

LIBERTY BAPTIST THEOLOGICAL SEMINARY

21ST CENTURY EVANGELISM AND CHURCH GROWTH APPROACH
TO REACH URBAN PROFESSIONALS IN NORTH AMERICA METROPOLISES

A Thesis Project Submitted to
The Faculty of Liberty Baptist Theological Seminary
In Candidacy for the Degree of

DOCTOR OF MINISTRY

By

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ABSTRACT

21ST CENTURY EVANGELISM AND CHURCH GROWTH APPROACH TO REACH URBAN PROFESSIONALS IN NORTH AMERICA METROPOLISES

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The call of Christ, as He stated in Matthew 28:18-20, Mark 16:15, Luke 24:7-9, John 20:21 and Acts 1:8, is to be a continuous command to follow, in order to reach the different peoples group of the world including the urban professionals in North America metropolises. Based on surveys sent to Christian leaders in church congregations and professionals in the secular workplace along with the associated research in the subject, this thesis project reviews the Great Commission call to pursue urban professionals in metropolises, examining their lifestyle environment, past and current trends to reach them, biblical principles that can turn into methods to be used in their outreach and the practical implication analysis. The South Florida metropolises of Miami, Fort Lauderdale, and West Palm Beach are the pilot project location for this thesis work intended to be spread to other metropolises in North America and beyond.

Abstract length: 148 words

DEDICATION

This thesis work is dedicated:

To my God, Who created me for His special and specific purpose, to be His son and servant in order to give Him all glory and honor in my life, which is His, now and forever.

To my beloved wife and lifetime companion, Alice, our three daughters, Mary Elizabeth, Georgette Josephine, and Natalie Denise and my sons-in-law, Leodanny and Daniel Robert, all of whom are a precious gifts from God for me to treasure, love, appreciate, value, cherish, prize, serve, and give them my life as an example of commitment to pursue the presence, knowledge, and service of my Lord and Savior Jesus Christ.

To my Spaniard Heritage given by God, who allowed me to be born in Madrid, Spain, where both of my parents met during their days as students at the “Universidad Complutense de Madrid” in the 1950s. Furthermore, I am grateful for my andalucian ethnic and cultural background from the provinces of Malaga and Jaen in Spain, where my mother, Maria Isabel Baeza, grandparents, Salvador Baeza and Juana Aguilar, and my uncles, Gumersindo Aguilar, Alonso Aguilar, Consuelo Aguilar, Andres Aguilar and Sebastian Aguilar were all born. They and the culture of Spain taught me values of honor, integrity and morality which have helped me to pursue a life in the service of my Lord and Savior Jesus Christ.

To all who had or have lived, preached, taught, and written for my Lord and Savior Jesus Christ, fulfilling His Great Commission to live righteous and godly lives and to make disciples of all nations. Some of these influential people, whose example have

been an inspiration in my life pilgrimage on Earth, are the Apostle Paul, Rodrigo Diaz de Vivar (The Cid), Brother Lawrence, David Livingston, Hudson Taylor, Charles Spurgeon, Dwight L. Moody, Oswald Chambers, Jerry Falwell, Robert Beatty, Gary Cohen, Elmer Towns, John MacArthur, James Dobson, Charles Swindoll, David Jeremiah, James McDonald, Norman Geisler, Ravi Zacharias and many others who were given the privilege by God to affect many generations of believers in Christendom.

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I thank God for being the reason of my existence and all the people He sent to be a support and inspiration of this believer's life in order for this work to be a reality for His glory and honor.

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I am looking forward to the day we all gather in heaven to worship and thank God to be His servants and a part of His eternal purpose by our participation in this work.

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LIST OF ABBREVIATIONS

NASB	<i>New American Standard Bible, 1995</i>
NT	<i>New Testament</i>
OT	<i>Old Testament</i>

PREFACE

This thesis project is the result of this author's life pilgrimage as a Christian professional in an urban metropolis in North America for the past three decades. The author was born in Madrid, Spain, and immigrated to Honduras in 1974 after losing his mother and grandparents. Shortly after arriving in Honduras, the author was introduced to the gospel of the Lord and Savior Jesus Christ by missionaries from Florida Bible College during a worship service held Good Friday, 1975, at a Youth Camp.

Accepting Jesus Christ also ignited a passion to devote a lifetime to serving God's purpose. An application to attend Florida Bible College in 1977 was denied due to visa issues. Remaining in Honduras, the author met his wife, a Roman Catholic Palestinian, while attending the National University of Honduras where he graduated with a Bachelor of Science in Electrical Engineering, a Bachelor of Science in Industrial Engineering and a Master of Business Administration. He pursued a career in the consulting engineering field, first in Honduras and then in the United States after immigrating once more in 1986. This author has been working as a professional consulting engineer, building a family and its legacy, participating in several church ministries, and pursuing a relationship with God. The combination of all these experiences has given him firsthand knowledge of the challenges faced by urban professionals who seek a closer or deeper relationship with Christ.

God has called this author to follow the steps of the Apostle Paul, as a consulting engineer (tent builder) and minister of the gospel in order to reach urban professionals in North America metropolises and beyond. This thesis project was born on the Campus of Liberty University, during several wonderful years of study at Liberty Baptist

Theological Seminary and its completion will serve as groundwork to start a new ministry to fulfill the calling to proclaim His glorious name and minister to urban professionals in North America and abroad.

CHAPTER I: INTRODUCTION

“The MISSION is still the same, proclaim and live the truth in Jesus name...”¹

These words are some lyrics of the song “The Mission” by Christian music author and singer Steve Green. The words state this project’s purpose: to create Bible-based methods, which can be used to reach the urban professional population group in North America metropolises by those who are part of this group and are Christians. The methods are in accordance with the principles found in Matthew 28:18-20 in order to evangelize and disciple the peoples of the world by the apostles and believers throughout the church age. John Piper writes, “This passage is often called the ‘Great Commission.’ The first thing to make clear about it is still binding on a modern church. It was given not only to the apostles for their ministry but also the Church for its ministry as long as this age lasts.”²

The Statement of the Problem

The purpose of this study was to analyze the current evangelistic and discipleship methods and create new ones for reaching professionals in North America metropolises. During the research phase, which took place in the year 2012, it was found that there are no thesis, articles, journals, periodicals related specifically to this theses topic. Furthermore, several key phrases such as “evangelizing professionals,” “revival in metropolises,” “evangelizing for professionals,” “ministries for professionals,” “evangelizing in business,” and others were used in academic research engines with no success to find information. The data findings from the thesis project’s surveys also show

¹ Steve Green, Partial Lyrics from The Song, “*The Mission*. ”

² John Piper, *Let the Nations be Glad* (Grand Rapids, MI: Baker Academic, 2003), 160.

the need for this work to take place at this time in North America, where urban professionals are not recognized as a specific population to be reached for Christ.

Definition of Terms

There are several key terms used throughout as defined in the Glossary section of this work, such as metropolises, urban, professional, Great Commission, evangelism, and discipleship. The following is the definition of the term professional, along with the definition of some terms in the professional definition, which is fundamental for the understanding of this study's peoples group.

Certified - "Authoritatively or officially attested or confirmed as being genuine or true as represented, or as complying or meeting specified requirements or standards. It may or may not mean as being accompanied by a certificate."³

Competence - "A cluster of related abilities, commitments, knowledge, and skills that enable a person (or an organization) to act effectively in a job or situation. Competence indicates the sufficiency of knowledge and skills that enable someone to act in a wide variety of situations. Because each level of responsibility has its own requirements, competence can occur in any period of a person's life or at any stage of his or her career."⁴

Person - "An individual, agency, association, branch, corporation, estate, group, partnership, or other entity or organization having legal rights and responsibilities separate from those of other entities and/or of its owners or members."⁵

³ Ibid.

⁴ Ibid.

⁵ Ibid.

Profession - “Occupation, practice, or vocation requiring mastery of a complex set of knowledge and skills through formal education and/or practical experience. Every organized profession (accounting, law, engineering, medicine, etc.) is governed by its respective professional body.”⁶

Professional - “Person formally certified by a professional body of belonging to a specific profession by virtue of having completed a required course of studies and/or practice. And whose competence can usually be measured against an established set of standards.”⁷

Professional Body - “Trade association of an organized profession (accounting, law, engineering, medicine, etc.) that certifies successful completion of its requirements, and thereupon awards a license and bestows a recognized appellation (chartered accountant, attorney at law, doctor of medicine, professional engineer, etc.). Professional bodies usually prescribe a discretionary or mandatory code of conduct for their members. These bodies exercise political control over their membership, and have monopoly over the profession's formal education, certification, licensing, and symbols.”⁸

Statement of Limitations

The thesis work is limited by its focus to reach professionals in general for evangelism and discipleship in North American metropolises. The analysis was not a portrait of a specific group of professionals such as Medical Doctors, Dentists, Physical Therapists, Lawyers, Professional Engineers, and Educators, nor it will it analyze them

⁶ Ibid.

⁷ <http://www.businessdictionary.com>

⁸ Ibid.

by denominations, ethnicity, race, or nationality. This work was not an attempt to produce an exhaustive explanation of all possible methods for evangelism and discipleship to reach professionals. It focused only on a general current approach and new methods that could be applied in the society and cultural context of today in North American metropolises.

Theoretical Basis of the Project

Professionals in North American metropolises are a vital and critical part of the social, economical, and cultural backbone for the workplace which contributes to the material prosperity of society. In general, professionals work long hours in order to make their business and careers meaningful for their personal lives and to become financially independent and secure. Furthermore, these professionals use their time away from work to spend it with family, for entertainment or recreation, for personal development, for more education, and for hobbies like golf, physical development through exercise, and involvement in services clubs but, rarely with religious organizations.

This population group has been influenced by the worldview developed in the past two decades which includes post modernism with its denial of absolutes and a motivation for personal gratification only. Larry Crabb describes in his book, *Real Church*, how the individualistic theology more common today is different. This has influenced churches and ministries with non-biblical but contemporary, world view:

The true Church is not to deal directly with communities, states, and nations but with the individual. Our present and self-serving interests, whether material or spiritual, must be met first. Then we will be able to help others. The great question is not how to serve God in this world by serving others like Jesus did, but how to get God to serve us in this world, by making either our lives comfortably blessed or our souls joyfully spiritual.⁹

⁹ Larry Crabb, *Real Church: Does It Exist? Can I Find It?* (Nashville, TN: Thomas Nelson Publications, 2009), 147.

An individualistic approach influenced by a non-Christian philosophy of life has permeated society and the professional group in it. During the past thirty years, this researcher has been a professional in the South Florida metropolises of Miami, Fort Lauderdale, and West Palm Beach, gaining a lifetime of experience to understand the personal and workplace challenges professionals encounter today. This lifestyle experience, the empirical research and reviewing the body of knowledge of the subject have provided a foundation to develop methods to reach this group for God. All believers must pursue the presence of God in their lives regardless of society or the people group, which they belong. God has created man to give Him all glory and honor and to worship Him constantly. He also has a different, unique, and specific call and purpose in His sovereign plan for each person's life. Piper summarizes life's purpose by answering two questions:

What I am claiming is that the answer to the first question of the Westminster Catechism is the same when asked concerning man.

Question: What is the chief end of man?

Answer: The chief end of man is to glorify God and enjoy Him forever.

Question: What is the chief end of God?

Answer: The chief end of God is to glorify God and enjoy Him forever.¹⁰

The pursuit of the presence of God is essential in the life of every human being, now and for eternity, as indicated in many examples of worship in the Bible. One of these worship examples is that of the seraphim, recorded by the prophet Isaiah during his vision before the throne of God in Isaiah 6:5 (NASB), "Holy, Holy, Holy, is the Lord of Hosts, The whole Earth is full of His glory." Another example is given by the Apostle John when he saw the worship before the Throne of God in Revelation 4:8 (NASB),

¹⁰John Piper, *Let the Nations be Glad* (Grand Rapids, MI: Baker Academic, 2003), 2.

“Holy, Holy, Holy is the Lord God, the Almighty Who was and Who is and Who is to come.” Both of these passages remind the reader about the importance of pursuing the presence of God by worshipping and following His will which, for some, will include obeying the call to reach the professional group in the metropolises of North America.

Statement of Methodology

The study’s end result was to present biblically based methods as a result of the research work in order to address the spiritual condition of the urban professional group in North American metropolises. These methods include contemporary approaches to evangelism, discipleship, and church growth which follow the Great Commission command to make disciples who are taught to observe the teachings of Christ.

The following pages are a research and study journey to worship God and proclaim His name in the pursuit of biblically-based methods to reach urban professionals in the metropolises of South Florida, Miami, Fort Lauderdale, West Palm Beach, North America, and around the world. These methods, which are based on biblical principles and the research used in this thesis work, provide programs and strategies suited to reach this social group.

The project thesis sample of the selected population for the research consisted of Christians who are leaders of church congregations and other Christian professionals across North America. Both groups were asked questions, 15 for the church congregation Christian leaders and 17 questions for the Christian professionals in order to evaluate from their response and feedback the current spiritual condition and status of the people group for this study.

Body of Knowledge on the Research Subject

This includes all the literature reviewed and websites visited related to this study subject. Each chapter content uses primary literature sources, which are supplemented by other available documents noted in the Bibliography.

Empirical Research

The primary research instrument for determining the current spiritual state of urban professionals in North American metropolises was a questionnaire distributed privately and collected from Christian church congregations or ministry leaders and professionals. The research instruments cover letters and surveys for each of the two groups are in Appendix A, B, C, and D. A total of 42 responses with only 26 filled surveys were received from the church congregations and ministry leaders and 29 responses with only 20 filled surveys were received from the Christian professionals. Many reasons were given by those who responded but did not complete the survey such as, they were too busy to have the time to participate, some of the questions were too personal, and they did not believe their contribution on the study subject was going to be beneficial due to the stage they were in life. Table 1.1 shows these findings:

Table 1.1: Survey Response

	Response	Completed	No Time	Too Personal	No Contribution
Ministers	60.0%	37%	17%	0.0%	6.0%
Professionals	41.0%	29%	10%	2.0%	0.0%

Summary of the Content

Following is a summary of each chapter's content:

Chapter I. Introduction

This part introduces this study subject of the 21st century Evangelism and Church Growth Approach to reach Urban Professionals in North America metropolises and the goal around which the research was centered. It also addresses the validity and significance of the study, background information, and the role of this project. The scope of the project, statement of the problem, definition of terms, statement of limitations, theoretical basis of the project, statement of methodology, research methods, review of literature and biblical and theological approach are also included.

Chapter II. The Great Commission Call to Outreach Urban Professionals

This chapter establishes these biblical and theological bases to reach this society and people group as well as others for God. It analyzes the timeless principles associated with the call of God and its purpose, urban professionals as a mission field, the plan of God for professionals, affirming that God's business is the only business in the context of the overarching purpose of God for His creatures.

Chapter III. Understanding the Early 21st Century Urban Professionals

Environment

This chapter analyzes the current general cultural and social trends experienced by professionals along with their work and overall life environment in North American metropolises. It provides an analysis of the professionals in urban metropolises, post modernism, globalization, church and society trends in North America and the professional career and life dream.

Chapter IV. Past and Current Trends in Reaching Professionals

This chapter analyses some of the methods used in Christendom in recent decades to reach professionals. It addresses evangelism and discipleship methods in the 20th century and the first decade of the 21st century, the user-friendly church approach and the need for a case in favor of Christian apologetics and against the world.

Chapter V. Biblical Principles to Outreach Urban Professionals

This chapter provides biblically based principles for church evangelism and discipleship in order to reach professionals. These principles are the foundation for the practical implication methods described in Chapter VI.

Chapter VI. Practical Implications to Outreach Urban Professionals in South Florida Metropolises and Beyond

This chapter describes the methods and strategies to reach urban professionals as a result of the academic research, the information from the empirical research instruments findings, the analysis of the social and cultural environment, and this author's bi-vocational experience as a professional engineer and pastor. It concludes with a general ministry model approach to reach professionals today. Furthermore, the study establishes general cross-cultural methods that can be adapted to other nations in order to reach their professionals for Christ.

Chapter VII. Conclusions

This part of the document summarizes the research, evaluates the current professionals' environment, suggests the new methods for evangelism and discipleship, and concludes the project.

Appendices

The appendices include material compiled in the course of the study that should provide further explanation and documentation.

The Review of Literature

Not much can be found about specific literature to reach professionals in North American metropolises. There are some works addressing ministry in the marketplace but none covering this study's subject. It is time to write serious books on this subject and this project may be the first step.

Robert E Coleman wrote a series of books that outline a practical approach to evangelism and discipleship. The series of books he wrote are *The Master Plan of Evangelism*, *The Master Plan for Discipleship*, and *The Master's Way of Personal Evangelism*. Coleman made the basis of his books the timeless cry of the human soul to have a fellowship with its Creator. People are certainly seeking someone or something to follow after the person or thing they choose to follow is the only variable. The Great Commission is a command given to believers by God, to fulfill and to apply evangelism and discipleship as the means through which they follow through on completing that command. While methods will vary, the priority and aim of evangelism and discipleship is helping others develop a closer walk with God.

In *The Master's Way of Personal Evangelism*, Coleman examines Christ's example to reach people despite human and environmental limitations. The text offers the example of a small nucleus of followers to start a congregation with and then grow from that point. Contrary to today's spectacle of mega-churches, the opposite was true for Christ's ministry. All Jesus asked of His followers was to have faith and act in obedience

to God's will for their individual lives. The paths can be different for each person, but the direction they are moving should be the same.

The Great Commission leads people to Christ and then they are able to continue their walk with Him. He is the starting point. Once the individual is able to receive the gift of the Holy Spirit by confessing Christ as Lord and Savior, it is the extension of the Great Commission, which the disciple continues to walk on a righteous path. A book that focuses on the extension of the Great Commission is, *On Mission with God: Living God's Purpose for His Glory*. This book's main message is that there is a difference between Mission and Missions. The mission, according to this book, is described as "the total redemptive purpose of God to establish His kingdom."¹¹ Missions is defined as "the activity of God's people-the church-to proclaim and demonstrate the Kingdom of God to the world."¹² Therefore, people need to get on mission with God's vision through their life by exercising the following disciplines: intercessory prayer, working in the community, working towards racial reconciliation as a businessperson, getting involved, or working in ministry.

In the book, *Let the Nations be Glad*, John Piper takes a fresh look at the missions ministry in the 21st century by emphasizing that missions do not necessarily require going across the globe to reach the peoples of the world because they may be in one's own. It is the individual Christian's responsibility to walk with Christ and gain a heart and passion to reach the lost world around him. It is by walking with Christ that this passion will

¹¹ Henry Blackaby and Avery Willis, *On Mission with God* (Nashville, TN: B&H Publishing Group, 2009), 3.

¹² *Ibid.*, 3.

develop and not vice versa. As John Piper expresses in this text, “Missions is not the ultimate goal of the church-worship is. Missions exist because constant worship doesn’t.”¹³ Through living a life of worship, Christians are able to glorify God in all areas of life throughout their whole life. The ministry gives God His rightful place in the human heart. When the pursuit of Christ is seen as the highest duty, the fulfillment of the Great Commission will follow.

In the book *Futurecast* by George Barna, changes in current trends in attitudes and behaviors are examined in light of a Christian worldview. Barna sees now that there is a shrinking level of patience as people shift from a delayed gratification mindset to an instant gratification mindset. In order to support this shift, things like “blue laws” are not adhered to as much and even executives experience shorter tenures than ever before because of the short-term, high-quality demands of shareholders. This shift causes a higher distress level and a reallocation of values placed in time and activity. Added into this mix of changing culture is a hurting economic environment, which also affects the way people focus their time and energy. The recession, which started in 2007, has resulted in record foreclosures, automobile repossessions, and bankruptcies. This book concludes with a charge for the Church to redirect these trends by changing the culture from within by the power of God.

Another book, which looks more closely at how the changing climate has affected the church is a book by David Olson entitled, *The American Church in Crisis*. In this book, Olson shares the statistics which show that the modern-day church is operating in a “last century mindset.” It also makes the same conclusions about cultural shifts, which

¹³ John Piper, *Let the Nations be Glad* (Grand Rapids, MI: Baker Academic, 2003), 43.

were implied in the book, *Futurecast*, by George Barna, and develops the conclusions even further by stating that the cultural transitions are happening at an even more rapid pace in metropolitan areas. Olson stated that the church needs to learn to operate under these three assumptions: the world used to be Christian, but it is now post-Christian; the world used to be modern, but it is now post-modern; and the world used to be monoethnic, but it is now multiethnic. He also recommends that churches need to make these necessary changes: they need to courageously strive towards health and growth; established churches need to actively parent new churches; and denominations need to understand that church planting (within the United States) is essential to church health.

David Platt, a pastor in Alabama, wrote the book entitled *Radical*, which challenges the church today to impact the changing climate in a dramatic way. In this book, Platt says that the problem with the church today is that the promise of satisfaction in Christ has been exchanged for the “American Dream.”

John Piper, in his book, *Don't Waste your Life*, echoes the sentiment of Platt by encouraging individuals to find joy and pleasure by seeking the will of God. It counters to our current post-Christian culture's search to find satisfaction in temporal things, showing that the joy of knowing and doing the will of God, will be longer-lasting and more fulfilling. This is what is promised in Christ and truly what is hungered for.

As the economic and industrial climate has changed dramatically over the past century and a half, so has the approach and growth of the Church. In the book, *Survey of 20th Century Revival Movements*, by Richard Riss, revivals prior to and during the twentieth century are examined. Prior to the 20th century, the aftermath of revivals had a larger impact because of the humanitarian initiatives and social reform. This was mainly

because the society in which the revivals were occurring was predominately Christian. In the 20th century there was a shift in the impact of the revivals because of the shift in culture to a more post-Christian culture. There were many social revolutions and different worldview influences, which started to gain momentum in the twentieth century, and they played antagonizing roles against the Christian ideology. However, despite the secularization of America, there were still Christian revivals in the United States and abroad.

Francis Schaeffer wrote a book entitled, *The Church at the end of the 20th century*. This book was written towards the end of the Evangelical revivals in the 1960s and 1970s and addressed the importance of a radical Christianity, one that is rooted in the truth of God's word and encourages people to live a costly life of Christian compassion and community. Schaeffer was looking at the competing revivals in non-Christian thought that was engulfing the country, and was writing this book as a call to action for Christians to not compromise biblical truth for the popular lies society was believing.

Urban professionals are a subgroup of the population that must be reached by the church. Therefore, the church must be healthy and able to grow to reach this subgroup. In his book, *Making Sense of the Church*, Wayne Grudem describes the basics of what the Church is and how it should function according to biblical principles. A church can develop and grow when it is created and sustained within the principles set by God.

Mark Dever, in his book, *Nine Marks of a Healthy Church*, further expands on what the church must have in order to have a healthy biblically based structure and operational system. From the organizational structure of the church to the way in which services are conducted, this book gives good principles rooted in biblical doctrine, which

a church can use for growth and development. The book, *Perimeters of Light*, by Elmer Towns and Ed Stetzer, also maps out a foundation upon which a church can grow and develop.

The church is made up of individuals, and needs to focus on developing emotionally healthy individuals, in order to have a larger impact on people groups. In the book, *The Emotionally Healthy Church*, Peter Scazzero and Warren Bird discussed that even though New Life Fellowship Church in Queens, NY looked as though it was healthy and successful in its programming, there were individuals who were not growing emotionally and needed ministry that was focused on growing individuals' emotional health, through relational depth which will lead to spiritual maturity.

Books that use biblical foundational principles and introduce innovative methods in which to reach the new and changing world view are: *Innovate Church*, *11 Innovations in the local Church*, *The Shaping of Things to Come*, *Taking your Church to the next level*, *How to Multiply your Church*, and *A New Kind of Church*. These books have contributed to the body of knowledge, through describing practical new methods, while echoing the importance of maintaining sound biblical principles.

In reviewing the literature and through personal experience, the author has come to see that the most practical way to reach professionals is through establishing and developing personal relationships with them. True, biblical disciples and relationships are grounded in the desire to grow in and the pursuit of God. The following books have been found in the literature to support this: *Growing True Disciples*, *The Pillars of Christian Character*, *Maximum Faith*, *The Practice of the Presence of God*, *Knowing God*, *The Pursuit of Holiness*, *Growing Your Faith*, and *Trusting God*.

A great example of a professional who pursued the presence of God and used his vocational skills to honor and glorify God while growing the church is found in the life of Hudson Taylor. In the 19th Century, Hudson Taylor used his skills as a physician and answered the God-given call to bring the gospel to China. The autobiography of Hudson Taylor gives the professional of today hope and an example to follow in living life after God's will.

CHAPTER II: THE GREAT COMMISSION CALL TO REACH URBAN PROFESSIONALS

And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.

Matthew 28: 18-20, New American Standard Bible (NASB), 1995

God created the Universe and each of the human beings in existence for a reason and purpose according to His sovereign plan. He is not interested in just giving a life experience, but for those who are believers, to experience a life with Him in order to fulfill His sovereign purpose for His glory and honor for all eternity. Willis and Blackaby describe this purpose in their book, *On Mission with God*:

God reveals Himself to you so you can adjust your life to Him and join Him on His mission. Where He takes you is His doing, not ours. He wants to reveal His glory to a waiting world through you. He can do anywhere He chooses when you allow Him to manifest Himself through you. As you experience God on mission you do not choose your experiences, your assignment, or location. He does. Your ultimate goal is to allow God to reveal Himself to you and then through you to others.¹⁴

The Call of God

God created mankind to give Him all glory in honor with their lives by the evidence provided in many passages of the Bible such as the prophet Isaiah witnessed. The prophet Isaiah is taken up into the throne room of God and experiences the magnitude of His holiness. This experience shows Isaiah the magnitude of God’s greatness and the enormity of his own sinful nature. This humbling experience and the forgiveness and sanctification given to Isaiah for the specific work that he must endure is

¹⁴ Henry Blackaby and Henry Willis, *On Mission with God* (Nashville, TN: B&H Publishing Group, 2009), 3.

also shown through the coal from the fire of the altar of God taken to Isaiah's lips to cleanse them. Once Isaiah has his lips cleansed, he is ready and willing to take the call from God and proclaim the divine mission created for him to accomplish. This reaction of Isaiah to carry out God's mission for him is seen in verse 8. As the blood of Christ has cleansed believers, they too should have the same enthused reaction to daily carry out the mission God has set for each of them. This is recorded in Isaiah 6:1-6 where scripture states,

In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called out to another and said, "Holy, Holy, Holy, is the Lord of hosts, the whole earth is full of His glory." And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke. Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, and I live among a people of unclean lips; for my eyes have seen the King, the Lord of hosts." Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs.

