, 1998-1999.

Children & Youth Pastor, ManRi JoongAng Church, 1999-2000.

Youth Pastor, YeoSu SeongSan Church, 2000-2001.

Youth Pastor, YeolBang JaeIl Church, 2001-2002.

Children Pastor, YeoSu JaeGeon Church, 2002-2003.

Assistant Pastor, YeoSu DongMoon Church, 2004-2006.

Children Pastor, Lord's Church, 2007-2008.

Assistant Pastor, The Word of God Church, 2009-Present.

## MILITARIAL

Enlisted and discharged from the service (Korean Army), 1991-1993.