Furthermore, the Bible emphasizes how the glory, majesty, dominion, and authority belong before all time and now and forever to God as Jude 1: 24 and 25 conclude:

Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.

Another passage in the Bible shows other vision in which the apostle John also witnessed in Revelation 4:5-11 the presence of God:

Out from the throne come flashes of lighting and sounds and peals of thunder. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne there was something like a sea of glass, like crystal; and in the center and around the throne, four living creature was like a lion, and the second creature like a calf, and the third creature had a face like that of a man, and the fourth creature was like a flying eagle. And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, "Holy, Holy, Holy is the Lord God, the Almighty, who was and who is and who is to come." And when the living

creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever, the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying “Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.

The apostle Paul contributes to this important concept of who God is as he writes in Romans 11:33-36:

Oh, depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For who has known the mind of the Lord, or who became His Counselor? Or who has first given to Him that it might be paid back to Him again? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

Christians and all creatures must recognize that all glory and honor is to God and God alone, therefore, there is no surprise regarding the statement Paul makes about the reason for his earthly existence in Philippians 1:21:

“For to me, to live is Christ and to die is gain.”

James MacDonald speaks of the greatness and glory of God in his book, *Gripped by the Greatness of God*:

God made us so that we could reflect His glory back to Him. Glory is to God as wet is to water, as heat is to fire, as light is to bulb. Glory is what emanates from God. Although we can't see God (1 John 4:12), we can see His glory in creation and in His people when they model His holiness. Glory is the evidence that God is present. God's purpose in your life is to bring glory to or display Himself. In fact, He wants to do it even in the most mundane things that you do. “Whether...you eat or drink or whatever you do, do all to the glory of God” say 1 Corinthians 10:31. In commanding us to glorify Him, God invites us to leave His fingerprints on everything we touch.¹⁵

¹⁵ James McDonald, *Gripped by the Greatness of God* (Chicago, IL: Moody Publishers, 2009), 133.

What mankind must realize is the importance of the supremacy of God in all of life, thus, John Piper declares, “God is the absolute reality that everyone in the universe must come to terms with. Everything depends utterly on His will.”¹⁶

In the pursuit of the mission to carry the name of Christ to the peoples of the world for His glory, Christians must never lose sight of how great our God is. Keeping this perspective of God’s holiness and His supreme rule over all things is essential to the success in this life and true identification of the believers’ mission for their lives.

It is an encouraging truth that Christians have an omnipotent, omnipresent, and omniscient God who has their best interest in mind through His constant expressions of loving kindness. In Jude verses 24 and 25 they reminded of the glory of God and His ability to sustain believers through any adversity as they strive to live a holy life for His glory. They are upheld by His strength to be in the holy presence of the Lord, even in the journey on this Earth so their joy may be complete through Him.

In another glimpse Christians are given into Heaven, they see that the constant state of the creatures, which reside in the presence of God constantly, as they will one day, is a state of worship and joy. Similar to the throne room scene of Isaiah 6, in Revelation 4:5-11 there is a constant singing and expression of worship around the glory of who God is. The singing act of the people, angels, and creatures of heaven denotes what a joy is to be in the presence of God. The believer’s joy is made perfect when he/she is able to be in the full presence of the Lord apart from any division, which may be caused by our sin.

¹⁶ John Piper, *Let the Nations Be Glad* (Grand Rapids, MI: Baker Academic, 2003), 19.

Jesus in His ascension gave a command to all believers to proclaim His name and message of salvation to the peoples of the world. To fulfill this call of Christ is the reason for our existence in Him while on this Earth and the way in which believers will make their joy complete in Him-in whichever way or field the Lord calls them to.

The Purpose of the Call

One of the last commands given by Jesus to his disciples is commonly known as the Great Commission as stated in Matthew 28:19-20, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you...” This directive is an order by Jesus to proclaim His message to reach all mankind in the Church age, John Piper in his book, *Let the Nations be Glad*, describes the emphasis of the call to give all glory and honor to God:

God is pursuing with omnipotent passion a worldwide purpose of gathering joyful worshipers for himself from every tribe and tongue and people and nation. He has an inexhaustible enthusiasm for the supremacy of his name among the nations. Therefore, let us bring our affections into line with his, and for the sake of his name, let us renounce the quest for worldly comforts and join his global purpose. If we do this, God’s omnipotent commitment to his name will be over us like a banner, and we will not lose, in spite of many tribulations (Acts 9:16; Rom. 8:35-29). Missions is not the ultimate goal of the church. Worship is. Missions exist because worship doesn’t. The Great Commission is first to “delight yourself in the Lord” (Ps. 37:4) and then to declare, “Let the nations be glad and sing for joy” (Ps. 67:4). In this way, God will be glorified from beginning to end, and worship will empower the missionary enterprise until the coming of the Lord.¹⁷

A review of the biblical theology finds the Church and its missiology to focus on proclaiming the kingdom, with the gospel by word and deed to all. David Horton writes about the Old and New Testament (OT and NT) axioms for mission, which provide

¹⁷ John Piper, *Let the Nations Be Glad* (Grand Rapids. MI: Baker Academic, 2003), 43.

emphasis, how life and its purpose for each human and Creation is to give God all glory and honor. The OT axioms are “1) God is sovereign in His kingship... 2) God seeks personal commitment of his people... 3) God’s people are to constitute a serving community among the nations by example and through personal outreach...4) God’s purpose through his people is relentlessly opposed by the inveteracy of human evil and the implacable hostility of Satan and his hosts...5) God’s purpose for Israel and the nations always moves beyond present matters and is invariably directed toward his future and ultimate triumph in history...”¹⁸

The NT axioms are “1) God’s sovereignty focuses on Christ’s lordship... 2) Christ’s lordship demands personal commitment... 3) The community of the King is the body of Christ...4) The church is called to mission... 5) Obedience to mission involve suffering... 6) The future remains bright with hope when God’s redemptive purpose will be fulfilled (Acts 1:8).”¹⁹

The call of God and its purpose can also be summed up in these points: “1) God is reconciling the world to Himself through Jesus Christ. (Matthew 24:14)... 2) God is bringing all things together under one head – Jesus Christ (Ephesians 1:9-10)... 3) God is bringing all peoples to worship Him...”²⁰

Therefore, there is no doubt that God purposed to glorify His name by providing all mankind the opportunity to join Him in seeing His glory fill the heavens and earth.

¹⁸ David Horton, *The Portable Seminar* (Grand Rapids, MI: Baker Publishing Group, 2006), 548.

⁶ Ibid., 549.

²⁰ Ibid., 550-561.

The Urban Professionals Mission Field

The research for this study, as shown in Chapters III and IV, indicates the urban professionals' mission field has not been widely reached with evangelism and discipleship methods specifically designed for this group. The need exists for believers, who are also professionals, to live beyond themselves and know that future generations will bear fruit of our witness for Christ in a cycle of reproduction to urban professionals in North America and to the ends of the earth and of time. Robert E. Coleman expresses the sentiment to reach others in his book *The Master Plan of Evangelism*, where he states,

The world is desperately seeking someone to follow: That they will follow someone is certain, but will that person be one who knows the way of Christ, or will he or she be one like themselves leading then only on into greater darkness?²¹

God's Plan for Professionals

The Great Commission is an obligation that falls upon the whole community of faith with no exceptions; thus, professionals such as physicians, school teachers, theologians, engineers and certified public accountants, along with automobile mechanics, home makers, and carpenters are part of His work.

This means God wants professionals to make disciples by focusing on the biblical principles for the correct methods to be used in the outreach. Stan Guthrie explains in his book, *Missions in the Third Millennium*, "If the Scriptures say anything about what constitutes obedience to the Great Commission, they say Christ's followers are, at a minimum, to 'make disciples' (Mt. 28:19). For missionaries and Christians to make a lasting impact in the 21st century, they will have to give up splashy and ineffective campaigns and refocus their efforts on the essentials of the faith."²² The intent is the same

²¹ Robert Coleman, *The Master Plan of Discipleship* (Grand Rapids, MI: Revell, 1998), 21-24.

²² Stan Guthrie, *Missions in the Third Millennium* (Colorado Springs, CO: Paternoster, 2002), 249.

for the methods to reach professionals. Robert Coleman speaks of the roles that all believers have regarding the responsibility they ought to take in their lives as followers of Christ in obedience to the Great Commission in his book, *The Master Plan of Discipleship*, where he states,

The establishment of a professional clergy has had a sharp effect on the average unordained Christian. The creation of such roles has tended to confuse the priesthood of all believers and has nullified a sense of responsibility for ministry. Many Christians feel quite satisfied with the situation, content to allow paid clergymen and staff to do all the work. But even those who are more sensitive to their calling and want to be involved may experience a sense of frustration as they try to find their place of service. “After all,” they may ask, “if I’m not a preacher or missionary or something of the kind, how can I be properly engaged in ministry?” The answer lies in their seeing the Great Commission as lifestyles encompassing the total resources of every child of God. Here the ministry of Christ comes alive in the day-by-day activity of discipline. Whether we have a “secular” job or an ecclesiastical position, a Christ-like commitment to bring the nations into the eternal Kingdom should be a part of it.²³

God’s Business Is the Only Business

Several Bible passages such as Matthew 28:16-20, Mark 16:14-18, Luke 24:46-49 and Acts 1:6-8 clearly state the will of God for believers, professionals and others to obey the Great Commission. Elmer Towns speaks about this in his book, *What’s Right with the Church*:

Unlike all other religions, Christianity is not about simply learning doctrine and rules, the passing what is learned from generation to generation. Each follower of Christ is obligated to become vitally involved in carrying out the Great Commission directly or indirectly to everyone in the world.²⁴

²³ Robert E. Coleman, *The Master Plan of Discipleship* (Grand Rapids, MI: Revell, 1998), 10, 11.

²⁴ Elmer Towns, *What’s Right with the Church* (Ventura, CA: Regal, 2009), 182.

This obedience requires believers to understand their responsibility today, in the context of eternity, which will turn into a proactive approach to serve God, thus, to reach all peoples groups with effective methods as Coleman explains,

Our Lord's command is a summons to live with the same sense of purpose that directed His steps. He has given us in His lifestyle a personal example of what the mandates involves, while the Acts of the Apostles relates that pattern in His church. Though the principles must be clothed with relevant applications in our contemporary situation, they offer us some guidelines to follow. If they are true, then we are obligated to implement them. When we move from ideas to action, the rubber needs the road.²⁵

Professionals go about their business every day according to their field of expertise, but the Christian professionals' overarching purpose ought to be to do God's business within the context of their day, and to fulfill daily activities for the specific call by God in each of their lives. There is urgency for each professional believer in the metropolises of North America to bear His name, among non-believing professionals, and make use of the short amount of time to work diligently for Him. As Horatius Bonar quoted John 9:4 in his book *Words to Winners of Souls*, "We must work while it is day; the night cometh when no man can work."²⁶

²⁵ Robert Coleman, *The Master Plan of Discipleship* (Grand Rapids, MI: Revell, 1998), 121.

²⁶ Horatius Bonar, *Words to Winners of Souls* (Boston, MA: P&R Publishings, 1995), 59.

CHAPTER III: UNDERSTANDING THE EARLY 21ST CENTURY

URBAN PROFESSIONALS ENVIRONMENT

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. The world is passing away, and also its lusts; but the one who does the will of God lives forever.

1 John 2:15-17

The example of teaching formally educated individuals and scholars of the common day is not a new concept and there are examples of apostles teaching professionals which we may model our ministries after. Because Paul came from a professional trade background himself, his teaching ministry was able to reach not only a wide range of people groups but specifically minister to his fellow professionals in an effective way. In Acts 16, God uses Paul's sermon to reach and open the heart of a local professional businesswoman, Lydia. She was an influential woman and, by her coming to faith in Christ, the Lord blessed those in her sphere of influence to come to the knowledge of God as well.

Mankind finds itself in a continuous state of change since the beginning of the human race when God created Adam and Eve. Therefore, the understanding of the social, economic, cultural, demographic, technological, and other related variables in the environment in which they live and work is important in the development of evangelism and discipleship methods to reach professionals. The specific environment for this study takes place in the metropolises in North America. Table 3.1 shows the largest metropolises in the United States are according to the Bureau of Census and Statistics.

Table 3.1 Largest United States Metropolises²⁷

Rank	Metropolis	Metro Area Population
1	New York	19,015,900
2	Los Angeles	12,944,801
3	Chicago	9,504,753
4	Dallas	6,526,548
5	Houston	6,086,538
6	Philadelphia	5,992,414
7	Washington, D.C.	5,703,948
8	Miami	5,670, 125
9	Atlanta	5,359,205
10	Boston	4,591,112

Professional in Urban Metropolis

This study has found the majority of professionals are living in the metropolitan areas in their state of residence as is shown in Table 3.2.

²⁷ <http://www.quickfacts.census.gov/gfd/states>

Table 3.2 Higher Education Population Places of Living ²⁸

State	Metropolis	In State
New York	32.10% (New York)	27.90%
California	32.20% (Los Angeles)	31.10%
Florida	22.20% (Miami)	25.90%
Illinois	32.20% (Chicago)	30.30%
Georgia	45.00% (Atlanta)	27.20%
Washington	55.10% (Seattle)	31.00%
Texas	28.6% (Dallas)	25.80%
Virginia	49.20% (Washington, DC)	27.90%

The following chart represents the graduation rates of students enrolled in higher education for the academic year 2011-2012 based on the US Census Bureau statistics.

²⁸ Ibid.

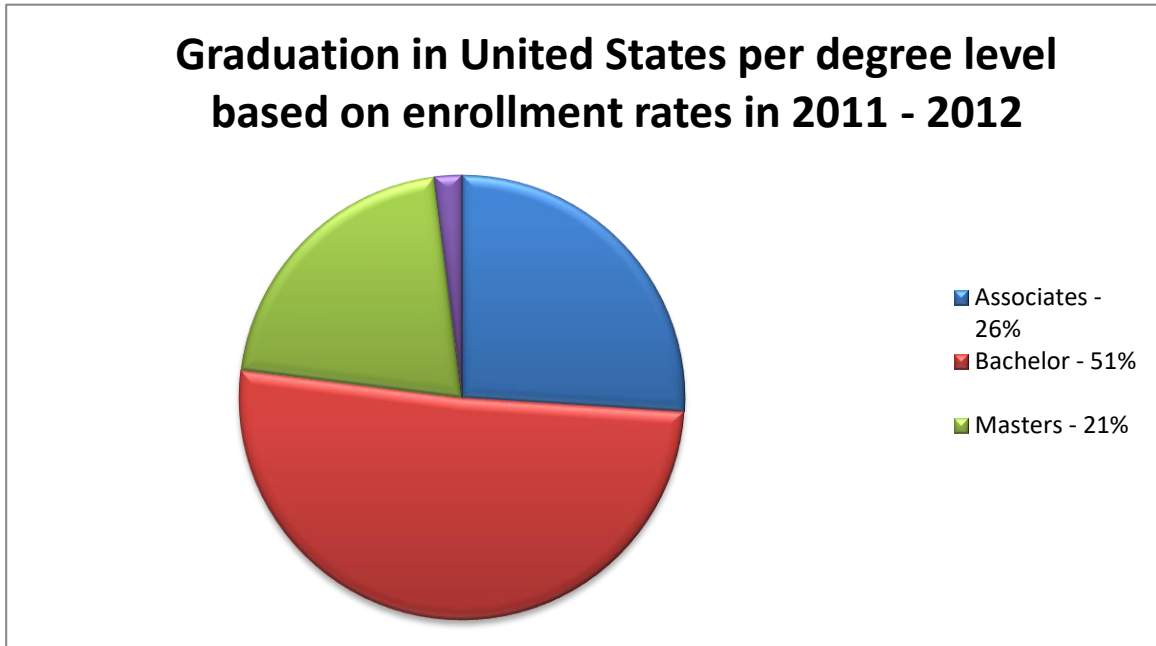


Figure 3.1: Graduation in United States per degree level based on enrollment rates in 2011- 2012²⁹

There is a growing need in society for individuals who have obtained a certain level of education so they, as North Americans, can remain competitive in the growing global economy. This is becoming more relevant in the metropolitan areas. As economic growth brings about the presence of more professionals in the workplace, it is becoming that much more important that the church develops programs that can meet these population's spiritual needs where they are, as opposed to expecting them to come to the church to look for a relationship with God. Cultures, worldviews, and philosophies of life are shaped through the education, which is received in an academic setting, for most of these professionals. Then, they carry these thoughts or questions developed into the workplace with a shortened amount of time to develop themselves due to the growing demands to support a competitive market.

²⁹ http://www.census.gov/compendia/statab/cats/education/all_levels_q_education.html

One can assume that most professionals in United States metropolises fall into the middle or wealthy social class of American society based on economic earnings alone. Ruby K. Payne, in her book, *A Framework for Understanding Poverty*, analyzes the mindset of the people who have higher income levels and those who do not. There are general personality and psycho-social characteristics that have been designated for each economic class: low, middle, and wealthy. By understanding the psycho-social characteristics we are able to examine by class the basic trends. This background can provide more insight into the mindset of the working professional population. A middle class individual has his social emphasis in self-governance and self-sufficiency. He invests his time in improving his language skills through formal education. This way, he will be able to better negotiate and have the opportunity to climb the ladder of success and make money. He believes that his destiny is based on the choices he makes and good choices will change his future! The driving force is his belief that if he works hard, he will achieve success. He likes to spend time considering his future life retirement as the most important, and his decisions are made based on their future ramifications. He feels love and acceptance are conditional and largely based upon achievement. He values things and feels money is to be managed wisely. The clothing he wears is valued for its quality and its acceptance into the norm of the middle class, for labels are important. He likes to eat quality food and a key question is: "Did you like it?" He sees the world in terms of national settings and likes to use humor about situations.

Individuals in the wealthy social class emphasize social exclusions. They invest their time in traditions and history is most important. They feel education is a necessary tradition for making and maintaining connections. They use formal register in their

language for language is about networking. Their decisions are made partially on the basis of tradition and decorum. They believe their destiny is noblesse oblige. Their driving force is their financial, political and social connections. They feel love and acceptance are conditional and related to social standing and connections. They value one-of-a-kind objects, legacies and pedigrees. They value clothing for its artistic sense and expression. The designer is important. How their food is presented is very important! Their humor is about social faux pas.³⁰

On the other hand, non-professionals may mostly fall in the poverty to middle class social levels. These are based on this project research for the ones who most populate our current churches. One of their characteristics based on the framework of poverty research is that they prefer to socialize with people they like, they value education and revere it as abstract, but not as a reality. Their language is casual and it is about survival. To them, the present is the most important and decisions are made for moments based on feelings or survival. They believe in fate and they cannot do much to mitigate chance. Their most valuable possession is the people they relate with. Love and acceptance are conditional, based upon whether the individual is liked. Their family structure tends to be matriarchal and they like to use humor about people and sex.³¹

21st Century Church Trends in North America

There are many new challenges faced by the church at the beginning of this century as this “new millennium sees a radically changing world of economic upheavals, political uncertainties, overwhelming technological innovations, and fundamental

³⁰ Rudy Payne, *A Framework Understandings of Poverty* (Highlands, TX: aha! Process, Inc., 1996), 42.

³¹ Ibid., 43.

changes to centuries-old social, ethical, and religious values.”³² Since the call of God to His church is a global enterprise, there is a need to understand the major global trends, which have significant consequences on how it is carried out. David Horton editor of, *The Portable Seminary*, presents the following current trends:

1. Increasing globalization. This is the phenomenon of having the same factors and events influencing people worldwide.
2. Increasing clash of civilizations. The differences between civilizations or cultures such as Western, Orthodox, Latin American, Islamic, Hindi, Japanese and African create conflicts.
3. Increasing persecution. It is believed that more than 200 million in over sixty nations are being denied basic human rights because of their Christian faith.
4. Increasing secularism. This is shown when public expressions of faith are not tolerated.
5. Increasing post modernism. This means that knowledge is not objective and there are no absolutes. Truth is considered to be dependent upon the community in which it resides and not established by the sovereign Creator.
6. Increasing gap between poor and rich.
7. Increasing impact of HIV/AIDS.
8. Increasing number of children at risk. There are tens of millions of children around the world who are on the street and without family support.
9. Increasing number of refugees. This trend is due to the reality of persecution, war, famine, hopelessness has made millions run to the hope of a new life.

³² David Horton, *The Portable Seminary* (Grand Rapids, MI: Baker Publishing Group, 2006), 576.

10. Increasing number of Christians in non-Western countries.

11. Increasing number of missionaries from younger sending countries.

This changing world has affected the makeup of North American metropolises due to the peoples of the world's immigration to them.³³

21st Century Society Trends in North America

George Barna has been integrating information of the church and secular culture in North American since 1984. He has become an often quoted person because of the depth and applicability of his group research work. Several of today's trends are found in his book, *Futurecast*, which is an extensive new research on how behaviors, attitudes and beliefs are shaping society's future.³⁴ Barna states, "America is undergoing significant changes, and the nature of those changes is both complex and chaotic. The historical foundations on which our society was develop are facing some severe challenges."³⁵

In his research, Barna also found how Americans have increased their stress levels over the past few years. He also found an increasing addiction to media, which varies by age and demographics, with findings that the typical adult advocates more than fifty hours per week to media absorption. The study also discovered how the concept of common good, "sacrificing a personal benefit of opportunity to advance the good of the community,"³⁶ is not part of a society that has become increasingly narcissistic along with lack of patience in the culture where needs are met immediately.

³³ Ibid., 577-581.

³⁴ George Barna, *Futurecast* (Austin, TX: Tyndale House Publishers, Inc., 2011), IX.

³⁵ Ibid., X.

³⁶ Ibid., 60.

The research has much more to show about complete changes in society's values and attitudes, thus, the same in professionals. Barna summarizes his findings about society's critical shifts in values and attitudes in the following chart, which also shows most professionals approach to their personal life and business:

Table 3.3: Critical Shifts in Values and Attitudes³⁷

What We Used to Embrace	What we Now Embrace
Excellence	Adequacy
Optimism	Pessimism
Common Good	Individual Advantage
Delayed Gratification	Instant Gratification
Respect	Inactivity
Christian God	Amorphous God
Truth	Skepticism
Heroes	Celebrities
Knowledge	Experience

Thom Schultz visited the topic of why people do not go to church anymore using a simple qualitative interview-based research process to answer this timeless question. The author staked out a local city park and interviewed randomly selected individuals. While these randomly selected people were mixed population, some of whom could be or could not be professionals, the answers were reflective of commonplace attitudes Americans show toward organized religion and Christendom in general.

³⁷ Ibid., 79

Four common answers emerged from this research. These common answers revolved around people's misunderstanding of what it means to be a Christian. The four answers are as follows: 'Church people judge me,' 'I don't want to be lectured,' 'they're a bunch of hypocrites,' and 'I don't want religion I want God.' These attitudes are truly nothing new under the sun.³⁸

The first concern the average city park visitor had was that they would be judged. Here the power of conviction that is still felt by certain individuals can be seen. With the way society is trending, people have an uncertain feeling of conviction since they are not absolutely sure of where the conviction is based on. Without a foundation in the Word of God as the absolute truth, they have no moral compass.

The second concern reflects a person's pride and may have come from a more self-assured individual. He is more self-assured because he is confident in any defiant behavior they may be practicing and does not want to be told it is wrong since he is entrapped by the very act he does not want revealed.

Thirdly, people tend to see the simple excuse of transferring blame to another person. The reality is that they will not stand before God to give account for anyone else but ourselves. If they do not have Christ as our advocate on that day, they will find this transfer of blame in actions shown by others to be futile.

The final common answer shows that there is a healthy craving for something larger than the human race. There is a thirst for spirituality in the professional urban population. Unfortunately, due to a misunderstanding of what biblical Christianity is, people find this population looking for other ways to satisfy this spiritual hunger.³⁹

³⁸ Thom Schultz, *Why People Don't Want to go to Church Anymore* (March 3, 2012)

³⁹ Ibid.

This article, while not in an academic journal, speaks volumes in its raw honesty and approach to the urban population, which can also represent part of the professionals' group.

In studies that The Barna Group has conducted over the past few years, there have been several observations, which are relevant and applicable to the methods that ministers should use to grow their ministries. Barna has observed that the explosion in the use of electronic communication devices has had little change in people's faith life. However, over the past five years people have not given much thought to their religious beliefs, practices or preferences. There has been a decrease in feelings about the church, a shift to move away from Christianity and a decrease in religious activity.⁴⁰ This apathy and discontent towards the church raises questions of the effectiveness of current church programming. The research also showed that most religious behaviors and beliefs are formed by the age of thirteen and little happens after that. Adults show little changes in religious thinking as adults, and this could very well be because there is not a variety of attractive programming available for adults across the country. The shifts in religious thinking which were observed in adults were emotion-based and not based on the implementation of religious beliefs into the daily life of the individual.

There are still churches that are impacting the community but there has been a shift in the effectiveness of the church on the surrounding community. The Barna Group has also completed research on the experiences people have in the church today and found that only a little over half of the people who went to church felt a connection with God while there, and 61% of churchgoers could not remember an important new insight

⁴⁰ George Barna, *What People Experience in Churches*, January 9, 2012

or understanding related to their faith that they gained by attending church. Another finding was that 26% of Americans who went to church said their life had been changed greatly by attending church and 46% said that their lives had not been changed greatly by attending church.⁴¹

This study research confirmed that the percentage of professionals attending churches and their involvement is lower than those who are non-professionals as shown in Table 3.4 and 3.5.

Table 3.4: White/Blue Collar Church/Ministry Attendance

	More White than Blue Collar	More Blue than White Collar	Equal
Minister	19.2%	65.38%	15.38%
Professional	25.0%	55.0%	20.0%

Table 3.5: White/Blue Collar Church/Ministry Involvement

	More White than Blue Collar	More Blue than White Collar
Minister	30.76%	69.23%
Professional	35.0%	65.0%

David Olson wrote in his book, *The American Church in Crisis*, the findings from research based on a national database of over 200,000 churches in which he examines the reality of church attendance. Contrary to the Gallup polls and Barna Group research data which determine 43 to 47 percent of American adults attend church on the weekend, Olson found that “the research of the American Church Research Project shows that 17.5

⁴¹ Ibid.

percent of the population attended an orthodox Christian church on the weekend in 2005. Non-orthodox Christian churches and non-Christian religions add an additional 35,000 houses of worship while increasing the 2005 attendance percentage to 19.5 percent.”⁴² Furthermore, the research shows that in no single state did church attendance keep up with the population growth, although 795 counties did against 2,303 which did not.⁴³

The Professional Career Dream in North America

Professionals have invested years of higher education and training in their profession in order to achieve their professional status of Medical Doctor, Lawyer, Professional Engineer, Chaplain, Doctor of Physical Therapy, Certified Public Accountant, or Dentist, in order to reach a society level and financial lifestyle which helps them achieve personal, family and business success and satisfaction in which God is not a priority for many.

David Platt in his book, *Radical*, describes how people have changed the version of the Jesus of the Bible to accommodate their current view of life in North America where he states,

A nice, middle-class, American Jesus. A Jesus who doesn't mind materialism and who would never call us to give away everything we have. A Jesus who would not expect us to forsake our closest relationships so that he receives all our affection. A Jesus who is fine with nominal devotion that does not infringe on our comforts, because, after all, he loves us just the way we are. A Jesus who wants us to be balanced, who wants us to avoid danger altogether. A Jesus who brings comfort and prosperity as we live our Christian spin on the American dream.⁴⁴

⁴² David Olson, *The Church in Crisis* (Grand Rapids, MI: Zondervan, 2008), 28.

⁴³ Ibid., 37.

⁴⁴ David Platt, *Radical* (Colorado Springs, CO: Multnomah Books, 2011), 13.

Furthermore, this view has hindered the priorities of those professionals who are believers and who do not invest in their life to make God their joy and not their possession, therefore, the important work of the church and its missions is affected as Guthrie in his book, *Missions in the Third Millennium*, states: “Thanks to incessant media bombardment, we know better the costs of not investing, and they are real. An initial investment of \$ 10,000.00, earning an average of 12 percent annually, would become \$930,510.00 in 40 years.”⁴⁵ That being so, the difficult decision to give money to missions becomes all harder. Who in his right mind would give up the multiplicative power of compound interest? Viewed this way, every dollar that was given away instead of invested really is sacrificial, because of the cost of peoples’ future retirement, their kids’ college education, or that small vacation home they have always dreamed about. A \$10,000.00 gift can be seen as a million dollar loss.

⁴⁵ Stan Guthrie, *Missions in the Third Millennium* (Colorado Springs, CO: Paternoster, 2002), 23.

CHAPTER IV: PAST AND CURRENT TRENDS IN REACHING PROFESSIONALS

Therefore be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is.

Ephesians 5:15-17

In an example of Paul's ministry approach to reach the scholars of his day, believers see the foundation and importance of a respectful approach to share the gospel of Christ in a well-articulated and uncompromising manner. In Acts 24:1-23 and Acts 26:1-26 tells the story of Paul's imprisonment and trial where through his hardship of imprisonment, God is glorified in the testimony and manner in which Paul conducts himself throughout the imprisonment and trial period.

God has allowed different methods to be used in order to reach the people's groups of North America since the 1600s. During recent decades, the evangelistic and discipleship methods have evolved, in order to adapt to the constant changes society has experienced and continues to do so.

David Olson's research shows that overall church attendance declined from 1990 to 2010 by about 4%. In his study, he included the evangelical, mainline and Catholic congregations to make his analysis and reach his conclusions. He estimated based on the data that 55,000 churches will close between 2005 and 2020, while 60,000 new churches will open, producing a net gain of 5,000 churches. Furthermore, his study estimates that in order to keep with the population growth, a net gain of 48,000 churches will be needed, which means, the North American church will fall short of the needed number of

congregations by 43,000.⁴⁶ This trend gives no doubt that the methods to reach North America's population, including professionals, must be revisited.

Reaching the Peoples of North America in the 21st Century

The North American church experienced a change with the culture during the transition from the last millennium to this 21st century and third millennium. Olson describes three critical transitions that have taken place during this period: "1) Our world used to be Christian, but it is now becoming post-Christian; 2) Our world used to be modern, but it is now becoming postmodern; and 3) Our world used to be monoethnic, but it is now becoming multiethnic."⁴⁷

The above changes lead to a different approach to Christian ministries which requires the following mindset:

In the post-Christian world, pastors, churches, and Christians need to operate more as the early church did. In the post-Christian world, the needs of outsiders become most important. Ministry is more like missionary work, with a renewed emphasis on the message and mission of Jesus. The role of pastors is to lead the church in its mission of Jesus outside of the church. In the post-Christian world, only the healthy, missional church will prosper. This is not an issue of a traditional or contemporary style of ministry. That perspective is a dated dichotomy from the 1980s and 1990s that no longer is meaningful. Instead, churches must develop a mission mindset, going out into the world to meet people's needs.⁴⁸

During the 19th century North America experienced several revivals movements that exalted the name of God by proclaiming the message of the gospel and reaching the society groups of this time. Their effects are long-lasting since the associated ministries are past the time for this time in history. Riss in his book, *A Survey of 20th Century*

⁴⁶David Olson, *The American Church in Crisis* (Grand Rapids, MI: Zondervan, 2008), 174-184.

⁴⁷Ibid., 162.

⁴⁸ Ibid., 163.

Revivals Movements in North America, describes how the 20th century revivals had a different impact from those which took place in the 19th century:

Prior to the twentieth century, revival usually had a tremendous impact upon society, bringing about the advancement of important humanitarian causes and resulting in significant social reforms. Because of the more limited scope of the twentieth-century revivals, such effects were less pronounced. A much smaller proportion of the population was involved in such movements in the twentieth century due to the shifts in world view that had taken place in Western culture as a whole.⁴⁹

Today, the worldwide globalization and media technology does not mean that the God anointed revival movement could not have worldwide implications in all societies. This author believes this century methods to reach professionals will take place, if those who minister to them, live as stated by Lane Dennis in the Foreword of the book by Francis A Schaeffer, *The Church at the End of the 20th Century*.

Does the church have a future in our generation?’ Schaeffer’s answer challenges every Christian to examine his or her own life – to see if there is indeed reality there which is rooted in a personal relationship to Jesus Christ, and which is lived out in an orthodoxy of doctrine, Christian compassion, and true community.⁵⁰

A Case against the World

Today’s North American society has evolved from a modern to a postmodern world in which professionals have been trained and worked in their professional practice understanding postmodern philosophy has practical implications for the evangelism and discipleship methods to be developed in reaching professionals.

⁴⁹ Richard Riss, *A Survey of 20th Century Revival Movements in North America* (Peabody, MA: Baker Academic, 1988), 7.

⁵⁰ Francis Schaeffer, *The Church at the End of the 20th Century* (Wheaton, IL: Crossway Books, 1985), 7.

The philosophy and practical approach to life for many professionals are based in these views, modernism and postmodernism, therefore, the definitions from John MacArthur from his book, *The Truth War*, are considered:

Modernity, in simple terms, was characterized by the belief that truth exists and that the scientific method is the only reliable way to determine that truth. In the so-called “modern” era, most academic disciplines (philosophy, science, literature, and education) were driven primarily by rationalistic presuppositions. In other words, modern thought treated human reason as the final arbiter of what is true. The modern mind discounted the idea of the supernatural and looked for scientific and rationalistic explanations for everything.⁵¹

Postmodernism in general is marked by a tendency to dismiss the possibility of any sure and settled knowledge of the truth. Postmodernism suggests that if objective truth exists, it cannot be known objectively or with any degree of certainty. That is because (according to postmodernists), the subjectivity of the human mind makes knowledge of objective truth impossible. So it is useless to think of truth in objective terms. Objectivity is an illusion. Nothing is certain, and the thoughtful person will never speak with too much conviction about anything. Strong convictions about any point of truth are judged supremely arrogant and hopelessly naive. Everyone is entitled to his own truth.⁵²

MacArthur continues, “The postmodern view of life has resulted in a widespread rejection of truth and the enshrinement of skepticism in which trust claims are despised. This view gives a major triumph that truth is not fixed and objective, but something individually determined by each person’s unique, subjective perceptions with the intent to eliminate morality and guilt from their lives.”⁵³

The current ideologies in today’s society require Christians to use the power of God and the Bible as their offensive tools or weapons, which they have available as believers, in order to confront these views so embedded in the culture. The methods to

⁵¹ John MacArthur, *The Truth War* (Nashville, TN: Thomas Nelson, 2008), 9.

⁵² Ibid., 10-11.

⁵³ Ibid., 12.

reach the professionals are not carnal, not about territory and nations, battles for lands and cities, clan war of personality conflict between denominations, skirmish over material possessions but a spiritual battle with good works to proclaim the Truth of God.⁵⁴ As MacArthur explains: “Can we as the church regain our ability to be discerning? Only by growing up spiritually. That means confronting the spirit of a relativistic age and diligently applying ourselves to the unfailing Word of God. We cannot gain discernment overnight or through a mystical experience. Discernment will come only as we train our minds to be understanding in the truth of God’s Word and learn to apply that truth skillfully to our lives.”⁵⁵

A Case for Christian Apologetics

Professionals will ask questions about life that are consequential to their existence, such as where did they come from? Regarding their origin, who are they? Regarding their identity, why are they here? Regarding their meaning, how should they live? Regarding their morality and where are they going? Regarding destiny. The answers depend on the existence of God, thus, if He exists; there is meaning and purpose in life. On the other hand, if there is no God, life will mean nothing at the end with no purpose, right or wrong and therefore, it does not matter how they live or believe.⁵⁶ The methods to reach professionals will address the existence of God by sharing why Christianity is reasonable, even though it may appear to be problematic to some, due to what Norman Geisler describes as intellectual objections, emotional obstacles and volitional reasons:

⁵⁴ Ibid., 28-32.

⁵⁵ Ibid., 215.

⁵⁶ Norman Geisler and Frank Turek, *I Don’t Have Enough Faith to be an Atheist* (Wheaton, IL: Crossway Books, 2004), 20.

First, there are many perceived intellectual objections, like those mentioned above (the problem of evil, and the objections of many scientists). Second, there are emotional obstacles that sometimes obstruct the acceptance of Christianity. Christian exclusivism, the doctrine of hell, and the hypocrisy of Christians are emotional roadblocks to just about everyone. (In fact, hypocrisy in the church probably repels people more than any other factor. Someone once said the biggest problem with Christianity is Christians!) Finally, there are volitional reasons to reject Christianity, namely, Christian morality, which seems to restrict our choices in life. Since most of us don't want to answer to anyone, yielding our freedom to an unseen God is not something we naturally want to do.⁵⁷

The author has experienced through the years, in dealing with professionals in metropolises, their questioning about the person of Jesus as God and, therefore, the claim by the Bible to be the inspired Word of God. The line of reasoning used by Geisler in his "The Twelve Points that Show Christianity is True" is adequate in order to present a case for Christianity to professionals, even though some of them suppress this truth since they adjust it to fit their personal desires and views rather than adjusting their desires and views to fit the truth.

The following sequence of points, which has been used in conversations with many professionals, proceeds logically from the concept of truth all the way to the conclusion that the Bible is the Word of God:⁵⁸

1. Truth about reality is knowable.
2. The opposite of true is false.
3. It is true that the theistic God exists. This is evidenced by the:
 - a. Beginning of the universe (Cosmological Argument)
 - b. Design of the universe (Teleological Argument/Anthropic Principle)
 - c. Design of life (Teleological Argument)

⁵⁷ Ibid., 24.

⁵⁸ Ibid., 28.

- d. Moral Law (Moral Argument)
- 4. If God exists, then miracles are possible.
- 5. Miracles can be used to confirm a message from God (i.e., as acts of God to confirm a word from God).
- 6. The New Testament is historically reliable. This is evidenced by:
 - a. Early testimony
 - b. Eyewitness testimony
 - c. Uninvented (authentic) testimony
 - d. Eyewitness who were not deceived
- 7. The New Testament says Jesus claimed to be God.
- 8. Jesus' claim to be God was miraculously confirmed by:
 - a. His fulfillment of many prophecies about himself;
 - b. His sinless life and miraculous deeds;
 - c. His prediction and accomplishment of his resurrection.
- 9. Therefore, Jesus is God.
- 10. Whatever Jesus (who is God) teaches is true.
- 11. Jesus taught that the Bible is the Word of God.
- 12. Therefore, it is true that the Bible is the Word of God (and anything opposed to it is false).

This author believes in the Word of God to be truth or inerrant in its original manuscripts. As Norman Geisler states in his book, *Inerrancy*, "Inerrancy means that when all facts are known, the Scriptures in their original autographs and properly interpreted will be shown to be wholly true in everything that they affirm, whether that

has to do with doctrine or morality or with the social, physical or life sciences.”⁵⁹ This implies that inerrancy applies equally to all parts of the Scriptures as originally written, is intimately tied up with the science of biblical interpretation, is related to Scripture’s intention, does not demand strict adherence to the rules of grammar, does not exclude the use either of figures of speech or a given literary genre, does not demand historical or semantic precision or the technical language of modern science, does not required verbal exactness in the citation of the Old Testament by the New, does not demand that the sayings of Jesus contain the exact words of Jesus, only the exact voice, does not guarantee the exhaustive comprehensiveness of any single account or of combined accounts where these are involved, does not demand the infallibility or inerrancy of the non-inspired sources used by biblical writes, no doctrine of inerrancy can determine in advance the solution to individual or specific problem passages and it is a doctrine that must be asserted but which may not be demonstrated with respect to all phenomena of Scripture.⁶⁰

The User-Friendly Church Approach

Professionals in urban metropolises follow a cultural trend, which was popularized at the end of the 19th century, by philosopher and psychologist William James along with other noted intellectuals such as John Dewey and George Santayana, James gave this philosophy a name: Pragmatism. John MacArthur describes James’s work content and its effect on our society:

From the start, James stressed the implications of pragmatism for matters of faith. The final chapter of his book was titled “Pragmatism and Religion.” In it, he

⁵⁹ Norman Geisler, *Inerrancy* (Grand Rapids, MI: Zondervan, 1980), 294.

⁶⁰ *Ibid.*, 295-304.

essentially acknowledged that faith and pragmatism are contradictory values.” On pragmatic principles we cannot reject any hypothesis if consequences useful to life flow from it” (273). Pragmatism, to James’s way of thinking, argues decisively for pluralism of religion (276-278). Modern and postmodern pragmatists, have moved toward the same condition.⁶¹

MacArthur defines pragmatism as “the notion that meaning or worth is determined by practical consequences. It is closely akin to utilitarianism, the belief that usefulness is the standard of what is good. To a pragmatist/utilitarian, if a technique or course of action has the desired effect, it is good. If it doesn’t seem to work, it must be wrong.”⁶²

This philosophical mindset is rooted in the professionals' approach to life and business where results are measured in financial profit and achievements by running and being ahead in life, business and personal, circumstances.

Methods to reach professionals must confront the pragmatic philosophy approach and avoid falling into the trap of the current market driven ministry trend and not a God driven ministry. MacArthur shares his thoughts on this matter in his book, *Ashamed of the Gospel*, where he says:

The new philosophy is straightforward: The church is in competition against the world, and the world is very good at capturing people’s attention and affections. The church, on the other hand, tends to be very poor at “selling” its product. Evangelism should therefore be viewed as a marketing challenge, and the church should market the gospel in the same way all modern businesses sell their products. That calls for some fundamental changes. The goal in all marketing is “to make both the producer and consumer satisfied.” So anything that tends to leave the ‘consumers’ unsatisfied must be jettisoned. Preaching – particularly preaching about sin, righteousness, and judgment – is too confrontive to be truly satisfying. The church must learn to couch the truth in ways that amuse and entertain.⁶³

⁶¹ John MacArthur, *Ashamed of the Gospel* (Wheaton, IL: Crossway Books, 2010), 26.

⁶² Ibid., 26.

⁶³ Ibid., 37.

Professionals find themselves in the pursuit of success and not excellence. There is a drive to have success in this world and therefore some ministries adopt a market driven, user friendly approach in which the goal is to give people what they want. Ministers many times do not declare God's demands to people but adapt to what the people's demands are, doing whatever is needed to cater to the opinion of the public.⁶⁴ In today's society customer driven mentality is such that it does not matter what the principles and values humans based their life approach is, because as customers, they have the right to demand from those who give them services and products that they meet their expectations. MacArthur further adds to this idea when he says, "and with so many options, the most casual customer has achieved ultimate sovereignty. If he doesn't like what he sees, he can simply change the channel. Pastors must resist the temptation to tailor their messages to the whims and short attention spans of drive-by listeners like that. Catering to the sound bite surfer is the surest way to empty one's message to real substance."⁶⁵ Professionals find that the user friendliness has led to non-biblical based teachings, such as the conditional immortality, which is the idea that unredeemed sinners are simply eradicated rather than spending eternity in hell.⁶⁶ A 2002 article on the front page of the Los Angeles Times indicated that "one of the most popular movements afoot today embraces a doctrine known as 'conditional immortality,' similar to annihilationism. It is the idea that unredeemed sinners are simply eradicated rather than spending eternity in hell. A perfect fit for the user-friendly philosophy, this view teaches that a merciful

⁶⁴ Ibid., 42.

⁶⁵ Ibid., 63.

⁶⁶ Ibid., 76.

God could not possibly consign created beings to eternal torment. Instead, he obliterates them completely.”⁶⁷

The methods to reach professionals can not follow the presented user friendly approach but must be God friendly as stated by John MacArthur in his book, *Ashamed of the Gospel*:

Too many who have embraced the user-friendly trend have not carefully pondered how user-friendliness is incompatible with true biblical theology. It is, at its heart, a pragmatic, not a biblical, outlook. It is based on precisely the kind of thinking that is eating away at the heart of orthodox doctrine. It is leading evangelism into neo-modernism and putting churches in the fast lane on the down-grade. The answer, of course, is not an unfriendly church, but a vibrant, loving, honest, committed, worshiping fellowship of believers who minister one another like the church in Acts 4 – but who eschew sin, keep one another accountable, and boldly proclaim the full truth of Scripture. People who have no love for the things of God may not find such a place very user-friendly.⁶⁸

Current Methods Reaching Professionals in North America Metropolis

Several ministries addressing the workplace and business owners are in existence in North America today. They could reach professionals in metropolises but they are not intended to only reach the professionals' group in metropolises.

Following are the ministers and or ministries researched during this study due to some relationship to reach professionals even though they do not focus their evangelism and discipleship efforts to reach urban professionals exclusively.

John Piper

John Piper is the pastor at Bethlehem Baptist Church in Twin Cities, Minnesota. He has been a voice for reaching the people of the world through his bestselling works over the past several decades. Piper has written over 40 books and has over 30 years of

⁶⁷ Ibid., 76.

⁶⁸ Ibid., 78.

experience in preaching and teaching. He has several ministries that reach many people groups including those in urban areas, but no specific ministry that is focused on reaching professionals was found. Many professionals do attend and are members of Bethlehem Baptist Church.

Marketplace Ministries

Marketplace Ministries is specifically geared towards the reaching and developing of Christian business leaders in their specific lines of work and who already know Christ as their personal Lord and Savior. The intent is to equip these leaders with the necessary tools to live out their faith and develop a Kingdom purpose for their business. The precepts of this ministry are to: discover, develop and deploy individuals to become marketplace ministers by helping them to understand God's call for their life, by means of monthly small groups, while demonstrating leadership accountability and by focusing on biblical principles needed to run their businesses from God's perspective. This ministry reaches out to the marketplace, professionals and non-professionals.⁶⁹

The following description about their ministry description taken from their Facebook:

Marketplace ministry purpose is to create a disciple a discipleship and business leadership ministry committed to equipping and developing business leaders to be more effective for God where they are. Individuals will meet monthly to learn how to share the gospel in a normal, natural way; how to pray and minister to people; how to walk in intimacy with God throughout their day; and how to hear God and be effectively "led by the Spirit."⁷⁰

⁶⁹ <http://www.facebook.com/pages/marketplace-ministries-of.../112291572185642>

⁷⁰ Ibid.

Furthermore, Paul Gazelka, addresses this ministry concept end result intent in his book, *Market Place Ministers*, where he states:

Marketplace ministers are part of how the Lord will reach the peoples of the earth in these last days. Business is a sphere of influence that is becoming one economy. Influential business people who are first interested in proclaiming the gospel will be greatly used by the Lord in world outreach. Marketplace ministers will reach people that professional minister would never be able to touch- Simply because of the unique door that will be open to them because they are in business.⁷¹

City Life Church Life Groups

City Life Church Men's Life Groups are designed to help all men, professionals and nonprofessionals, to have fellowship with God. The following information regarding this ministry was taken from their website:

Take Aim! This is the sentiment that best articulates our men's life groups that meet throughout the year. It is taken from a text found in 1 Corinthians 9:23-27. Paul says that he is not going to run the race of life without aim. There is an intentionality to his life and so should be to ours. In verse 23 he states, "And I do all things for the sake of the gospel, that I may become a fellow partaker of it!" We also find this concept of taking aim in relation to sin. One of the most common Greek words that translates as sin to English in the New Testament comes from an archery term that means to miss the mark." At City Life, we are committed to helping men take aim stopping the patterns of sin that are so destructive, fracturing families and eroding their own lives, missing the mark of their destiny. You can find a group of City Life men at Cracker Barrel in Newport News from 6 am to 7 am every Friday morning, and periodically during the year, we have expanded groups of men that meet throughout the greater Hampton Roads area in between Life Group terms.⁷²

The ministry is not located in a metropolis but it shows a method of how men in the city, not necessarily a metropolis, are being reached for Christ.

⁷¹ Paul Gazelka, *Marketplace Ministers* (Lake Mary, FL: Creation House Press, 2003), 146.

⁷² <http://www.citylifechurch.com/lifegroups/>

The Other Six Day Ministries

This ministry which is based in Raleigh, North Carolina, is an interdenominational national discipleship ministry that exists to give glory to God by assisting Christian men and women as they seek to practice their faith in the workplace and their daily living context. The ministry provides daily devotionals, congregational equipping which helps a congregation to think through and jump-start its understanding of God's Word as it relates to work and the workplace, and pastor led initiatives which include practical methods such as prayer teams, devotionals, Angel Tree ministry, and others in order to witness to the working place community.⁷³

Downtown Bible Study

This ministry is based in Portland, Oregon and is led by Scott Gilchrist, who is the Pastor of Southwest Bible Church. The ministry method has formatted a Bible study layout that is geared towards reaching the business people and students of that city. The group meets once a week in the Portland Art Museum with the Bible study and is also globally broadcast on radio bearing the same name, "Downtown Bible Class." The approach used by this ministry to meet in a neutral place makes attendance less intimidating to gather and study God's Word.

The ministry methods are intent to provide a spiritually refreshing 30-minutes of Bible teaching (non-denominational), an encouraging break in the workweek, an opportunity to network by meeting other Christians in the downtown business community, an informal atmosphere to bring friends or co-workers, a complimentary lunch buffet each week, and opportunity to grow deeper in the understanding of God's

⁷³<http://www.theother6days.com>

Word and practical insight on real life issues. This ministry does not only target professionals but also the marketplace part of the community in downtown Portland.⁷⁴

Capitol Hill Baptist Church

The Capitol Hill Baptist Church has a ministry to outreach the mission field of the Capital Hill community within the various age groups using, among other methods, small group discipleship format. This small group format has proven successful in this church which is located in the metropolitan area of Washington, DC, by allowing individuals to grow and develop in a more intimate setting than they would find when the Church meets for corporate worship services on Sunday. The congregation also offers gatherings on Sunday Morning, Wednesday and Sunday evening. In addition, the congregation promotes its 9 Marks Building Healthy Churches ministry in order to equip church leaders with a biblical vision and practical resources for displaying God's glory to the nations through healthy churches. To that end, the ministry helps churches abroad to be characterized by the following marks of health: 1)Expositional Preaching, 2) Biblical Understanding, 3) A Biblical Understanding of the Gospel, 4) Biblical Understanding of Conversion, 5) A Biblical Understanding of Evangelism, 6) Biblical Church Membership, 7) Biblical Church Discipline, 8) Biblical Discipleship, and 9) Biblical Leadership.

This congregation does not have a specific ministry to reach professionals but it does reach them with the methods established in the church to reach the people of this community in which many professionals live.⁷⁵

⁷⁴ <http://www.downtownbible.org>

⁷⁵ <http://www.capitolhillbaptist.org>

C12 Group

This C12 ministry is a round table group formed by leading Christian CEOs and business owners. The ministry intends to encourage transparency and accountability among like-minded Christian business owners and professionals who are committed to improving their businesses for the advancement of the Kingdom. The approach includes the following three areas:

1. Trusted Peer Board which provides the wisdom and insight of the C12 “peer board” appointed to a group of business owners in order to keep them focused and accountable to the principles and core values that guide their lives.
2. Structured Business Curriculum. This program each month provides to C12 members material to discuss best-practice business topics through a Bible-centered lens with a hard-hitting, real world content to provide a lifelong learning experience.
3. One-on-one Consultants. Members can meet one-on-one with their C12 Area Chair for personalized time to address specific issues in life and business. This consultation is available to the monthly group meetings.⁷⁶

This ministry can only reach some professionals who fall in the business owners’ category but does reach all Christian business owners for a better life and business practices.

Research Findings about Current Methods to Reach Urban Professionals

This researcher did not find a ministry that is exclusively prepared and geared to reach the professionals group in metropolises. The research did find the diversity of

⁷⁶ <http://www.c12group.com>

programs that reach professionals but only as part of their approach to other groups such as business owners, people in the workplace, people in the city area which are not necessarily metropolises.

This research data shows that the majority of ministers and professionals interviewed did not see their churches or ministries currently targeting the professionals in the urban professionals' group specifically as shown in Table 4.1.

Table 4.1: Church Programs for Professionals

	Yes	No
Ministers	34.6%	65.4%
Professionals	30.0%	70.0%

The data, from both ministers and professionals, also indicates that professionals are reached most of the time like everyone else. This means that congregations or ministries use evangelistic or discipleship programs or activities that could be effective for some professionals and not others based on the current life stage and circumstances of the professionals at the time of their exposure to the ministries. Table 4.2 data shows that both the ministers and professionals surveyed find that the best-approach to evangelize and disciple professionals is the one to one or in small groups at the workplace or home. On the other hand, large group gatherings at public assemblies or gatherings in the church congregation can still be effective but to a lesser degree as seen by those surveyed.

Table 4.2: Location Setting Which Works Best to Reach Professionals

	One to One	Small Group Gathering at Workplace or Home	Large Group Gathering at Workplace or Home	Gathering in a Church Congregation
Ministers	42.3%	34.6%	11.5%	11.5%
Professionals	50.0%	25.0%	15.0%	10.0%

Tables 4.3, 4.4, 4.5, and 4.6 indicate the findings related to four questions made in the survey showing preference and behavioral trends by professionals. Table 4.3 shows the preference by 69.2% of the ministers and 80.7% of professionals to use different methods to reach professionals, other than the currently used, in church ministries to reach all for evangelism and discipleship.

Table 4.3: Use Same Evangelistic and Discipleship Methods for Professionals and Non-Professionals

	Yes	No
Ministers	30.0%	69.2%
Professionals	19.3%	80.7%

Other data trends show in Table 4.4 how 69% of ministers and 80.7% of professionals find that professionals do not have issues with having fellowship with nonprofessionals in the ministries in which they participate.

Table 4.4: No Fellowship or Interaction Between Professionals and Non-Professionals because of Socio-Economic Differences

	Yes	No
Ministers	19.2%	80.8%
Professionals	40.0%	60.0%

Tables 4.5 and 4.6 show similar data in which both the majority of ministers and professionals concur there are differences in ministering to professional men and women and nonprofessional women, thus, the need for methods addressing these differences.

Table 4.5: Are There Differences in Ministering Professionals Men and Women?

	Yes	No
Ministers	69.3%	30.7%
Professionals	75.0%	25.0%

Table 4.6: Are There Differences in Ministering Professionals and Non-Professional Woman?

	Yes	No
Ministers	69.2%	30.8%
Professionals	75.0%	25.0%

There are many biblical principles and practical implications, which can be cited in reference to ministering to the people of the world and how Christians must conduct themselves in accomplishing that mission in the 21st century. For example, in Romans 12:1-2 believers are urged to live out God's will for their lives zealously and with reckless abandon by giving themselves as a living sacrifice because this is their spiritual service. Christians are to present themselves as a living sacrifice by allowing their minds to continually be renewed by God's spirit and not conformed to the mold of the carnal world. In the believers' effort to be bearers of God's light and truth in this world, they should conduct themselves in humility fearing the Lord and by our reverence of God and shall seek a favorable position with some men as Paul referenced in 2 Corinthians 5:11.

In his letter to the Galatian church, Paul encourages a selfless attitude which is a core quality needed by the minister while in service of the King. Christians must die to their own selfish desires and allow the Holy Spirit to sanctify them to walk in Christlikeness (see Galatians 2:20-21; 5:16-26). The work of the Holy Spirit in the Christian minister's life reaching professionals and others is essential to the growth and development of that minister as a leader of truth, an ambassador of the Christian faith. In Paul's letter to the church in Ephesus he warns against grieving the Spirit by not allowing Satan to gain a foothold through their speech and heart attitudes (Ephesians 4:20-32). Believers must also be mindful not to be frivolous in the ways they spend their time, as stated later on in the same letter Paul where they can find the foundation upon which they build and develop these heart attitudes- in the word of God. Believers are to know what the will of the Lord is (Ephesians 5:17) and handle the management of their time with the will of the Lord in mind. As the Christian minister enters into the corporate jungle to reach urban professionals with the gospel message he or she can be sure to walk with the will of the Lord in mind by arming themselves with the full armor of God (Ephesians 6:10-24). The work of a minister is to lead the charge of attack against the forces of darkness and spiritual forces of wickedness.

While the minister must be mindful of the challenges he or she will face in this world because he or she is pursuing the cause of Christ, he or she must also maintain the mind of Christ: who had a heart for the lost (Philippians 2:1-4) and a selfless demeanor. This heart attitude will give a joy that surpasses any false sense of joy and security the world can give because it is rooted in the firm and unchanging foundation of who Christ is and that He is near (Philippians 4:4-8). Having this firm foundation will allow the

minister to lead a godly life with contentment (1 Timothy 6:6-19). The Christian minister also has a call to show a life filled with purpose that is not fueled by consumerism, which is contrary to what most urban professionals pursue (1 John 2:15-17).

In the book of Hebrews believers are given the heroes of the faith and called to walk as they did to live a life that pleases God (Hebrews 11:6). The minister is also called to pursue peace with all men (Hebrews 12:4) through this life pilgrimage focused on pleasing God (1 Thessalonians 4:1-12). He or she is also a new creation after coming to the knowledge and accepting the gift of Jesus Christ (Colossians 3:10-17) which gives him or her a great responsibility to handle the word of God and His teachings accurately when reaching out (1 Timothy 2:15-17). The strongest testimony the minister will have is by showing the strength of their faith through the work of their lives (James 2:14-26).

One of the greatest biblical principles is that the minister of the gospel should keep an eternal perspective and work with this perspective in mind. In the final book of the New Testament, the Revelation of Jesus Christ, the apostle John is given glimpses into heaven and what is to happen at the end of the Church Era. It is the call of the minister to reach people with the gospel message of Christ and allow the Holy Spirit to work in their lives because surely, the Lord Jesus Christ will return quickly to take His church to heaven to spend eternity with Him (Revelation 22:7).

CHAPTER V: BIBLICAL PRINCIPLES TO OUTREACH URBAN PROFESSIONALS

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? For from Him and through Him and to Him are all things. To Him *be* the glory forever. Amen.

Romans 11:33-36

This ministry to reach professionals will consist of a team approach with support between the urban professionals and local churches in the metropolises. Therefore, an analysis of principles associated with the church, evangelism and discipleship in order to give the biblical bases and foundation for the ministry methods is necessary.

Furthermore, the principles associated with the personal relationship between God and each individual will also be considered. His or her pursuit of His presence will determine the outcome of the life that will experience during the pilgrimage on the planet Earth and eternity.

The Church Principles

The local church(es) in each metropolis where the ministry will take place are fundamental in the teaming up process to be effective in the methods to reach professionals, therefore, a review of several biblical principles regarding the church is necessary. The church, as Wayne Grudem states, “is the Community of All true believers for All Time.”⁷⁷ This definition includes all those who are saved. The Apostle Paul indicates this purpose from God in Ephesians 5:25 (NASB), “Christ loved the church and gave himself up for her.” Moreover, the church has directives in terms of ministry to

⁷⁷ Wayne Grudem, *Making Sense of the Church* (Grand Rapids, MI: Zondervan, 2011), 34.

God, ministry to believers, and ministry to the world which must be exercised in life's priorities balanced in order to carry on effective ministries such as:

1. Ministry to God: Worship. Colossians 3:16 (NASB), "sing psalms and hymns and spiritual songs with thankfulness in your hearts to God."
2. Ministry to Believers: Nurture. Colossians 1:28 (NASB), "present every man mature in Christ."
3. Ministry to the World: Evangelism. Matthew 28:19 (NASB), "make disciples of all nations."⁷⁸

The same directives indicated are also applicable to the ministry of reaching professionals in which teachings from the Bible will be shared in the messages and studies during all the ministries' gatherings. The ministry will follow and obey the Great Commission command as it is fundamental in the work of God in this Church Age. As Aubrey Malphurs writes in his book, *A New Kind of Church*, "It will be impossible for the church of Jesus Christ to revive itself and make a difference for the Savior in this world if it doesn't obey the Great Commission and share its faith. It is imperative that churches face this issue and commit to their God-intended missions"⁷⁹ Furthermore, the person of Christ, who is God, and gave His life for the payment of sins so that those who believe and accept Him as Lord and Savior are forgiven and given eternal life, will be the ministry foundation.

As Elmer Towns writes in his book, *Perimeters of Light*, "Christianity is not about rules though it does have principles which you live for God it's about a person. It's

⁷⁸ Ibid., 46-51.

⁷⁹ Aubrey Malphurs, *A New Kind of Church* (Grand Rapids, MI: Baker Books, 2007), 42.

about Jesus Christ, and if you are properly related to Him by faith, you're a Christian. The light is Jesus, and the edge determines how close to Jesus you live."⁸⁰ Dr. Towns addresses in this book an important aspect of how to deal with the world and where to draw the line between following or not the will of God. The ministry to professionals must clearly identify the boundaries with the world in what Dr. Towns calls the "perimeters of light,"

The perimeter is not about where the travelers passes from total light to total darkness. A perimeter is a "twilight zone," where it's not completely light, nor is it completely black. Sometimes it's hard to see clearly at the edge of the zone- it's hard to see the edge itself. God knows where Christianity leaves off and the world takes over. Even when you are not sure where the boundary is located, God knows.⁸¹

The ministry must be pure from wrong doctrine and conduct in order to conform to the revealed will of God to the church. Wayne Grudem in his book, *Making Sense of the Church*, gives a list of factors that make a church pure: "1) Biblical doctrine (or right preaching of the Word); 2) Proper use of the sacraments (or ordinances); 3) Right use of church discipline; 4) Genuine worship; 5) Effective prayer; 6) Effective witness; 7) Effective fellowship; 8) Biblical church government; 9) Spiritual power in ministry. 10) Personal holiness of life among members; 11) Care for the poor; and 12) Love for Christ."⁸²

The urban professionals' ministry intent is to work on all of the above areas and to keep balance in practicing them in accordance with the Scriptures. Grudem further

⁸⁰ Elmer Towns, *Perimeter of Light* (Ventura, CA: Revell, 2004), 22.

⁸¹ Ibid., 22.

⁸² Wayne Grudem, *Making Sense of the Church* (Grand Rapids, MI: Zondervan, 2003), 54.

clarifies about the importance of making the church and its ministries pure per the will of God when he states,

Paul's ministry was one of "warning every man and teaching every man in all wisdom, that we may present every man mature in Christ" (Col. 1:28). Moreover, Paul told Titus that elders must "be able to give instruction in sound doctrine and also to confute those who contradict it" (Titus 1:9), and he said that false teachers "must be silenced" (Titus 1:11). Jude urged Christians to "contend for the faith which was once for all delivered to the saints" (Jude 3). Proper use of the sacraments is commanded in 1 Corinthians 5:6 – 7, 12-13. The New Testament also mentions a number of other factors: we are to strive for spiritual worship (Eph. 5:18-20; Col. 3:16-17), effective witness (Matt.28:19-20; John 13:34-35; Acts 2:44-47; I John 4:7), proper government of the church (I Tim. 3:1-13), spiritual power in ministry (Acts 1:8, Rom.1:16, I Cor. 4:20; 2 Cor. 10:3-4; Gal. 3:3-5; 2 Time. 3:5; James 5:16), personal holiness (I Thess. 4:3; Heb. 12:14), care for the poor (Acts 4:32-35; Rom. 15:26; Gal. 2:10), and love for Christ (I Peter 1:8; Rev. 2:4). In fact, all Christians are to "strive to excel in *building up the church*" (I Cor. 14:12), an exhortation that applies not only to an increase in the number of church members, but also (and in fact primarily) to the "edification" or growth of the church towards Christian maturity. The force of all of these passages is to remind us that *we are to work for the purity of the church*.⁸³

The ministry will also practice the means of grace to the believers as part of the relationship and fellowship in and out of the gatherings and the church congregations where some of the professionals reached for Christ will join. Wayne Grudem provides a list of these means of grace in his book, *Making Sense of the Church*, which is available to believers within the church: "1) Teaching of the Word, 2) Baptism, 3) The Lord's Supper, 4) Prayer for one another, 5) Worship, 6) Church discipline, 7) Giving, 8) Spiritual gifts, 9) Fellowship, 10) Evangelism, and 11) Personal ministry to individuals."⁸⁴ These are blessings available to professionals, who will become believers by the ministry. Grudem adds, "On the other hand, we must realize that all of these means of grace occur within the fellowship of the church. Those who neglect the church

⁸³ Ibid., 55.

⁸⁴ Ibid., 128.

willfully cut themselves off from all these means of grace and thereby cut themselves off from most of the ordinary means that the Holy Spirit uses to bring blessing to his people. These means of grace ought to give us appreciation for the amazing privilege of a being members of the body of Christ, the church.”⁸⁵

The importance of factors for a pure ministry and its means of grace is further substantiated by the Scripture’s teachings in Acts 2:42-47, “They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.”

This passage shows how the early church practiced several habits such as studying the apostle teachings, fellowship with each other, breaking bread together, praying, finding unity, meeting needs, worshipping in the temple, meeting from house to house, praising God and having favor with all people.⁸⁶ All of these practiced principles will be applied to the professional’s ministry in order to obtain the intended same result of the professional’s conversion.

The ministry to reach professionals will be a church supported and related ministry where the leadership of the ministry will be part of a local church congregation,

⁸⁵ Ibid., 140.

⁸⁶ Jonathan Falwell, *Innovative Church* (Nashville, TN: B&H Publishing Group, 2008), 106-107.

thus, all church principles from the Bible apply and will be used in the applicable methods result of this study. The emphasis is that all these principles are founded in the person of Jesus Christ, who is the head of the church, which is His body. Elmer Towns writes about this important understanding in his book, *What's Right with the Church*, where he states,

The glue that holds Christians churches together is Jesus Christ. When any person becomes a Christian, he or she will receive Christ into his or her heart in conversion. Conversion is not learning about a historical person, as the Buddhist learns about the historical Buddha. Conversion is not being influenced by the thoughts or sayings of a past religious leader, as Islamists revere Muhammad. Conversion is not following the example of a selfless role model who died to be an example of humility. No, conversion is none of the above. A sinner meets Christ, who is alive, because Christ was raised from the dead. Jesus sits at the right hand of God the Father in heaven. But in conversion, Christ actually enters the life live at the moment of salvation.⁸⁷

The Evangelistic Principles

The two components of the Great Commission are to evangelize and the other is to make disciples. Both of them are intended to reach all the nations as this ministry's purpose is, in order to obey the mandate given by Jesus about proclaiming His name to all the peoples of the world. Rod Demsey gives the right perspective to this mission as he writes in the book, *Innovate Church*,

Why would God give us a mandate that seems so impossible to accomplish? The answer is: He didn't. It is possible to reach the world with the gospel if we understand that the full development of every person is critical to reaching the world. As the person grows in Christ likeness and maturity, we intentionally create opportunities for them to engage directly in the mission of the Master. We cannot reach the world if we do not equip the saints to reach their full potential.⁸⁸

⁸⁷ Elmer Towns, *What is Right with the Church* (Ventura, CA: Regal, 2009), 24.

⁸⁸ Jonathan Falwell, *Innovate Church* (Nashville, TN: B&H Publishing Group, 2008), 112.

The ones who are evangelized by this ministry will be presented to this reality, which is that God gives His children the responsibility to continue the proclamation of the Gospel message. Elmer Towns writes about the believer carrying the message to this dying world in his book, *Perimeters of Light*, where he states,

It is interesting to note that we are not called to stay away from the darkness. We are called to come to faith (light) and then to participate in the divine nature (2 Peter 1:4). But central to that new life is a call to go to the darkness and to bring light into the darkness. One of the fundamental definitions of a Christian is a Christ-follower. Jesus said, “As the Father has sent me, I also send you” (John 20:21). So, we are sent like Jesus into a dark and dying world. Jesus is called the Apostle in Hebrews (3:1). An apostle is one who is sent with a message. Jesus says we are sent in the same manner. We are sent-and being sent means we take the light to the darkness. In order for the lost to see the light, they must be able to understand it. This is where many people will not go. In order for the lost to understand the light, we must share our faith in ways that they can understand the light, we must share our faith in ways that they can understand. We must go to connect with them through their cultural expressions.⁸⁹

The message must be given for professionals to understand it fully, therefore, believers in this ministry must use the means of grace, as previously indicated, and allow God to control them by being filled by the Holy Spirit as Wayne Grudem states,

In Acts, there is a frequent connection between proclaiming the gospel (even in the face of opposition) and being filled with the Holy Spirit (see Acts 2:4 with vv. 14-36; 4:8, 3; 9:17 with v. 20; 13:9, 52). Evangelism is a means of grace, then, not only in the sense that it ministers saving grace to the unsaved, but also because those who evangelize experience more of the Holy Spirit’s presence and blessing in their own lives. Sometimes evangelism is carried out by individuals, but at other times it is a corporate activity of the church (as in evangelistic campaigns). And even individual evangelism often involves other church members who will welcome an unbelieving visitor and give attention to his or her needs. So evangelism is rightly considered a means of grace in the church.⁹⁰

This study’s research determined that the most predominant reason why professionals in urban metropolises are not evangelized is due to their lack of interest,

⁸⁹ Elmer Towns, *Perimeters of Light* (Wheaton, IL: Moody Publishers, 2004), 33.

⁹⁰ Wayne Grudem, *Making Sense of the Church* (Grand Rapids, MI: Zondervan, 1994), 136.

followed by career/work obligations and family. This is consistent with the data that shows that out of the seventy (70) surveys sent to Christian professionals only twenty (20) or 28.6% provided responses to the surveys. The results show the percentages in life activities that hinder evangelizing professionals are found in Table 5.1.

Table 5.1 Life Activities which Hinder to Evangelize Professionals

	Career and Work Obligations	Family	Recreation	Lack of Interest	Belief in God	Other
Ministries	38.5%	15.4%	0.0%	46.2%	0.0%	0.0%
Professionals	20.0%	15.0%	0.0%	65.0%	0.0%	0.0%

The principles regarding the sharing the gospel to professionals, in urban metropolises and the peoples of the world, are found in the example of Jesus who is the Evangel incarnate and took human identity. As described by Robert Coleman in his book, *The Master's Way of Personal Evangelism*, emphasizes that the Gospel concerns God and it is an expression of His love and not an abstract theory or mechanical program:

Perishing humans who come to Jesus and feel His saving grip are no longer their own. We belong to Him who holds us by His grace. And in His ownership, we participate in His mission. Evangelism thus becomes a natural expression of the church. As the body of Christ (Ephesians 4:16; 5:23, 30; Colossians 1:11; 2:19), we reflect in our individual lives that for which He gave His fleshly body on earth. To live otherwise would be a repudiation of our redeemed nature. Not to leave the issue in doubt, Jesus told His disciples that as the Father sent Him into the world, so He send us (John 17:18; 20:21). All who believe in Him now are called to His work (John 14:12). There are no exceptions. Whether we realize it or not, every Christian is a personal demonstration of the Gospel, “known and read by all men (2 Corinthians 3:2-3).⁹¹

⁹¹ Robert Coleman, *The Master Way of Personal Evangelism* (Grand Rapids, MI: Revell, 1993), 11.

The following is a list of Robert Coleman findings in his study about the person of Jesus characteristics in the evangelistic work. These are characteristics for believers to follow in the work of the ministry to reach professionals:⁹²

1. Jesus became a servant to people by going where they could find Him; seeing the multitude in terms of individuals; treating people as ready without regard to position, wealth or race; responding to opportunities of ministry as they occur; utilizing the advantage of natural family relationships; noticing signs of spiritual interest, seeking privacy with seekers where possible; and taking time with people.
2. Jesus inspired confidence in Himself by showing people that He cares; observing common courtesies; calling people by name; commending persons for their good traits; asking for small favors listening to their stories; interesting Himself in their interests and communicating on their level.
3. Jesus drew out their spiritual desire by assuming the best; asking probing questions; stating great spiritual propositions, projecting the idea of God's blessings; illustrating His ideas; appealing to Scripture and sharing His own testimony.
4. Jesus clarified the gospel by accenting the essential truth of the kingdom; uncovering sin; revealing the grace of God; leveling with people about the life of faith; testing human motives; personalizing the doctrine keeping to the subject and permitting people to express back to Him their understanding of His teaching.

⁹² Ibid., 141-158

5. Jesus brought persons to a decision by stressing individual responsibility; disclosing the alternatives; challenging people to exercise faith; letting persons express their confidence in the most realistic way; encouraging the faint hearted; respecting their freedom; waiting on the Spirit and rejoicing in the victory.
6. Jesus nurtured believers in His life by staying with believers as time allowed; explaining more about life in the Spirit; stimulating witness; building the Word into their lives; teaching people to pray; surrounding His people with a fellowship of love; preparing them to face temptations in the world and bringing believers into His ministry
7. Jesus expected disciples to reproduce.

The Discipleship Principles

Making disciples is the second component of the Great Commission given by Jesus, therefore, the professionals in urban metropolises reached by the ministry will be encouraged to become disciples in order to make a difference in society today that can start a revival among professionals in North American metropolises and around the world. This goes along with the thinking process by George Barna in his book, *Growing the Disciples*, when he writes, “What would happen for God’s kingdom if we did not consider our job complete when people confess their sins and say a prayer inviting Jesus to be their Redeemer, but use their new commitment to Christ as a launching pad for a lifelong quest to become individuals who are completely sold out- emotionally, intellectually, physically, spiritually-to the Son of God?”⁹³

⁹³ George Barna, *Growing True Disciples* (Colorado Springs, CO: WaterBrook Press, 2001), 2.

This researcher found in the survey data that the top reasons why professionals in metropolises do not become disciples are lack of motivation, working longer hours/overtime, and personal or family obligations as shown in Table 5.2.

Table 5.2 Life Activities which Hinder to Disciple Professionals

	Work Larger Hours/Overtime Work	Public or Professionals Commitments	2 nd Home or Travel	Leisure Travel	Personal or Family Obligations	Lucky Motivation
Ministers	34.6%	3.8%	0.0%	0.0%	30.8%	38.5%
Professionals	30.0%	5.0%	0.0%	0.0%	30.0%	35.0%

The data concurs with the trend shown in the research regarding the reasons that also hindered the evangelization of professionals, thus, the discipleship will require them to embrace the understanding of the commitment to rely upon God, personal growth and the recognition that the professional ministry group as the church is not a private, individual endeavor, but a corporate venue.⁹⁴

1. Barna provides six biblically based insights into discipleship which ought to be followed by professionals:⁹⁵
2. Disciples must be assured of their Salvation by Grace Alone. Luke 13:1-5, 20-30; 24: 46-47; John 16:24-28; 20:25-28; Luke 9:1-6; 10:30-37; Acts 6:1-3; Ephesians 2:10; 4:11-12; Philippians 2:1-4; Hebrews 13:16; James 2:14-20.
3. Disciples Must Learn and Understand the Principles of the Christian Life. Mathew 6:33; Luke 14:35; Luke 14:25- 35; Philippians 4:8- 9; 2 Timothy 3:16- 17; Hebrews 5:11- 6:3, James 1:5.

⁹⁴ Ibid., 13.

⁹⁵ Ibid., 23.

4. Disciples must Obey God's Laws and Commands. Luke 10:25- 28; Acts 5:29; Galatians 5:1- 24; Ephesians 4:20- 5:21 Colossians 3:1- 17, I Thessalonians 4:7; James 1:22- 25; I John 3:16- 24.
5. Disciples Must Represent God in the World. Mathew 10:16; 28:17- 20; Mark 5:18-19; John 17: 14-18; Acts 1:8; 2Corinthians 5:20; Ephesians 4:1; Colossians 1:10; I John 2:15 -17.
6. Disciples Must Serve Other People. Mathew 16:24- 28; 20: 25- 28; Luke 9:1- 6; 10:30- 37; Acts 6:1-3; Ephesians 2:10; 4:11- 12; Philippians 2:1- 4; Hebrews 13:16; James 2:14-24.
7. Disciples must Reproduce Themselves in Christ. Matthew 28:19; John 15:8; Matthew 9:35-38; Acts 4:1-11; 5:42, 13:47.

Professionals who follow the God intended discipleship lifestyle will become committed, knowledgeable, practicing followers of Jesus and instill the same capacity and motivation in others, therefore, the following disciple marks, described by Barna in his book, *Growing the Disciples*, will be promoted and encouraged among the professionals in the ministry:

- Disciples experience a changed future through their acceptance of Jesus Christ as Savior and of the Christian faith as their defining philosophy of life.
- Disciples undergo a changed lifestyle that is manifested through Christ-oriented values, goals, perspectives, activities, and relationships.
- Disciples mature into a changed worldview, attributable to a deeper comprehension of the true meaning and impact of Christianity. Truth becomes an

entirely God-driven reality to a disciple. Pursing the truths of God becomes the disciple's lifelong quest.⁹⁶

The discipleship process is a path for spiritual growth in which biblically based practices or spiritually disciplines will be taught and put in practice by professionals.

Richard Foster in his book, *Celebration of Disciple*, states the importance of people being true disciples and exercising the spiritual disciplines in their lives,

We must not be led to believe that the Disciplines are only for spiritual giants and hence beyond our reach, or only for contemplatives who devote all their time to prayer and meditation. Far from it, God intends the Disciplines of the spiritual life to be for ordinary human beings: people who have jobs, who care for children, who wash dishes and mow lawns. In fact, the Disciplines are best exercised in the midst of our relationships with our husband or wife, our brothers and sisters, our friends and neighbors.⁹⁷

Foster groups the disciple spiritual disciplines in three categories: The Inward Disciplines; The Outward Disciplines and The Corporate Disciplines⁹⁸.

The Inward Disciplines.⁹⁹

1. Meditation. The ability to hear God's voice and obey his word.

2. Prayer. It is to change or the central venue God uses to transform us. The closer we come to the heartbeat of God the more we see our need and the more we need to be conformed to Christ.

3. Fasting. Abstaining from food for spiritual purposes.

⁹⁶ Ibid., 27-28.

⁹⁷ Richard Foster, *Celebration of Discipline* (London, GB: Hodder & Stoughton, 1998), 1.

⁹⁸ Ibid., 1

⁹⁹ Ibid., 13, 76

4. Study. It is a specific kind of experience in which through careful attention to reality the mind is enabled to move in a certain direction from the Scripture.

The Outward Disciplines.¹⁰⁰

5. Simplicity. It is an inward reality that results in an outward lifestyle according to the will of God.

6. Solitude. It is a state of mind and heart to focus in the will of God.

7. Submission. The biblical teaching on submission focuses primarily of the Spirit with which we view other peoples. Scripture does not attempt to set forth a series of hierarchical relationships but to communicate to us an inner attitude of mutual subordination.

8. Service. It does not come through human effort, is not impressed with the “big deal” it does not require external rewards, it does not pick or choose who to serve, it is not affected by moods and whims and it is not insensitive.

The Corporate Disciplines.¹⁰¹

9. Confession. Being open and accountable according to the will of God.

10. Worship. It is our response to the overtures of love from the heart of the Father.

11. Guidance. Leading in accordance with the will of God.

12. Celebration. Having a joyful Spirit of contentment with thankfulness towards what God is doing in the believer’s life.

¹⁰⁰ Ibid., 77, 140

¹⁰¹ Ibid., 141, 201

The Ministry to Reach Professional Principles

The ministry will establish its methods in the principles of the Great Commission by addressing questions towards the goal to reach professionals:

- Will the ministry be effectively disciplining professionals in North America and nations abroad?
- Could this ministry and associated congregations affect change in every continent?
- How can a ministry on the works reach the end of the earth directly?
- Do the ministry methods line up with the Great Commissions?
- Could the ministry turn scriptural principles and models into multiplication methods in today's North American metropolises environments and beyond?
- Will the ministry gatherings involve people ministering to each other?
- Will the ministry equip all in the current life circumstances to pursue the presence of God?

The ministry goal is to biblically grow by following God's principles given in the Bible and keeping the believers reproduction process at metropolises locations with accountability, sharing of resources (stewardship), infusion of trained workers shared vision and core values, greater prayer support, pre-established network for problem solving, not pending to reinvent the wheel and connection with other doing the same thing.¹⁰²

¹⁰² Elmer Towns, *11 Innovations in the Local Church* (Ventura, CA: Regal, 2009), 74.

This ministry is a call by God with new methods in order to fulfill the need to bring people back to Him. This trend of thought is expressed by Audrey Malphurs in his book, *A New Kind of Church*, "...the church is in serious decline, perhaps unlike any time in America's past. Not only are vast numbers of people unchurched, but a number of Christians are dropping out of church. And many of these are spiritually vibrant people who feel that their church experience is doing them and their families more harm than good. I believe new model-churches could offer a viable answer to this dilemma."¹⁰³

Malphurs gives three reasons why Americans, thus the professional group in metropolises, are not attending church or ministry gatherings. People think different today; a person's faith is no longer tied to the church or its ministry and weekly gathering such as on Sunday morning, is no longer valued.¹⁰⁴

The professionals' ministry must address the lack of interest and other activities in the life of the professionals and their families that hinder evangelizing and disciplining them, therefore, the ministry must share the essentials of the faith and adapt the nonessentials to the ministry specific needs and direction without affecting the Great Commission. Aubrey Malphurs states the following thoughts about the essentials:

There are five essentials: The Bible is the inspired Word of God; there is only one true God as three coequal and coeternal persons (namely, the Trinity); the deity and substitutionary atonement of Christ provide for salvation by faith apart from baptism or works; Christ was bodily resurrected; and Christ will physically return to earth. With those who agree with us on these essentials, we must pursue unity. Paul addresses the church's unity in Ephesians 4:3-16 and commands his church, 'Make every effort to keep the unity of the Spirit through the bond of peace' (v.3). In verse 13 he teaches that this unity in the faith is a sign of the church's spiritual maturity.¹⁰⁵

¹⁰³ Aubrey Malphurs, *A New Kind of Church* (Ventura, CA: Regal, 2007), 24

¹⁰⁴ Ibid., 35.

¹⁰⁵ Ibid., 50.

Furthermore, Malphurs shares how to deal with the nonessentials of the faith as they will be considered for ministry specific approaches:

The following are examples that have proved to be nonessentials but may affect the church's ministries and organization.

1. *Church government (polity)*. Polity addresses where the power should be in the church and who makes the major decisions that impact the church. Most churches hold one of three views: the Episcopal form where power is invested in the hands of a bishop outside the local church; the Presbyterian form where power is found in a governing board within the church; the congregational form where the congregation has the power of decision making.
2. *Mode of baptism*. Most who baptize believe in immersion, sprinkling, or pouring.
3. *The Lord's Supper*. The issue is whether the elements convey grace to the recipients. The positions range from an emphatic yes to an equally emphatic no.
4. *The role of women in the church*. The positions range from full participation including ordination and the senior pastor's office to little or no participation at all.
5. *Spiritual gifts*. The positions range from the belief that only some gifts are present today (excluding such gifts as tongues, interpretation of tongues, prophecy, and healing) to the belief that all the gifts are for today.

6. *When the church meets.* Some argue that it must be on Sunday morning or night, while others argue that any day is permissible. This has been an issue for those churches that are seeker-oriented.

7. *Church practices.* This concerns what the church does when it meets. Some argue, for example, that it must serve communion every time it meets or it must teach the Scriptures. Others feel these aren't necessary every time.

Concerning the nonessentials, we are to pursue Christian liberty. Liberty says that it's okay to take a firm position on these issues, but that we're in the realm of interpretive tradition.¹⁰⁶

Table 5.4 shows the Great Commission Scripture passages which provide a summary of this ministry approach intended to be proactive in reaching professionals. The information indicates the Scripture, directed to whom, what, ministry to whom, how and where of the indicated passages.

The Great Commission¹⁰⁷

Scripture	Directed to Whom	What	Ministry to Whom	How	Where
Matt. 28:19-20	Eleven disciples	Go, make disciples.	All nations	Baptizing and teaching	—
Mark 16:15	Eleven disciples	Go, preach the Good News.	All creation	—	All the world
Luke 24:46-48	Eleven disciples	Be witnesses.	All nations	Preaching repentance and forgiveness of sins.	Beginning in Jerusalem
Acts 1:8	Eleven disciples	Be my witnesses.	—	With power	Jerusalem, Judea,

¹⁰⁶ Ibid., 51-52.

¹⁰⁷ Ibid, 122.

The ministry will consider the core values in growing churches as described by Elmer Towns; 1) evangelism theology...of aggressive outreach; 2) strong pastoral leadership; 3) participatory worship; 4) powerful prayer; 5) centrality of the Holy Spirit; 6) abundant finances...through tithing; 7) lay ministry; 8) practical Bible teaching; 9) direct missions involvement; and 10) low denominational profile.¹⁰⁸ These values will be taught to the lay leadership which is foundational in this ministry. Only professionals who deal with the day-to-day challenges associated with their personal and work life, and who have found purpose in Christ, will be able to lead other professionals due to the ministry's lay leadership understanding since they are also dealing with same or similar situations.

The ministry will deal with professionals who are individuals in need, therefore, there will be words of encouragement, exhortation/wise counsel and giving to assist the material needs of a brother or sister.

The Professional's Pursuit of the Presence of God Principles

This research finding data shows how ministers acknowledge that professionals in North America metropolises struggle with the sins listed in Galatians 5:19-21. On the other hand, the professionals who participated in the research, indicated in many instances not knowing whether professionals struggle with the sins as shown in Table 5.4. There is no doubt that professionals struggle with sin, although, they might not see some

¹⁰⁸ Elmer Towns, *Worktext Spiritual Factors of Church Growth* (unpublished, n.d.), 7.

of their actions as sinful due to the current society trend where many of the sins listed in the survey instruments are widely approved in the metropolises lifestyle.

Table 5.4 Professionals Struggle with Sins

Sin	Ministers			Professionals		
	Yes	No	Don't Know	Yes	No	Don't Know
Immorality	100.0%	0.0%	0.0%	60.0%	5.0%	35.0%
Impurity	90.0%	10.0%	0.0%	60.0%	0.0%	40.0%
Sensuality	100.0%	0.0%	0.0%	60.0%	0.0%	40.0%
Idolatry	90.0%	0.0%	10.0%	60.0%	0.0%	40.0%
Drunkenness	100.0%	0.0%	0.0%	20.0%	15.0%	65.0%
Sorcery	70.0%	20.0%	10.0%	5.0%	55.0%	40.0%
Coursing	80.0%	10.0%	10.0%	40.0%	0.0%	60.0%
Enmities	90.0%	10.0%	0.0%	50.0%	0.0%	50.0%
Strife	90.0%	0.0%	10.0%	60.0%	0.0%	40.0%
Envy	100.0%	0.0%	0.0%	60.0%	0.0%	40.0%
Jealousy	90.0%	0.0%	10.0%	60.0%	0.0%	40.0%
Outbursting	80.0%	10.0%	10.0%	60.0%	0.0%	40.0%
Anger						
Disputes	90.0%	0.0%	10.0%	60.0%	0.0%	40.0%
Dissension	90.0%	0.0%	10.0%	60.0%	0.0%	40.0%
Factions	90.0%	0.0%	10.0%	60.0%	0.0%	40.0%

This author took a walk through the Bible in order to find principles of what God expects from Christians, the redeemed professionals and non-professionals, in order to follow the call to pursue His presence every day of their lives. Table 5.5 shows the verses found for this project and the interpretation by this author.

Table 5.5 The Call to Pursue the Presence of God

Scripture	What the Call is...
Romans 12:1-2	The urgency to follow the will of God
II Corinthians 5:11	to live in peace
Galatians 2:20-21	to live in Christ
Galatians 5:16-26	to live and walk by the Spirit

Ephesians 4:20-32	to live in the likeness of God
Ephesians 6:10-24	to use the armor of God in order to fight our spiritual warfare against the enemy
Philippians 2:1-4	to have the mind of Christ
Philippians 4:4-8	to have the thoughts of Christ
Ephesians 5:15-17	to understand the will of God and use our time wisely
Colossians 3:10-17	to put the new self with the peace and word of Christ
I Timothy 6:6-19	to live a godly life with contentment
II Timothy 2:15-17	to handle the word of truth accurately
Hebrews 11:6	to have faith in order to please God
Hebrews 12:14	to pursue peace with all men
James 2:14-26	to show faith by works
I John 2:15-17	not to love the world nor the things of the world
Revelation 22:7	not to forget His second coming and understood eternal life in His presence

The urban professionals' ministry will promote for all of those reached to pursue the presence of God in their lives in order to understand their specific life path of service to God within the overarching goal in life for each of them. Professionals must know God, since the moment they will cross over the line beyond this life into eternity, they will realize the only relationship which will matter the most is the one with God.

J. I. Packer gives four propositions regarding the evidence in an individual about knowing God, describing his thoughts, on this most important relationship with the Creator:

1. Those who know God have great energy for God. People who know their God are before anything else people who pray, and the first point where their zeal and energy for God's glory come to expression is in their prayers.

2. Those who know God have great thoughts for God.

3. Those who know God show great boldness for God. It is the spirit of all who know God. They find the determination of the right course to take agonizingly difficult, but once they are clear on it they embrace it boldly and without hesitation. It does not worry them that others of God's people see the matter differently and do not stand with them.

4. Those who know God have great contentment in God. There is no peace like the peace of those whose minds are possessed with full assurance that they have known God, and God knows them, and that this relationship guarantees God's favor to them in life, through death and on forever.¹⁰⁹

Furthermore, Packer says that the pursuit of God is essential for each believer as he states,

The Lord Jesus Christ is now absent from us in body, but spiritually it makes no difference; still we may find and know God through seeking and findings Jesus' company. It is those who have sought the Lord Jesus till have they have found him- for the promise is that when we seek with all our hearts. We shall surely find him – who can stand before the world to testify that they have known God.¹¹⁰

This pursuit to know God is vital in the ministry to reach professionals in order for them to become the instruments that God will use to promote a professional revival in North American metropolises, thus, churches in all nations. As Packer writes, "But for all

¹⁰⁹ J I Packer, *Knowing God* (Downers Grove, IL: Intervarsity Press, 1973), 24-32.

¹¹⁰ Ibid., 32.

this, we must not lose sight of the fact that knowing God is an emotional relationship, as well an intellectual and volitional one, and could not indeed be a deep relation between persons were it not so. The believer is and must be, emotionally involved in the victories and vicissitudes of God's cause in the world."¹¹¹

The pursuit of the practice of knowing God and His presence is their way to help those who follow to attain "Christian perfection"¹¹² since it is the form and life of virtue along with the great preservation from sin. Furthermore, John MacArthur states that "the first foundation pillar God's people must have is spiritual faith, a trust in God. And that attitude will not grow and develop unless individual believers come to know God better and better."¹¹³

As professionals pursue the presence of God, they will experience growing their faith, trusting in God and pursuing holiness. Therefore, when adversity comes their way, the understanding of God as completely sovereign, infinite in wisdom and perfect in love will keep their focus on the overall purpose of their lives. Christians will see in due time the fruit of the Spirit in their lives when they experience their faith and trust in God grow.

Regarding holiness, which is vital in the process of knowing God, Jerry Bridges shares his thoughts regarding the expectation from God, "The holiness of God is an exceedingly high standard, a perfect standard: But it is nevertheless one that He holds us to. He cannot do less. While it is true that He accepts us solely through the merit of

¹¹¹ Ibid., 40.

¹¹² Brother Lawrence, *The Practice of the Presence of God* (Alachua, FL: Bridge-Logos, 1999), 13.

¹¹³ John MacArthur, *The Pillars of Christian Character* (Ventura, CA: Regal, 2009), 12.

Christ, God's standard for our character, attitudes, affections and actions is, "Be holy, because, I am holy." We must take this seriously if we are to grow in holiness."¹¹⁴

¹¹⁴ Jerry Bridges, *The Pursuit of Holiness* (Ventura, CA: Regal, 2009), 29-30.

CHAPTER VI: PRACTICAL IMPLICATIONS TO REACH URBAN PROFESSIONALS IN SOUTH FLORIDA METROPOLISES AND BEYOND

Therefore, I urge you, brethren by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that is good and acceptable and perfect.

-Romans 12:1-2, New American Standard Bible, 1995

God, in His sovereign will, has allowed humanity to change and move into new cultural, societies, technology and other trends with the passing of time. Today, we are dealing with a new social environment in North America and its metropolises where professionals live. The Great Commission must be carried out with methods based on the Bible and the principles it states to live for God. Based on the findings of this work, along with this author's life experiences as a consulting engineer professional for over three (3) decades, this study presents methods to evangelize and disciple professionals for this time in our history.

The Church Methods

The ministry to reach professionals will team with local church congregations in the metropolises where it is based. The ministry will run independently from church congregations and other ministries from an administrative and operational standpoint. This ministry will be similar to Campus Crusade for Christ, Focus on the Family and others which follow this interdependent approach with churches and ministries in order to be a team in reaching those who do not know Christ as personal Lord and Savior. Chart 6.1 shows a cooperation model between the urban professionals and other ministries in the Southeast Florida metropolises.

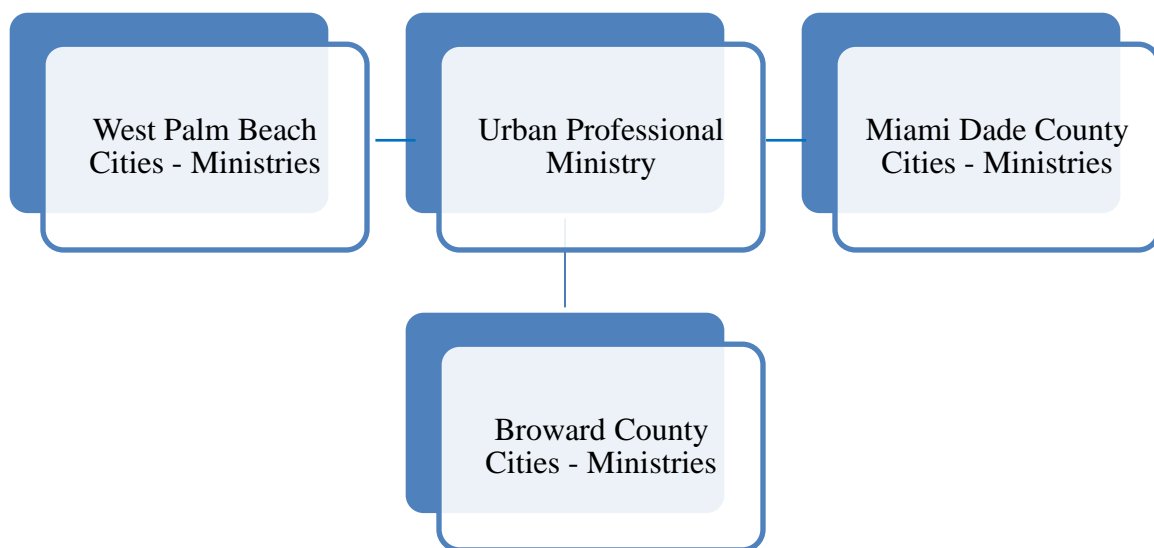


Chart 6.1: Metropolises Ministries and Churches Cooperation the Urban Professional Ministry

The methods are to deal with the current North American society situation related to the church and to reach the professional group for Christ effectively. Elmer Towns writes,

The North American's church is not on a mission field. Over the last few decades, the church in North America has lost the home-field advantage. Today, we are living in a jungle of lostness, not a religious society that looks to us for leadership. Pastors are being attacked and crippled for ministry. Some are driven out of ministry altogether. The reputation of God is being 'dragged through the mud.' The glory of God is adequate with pulpit or healing sensationalism. Evangelism is equated with being non-offensive, non confrontational, or tolerant of other religious ways of 'salvation.' Lost people are often hostile to the gospel and the issue has to be addressed.¹¹⁵

The churches and other ministries in the metropolises will have the Urban Professionals Ministry as an extension in the mission field to reach the professional group on a one to one or small group setting which are the most effective gathering methods to reach them as found in the research results.

¹¹⁵ Elmer Towns, *Perimeters of Light* (Chicago, IL: Moody Publishers, 2004), 17.

Elmer Towns, provides in his book, *Perimeters of Light*, additional insight regarding this church approach of working with methods to bring the message to each setting, which in our case, is the professional to be reached in one to one or small group gatherings as he states,

Today the American church is under attack. It's trying desperately to hold on to the territory previously "won" from the darkness. But, some of its light-bearers flirt with the darkness. Some in the emerging church are making the same mistake that countless other groups have. Can the darkness teach us how to make fire? Can the night enlighten others? Can the world show us how to evangelize? To live holy lives? Obviously, we would answer "no" to all these questions, and rightly so. Yet, our task is not just the rejection of culture; we must also take the light to each setting.¹¹⁶

The professionals' ministry will collaborate with the local churches in order to bridge or send over to them some of the professionals reached by the ministry. The ministry will carefully evaluate each professional's current life circumstances and ministry needs and will suggest to each professional the local churches or ministries where he can join and gather. The local churches are equipped with ministries to such groups as children, youth, college and career, young adults, families, seniors, special need populations, and many others beyond the scope of the urban professionals' ministry focus of work. Therefore, this approach to help professionals to receive ministry based on the phase of their life needs, is a contemporary example of the Body of Christ working as a team in order to carry on the Great Commission by using the available resources in the metropolis, thus, leading by example against the tendency by many who are in the ministry using a solo approach. This leads to a selfish and not biblically based purpose by not working together with a team mindset with other ministries for the glory of God.

¹¹⁶ Ibid., 191.

This team approach also requires keeping a spiritual focus on prayer, the big picture and God along with managing the process, keeping the vision alive, sharing the vision, winning people to the vision, nurturing the vision, helping people to claim the vision, remembering the past, improving the present, working with those who support the vision, adjusting the needs of the church-ministry team and making the right choices.¹¹⁷ In addition, the relationship between the ministry and the congregations requires a series of practical attitudes to properly carry on this relationship. Peter Scazzero in his book, *The Emotionally Healthy Church*, presents qualities the leaders working this team effort ought to possess:

1. Transparent
2. Aware of limitations and free to admit failure
3. Approachable and open to input
4. Aware of his own brokenness with compassion and slow to judge others
5. Slow to speak and quick to listen
6. Care about others
7. Understand limitations that Christ's power may be seen
8. Willing to give people the opportunity to earn his trust
9. Understand that God's strength reveals itself in admitting mistakes, weakness, and statements that "I was wrong."
10. Take responsibility for own actions
11. Forgiving
12. When offended ask questions to explore what happened

¹¹⁷ Gary McIntosh, *Taking your Church to the Next Level* (Grand Rapids, MI: Baker Books, 2009), 198-203.

13. Looks at the truth underneath the surface even with it hurts
14. Be present with people in their pain and comfortable with misery and with saying, “I don’t know”
15. Lets things go
16. Asserts respectfully and kindly
17. Aware of God and others than the impression being made by himself
18. See people as gifts to be loved and enjoyed.¹¹⁸

The Evangelistic Methods

Professionals will be invited, by word of mouth and other conventional advertisements method, to a once a month evangelistic session by this ministry to be held in a social club hotel ballroom or similar location in the metropolis where the ministry resides. The gospel of Christ will be presented along with a practical and contemporary topic presentation that affects the life of professionals. This gathering method will be complemented by one to one and other small or large group gatherings with professionals in which the opportunity to present the gospel will be given. The intent is to get people into the body of Christ as indicated by Elmer Towns in his book, *Perimeters of Light*, as disciples reach the postmodern population, thus, the professional group in North America metropolises:

1. The success of the church does not depend on continuation of a modernity culture but on the creation of a New Testament church that reflects the new culture.

¹¹⁸ Peter Scazzero, *The Emotionally Healthy Church* (Grand Rapids, MI: Zondervan, 2003), 118-119.

2. Because Jesus Christ is with us – “I am with you always” (Matt. 28:20), we do not have to fear a new set of methods, or paradigms; but rather we must focus on the power of Jesus Christ and His gospel, which will be our new set of rules and paradigms.
3. Our challenge is not to continue our traditions or a culture from modernity, or to create new customs for postmodern, but rather we must “immerse” every new believer into a community of like-faith believers from his or her culture, and then give each believer the commission to reach others in that culture.
4. Being a disciple means more than knowing the facts of Christianity; it also involves following Jesus Christ so that his or her Christianity is involved in experiences, relationships, learning, and serving.
5. To evangelize by making disciples is both a decision and a process. This means we must acknowledge that individuals are at different levels of understanding, feeling, and readiness to respond to the gospel. We must understand that following Jesus Christ is a *decision* when the person chooses to follow Jesus Christ, and then it becomes a *process* as the person continues to follow Jesus Christ.
6. The challenge is to evangelize every person in every culture so that he or she believes in Jesus Christ. Then, each one must “acculturate” Christ into his/her life and thinking, which involves making disciples within each ethnic group. We will not change the church into the expectations of the postmodern, but we can aim to transform the postmoderns into the image of Jesus Christ. Many in a postmodern age may start further away from Christ than their predecessors

in a once nominally Christian America. It may take them longer to be assimilated into a culturally Christian church in America; they can be assimilated more quickly into their ethnic church that has “acculturated” Jesus Christ.¹¹⁹

Luke provides the narrative in Acts 24:1-26:32 about Paul’s experiences when witnessing before Gentiles and the Jewish King. Paul appeared before Governor Felix (Acts 24), and Governor Festus (25:1-22) and the titular Jewish King Agrippa II (Acts 25:23- 26:32) to present his defense against the Jewish charges with the end result of witnessing about Christ and His resurrection. Three accusations were made against Paul (Acts 24:5-8): 1) he was a worldwide trouble maker, stirring up riots everywhere; 2) he was a leader of the Nazarene sect; and 3) he attempted to desecrate the temple. To these accusations Paul gave several points in his own defense. First, he had not been in Jerusalem long enough to instigate a riot but his purpose was to go to worship God. Second, Paul’s attackers could not indicate instances of him instigating riots in the city. Third, Paul worshipped the God of Israel in full conformity with the Law and Prophets.

The Scriptures do not give evidence to the contrary about Paul’s approach to witness to people in high places of the government in his time. Luke presents, Paul as a respectful and non-imposing individual who simply stated the facts about Christ and used the circumstances available for him to give the gospel. Professionals in general, can be open to dialogue on a subject about God or religion if the approach in the conversation is with an open mind on the beliefs of others even if they do not agree when the conversation takes place. Therefore, agree to disagree is a common ground to have

¹¹⁹ Elmer Towns, *Perimeters of Light* (Chicago, IL: Moody Publishers, 2004), 64-65.

conversations between professionals about topics that can become controversial between individuals. Some of the results found in Paul witness experience Felix, Festus and Agrippa are summarized from the *Book of Acts* commentary by John B. Polhill:

Witness to Felix: He demonstrated a genuine concern to hear the apostle's testimony. His alarm at Paul's message was real. Felix did not dismiss Paul's reference to the judgment as fantasy. He appeared fearful but never was willing to go beyond the point and take the leap of faith since at the end, his greed; lust and desire to preserve his power carried the day.¹²⁰

Witness to Festus: He seemed to imply that Paul was himself responsible for the whole situation with the unnecessary appeal, but he acknowledges Paul's innocence.¹²¹

Witness to Agrippa II and Festus: Paul gave what is considered the most elevated and cultural language speeches in Acts. This speech is parallel to the one Paul gave to the temple mob. In both occasions, Paul gave a testimony of his personal experience in Christ, Jewish upbringing, persecution of the Christians, conversion and commission from the risen Lord. Paul concluded preaching to the Agrippa and Gentiles gathered by sharing forgiveness of sins, which is the removal of the barrier that separates one from God, and the assurance of a place among the saints in God's eternal Kingdom. Furthermore, Paul gave an object lesson in bold witness at this point while addressing Agrippa. At the end, Paul was declared innocent by Festus and Agrippa, thus, he was still on his way to Rome in chains.¹²²

¹²⁰ John Polhill, *The New American Commentary Volume 26 Acts* (Nashville, TN: Broadman Press, 1992), 487.

¹²¹ Ibid., 498.

¹²² Ibid., 492-510.

The evangelistic efforts must emphasize the perimeters of Christianity belief and ministry: 1) Jesus; 2) The Gospel; 3) Bible Doctrine; 4) Christian Experience; and 5) God's Blessing.¹²³

In addition, the following biblical teachings must be taken into account when sharing the gospel message with professionals:

1. The authority and perfection of Scripture as the revelation of God's person and will. Take away the authority of the Bible, or the essential content of the Bible, and you no longer have Christianity.
2. The deity of Jesus Christ. God was born of a virgin to become fully man, and the man who is fully God. Take away the truth of His virgin birth and you no longer have Christianity.
3. The substitutionary atonement of Jesus Christ for sins, displayed in the shedding of His blood. If forgiveness of sins by the blood is missing from the message, it is not the Christian message.
4. The physical resurrection of Jesus Christ from death to give us new life.
5. The bodily return of Jesus Christ to take His children to live with Him and to judge those who reject His plan of salvation.¹²⁴

The Discipleship Methods

The ministry goal, upon reaching professionals in the evangelistic effort and having them make a profession of faith, is to make them disciples of Christ. This discipleship process will either take place in the ministry setting with its resources or in

¹²³ Elmer Towns, *Perimeters of Light* (Chicago, IL: Moody Publishers, 2004), 173.

¹²⁴ Ibid., 179-180.

another church congregation where the new believers might want to attend due to specific ministries needed for them and their families. George Barna in his book, *Growing True Disciples* describes the true discipleship characteristics which this ministry will promote among those who become believers:

- True discipleship produces holistic personal transformation, not mere assimilation into a community of church members.
- True discipleship is witnessed by people who are determined to be a blessing to others-people who are never content to simply accept and enjoy God's blessings.
- True discipleship creates Christians who aggressively pursue spiritual growth rather than passively experience spiritual evolution.
- True discipleship spawns individuals who develop renewed lifestyles instead of believers who mechanically check off completed assignments on a developmental agenda.
- True discipleship results in people who are more concerned about the quality of their character than the extent of their knowledge.
- True discipleship builds churches known for their culture of love, commitment, and service rather than for their events, information, and programs.
- True discipleship facilitates people devoted to a lifelong journey to imitate Jesus Christ rather than the completion of a short-term regimen of tasks and responsibilities.¹²⁵

¹²⁵ George Barna, *Growing True Disciples* (Colorado Springs, CO: WaterBrook Press, 2001), 167-168.

The data from the research findings show how both the clergy and professionals concur about the importance of using Bible studies and home setting gatherings to disciple professionals. Ministers still consider Adult Sunday School with the same relevance as the other two indicated, but professionals do not as shown in Table 6.1.

Table 6.1 Methods to Encourage Professionals to be Disciples

	Adult Sunday School	Bible Study	Special Conferences	Retreats	Sports	Attendance to Cultural of Sports Events
Ministers	30.7%	53.8	11.5%	3.8%	0.0%	.0.0%
Professionals	0.0%	60.0%	10.0%	30.0%	0.0%	0.0%

Born again professionals will face challenges. As Barna says, “The real obstacles to becoming fully devoted zealous disciples of Christ are not money, time, methods or knowledge. The major obstacle is the human heart.”¹²⁶ The passage in Acts 17:16-34 showed Paul’s experience in Athens when he witnessed the center of Gentile culture and intellect. He provided a speech to the Epicurean and Stoic philosophers in which the main they are God as Creator and the proper worship of this Creator God. Furthermore, the language often has the ring of Greek philosophy, for Paul was attempting to build what bridges he could reach the Athenian intellectuals with the underlying thought remaining thoroughly biblical.

¹²⁶ Ibid., 167-168.

Paul received three responses from the audience from his speech. The first response was related to the Epicureans belief there is no human existence after death and the Stoics' belief that only the immaterial spirit survived death which related to the Greeks idea of a body surviving death did not make sense, thus, many scoffed at Paul's reference to the resurrection. Others wanted to hear him again: and a few, including Dionysius the Areopagite and Damaris responded in faith.¹²⁷

Table 6.2 shows how both clergy and professionals do not see academics, financial resources and influence in the community as greatly affecting professionals to become faithful followers of Christ.

Table 6.2 Professional Life Characteristics Helping to Become a Faithful Follower of Christ

		Academics	Financial Resources	Influence in the Community	Others
Ministers	Yes	15.3%	7.7%	19.2%	N/A
	No	84.6%	92.3%	80.8%	N/A
Professionals	Yes	35.0%	15.0%	20.0%	N/A
	No	65.0%	85.0%	80.0%	N/A

The Ministry to Reach Professional Methods

The ministry methods to reach professionals will have the goal to follow the Great Commission and start a revolution for God in this first quarter of the 21st Century and

¹²⁷ John Polhill, *The New American Commentary Volume 26 Acts* (Nashville, TN: Broadman Press, 1992), 378.

experience what Elmer Towns defines as a revival, “is an extraordinary work of God in which Christians repent of their sins as they become intensely aware of His presence in their midst and manifest a positive response to God in renewal obedience to the known will of God, resulting in both a deepening in their individual and corporate experience with God and increased concern for the spiritual welfare of both themselves and others within their community.”¹²⁸ The ministry will create an environment with biblical conditions for an outpouring of the Holy Spirit such as desire for revival, interventional prayer for revival, repentance of known sin, yielding to the Lordship of Christ, unity of fellowship, praise and worship of God and giving to God.¹²⁹ These conditions, along with a leadership in the ministry, which is committed to the cause of Christ, help to create an operational structure in order to make disciples in according with the Great Commission mandate. This ministry will reach professionals once a month with evangelistic and discipleship gatherings in which the program content will consist of topics that can help professionals in their individuals, family, workplace and other relationships based on the teachings from the Bible. This includes knowing and communicating spiritual theology, the story of God’s perfect community and God’s perfect plan. Larry Crabb expresses these same thoughts in his book, *Real Church*, where he writes:

I want to be part of a gathering of Christians, few or many, who learn spiritual theology, long for spiritual formation, pay the price to develop spiritual community, and give them to spiritual mission; a group of believer who feel unbearable pity for the suffering of mankind and realize they can do something about it as they wait for Jesus to return and bring His perfect plan to fruition in perfect community, so that His Father, for the first time, can look at His people

¹²⁸ Elmer Towns, *Revival and Church Growth Work Text* (Boston: Harcourt and Brace), 6.

¹²⁹ Ibid., 164-165.

and His world and say, “This is good it’s very, very, good!” That’s a *real church*!¹³⁰

The people who are redeemed will be encouraged to follow God’s will in their lives and based, on specific individual circumstances; guidance will be provided to professionals to join a specific local church congregation or ministry partner with the Urban Professionals Ministry in the work of the gospel message ministry for their care and fellowship.

Chuck Swindoll offers pertinent advice for those carrying out such ministry: “1) Think spiritually! Clear, biblical thinking must override secular planning and a corporate mentality; 2) Stay biblical! Studied, accurate decisions must originate from God’s Word, not human opinions; and 3) Be flexible! Wise, essential changes must occur to counteract any sign of erosion.”¹³¹

The gathering and the disciple making process will integrate mentoring and coaching because “unless there is ample training for facilitators, a tight accountability process, strong relational connections and a purposeful selection of material to cover, the small groups will fail to produce disciples.”¹³² The discipleship process for the ministry to reach professionals will consider the advice by George Barna in his book, *Growing True Disciples*, where he writes,

- Recognize that disciples making is a process, not a program.
- The process will not occur without leadership from the senior leadership.

¹³⁰ Larry Crabb, *Real Church* (Nashville, TN: Thomas Nelson, 2009), 153.

¹³¹ Charles Swindoll, *The Church Awakening* (New York, NY: Faith Words 2010), 27.

¹³² George Barna, *Growing True Disciples* (Colorado Springs, CO: Waterbrook Press, 2001), 121.

- The church's ministry focus must be streamlined to prioritize and support discipleship.
- The process is not likely to succeed unless there is a simple but intelligent plan for growth.
- The process will not generate true disciples unless it has a designated supervisor to facilitate progress, faster creative problem solving and development, and strive for reasonable outcomes.
- In creating a process that works, adapt lessons learned by other effective discipline – making churches to your own ministry context.
- Be prepared for burnout and complacency to set in after two or three years of involvement in the intensive process.
- Carefully balance the completion interest of flexibility and structure.
- Keep your eyes on one goal: We are dedicated to producing genuine followers of Jesus Christ. That demands that we help people develop a biblical worldview and a compassionate heart. Highly effective disciple-making churches dwell on how they can direct peoples' minds, hearts, and energy toward being devoted to a transformed life. They are not perfect churches, and do not have perfect disciples. But they're getting closer to those outcomes day by day, by virtue of their clearly articulated, single minded devotion to growing true disciples.¹³³

¹³³ Ibid., 127-132.

The research data shows in Table 6.3 how ministers and professionals see in general that professionals who are redeemed in Christ, might pursue to be involved in the ministry if properly led within the understanding of his or her current circumstances.

Table 6.3: Activities Professionals want to Pursue in Church Ministries

		Activity A	Activity B	Activity C	Activity D	Activity E
Ministers	Yes	84.6%	65.4%	73.1%	61.5%	57.7%
	No	15.4%	34.6%	26.9%	38.5%	62.3%
Professionals	Yes	80.0%	60.0%	75.0%	50.0%	50.0%
	No	20.0%	40.0%	25.0%	50.0%	50.0%

Table 6.3 Activities Description are as follows:

A: Read and Study the Bible

B: Sacrifice for a specific purpose for the Kingdom

C: Pray for the entire world for the will of God to be done

D: Spend time in the work of evangelism and discipleship

E: Commit to multiply the church congregation community.

The encouragement, besides the individual relationship with Christ to see his or her specific ministry purpose in the work of the ministry, requires for the leaders in the professional's ministry to develop leaders for the work in order to spread the Great Commission around North America and beyond. This leadership must want to be succeeded, focus on strengths, develop the top 20 percent in the ministry, treat the leaders as individuals for impact, give power away, invest time in others, grow by multiplication and impact people beyond their own reach.

The Practical Life of a Professional Pursuit of the Presence of God Methods

Everybody dies with the exceptions such as Enoch and Elijah who were taken to Heaven, as it is taught in the Bible, and Christ. This day to day evidence about the shortness of life should encourage humans in the pursuit of who God is and what takes place after one crosses over the line of being alive on this earth to eternity beyond.

Therefore, the ministry will promote the goal of knowing God. John Piper in his book, *Desiring God*, states,

Jesus Christ is coming back not only to effect the final salvation of His people, but through His salvation “to be glorified in his saints, and to be marveled at among all who have believed.”

A final comment concerns history’s climax in the book of Revelation: John pictures the New Jerusalem, the glorified church 21:23:

“The city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.” God the Father and God the Son are the light in which Christians will live there eternity. This is the consummation of God’s goal in all of history – to display His glory for all to see and praise. The prayer of the Son confirms the final purpose of the Father: Father, I desire that they also, whom you have given me, may be with me where I am, *to see my glory*, that you have given me because you loved me before the foundation of the world” (John 17:24). What may we conclude from this survey of redemptive history? We may conclude that the chief end of God is to glorify God and enjoy Himself forever. He stands supreme at the center of His own affections. For that very reason, He is a self-sufficient and inexhaustible fountain of grace.¹³⁴

Professionals attending the ministry gathering will be encouraged to trust God, which requires glorifying God by acknowledging His sovereignty and His goodness, and by demonstrating from Scripture that God is in control of their lives, that He loves them and works at all the circumstances of their lives for their ultimate good.¹³⁵ The intent is to

¹³⁴ John Piper, *Desiring God* (Sisters, OR: Multnomah Publishers, 2003), 321.

¹³⁵ Jerry Bridges, *Trusting God* (Colorado Springs, CO: NavPress, 1999), 9.

help them develop an intimate walk with God in which they know Him on a personal basis and understand the individual and special call and purpose for which God made them.

Jerry Bridges provides guidance on how to mature in Christ in his book, *Growing Your Faith*, where he shares his thoughts on the marks of spiritual growth:

1. Growing in Christian character. This will grow the motivation to obey God out of a sense of gratitude and reverence to Him. It is important to note that obedience will always be imperfect in performance in this life, and motives will never be consistently pure; there will be frequently some “merit points” mentally mixed with our one’s genuine love and reverence for God.¹³⁶
2. The Pursuit of Holiness. God calls His children to be holy or to separate themselves from sin.¹³⁷
3. The Practice of Godliness. This is the personal attitude towards God that results in actions that are pleasing God. This means to show faith by works.¹³⁸
4. Serving God. He created people with gifts, natural abilities, and temperament to be used in His purposes.¹³⁹
5. Worshipping God. This is done individually and corporately with other believers.¹⁴⁰

¹³⁶ Jerry Bridges, *Growing Your Faith* (Colorado Springs, CO: Multnomah Publishers, 2004), 37.

¹³⁷ Ibid., 120.

¹³⁸ Ibid., 131.

¹³⁹ Ibid., 167.

¹⁴⁰ Ibid., 177.

George Barna in his book, *Maximum Faith*, outlines ten steps on our journey toward maturity in Christ:

1) Ignorance of the concept or existence of sin; 2) aware of and indifferent to sin; 3) concerned about the implications of personal sin; 4) confess sins and ask Jesus Christ to be their Savior; 5) commitment to faith activities; 6) experience a prolonged period of spiritual discontent; 7) experiencing personal brokenness; 8) choosing to surrender and submit fully to God: radical dependence; 9) enjoying profound intimacy with and love for God and 10) experiencing a profound compassion and love for humanity.¹⁴¹

The above findings by Barna are a method to monitor the stage stop in the life process of professionals.

Table 6.4 shows the research findings that 100% of the clergy surveyed concur that the practice of the spiritual disciplines of prayer, meditation, fasting and studying the Word will help professionals in the pursuit of the presence of God. On the other hand, professionals who participated in the survey also agreed but to a lesser extent.

Table 6.4 Activities for Professionals to Pursue the Presence of God

		Prayer	Meditation	Fasting	Studying the Word	Others
Ministers	Yes	100.0%	100.0%	100.0%	100.0%	N/A
	No	0.0%	0.0%	0.0%	0.0%	N/A
Professionals	Yes	100.0%	85.0%	75.0%	95.0%	N/A
	No	0.0%	15.0%	25.0%	5.0%	N/A

The ministry will promote for professionals to live by faith as described by Elmer Towns in his book, *Big Bold Extraordinary Faith*, when he says:

Living by faith includes so much more than trusting in God for money. *Living by faith* does include trusting God for money, so all pastors and all lay people must trust God daily for daily bread. But in the final analysis, *living by faith* includes much more than money; it touches every part of your life. You must live your

¹⁴¹ George Barna, *Maximum Faith* (Austin, TX: Fedd and Company, Inc., 2011), 17-24.

whole life by all the principles found in God's Word. And those who do, will have the greater foundation to live by faith. When you live by faith, you'll live every day, in every way, by the principles of God.¹⁴²

This faith will be promoted by studying the Word of God, practicing prayer and obedience to God, exercising godliness and good works, seeking God, seeking constant cleansing by the blood of Christ, yieldedness to God's will, communion with God, gratitude and not trusting self. This list may not say everything a person must do to grow his faith, but it is a good place to start.¹⁴³

Professionals reached by the ministry will be taught to have proper life perspective as presented by Richard Swenson in his book, *Margin*, when he shares:

In his influential writings, Wilberforce makes several references to the importance of progress. Yet it is not progress in wealth, education, and power that he speaks of, but instead, progress in virtue. This, he suggest, could be measured by "this fear and love of God and of Christ; love, kindness, and meekness toward our fellow men; indifference to the possessions and events of this life compared with our concern about eternity; self-denial and humility. It does not sound much like our current definition of progress, but it does sound hopeful.

Discerning Christians have long known that God is not impressed with our wealth, education, or power. Nevertheless, we have labored eagerly in those fields. What if, instead we were to begin measuring our progress not by our wealth but our virtue; not by our education but by our humility; and not by our power but by our meekness?

Graduate degrees and GNPs will never usher in the kingdom – only love can do that. And love brings us back to Wilberforce: "Above all, measure your progress by your experience of the love God and its exercise before men."¹⁴⁴

¹⁴² Elmer Towns, *Big Bold Extraordinary Faith Work Text* (Spring, 2009), 141.

¹⁴³ Ibid., 235.

¹⁴⁴ Richard Swenson, *Margin* (Colorado Springs, CO: NavPress, 2004), 33.

There are two rules to consider regarding contentment to relate correctly to money and in a similar way to possessions: 1) God comes first and possessions come second and 2) possessions are to be used, not loved.¹⁴⁵

Following these rules will help to live with simplicity and avoid the pitfalls described by Richard Swenson:

1. Society's disrespect. If we choose to ignore fashion and status, we will not gain the admiration of our peers.
2. Our own expectations. Gratification of our appetites has become a widespread goal not seriously challenged by the Church.
3. Our lack of discipline. We have not needed many disciplines during this era of abundance, and we have lost interest in abundance, and we have lost interest in it as a component of lifestyle.
4. Our own mistaken opinions. Theological confusion has permitted us to look at what we want and then to build a theology that justifies it. Instead, we need to judge our opinions repeatedly with the truth of Scriptures.¹⁴⁶

The ministry will help professionals to live a life with purpose in accordance with the priorities that God has indicated in the biblical teachings to restore or keep the proper balance in their life activities. Regarding priorities, Richard Swenson shares how “we love God, spouse, children, self and church all at the same time, therefore, he suggests the following steps to achieve balance: 1) Regain control over our own lives, 2) Place God at the center of all things, and build outward from there; 3) Beware the trap of trying to

¹⁴⁵ Ibid., 164.

¹⁴⁶ Ibid., 188.

solve the problem of imbalance by becoming even more imbalanced; and 4) Accept the no given by others.”¹⁴⁷

In order to pursue the presence of God, and understand His will by discerning the circumstances to reach urban professionals, non-believers professionals must see these ministry leaders, who are also professionals, being difference makers and living a life according to the principles given by God in the Bible. Therefore, as part of this ministry journey, the following practical implication activities practiced by this author are encouraged to be practiced every day for professionals who are believers during their daily work with God:

1. Meditate about who God wants us to be as we are renewed day by day to change in the image of Jesus Christ by keeping the following thoughts present:

a. Pray the Lord’s Prayer seven times a day during the following activities:

- Wake Up
- Breakfast
- Mid-morning
- Lunch
- Mid-afternoon
- Dinner
- Before going to Bed

During the time of praying the rounds, the following prayer will also take place:

“I yield myself to You to do Your will.”

¹⁴⁷ Ibid., 190.

- b. Read the Scripture following a Calendar for Daily Reading of Scriptures and “Praying the Psalms” by Elmer L. Towns.
 - c. Journalize the presence of God every day.
 - d. Pray the prayer list every day.
 - e. Read one book by a Christian author every three months.
2. Do not want to give up or quit the call to follow and serve Him. The Lord has giving some professional believers the call to pursue the ministry to reach urban professionals and, therefore, let them not lose the heart, motivation or become discouraged.
 3. Desire to be in the presence of God and live in His power every day in order to be renewed in one inward man towards sanctification.
 4. Keep one eye on eternity not in this temporary earthly life.
 5. Look beyond one earthly affliction in view of the eternal glory.
 6. Understand that the believer outward man perishes every day, but God has a purpose to glorify Himself in their lives.

God has given this author the call to proclaim His name to the urban professionals in North America metropolises and beyond, therefore, this work must be carried out with constant prayer “...to God to complete this ministry call He has put within my heart, continually work out the ministry call God has given me and commit to finishing by faith the ministry call God has shown me...”¹⁴⁸ Believers need a continuous prayer before God for a revival to take place among urban professionals in North America and beyond in the way stated by R.A. Torrey,

¹⁴⁸ Jerry Falwell, *Building Dynamic Faith* (Nashville, TN: World Publishing, 2005), 21.

It is not necessary that the whole church get to praying to begin with. Great revivals always begin first in the hearts of a few men and women whom God arouses by His Spirit to believe in Him as a living God, as a God who answers prayer, and upon whose heart He lays a burden from which no rest can be found.¹⁴⁹

¹⁴⁹ R. A. Torrey, *How to Pray* (Chicago, IL: Moody Publishers, 2007), 121.

CHAPTER VII: CONCLUSIONS

This study has provided the foundation to follow the call by God to reach urban professionals in North American metropolises. The research provides evidence about the need to reach this group in urban metropolises at this time in history. The author could find no books, theses, articles, journals, or periodicals devoted to this specific study topic, indicating that churches and ministries do not see the urban professionals as a specific population to be reached for Christ.

God has created mankind for His purpose, glory and honor as indicated in Scriptures passages and verses such as Isaiah 6:1-6, Jude 1:24-25, Revelation 4:5 -11, Romans 11:33-36, Philippians 1:21.

Christ's lordship demands personal commitment, to His community, the church, which is called to a mission of suffering, with hope for the day when God's redemptive purpose is fulfilled. This call can be summed up in this statement: God is reconciling the world to Himself in Jesus Christ, bringing all things together under one head - Jesus Christ and all peoples to worship Him.¹⁵⁰ Believers must live in light of these biblically based understandings since life passes by so quickly.

The ten largest metropolises in North America per the latest census in 2010 are (from largest to smallest): 1) New York, NY; 2) Los Angeles, CA); 3) Chicago, IL; 4) Dallas, TX; 5) Houston, TX; 6) Philadelphia, PA; 7) Washington DC; 8) Miami, FL; 9) Atlanta, GA; and 10) Boston, MA.¹⁵¹ Most professionals from the respective state

¹⁵⁰ David Horton, *The Portable Seminary* (Grand Rapids, MI: Baker Publishing Group, 2006) 548-59

¹⁵¹ <http://www.quickfacts.census.gov/gfd/states>

populations live in these cities. These are the areas where the urban professionals' ministry plans to grow after consolidating the Southeast Florida operation of Miami, Fort Lauderdale, and West Palm Beach. The ministry will be conscious of the current trends in the world and their effects on North American metropolises. These trends include increasing globalization, the clash of civilizations, persecution, secularism, post modernism, the gap between poor and rich, the impact of HIV/AIDS, the growing number of children at risk, the growing number of refugees, and the number of Christians in non-Western countries, among others.¹⁵² Furthermore, people cannot ignore the shifts and attitudes and values they have encountered in our society as we have now embraced adequacy against excellence, pessimism against optimism, individual advantage against delayed gratification, inactivity against respect, amorphous God against Christian God, skepticism against truth, celebrities against hicks and experience against knowledge.¹⁵³

Today's perception, about churches and ministers by people in metropolises, must be taken into consideration since they believe the stereotype that church people judge them, they do not want to be lectured, church people are a bunch of hypocrites and they do not want religion. Considering this, the research data in Tables 3.4 and 3.5 showed in both cases that churches and ministries are mostly attended and involved by blue collar people.

Christians in North American metropolises must not see themselves under the unbiblical based idea of a nice, middle class American Christ with the following views of their lifestyles:

¹⁵² David Horton, *The Portable Seminary* (Grand Rapids, MI: Baker Publishing Group, 2006), 571-581.

¹⁵³ George Barna, *Futurecast*. (Austin, TX: Tyndale House Publishers, Inc, 2011), 7

- He does not mind materialism.
- He would never call them to give away everything they have.
- He does not expect them to forsake their closest relationships so that He receives all of their attention.
- He is fine with nominal devotion that does not infringe on their comforts.
- He wants them to be balanced.
- He wants them to avoid danger altogether.
- He brings comfort and prosperity as they live the American dream.

The Apostle Paul can be considered the model for a minister/professional in the urban metropolises environment to reach professionals of today. He was born in Tarsus, a Greco-Roman city northeast of the Mediterranean Sea, where he learned the trade of tent making, which can be considered a professional per this study's definition. He probably attended the Roman University at Tarsus besides being a Pharisee trained under the Jewish scholar Gamaliel. This educational background shows in his dealings with the scholars and philosophers at Mars Hill¹⁵⁴ and with Governor Felix, Governor Festus and King Agrippa II as described in Acts 17:22-31 and 24:1-26:32. In these interactions he was respectful, articulate and uncompromising. In his communication approach he gave God all glory and honor while he shared the gospel of Christ. This same example ought to be followed in our dealings with professionals in today's post Christian, postmodern and multiethnic world.

¹⁵⁴ J.D. Douglas and Merryl Tenney, *Zondervan Illustrated Bible Dictionary* (Grand Rapids: MI, 2011), 1084-1093.

Part of this study was to research several ministries' websites such as John Piper, Marketplace Ministry, City Life Groups, The Other Six Day Ministries, Downtown Bible Study, Capitol Hill Baptist Church, and C12 Group. This author found that none of these ministries focus upon reaching only professionals, but a more diverse group of the population in North American which includes professionals. A need exists for a ministry focused solely upon effective outreach to professionals in the metropolises of North America. These findings go along with this research data in Table 4.1 which shows the lack of ministries to reach professionals as indicated by the majority of ministers and professionals surveyed. This idea is further emphasized by the research data in Table 4.3 which shows the majority of ministers and professionals agree the same evangelistic and discipleship methods should not be used to reach both professionals and nonprofessionals. Both clergy and professionals felt that one to one contact is the most effective way to minister to professionals. Personalization is important in business and outreach. As illustrated in other questions included in this research, professionals felt too busy to attend a congregation in which they may just be "another body." By reaching out to professionals on a personal level, ministry members can develop a personal relationship with the professionals, encouraging them in their spiritual growth without the busy professionals feeling pressure to attend a large meeting. If professionals are not being reached in a way they find effective, they will not respond. Traditional church attendance by professionals has been in steady decline and it would remiss of ministry members not to change their methods from the comfortable and familiar and reach out to professionals with personal and smaller or uninteraction. Other findings include the research data in Table 4.2 which shows both ministers and professionals agree that the

best location setting to reach professionals is one to one followed by small gatherings at the workplace or home, large group gatherings and gatherings at a church congregation. Lastly, the research data in Table 4.3 shows data in which both ministers and professionals concur they find no issue for fellowship or interaction between professionals and non-professionals because of socio economic differences, Tables 4.5 and 4.6 data show that both ministers and professionals agree that there need to be differences in ministry to professional men and women and professional women with non-professional women.

The urban professional ministry is a ministry to God-(worship), believers-(nature) and world-(evangelism)¹⁵⁵ in which biblical doctrine, proper use of sacraments, right use of church discipline, genuine worship, effective prayer, witness, fellowship, biblical church government, spiritual power in ministry, personal holiness of life, care for the poor and love for Christ will be promoted.¹⁵⁶

Table 5.1 shows one of the most disturbing responses to this study is that professionals are just not interested in being evangelized. They are not being reached in a way that speaks to them and inspires them to attend group worship. Other distractions exist with career and family obligations, but according to 65% of the professionals surveyed, those other reasons are not that important because their primary reason for not attending a church is that are not interested. To start to change this and ignite an interest in professionals, a change needs to occur in the way members think about professionals and their priorities and reasons for not attending church. Ministry members equally

¹⁵⁵ Wayne Grudem, *Making Sense of the Church* (Grand Rapids, MI: Zondervan, 2011), 46-51.

¹⁵⁶ Ibid., 54.

believed that either a lack of interest or career and work obligations prevented professionals from attending a church congregation. The assumption that a professional is not going to be interested in participating for those two reasons is possibly the reason why programs to reach professionals are nearly non-existent.

This research data in Table 5.2 shows a similar trend to that in Table 5.1. Both ministers and professionals concur that lack of motivation is the highest reason that hinders disciplining professionals. This is followed by working longer hours, personal or family obligations and public or professional organization. The ministry challenge is to promote a God-driven environment for professionals to follow the path of biblically based discipleship by the practice of the inward, outward and corporate disciplines. The ministry will carry out aggressive outreach to professionals with a commitment to such cores values as evangelism theology, strong pastoral leadership, participatory worship, powerful prayer, centrality of the Holy Spirit, professionals lay ministry, practical Bible teaching, direct missionary involvement, and a low denomination profile.¹⁵⁷

The research data in Table 5.4 clearly show the current trend of a society where the pursuit of holiness is not considered by the general population in metropolises, but entertainment and permissiveness in sins is the norm and not the exception. Ministers and professionals concur on the struggle but ministers' percentage in recognizing it is higher than the professionals', who even do not acknowledge having a struggle, with the listed biblical sins associated behaviors. The reaction to the struggle is to pursue the presence of God by following the urgent call to do His will, live in peace, live in Christ, live and walk by the Spirit, live in the likeness of God, use the armor of God in order to fight spiritual

¹⁵⁷ Elmer Towns, *Spiritual Factors of Church Growth* (unpublished, n.d.), 7.

warfare against the enemy, have the mind of Christ, have the thoughts of Christ, understand the will of God and use time wisely, but the new self with the peace and word of Christ, live a godly life with contentment, handle the word of truth accurately, have faith in order to please God, pursue peace with all men, show faith by works, not to love the world nor the things the world and not to forget His second coming and understood eternal life in His presence. All of this is to promote the presence of God and know Him in order to develop great energy for God, thoughts for God, contentment in God and great boldness for God.¹⁵⁸

This ministry model will work together with the metropolitan area local churches, which some professionals might want to transfer from the urban professionals' ministry, where specific needs that exist due to their stage in life. Appendix E shows prescriptions from churches across North America and dating from the 1980s how to make a church congregation or ministry healthy.

The research data in Table 6.1 shows that ministers find the most effective method to encourage professionals to be disciples are Bible studies followed by Sunday school, special conferences and retreats; while for professionals the order of effectiveness is Bible studies followed by retreats and special conferences.

The research data in Table 6.2 shows that neither academics, financial resources nor influence in the community had anything to do with a professional becoming a faithful follower of Christ.

The research data in Table 6.3 shows how the majority of ministers concur that activities such as reading and studying the Bible, sacrificing for a specific purpose for the

¹⁵⁸ J. I. Packer, *Knowing God* (Downers Grove, IL: Intervarsity Press, 1973) 24 – 32.

Kingdom, praying for the entire world for the will of God to be done, spending time in the work of evangelism and discipleship and committing to multiply the church congregation community want to be pursued by professionals in church ministries. On the other hand professionals agree with the first three but have equal opinions for the last two.

The research in Table 6.4 shows how the majority of ministers and professionals concur that prayer, meditation, fasting and studying the Bible are activities that help professionals to pursue the presence of God.

The ministry methods will consist of the following general components:

- Leadership team formed by professionals.
- Evangelistic gatherings (Sample programs and topics are listed in Appendix F and G).
- Discipleship gatherings (Sample programs and topics are listed in Appendix F and H).

The above is a planning concept, but specific and detailed ministry plans must be developed for the ministry. The goal is to help professionals to pursue the presence of God by ministering to them when they face life challenges as described in Appendix I and to encourage them to live a life of simplicity with the suggestion provided in Appendix J.

**APPENDIX A: Survey Instrument Cover Letter for Church Congregation or
Ministry Leader**

[Recipient Name]
[Title]
Church Congregation or Ministry
[Street Address]
[City, ST ZIP Code]

Dear **[Recipient Name]**:

As you know, I have been a professional consulting engineer and minister for the past thirty years and I now find myself working on the thesis for my Doctor in Ministry at Liberty Baptist Theological Seminary. The thesis topic is “21st Century Evangelism and Church Growth Approach to Reach Urban Professionals in North America Metropolises.”

This topic is dear to me, as I myself have dealt with challenges which have hindered my pursuit for the presence of God in my own life and, in turn, reaching other professionals for Christ. I believe God created me to follow Paul’s example approach to ministry, to be a builder, as a consulting engineer, and a minister of the Gospel to society.

God has allowed me to come in touch with you during our pilgrimage on this Earth and I believe your life experience and spiritual walk as a Minister of the Gospel will give valuable insight on the thesis subject.

I respectfully request you to assist me with this project by completing the attached survey and a brief 30-45 minute follow-up interview. This survey data will serve as a keystone to develop methods to reach today’s professionals.

Thank you for your consideration and support. Blessings and Maranatha.

In our Lord and Savior Jesus Christ,



Pastor Ralph Baeza MDiv LBTS 2008, PE, LEED AP
Adjunct Instructor at the School of Religion
LIBERTY UNIVERSITY
40 Years of Training Champions for Christ: 1971-2011
(954) 249-5693 (954) 999-5374 (786) 514-7284 (954) 389-7212

APPENDIX B: Survey Instrument Cover Letter for Christian Professionals

[Recipient Name]

[Title]

Church Congregation or Ministry

[Street Address]

[City, ST ZIP Code]

Dear [Recipient Name]:

As you know, I have been a professional consulting engineer and minister for the past thirty years and I now find myself working on the thesis for my Doctor in Ministry at Liberty Baptist Theological Seminary. The thesis topic is “21st Century Evangelism and Church Growth Approach to Reach Urban Professionals in North America Metropolises.”

This topic is dear to me, as I myself have dealt with challenges which have hindered my pursuit for the presence of God in my own life and, in turn, reaching other professionals for Christ. I believe God created me to follow Paul’s example approach to ministry, to be a builder, as a consulting engineer, and a minister of the Gospel to society. This I cannot accomplish alone.

God has allowed me to come in touch with you during our pilgrimage on this Earth and I believe your life experience and spiritual walk as a Christian Professional will give valuable insight on the thesis subject.

I respectfully request you to assist me with this project by completing the attached survey and a brief 30-45 minute follow-up interview. This survey data will serve as a keystone to develop methods to reach today’s professionals.

Thank you for your consideration and support. Blessings and Maranatha.

In our Lord and Savior Jesus Christ,



Pastor Ralph Baeza MDiv LBTS 2008, PE, LEED AP

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40 Years of Training Champions for Christ: 1971-2011

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APPENDIX C: Church Congregation or Ministry Leaders Survey Instrument

21st Century Evangelism and Church Growth Approach to Reach Urban Professionals in
North American Metropolises – Church Congregation or Ministry Leader Survey

Note that for this survey purpose, professionals are persons with the minimum of a four (4) year College or University degree and hold such occupations as Medical Doctor, Dentist, Lawyer, Engineer, Accountant, Teacher, Chaplain, etc.

Please provide your answer to each of the following questions:

1. Does your Church Congregation or Ministry have programs, policies or other means specifically targeted to evangelizing or disciplining professionals?

☐ Yes

☐ No

Please explain your selection:

2. If you were describing your Church Congregation or Ministry, what blend of white collar and/or blue collar workers would you say you have?

☐ More white collar than blue collar

☐ More blue collar than white collar

☐ About equal

Please explain your selection

3. Have you found the professionals to be more or less involved in your Church Congregation or Ministry than blue collar workers?

☐ Yes

☐ No

Please explain your selection

4. Which evangelistic methods have you personally or your Church Congregation or Ministry found worked well in your experience to reach professionals? Please choose your choices and rank them in order of with one (1) being the one that affect the most and five (5) the least.

____ One to one

____ Small group gathering (at Workplace or Home)

____ Large group gathering (at a Public Assembly Place such as Hotel Ballroom)

____ Only in a Church Congregation or Ministry gathering place

____ Other

Please explain your ranking

5. What are some hindrances to evangelizing professionals? Please choose your choices and rank them in order with one (1) being the one that affect the most and five (5) the least.

____ Career and Work Obligations

____ Family

____ Recreation

____ Lack of Interest

____ Belief in God

____ Other

Please explain your ranking:

6. In your experience which of the following methods have worked to encourage professionals to become closer disciples of our Lord and Savior Jesus Christ? Please choose your choices and rank them in order of effectiveness with one (1) being the most effective and five (5) the least.

____ Adult Sunday school

____ Home Bible Study Classes

____ Women's Bible Study/ Prayer Groups

____ Men's Bible Study/Prayer Groups

____ Special Conferences or Seminars

____ Retreats

____ Sports like softball, volleyball, basketball

____ Attendance to Cultural or Sports Events

____ Other

Please explain:

7. Are any of the following characteristics in the life of professionals provide advantages that help them to become faithful Christ followers? Please choose all you think apply:

____ Academics

____ Financial Resources

____ Influence in the Community

___ Other

Please explain your ranking:

8. Which priorities in the lifestyles of professionals hinder their pursuit of an intimate relationship with God? Please choose all you think apply:

___ Work Longer Hours/Overtime work

___ Public or Professional Commitments (Boards, Civic Clubs, and others)

___ 2nd Home or Other Travel

___ Leisure travel

___ Watching television

___ Personal or Family Obligations

___ Lack of Motivation

___ Recreation/Physical Activity

___ Others

Please explain your ranking:

9. Do you believe today's professionals struggle with the following personal sins?

Immorality: Yes _____ No _____

Impurity: Yes _____ No _____

Sensuality: Yes _____ No _____

Idolatry: Yes _____ No _____

Drunkenness: Yes _____ No _____

Sorcery: Yes _____ No _____

Carousing: Yes _____ No _____

Enmities: Yes _____ No _____

Strife: Yes _____ No _____

Envy: Yes _____ No _____

Jealousy: Yes _____ No _____

Out bursting Anger: Yes _____ No _____

Disputes: Yes _____ No _____

Dissensions: Yes _____ No _____

Factions: Yes _____ No _____

10. How do you believe professionals can be motivated to pursue the presence and knowledge of God in order to follow our Lord and Savior Jesus Christ command in Matthew 28:18-20.

___ Prayer

___ Meditation

___ Fasting

___ Study

___ Other

11. Should churches treat professionals differently than others, or use the same methods for evangelism and discipleship for all types of individuals?

☐ Yes

☐ No

Please explain your selection:

12. Have you had any experience with unsaved professionals not wanting to fellowship or interact with non-professionals in the church because of differences in socio-economic status?

☐ Yes

☐ No

Please explain your selection:

13. Have you found a difference in ministering to professional women versus professional men?

☐ Yes

☐ No

Please explain your selection:

14. Have you found a difference in ministering to professional women as opposed to homemakers or female laborers?

☐ Yes

☐ No

Please explain your selection:

15. Do you believe professionals are willing to participate in the following Church Congregations Ministry activities?

	Yes	No
Read and study the Bible through:		
Sacrifice money for a Kingdom of God specific purpose		
Pray for the entire World for the will of God to be done		
Spent time in the work of evangelizing and discipleship		
Commit to multiplying Church congregation community		

APPENDIX D: Christian Professional Survey Instrument

21st Century Evangelism and Church Growth Approach to Reach Urban Professionals in
North America Metropolises – Church Congregation or Ministry Leader Survey

Note that for this survey's purpose, professionals are defined as those with at least a four (4) year College or University degree who hold such occupations as Medical Doctor, Dentist, Lawyer, Engineer, Accountant, Teacher, Chaplain, etc.

Please provide your answer to each of the following questions:

1. Does the Church Congregation or Ministry you attend or have attended have programs, policies or other means specifically targeted to evangelizing or disciplining professionals?

☐ Yes

☐ No

Please explain your selection:

2. If you were describing the Church Congregation or Ministry you attend or have attended, what blend of white collar and/or blue collar workers would you say you have?

☐ More white collar than blue collar

☐ More blue collar than white collar

☐ About equal

Please explain your selection:

3. Have you found the professionals you know to be more or less involved in Church Congregations or Ministries than blue collar workers?

☐ Yes

☐ No

Please explain your selection:

4. Which evangelistic methods have found worked well in your experience to reach your professional friends and colleagues? Please choose your choices and rank them in order of effectiveness with one (1) being the one that affect the most and five (5) the least.

____ One to one

____ Small group gathering (at Workplace or Home)

____ Large group gathering (at a Public Assembly Place such as Hotel Ballroom)

____ Only in a Church Congregation or Ministry gathering place

____ Other

Please explain your ranking:

5. What are some hindrances to evangelizing professionals? Please choose your choices and rank them in order of with one (1) being the one that affect the most and five (5) the least.

____ Career and Work Obligations

____ Family

____ Recreation

____ Lack of Interest

____ Belief in God

____ Other

Please explain your ranking:

8. In your experience which of the followings methods have worked to encourage professionals to become closer disciples of our Lord and Savior Jesus Christ? Please choose your choices and rank them in order of effectiveness with one (1) being the most effective and five (5) the least.

____ Adult Sunday school

____ Home Bible Study Classes

____ Women's Bible Study/ Prayer Groups

____ Men's Bible Study/Prayer Groups

____ Special Conferences or Seminars

____ Retreats

____ Sports like softball, volleyball, basketball

____ Attendance to Cultural or Sports Events

____ Other

Please explain your ranking:

9. Are any of the following characteristics in the life of professionals provide advantages that help them to become faithful Christ followers? Please choose all you think apply:

____ Academics

____ Financial Resources

____ Influence in the Community

___ Other

Please explain your selection:

10. Which priorities in the lifestyles of professionals hinder their pursuit of an intimate relationship with God? Please choose all you think apply:

___ Work Longer Hours/Overtime work

___ Public or Professional Commitments (Boards, Civic Clubs, and others)

___ 2nd Home or Other Travel

___ Leisure travel

___ Personal or Family Obligations

___ Watching television

___ Lack of Motivation

___ Recreation/Physical Activity

___ Other

Please explain:

11. Do you believe today is professionals struggle with the following personal sins?

Immorality: Yes _____ No _____

Impurity: Yes _____ No _____

Sensuality: Yes _____ No _____

Idolatry: Yes _____ No _____

Drunkenness: Yes _____ No _____

Sorcery: Yes _____ No _____

Carousing: Yes _____ No _____

Enmities: Yes _____ No _____

Strife: Yes _____ No _____

Envy: Yes _____ No _____

Jealousy: Yes _____ No _____

Out bursting Anger: Yes _____ No _____

Disputes: Yes _____ No _____

Dissensions: Yes _____ No _____

Factions: Yes _____ No _____

12. How do you believe professionals can be motivated to pursue the presence and knowledge of God in order to follow our Lord and Savior Jesus Christ's command in Matthew 28:18-20.

___ Prayer

___ Meditation

___ Fasting

___ Study

___ Other

13. Should churches treat professionals differently than others, or use the same methods for evangelism and discipleship for all types of individuals?

☐ Yes

☐ No

Please explain your selection:

14. Have you had any experience with unsaved professionals not wanting to fellowship or interact with non-professionals in the church because of differences in socio-economic status?

☐ Yes

☐ No

Please explain your selection:

15. Have you found a difference in ministering to professional women versus professional men?

☐ Yes

☐ No

Please explain your selection:

16. Have you found a difference in ministering to professional women as opposed to homemakers or female laborers?

☐ Yes

☐ No

Please explain your selection:

17. Do you believe professionals are willing to participate in the following Church Congregations Ministry activities?

	Yes	No
Read and study the Bible		
Sacrifice money for a specific purpose for the Kingdom of God		
Pray for the entire World for the Will of God to be done		
Spend time in the work of evangelizing and discipleship		
Commit to multiplying the Church congregation community		

APPENDIX E: Contemporary Ministry Methods

Here, in outline form and in chronological order, is just a small sampling of prescriptions from various recent authors for the problems of the local church.

Kennon L. Callahan, *Twelve Keys to an Effective Church* (San Francisco, CA: Harper & Row, 1987)

1. Specific, concrete missional objectives
2. Pastoral/lay visitation in community
3. Corporate, dynamic worship
4. Significant relational groups
5. Strong leadership resources
6. Solid, participatory decision making
7. Several competent programs and activities
8. Open accessibility
9. High visibility
10. Adequate parking, land, and landscaping
11. Adequate space and facilities
12. Solid financial resources

George Barna, *The Frog in the Kettle* (Ventura, CA: Regal, 1990)

Ten Critical Achievable Goals...for the 90s (p. 226)

1. Win people to Christ
2. Raise Bible knowledge
3. Equip the Christian body
4. Establish Christian community
5. Renew Christian behavior
6. Enhance the image of the local church
7. Champion Christian morals
8. Live by a Christian philosophy of life
9. Restore people's self-esteem
10. Focus on reaching the world for Christ

John MacArthur, *Marks of a Healthy Church* (Chicago, IL: Moody, 1990)

Marks of a Healthy Church (p. 23)

1. Godly leaders
2. Functional goals and objectives
3. Discipleship
4. Penetrating the community
5. Active church members
6. Concern for one another
7. Devotion to the family
8. A willingness to change
9. Great faith
10. Sacrifice
11. Worship God

George Barna, *User Friendly Churches* (Ventura, CA: Regal, 1991)

Ten things successful User-Friendly Churches Don't Do

1. Limit God
2. Beat a dead horse
3. Humiliate visitors
4. Insulate themselves from the community
5. Alienate those who are different
6. Cold-call evangelism
7. Apologize for seeking help
8. Avoid confrontation
9. Base staffing on precedent
10. Take the safe route

Bruce Shelley and Marshall Shelley, *The Consumer Church* (Downers Grove, IL: Intervarsity, 1992)

Seven vital Steps to Create a Healthy Blend of Effectiveness and Faithfulness (p. 226)

1. Identify prevailing values and lifestyles in their ministry context
2. Determine common values with people they would reach
3. Design attractive programs to serve the people they would reach toward
4. These ministries must be viewed as significant spiritual steps toward the "common life" of the church

5. Be sensitive and receptive to the unchurched
6. “Charm” these seekers into a more mature and explicit expression of Christian discipleship in worship, membership, outreach
7. Reshape the values and lifestyles of new members and enlist them in outreach

George Barna, *Turn-Around Churches* (Ventura, CA: Regal, 1993)

Eleven Factors of Dying Churches Revived, or Restores to Wholeness (p. 42; actually he lists 14)

1. The presence of the Holy Spirit and an openness to His working
2. Pastoral love of people; the pastor establishes a bond of trust with the congregation; pastor radically loves his people
3. A new pastor must be brought in to lead a revolution
4. Release the past
5. Intentionally define types of outreach the church will emphasize
6. Equip the laity of effective, targeted ministry
7. Pastor must be a strong leader
8. Pastor must be hardworking
9. Widespread and heartfelt prayer
10. Their sermons were a cut or two better than what the congregation had received in the past
11. Gaining an objective, outsider’s perspective
12. Having great staff members
13. Having a core of supportive zealots in the congregation
14. Long-term pastor

Thom Rainer, *The Book of Church Growth* (Nashville, TN: Broadman & Holman, 1993)

Thirteen Principles of Church Growth (pp. 171-316)

1. Prayer
2. Leadership
3. Laity and ministry
4. Church planting
5. Evangelism

6. Worship
7. Finding the people
8. Receptivity
9. Planning and goal setting
10. Physical facilities
11. Assimilation and reclamation
12. Small groups
13. Signs and wonders; evident spiritual power

Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Zondervan, 1994)

Twelve signs of a more Pure Church

1. Biblical doctrine (or right preaching of the Word)
2. Proper use of the sacraments (or ordinances)
3. Right use of church discipline
4. Genuine worship
5. Effective prayer
6. Effective witness
7. Effective fellowship
8. Biblical church government
9. Spiritual power in ministry
10. Personal holiness of life among members
11. Care for the poor
12. Love for Christ

Ken Hemphill, *The Antioch Effect: Eight Characteristics of Highly Effective Churches* (Nashville, TN: Broadman & Holman, 1994)

1. Supernatural power
2. Christ-exalting worship
3. God-connecting prayer
4. Servant leaders
5. Kingdom family relationships
6. God-sized vision
7. Passion for the lost

8. Maturation of believers

Carlyle Fielding Stewart, *African American Church Growth* (Nashville, TN: Abingdon, 1994)

Twelve Principles for Prophetic Ministry

1. Celebrate worship
2. Invitation in worship
3. Informative worship
4. Pastor as prophetic clarifier
5. Pastor as creative confronter
6. Pastor as prophetic restorer and comforter
7. Investigative education
8. Interpretive education
9. Applied education
10. Proclamation evangelism
11. Propagation evangelism
12. Participative evangelism

Thom Rainer, *Giant Awakenings* (Nashville, TN: Broadman & Holman, 1995)

Nine Surprising Trends that Can Benefit Your Church

1. The great prayer movement
2. The rediscovery of the Bible and theology
3. The renewal of the Sunday school
4. The new understanding of culture
5. The new traditional church layperson
6. The new traditional church pastor
7. Evangelistic renewal of the traditional church
8. The explosion of church planting
9. The acceptance of multiple worship styles

Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995)

Lots of lists in the book; probably most important are his five purposes, which are also the five components of a purpose statement (pp. 103-107), and his program for church growth (p. 49)

1. Worship: love the Lord with all your heart: church grows stronger
2. Ministry: love your neighbor as yourself: church grows broader
4. Fellowship: baptizing them: church grows warmer
5. Discipleship: teaching them to obey: church grows deeper

Warren advocates that we...

1. Define our purposes
2. Communicate our purposes
3. Organize around our purposes
4. Apply our purposes

C. Peter Wagner, *The Healthy Church, Avoiding and Curing the Nine Diseases that Can Afflict any Church* (Ventura, CA: Regal, 1996)

1. Community around the church changes
2. Community the church is in deteriorates
3. Don't understand cultural barriers between us and those we would reach
4. Substituting multi-church evangelism for local church evangelism
5. Being spiritually self-absorbed navel-gazers
6. Inadequate facilities
7. No spiritual growth
8. Normalism and formalism
9. The absence of the power of the Holy Spirit

C. Jeff Woods, *Congregational Megatrends*, (Washington, DC: Albans Institute, 1996)

Seven megatrends happening in congregations are shifts:

1. From mass evangelism to relational evangelism
2. From tribal education to immigration education
3. From surrogate missions to hands-on missions
4. From reasonable spirituality to mysterious spirituality
5. From official leadership to gifted leadership
6. From segmented programming to holographic programming
7. From secondary planning to primary planning

Bill Hull, *Seven Steps to Transform Your Church* (Grand Rapids, MI: Revell, 1997)

1. Seek renewal
2. Develop principled leadership training
3. Transform existing leadership
4. Cast the vision
5. Sacrifice forms for function
6. Create community
7. Truly do evangelism

Darrell W. Robinson, *Total Church Life* (Nashville, TN: Broadman & Holman, 1997)

Twelve components of Total Church Life Strategy (p. 4)

1. Vision
2. Commitment
3. Leadership
4. Unity
5. Membership involvement
6. Celebrative and joyful worship and praise
7. Prayer
8. Fellowship
9. Organization
10. Equipping
11. Pastoral care and ministry
12. Evangelizing

Darrell W. Robinson, *Total Church Life* (Nashville, TN: Broadman & Holman, 1997)

Twelve components of Total Church Life Strategy (p. 4)

1. Vision
2. Commitment
3. Leadership
4. Unity
5. Membership involvement
6. Celebrative and joyful worship and praise

7. Prayer
8. Fellowship
9. Organization
10. Equipping
11. Pastoral care and ministry
12. Evangelizing

Mark Shaw, *Ten Great Ideas from Church History* (Downers Grove, IL: Intervarsity, 1997)

1. Truth (Luther)
2. Spirituality (Calvin)
3. Unity (Burroughs)
4. Assurance (Perkins)
5. Worship (Baxter)
6. Renewal (Edwards)
7. Growth (Wesley)
8. Love for the lost (Carey)
9. Justice (Wilberforce)
10. Fellowship (Bonhoeffer)

James Emery White, *Rethinking the Church* (Grand Rapids, MI: 1997; 2nd ed., 2003)

1. Rethinking evangelism
2. Rethinking discipleship
3. Rethinking ministry
4. Rethinking worship
5. Rethinking structure
6. Rethinking community

George Barna, *The Habits of Highly Effective Churches*, (Ventura, CA: Regal, 1998)

Highly effective churches...

1. Rely on strategic leadership
2. Are organized to facilitate highly effective ministry
3. Emphasize developing significant relationships within the congregation
4. Invest themselves in genuine worship

5. Engage in strategic evangelism
6. Get their people involved in systematic theological growth
7. Utilize holistic stewardship practices
8. Serve the needy people in their community
9. Equip families to minister to themselves

Brian D. McLaren, *Reinventing Your Church* (Grand Rapids, MI: Zondervan, 1998)

Thirteen Strategies

1. Maximize discontinuity
2. Redefine your mission
3. Practice systems thinking
4. Trade up your traditions for tradition
5. Resurrect theology as art and science
6. Design a new apologetic
7. Learn a new rhetoric
8. Abandon structures as they are outgrown
9. Save the leaders
10. Subsume missions in mission
11. Look ahead, farther ahead
12. Enter the postmodern world- understand and engage it
13. Add to this list

Christian A. Schwarz, *The ABC's of Natural Church Development* (Carol Stream, IL: Church Smart, 1998)

Eight Quality Characteristics of Growing Churches

1. Empowering leadership
2. Gift-oriented ministry
3. Passionate spirituality
4. Functional structures
5. Inspiring worship service
6. Holistic small groups
7. Need –oriented evangelism
8. Loving relationships

Leith Anderson, “Seven Ways to Rate Your Church” *Leadership* (Winter, 1999)

What People Are Looking For

1. Others centered
2. Understanding terminology
3. People who look like me
4. Healthy problem handling
5. Accessibility

John Bisagno, “Five Characteristics of Successful Churches” *Leadership* (Unpublished sermon, 1999)

1. They all are characterized by strong pastoral leadership
2. All successful churches are Bible churches, which preach inerrancy and inspiration
3. All successful churches are “good-time churches”, emphasizing happiness and celebration
4. All are churches of unity that can’t be split
5. All successful churches have an indomitable sense of unrest, an insatiable thirst for more in ministry

Dale E. Galloway, *Making Church Relevant* (Kansas City, MO: Beacon Hill, 1999)

Ten Characteristics of a Healthy Churches, Plus One

1. Clear-cut vision
2. Passion for the lost
3. Shared ministry
4. Empowered leaders
5. Fervent spirituality
6. A flexible and functional structure
7. Celebrative worship
8. Small groups
9. seeker-friendly evangelism
10. Loving relationships
11. Evaluation

Stephen Macchia, *Becoming a Healthy Church* (Grand Rapids, MI: Baker, 1999)

Ten Characteristics

1. God's empowering presence
2. God-exalting worship
4. Spiritual disciplines
5. Learning and growing in community
6. Servant-leadership development
7. Outward focus
8. Wise administration and accountability
9. Networking with the body of Christ
10. Stewardship and generosity

Donald J. MacNair, *The Practices of a Healthy Church* (Phillipsburg, NJ: Presbyterian & Reformed, 1999)

Three Vital Signs

1. Individual members are growing in spiritual maturity
2. The church is actively seeking to help unbelievers come to Christ
3. The absence of major divisions

Six Healthy Practices

1. Retain uncompromising commitment to Holy Scriptures
2. Engage in regular, vibrant worship of God
3. Continually train and implement shepherd-leadership
4. Mechanism for utilizing gifted member initiative with elder-accountability
5. Continually modified vision and plan unique to that church
6. Prayerfully seek the grace of God to build commitment to biblical health

Mark Dever, *Nine Marks of a Healthy Church* (Wheaton, MO: Crossway, 2000)

1. Expository preaching
2. Biblical theology
3. Biblical understanding of the good news
4. Biblical understanding of conversion
5. Biblical understanding of evangelism
6. Biblical understanding of church membership
7. Biblical understanding of church discipline
8. Biblical understanding of church leadership

9. Concern for promoting Christian discipleship and growth

Eddie Gibbs, *Church Next* (Downers Grove, IL: Intervarsity Press, 2000) (p. 52, citing *The Gospel and Our Culture* 10, no. 3 [1998])

Twelve Empirical Indicators of a Missional Church

1. Proclaims the gospel
2. All members involved are in discipleship
3. Bible is normative
4. Church understands itself as different from the world because of its union with Christ
5. Seeks to discern God's specific missional vocation for entire community and for all its members
6. Behaves Christianly toward one another
7. Practices reconciliation
8. People hold themselves accountable to one another in love
9. Practices hospitality
10. Worship is central
11. Vital public witness
12. Recognition that church is an incomplete expression of the reign of God

Herb Miller, "What Priorities Build a Healthy Church?" *The MBA Connection, Parish Paper* (2000)

Four Main Priorities

1. Maturation growth
2. Incarnational growth
3. Systems growth
4. Numerical growth

What Else Counts –Eight More Priorities

1. Attitude
2. Persistence
3. Members who sense that nearly residents... are similar to themselves
4. Members who strongly emphasize the building of positive relationships with outsiders
5. Pastors and staff encouraged that their members understand the main priorities
6. Vibrant, sincere prayer

7. Numerically declining churches can be strong in incarnational ministries
8. Some congregations grow in all four main areas simultaneously

Bob Russell, *When God Builds a Church: Ten Principles for Growing a Dynamic Church* (West Monroe, LA: Howard 2000)

1. Truth: proclaim God's Word as truth and apply it to people's lives
2. Worship: worship God every week in spirit and truth
3. Leadership: develop Christ-centered leaders who lead by example
4. Excellence: do your best in every area of service
5. Faith: be willing to step out with a bold faith and take risks
6. Harmony: maintain a spirit of harmony
7. Participation: expect the congregation to participate in every ministry
8. Fellowship: continually practice agape love for one another
9. Stewardship: give generously of God's resources as a church and as individuals
10. Evangelism: commit enthusiastically to evangelism as your primary mission

Report of the Eighteenth Plenary of the Consultation on Church Union (2000)

Nine Visible Marks of Churches Uniting in Christ

1. Mutual recognition of each other as expressions of the one church
2. Mutual recognition of members in one baptism
3. Mutual recognition of ordained ministry
4. Mutual recognition that each affirms the Apostles' and Nicene Creeds
5. Provision for celebration of the Eucharistic together with intentional regularity
6. Engagement together in Christ's mission regularly and intentionally
7. Intentional commitment to promote unity of all persons in church and society
8. Ongoing process of theological dialogue
9. Appropriate structures of accountability and for decision making

Robert Baake, "Ten Leading Indicators of a Healthy Church," *EFCA Beacon* (2001), p. 13

1. Centrality of God's Word
2. Passionate spirituality
3. Fruitful evangelism
4. High-impact worship

5. Mission- and vision-driven
6. Leadership development
7. Church planting
8. Financial stewardship
9. Intentional disciple making
10. Loving relationships

Thom Rainer, “Nine Habits to Attract, Keep Unchurched” *Western Recorder*, April 17, 2001. p. 10.

1. Intentionality
2. Cultural awareness
3. High expectations
4. Clear doctrine
5. Risk taking
6. Dynamic small groups
7. Effective pastoral leadership
8. Effective preaching
9. Prayer

Ed Stetzer, “Prof Lists Ten Commandments for Postmodern U.S. Churches,” *Western Recorder*, February 27, 2001. p. 7.

1. Be unashamedly spiritual
2. Promote incarnational ministry
3. Worship experientially
4. Preach narrative expository messages
5. Appreciate and participate in ancient patterns
6. Experience visual worship
7. Engage in service
8. Live community
9. Promote team-based leadership

Waldo Werning, *Twelve Pillars of a Healthy Church* (St. Charles, IL: ChurchSmart, 2001).

1. Empowering leadership

2. Gift-oriented service/ministry
3. Passionate spirituality
4. Functional structures/administration/servant leadership
5. Inspiring/high-impact/God-exalting worship services
6. Multiplied small groups/intentional disciple making/growing in community
7. Witnessing/fruitful evangelism/missions
8. Loving relationships
9. Centrality of God's Word/Gospel/grace
10. Mission- and vision- driven
11. Biblical financial stewardship
12. Church planting

Andy Stanley and Ed Young, *Can We Do That? Twenty-Four Innovative Practices that Will Change the Way You Do Church* (West Monroe, LA: Howard, 2002)

1. Invest and invite: We partner with our regular attenders to reach the unchurched.
2. Targeting the unchurched: We focus on making the unchurched visitor feel welcome and comfortable.
3. Videotaped baptism testimonies: We videotape baptism testimonies and use them as an evangelistic tool during baptismal services.
4. Streaming video: We stream baptisms, dedication services, and sermons on the Internet.
5. Intentional marketing: We are intense about advertising our church to the community.
6. Making membership strategic: We make the membership process a strategic part of emphasizing the small-group, community aspect of church
7. Closing the deal: We hold a Newcomers Class to give information about the church and prepare people to join.
8. Kidstuff: We provide a place where kids take their parents to learn.
9. Aligning student ministry: We understand and plan for the unique relational and ministry needs of junior high and high school students.
10. Welcome teams: We have four distinct teams that focus on specific areas of weekend hospitality.
11. Community groups: We emphasize small groups as a place to find real community.

12. Area fellowships: We utilize Area Fellowships to get people to begin to connect relationally.
13. Group link: We move people from Area Fellowships to Group Link, an environment designed to jump-start small groups.
14. The sports ministry: We have a full-blown athletics ministry without any permanent recreational facilities.
15. Church leadership: We are staff-led church.
16. Ministry team representatives: What? No deacons?
17. Hiring the right people: We hire staff from within the church body.
18. Storytelling: We share ministry stories during staff meetings for inspiration and instruction.
19. Sermon planning: We make the message the first priority of the service- and of the pastor.
20. Preaching calendar: We are intentional and deliberate in the timing and topics of our sermon series.
21. Creativity: We creatively adapt the service and the worship center to enhance a creative message.
22. Teaching less for more: We gear our teaching for comprehension and meeting the listeners' needs.
23. Integrating vision: We constantly incorporate the vision of our church into our messages.
24. Personal evaluation: I watch the video of my message every weekend and evaluate my effectiveness.

Gary L. McIntosh, *Biblical Church Growth* (Grand Rapids, Mich.: Baker, 2003)

1. The right premise: God's Word
2. The right priority: glorifying God
3. The right process: discipleship
4. The right power: the Holy Spirit
5. The right pastor: a faithful shepherd
6. The right people: effective ministers
7. The right philosophy: cultural relevance

8. The right plan target focused
9. The right procedure: simple structure
10. Mix it right

Philip Graham Ryken, *City on a Hill* (Chicago, IL: Moody, 2003)

1. Making God's Word plain – expository preaching
2. Giving praise to God – corporate worship
3. Growing together in groups - fellowship
4. Shepherding God's flock – pastoral care
5. Thinking and acting biblically - discipleship
6. Reaching the world – missions and evangelism
7. Serving with compassion – mercy ministry
8. Why the church needs the Gospel – repentance and renewal

Peter Scazzero, *The Emotionally Healthy Church* (Grand Rapids, MI: Zondervan, 2003)

1. Look beneath the surface
2. Break the power of the past
3. Live in brokenness and vulnerability
4. Receive the gift of limits
5. Embrace grieving and loss
6. Make incarnation your model for loving well

David Garrison, *Church Planting Movements* (Midlothian, VA: WIGTake Resources 2004)

1. Extraordinary prayer
2. Abundant evangelism
3. Intentional planting of reproducing churches
4. The authority of God's Word
5. Local leadership
6. Lay leadership
7. House churches
8. Churches planting churches
9. Rapid reproduction

10. Healthy churches

APPENDIX F: Professional Gatherings Program Concept Sample

The following are program samples, one for an evangelistic gathering and the other for a discipleship gathering for the urban professional ministry. Actual programs will be developed for the specific approach and methods by the leadership team of the urban professional group.

Evangelistic Gathering:

Location: Public Setting in a Hotel or Special Club, Ballroom, or Gathering Room

Day: Tuesday or Thursday

Time: 06:20 PM – 08:15 PM

Schedule of Activities:

06:20 PM – 06:30 PM Welcome and Registration

06:30 PM – 07:00 PM Light Dinner and Networking

07:00 PM – 07:40 PM Evangelistic Topic

Note. This topic will be presented by using audio visual techniques, panel interview, expository presentation, and others.

07:40 PM – 08:00 PM Questions and Answers / Closing Thoughts

08:00 PM – 08:20 PM Networking, Ministry Information and Farewell

Discipleship Gathering:

Location: Public Setting in a cafeteria or home setting

Day: Friday

Time: 06:45 AM – 08:00 AM

Schedule of Activities:

06:45- 07:00 AM Welcome

07:00 AM – 07:45 AM Discussion Group around the table while having
coffee/breakfast

07:45 AM – 08:00 AM Closing Thoughts

APPENDIX G: Professionals Gatherings Topics for Evangelism Concept Sample

- Intelligent Design/Knowing God Concerning Government and Biblical Worldview, The Courts and the Question of Ultimate Power in a Nation, The Protection of Life, Marriage, Family, Economics, The Environment, National Defense, Foreign Policy, Freedom of Speech, Freedom of Religion, Special Groups, Media Bias, Democratic and Republican Policies Today.
- Evidence of the Resurrection
- How we got the Bible
- How to Deal with Anxiety from a Christian Perspective
- Dealing with Work and Family Pressures
- The Moral Goodness of Business: Ownership, Productivity, Employment, Commercial Transactions, Profit, Money, Inequality of Possessions, Competition, Borrowing and Lending, Attitudes of Heart, Effects of World Poverty
- Christian Faith and Atheism: Truth, Divine Design, The First Life, New Life Forms, Jesus and His Resurrection, New Testament Writers, If God Why Evil?
- Politics According to the Bible: Wrong Views about Christians and Government, Biblical Principles
- Dealing with Entertainment
- Dealing with Pornography and Sexual Sin
- Dealing with the Culture, Society and Globalization Trends

APPENDIX H: Professionals Gatherings Topics for Discipleship Concept Sample

- Fundamentals of the Faith: The Bible, God, Jesus Christ, Salvation, Holy Spirit, Prayer, Church, Gifts, God's Will
- How to Study the Bible: Interpreting the Bible, Reading the Bible, The Canon of Scripture, The Reliability of Bible Manuscripts, Archeology and the Bible, Languages Testaments
- Christian Character: Faith, Humbleness, Forgiveness, Self-Discipline, Hope, Worshipping God
- Christian History Timeline
- The Lord's Prayer
- The Armor of God
- Making Sense of the Bible: The Word of God, The Canon of Scripture, Scripture Authority, Clarity Necessity and Sufficiency, The Inerrancy of Scripture
- Making Sense of Who God Is: Existence of Know ability, Character, Trinity, Creation, Providence, Miracles, Prayer, Angels, Satan and Demons
- Making Sense of Men and Sin: The Creation Man, The Essential Nature of Man, Sin, The Covenants Between God and Man
- Making Sense of Christ and the Spirit: The Person of Christ, The Atonement, Resurrection and Ascension, The Offices of Christ, The Work of the Holy Spirit
- Making Sense of Salvation: Common Grace, The Gospel, Regeneration, Conversion, Justification, Adaption, Sanctification
- Making Sense of the Future: The Return of Christ, The Millennium, The Final Judgment, The New Heavens and New Earth

APPENDIX I: Practical Experiences from the Life of Professionals

Following are some experiences I have known from the life of professionals who live in North American metropolises. They show how some professionals have a hard time communicating with other professional believers. This author does not intend to judge the people in the stories, but to draw practical implications related to the particular experience in the light of this study. Following are short versions of these experiences in which general conditions, observations and practical implications related to the circumstances are described. This researcher knows these people personally and had conversations at length with the professionals involved in the stories, due to his longevity and relationship over three decades as a professional, and having worked with them in other companies.

Professional A/Experience 1 – Working for a professional who professed to be a believer.

General Conditions: Professional A worked for this professional and his company for over a decade. He found the owner, who professed to be a born again Christian, to be all about making money and a practical approach and mentality individual. This attitude was expressed in his complete lack of witness of Christ as seen by his Christian employees, who this owner saw as an instrument given by God to him, to achieve material wealth. This individual never showed sensitivity to the needs of professionals who worked for him, but did to an incompetent professional of his own ethnic group.

Observations: This owner and his company are no longer in business. He is remembered by many who know him, as a “good” professional, but one, who did not pursue to build a legacy nor care for his employees except when they were making money for him.

Practical Implications: I had the opportunity to know this owner in my professional and church networking activities. He never mentioned in our conversations his Christian worldview and gave me the impression that the only thing that mattered in his conversation with other professionals was the business and its profit side. I attended his professional farewell retirement party 15 years ago, where he shared about his plans of traveling around, but nothing about Christ.

Professional B/Experience 2 – Doing business with other professionals and nonprofessionals believers.

General Conditions: Professional B has his company B hired to provide consulting services to another company whose owner is a self-made nonprofessional millionaire, who has professionals, both believers and non-believers, on his staff. The reason for professional B company to be hired was because of his group's quality control review of a project designed by company 2. The review showed major inefficiencies which made the owner, a believers-run organization, to ask company 2 to reconsider their design work, therefore, company B was hired to help.

Observation: The relationship between company B and 2 appeared to be going very well until company 2 owner sent an email to my friend, professional B, to let him know his company was fired from continuing to provide their services to company 2. Professional B made attempts to contact company 2's owner by phone unsuccessfully but did via email. After very harsh words by company 2's owner about the relationship, they agreed to continue on with it since all the situations regarding company B's performance appeared to be a misunderstanding. Professional B took it upon himself to visit company 2's headquarters to further reconcile differences and found him with a very cold and

minimum cooperation and interaction for the benefit of the projects. Days after that trip and out of nowhere, company 2 owner attacked professional B's integrity, making unfounded accusations about him by using what he indicated company B's lack of performance in their consulting work.

Practical Implications: Professional B was open about his faith in Christ with company 2 and the Christian organization to which the services were provided professed faith in Christ. Company 2 owner said to professional B to only talk about Christ if things go well and not to be open about Him with his company's non-believer professionals.

Company 2's owner did not pick up the phone to clear the misunderstandings but used emails to attack my friend, professional B, and his company. There was no biblical foundation but to only talk about Christ when times were economically beneficial.

Professional B has evidence against the false accusations and continues to deal in an ethical way with this situation. The fact that they are believers, the relationship God calls us to have as such, is nonexistence.

Professional C/Experience 3 – Working for a believer supervisor.

General Conditions: Professional C was hired by company 3 where professional 3, a professing born aging Christian, was his immediate supervisor. This supervisor was not tolerant about anything related to Christianity while at work. He did not allow prayer to take place during some employee meals, even though all the people attending the event were in acceptance for the prayer to take place. Professional 3 reprimanded professional C on the prayer request.

Observations: Professional 3 appeared, according to my friends and other professionals that I know in his company, to have an attitude towards professional C. To his credit,

when professional 3 left company C he apologized to professional C for the way he treated him during the four years they worked together.

Practical Implications: Professionals 3 acknowledged his wrongdoings to professional C at the end of the business relationship in company C. This relationship, without the negative attitude from professional 3 to C, could have been given to the rest of the employees in company C; a witness of two believers working together in the pursuit of God's will, but this was not the case.

Professional D/Experience 4 – Professional providing consulting services to a church congregation.

General Condition: Professional D provided design services for a congregation building in which they hired an out of town builder. This builder wanted to short cut on the cost of the construction for his maximum profit and, therefore, provide the congregation with lesser quality materials and systems from what was designed. Professional D made this known to the congregation's senior pastor who took no action to professional D's observations. The church building was built with the senior pastor at that time and the builder was gone. Professional D found out that the builder made enough profit to retire while the pastor ran away with a woman, other than his wife.

Practical Implications: This example shows, among other lessons, what appears to be a selfish personal goal approach to serve in ministry.

Professional E/Experience 5 – Professional helping a church congregation with consulting services for a new worship center building.

General Conditions: Professional E assisted a church congregation and their architect with consulting services without getting paid for the services rendered. The church

leadership made a verbal commitment that the project will be designed by professional E's company and the architect in the team. They invested during a period of a year the time to attend meetings and provided design work to the church in order to assist them with their project budget.

Observations: Professional E, who is a believer in Christ, worked diligently in order to satisfy the church leadership demands and encourage the non-believer professional architect to go along with the project because they were dealing with believers who will do right. Wrong, the church congregation went with a design/build team with no regard to all the work by professional E and the architect team.

Practical Implications: This experience shows the lack of this church's consideration to the time and work by others, believers and non-believers.

APPENDIX J: A Call to Simplicity by Professionals

The following are suggestions that will assist in simple living. Beware of the distinction between suggestions and rules, for if you make them rules, you will have converted simplicity into legalism and defeated its purpose before even beginning.

Possessions and Finances

- Cultivate contentment, desire less.
- Resist covetousness.
- Resist consumerism.
- Wage war against advertisements.
- Buy things for their usefulness rather than their status.
- De-accumulate.
- Develop the habit of giving away.
- Share possessions.
- Offer the use of your possessions – don't make others ask.
- Develop a network of exchange.
- Avoid overindulging – for example, toys, food, movie viewing, etc.
- Avoid impulse buying.
- Don't buy now, pay later.
- Avoid credit cards if they are problem.
- Reject fashion, especially fads.
- De-emphasize respectability
- Simplify your wardrobe – give away excess.
- Learn how to make do with a lower income instead of needing a higher one.

Pace and Atmosphere

- Slow down.
- Do not exhaust your emotional bank account.
- Lie fallow.
- Say no.
- Enjoy peaceful music.
- Control/restrict/eliminate television watching; surfing the net.

- Get a remote control and turn off advertisements.

Relationships

- Cultivate a closeness with God.
- Schedule “simple” dates with your spouse.
- Teach your children
- Enjoy family field trips.
- Practice regular hospitality.
- Help each other, emphasize service.
- Encourage others.
- “Always speak the truth and you’ll never be concerned with your memory.”
- Don’t judge.
- Learn to enjoy solitude.

Appreciation

- Send cards of encouragement and appreciation when others are not expecting it.
- Be grateful for things large and small.
- Emphasize a joyful life.
- Appreciate creation.

Spiritual Life

- Make the Word central.
- Meditate, memorize.
- Pray.
- Encourage simple worship.

Activities

- Make your commitments simple.
- Don’t overwork.
- Fast periodically from media, food, people.
- Elevate reading, go to the library.
- Simplify Christmas.
- Write down those things you need to remember and forget everything else.

Nutrition and Exercise

- Exercise.
- Bike or walk.
- Make your recreation active rather than passive.
- Develop healthy sleep habits.
- Avoid overeating.
- Frequent a co-op.
- Whenever possible, buy food directly from those who grow it.
- Garden

APPENDIX K: A Prayer for the Urban Professionals Ministry

Our Awesome Holy, Holy, Holy God Who created us,
I thank You for creating me for a life in Your service and to work in this thesis work and
associated Ministry in order to reach urban professionals in North American metropolises
and beyond.

And for, You Who deserve all our worship and our surrendered lives,
let this Ministry work proclaim Your Holy, Holy, Holy around the World.

You Who are in heaven are omnipotent, omniscience, omnipresent.
Your Holy, Holy, name be given all worship by all peoples touched by the work of this
Ministry.

Your kingdom be manifested in our lives, rule our hearts and be manifested in our actions
as you

lead the Ministry by lives of believers who are controlled by Your Holy Spirit.

Your sovereign will be done so you are glorified in our lives on Earth and in the
Heavenly places.

Let this Ministry be a testimony of Your glory and mighty power as all of us who are part
of it

follow Your will in all areas of our life.

Provide for all our physical needs from food, shelter, job, education, health, relationships
and

others as we carry on the command to make disciples in North American metropolises
and beyond.

Therefore, You, our God, receive all glory and honor in all areas of our lives and the
urban

professional Ministry in North America metropolises.

And let us forgive all who do wrong to us as You have given us unconditional love and
forgiveness for

eternity so You, our God, receive all glory and honor.

And as we go through this life and Ministry pilgrimage on this Earth and face temptation
may we

be victorious.

Therefore, You, our God, receive all glory and honor.
Our God, deliver us from evil as we fight the spiritual warfare to proclaim your Holy,
Holy, Holy
Name to all the peoples of the World in our lives and this Ministry work.
Because for You and You alone is the Kingdom, and the power and glory
Forever and ever. Amen

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GLOSSARY

Carousing. Drink alcohol, and enjoy oneself with others in a noisy, lively way.

Christian. Any who profess to be Christians. The term embraces all traditions and confessions of Christianity. It is no indicator of the degree of commitment of theological orthodoxy.

Church. Any assembly, local bodies of Christian believers, or the universal body of all believers. Those who by grace and through faith in the atoning work of Christ have been regenerated by the Holy Spirit. However, in common usage it often includes those who claim an evangelical conversion experience.

Disputer. A disagreement or argument.

Dissensions. Disagreement that leads to discord.

Drunkenness. Drunk, especially habitually.

Envy. Discontented or resentful longing aroused by another's possessions, qualities, or luck.

Evangelism. Active calling of people to respond to the message of grace and commit oneself to God in Jesus Christ.

Fasting. Deliberate and generally prolonged abstention from eating (and sometimes drinking) as a means of humbling oneself before God.

Fellowship. The communion or common faith, experiences, and expressions shared by the family of believers, as well as the intimate relationship they have with God.

Functions. An activity that is natural to or the purpose of a person or thing.

Gospel. Good news, specifically the good news of salvation through Jesus Christ.

Great Commission. The final series of commands of the Lord Jesus Christ before His Ascension for His followers to evangelize, baptize, disciple and teach all the peoples of the world.

Idolatry. Any ultimate confidence in something other than God.

Immorality. Sexual activity contrary to biblical principles.

Impurity. The quality or condition of being impure.

Jealousy. Envious of someone else's possessions, achievements, or advantages.

Kingdom of God. Concept of God's kingly or sovereign rule, encompassing both the realm over which rule is exerted and the exercise of authority to reign.

Mediation. Act of calling to mind some supposition, pondering upon it, and correlating it to own life.

Metropolis. A very large and busy city.

Missionary. One who is sent with a message. This word of Latin derivation has the same basic meaning as the wider use of the term "apostle" in the New Testament. The Christians missionary is one commissioned by a local church to evangelize, plant churches and disciple people away from his home area and often among people of a different race, culture or language.

Out bursting anger. A strong feeling of annoyance, displeasure, or hostility.

Local church. A local fellowship of believers. The word is commonly used to mean a church building or church service, but here this usages has largely been avoided. The starting of churches is termed church planting.

People group. A significantly large sociological grouping of individuals who perceive themselves to have a common affinity with one another. From the viewpoint

of evangelization, this is the largest possible group within which the gospel can be spread without encountering barriers of understanding or acceptance.

Prayer. Any form of communication with God on the part of believing people in response to situations that may arise in life.

Professional. A person having impressive competence in a particular activity

Renewal. A quickening or enlivening in personal commitment to Christ in the churches Charismatic renewal in the historic denominations is an example

Revival. the restoring to life of believers and churches which have previously experienced the regenerating power of the Holy Spirit but have become cold, worldly and ineffective. Often wrongly used of evangelistic campaigns, revival really signifies a sovereign act of God as an answer to prayer in bringing about a religious awakening and outpouring of the Spirit on His people

Sensuality. Relating to the physical senses, especially as a source of pleasure

Silo. An isolated approach to team work and collaboration

Sorcery. The attempted manipulation of events through charms, amulets, incantations, and the like

Strife. Angry or bitter disagreement; conflict

Study. The devotion of time and attention to acquiring knowledge, especially from books

Urban. Relating to a town or city

Western world. The countries of Europe, North America and Australasia

VITA

Ralph Baeza

PERSONAL

Born: April 26, 1959 in Madrid, Spain
Married: Alice Handal Baeza, May 12, 1981
Daughters: Mary Elizabeth, born August 5, 1983
Georgette Josephine, born March 24, 1986
Natalie Denise, born March 6, 1989
Sons in Law: Leodanny Garcia, January 3, 1983
Daniel Robert Sloan, September 14, 1989

EDUCATIONAL

Master of Divinity, Liberty Baptist Theological Seminary, 2008
Master of Arts (Religion), Trinity Evangelical Divinity School, 2006
Master of Business Administration, Universidad Nacional Autonoma de Honduras (National Autonomous University of Honduras), 1991
Bachelor of Science Industrial Engineering, Universidad Nacional Autonoma de Honduras (National Autonomous University of Honduras), 1984
Bachelor of Science in Electrical Engineering, Universidad Nacional Autonoma de Honduras (National Autonomous University of Honduras), 1984

ORDINATION, REGISTRATION, AND CERTIFICATIONS

Ordination, October 15, 2006, First Baptist Church at Weston, Weston, Florida
Professional Engineer Registration, 1990, State of Florida
Leadership in Environmental and Energy Design, Accredited Professional (LEED AP), Certification, 2008

PROFESSIONAL EXPERIENCE

Adjunct Professor, Liberty University, School of Religion, 2011 to Present

Principal and Senior Electrical Engineer, TLC Engineering for Architecture, Inc.,
South Florida Operations, Miami and Deerfield Beach, Florida, 2007 to
Present

JM Engineers, Chief Electrical Engineer, Miami, Florida, 2003 to 2007
Engineering Building Technologies, Vice President, Weston, Florida, 1997 to
2007

Steven Feller, P.E., Inc., Senior Electrical Engineer and Project Manager, Ft.
Lauderdale, Florida, 1998 to 2003

McDowell Engineering Consultants, Inc., Chief Electrical Engineer, Miami,
Florida, 1992 to 1998

Aaron Hertz and Assoc., P.A., Project Engineer, Miami, Florida, 1989 to 1996
Architecture Moderne, Inc., Chief Electrical Engineer, Miami, Florida, 1988 to
1992

HJ Ross and Assoc., Inc., Project Engineer, Miami, Florida, 1987 to 1988

Miami Christian College, Adjunct Professor, Miami, Florida, 1989 to 1990

Manuel Perea, P.E., Project Engineer, Miami, Florida, 1987

Honduras Telephone Company, Engineer II, Honduras, Central America, 1983 to
1986

National University of Honduras, Adjunct Professor, Honduras, Central America,
1980 to 1986

PROFESSIONAL SOCIETIES

Member, National Society of Professional Engineer, 1990-Present

Member, Institute of Electrical and Electronics Engineers, 1980-Present

SPORT CERTIFICATIONS

American Tae Kwon Do Association, (ATA) 2nd Degree Black Belt, 2009

American Tae Kwon Do Association (ATA) Instructor Trainee Program, Trainer,
2008