

EFFECTIVE PERSONAL EVANGELISM  
FOR TODAY'S CHURCH

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A DISSERTATION  
PRESENTED TO THE FACULTY OF  
LIBERTY BAPTIST THEOLOGICAL SEMINARY

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OF THE REQUIREMENTS FOR THE DEGREE OF  
DOCTOR OF MINISTRY

BY  
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2011

LIBERTY BAPTIST THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL PAGE

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GRADE

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MENTOR

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READER

## ABSTRACT

## EFFECTIVE PERSONAL EVANGELISM FOR TODAY'S CHURCH

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Liberty Baptist Theological Seminary, 2011

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This project is designed to demonstrate that any church or group of Christians can be effective in personal evangelism. Christians gathered together in any location and number, and in any life situation form the taskforce to share the good news of salvation. The rationale for the selection of this thesis topic rests on the recent heart felt need of many churches to share the Gospel and become active in personal evangelism. Secondly, another important part of the rationale for thesis is to encourage, and challenge small churches, missions, Bible studies and other smaller Christian ministries to be bold in new ministry challenges. The potential value of this project for my ministry is primarily contained in the information, encouragement, challenge, methods and initiative it will provide for my congregation and leadership in the New Creek Southern Baptist Church, where I am the Pastor. This project will also be useful for the people in our new church starts in Morgantown, West Virginia for much the same reasons. Over the last couple years a large group of people in the Southern Baptist Convention have received a fresh new vision to rekindle a Great Commission movement among their people and churches. (See Matthew 18:19-20) This exciting new movement has a zeal for personal evangelism and an intense commitment to reach all people with the gospel message. Southern Baptist

churches as well as other churches are developing a renewed vision for personal evangelism, outreach and sharing the gospel message. It is my hope that this thesis will provide information, insight and incentive for many churches and for all Christian groups whether they number two or twenty thousand. The research for this project will be done by considering exploring pertinent information from reliable sources, including but not limited to biblical, ethical, historical, philosophical, psychological, educational, sociological, and theological sources. Data and information from many ministries and churches will be gathered and evaluated to support the thesis statement that any church or group of Christians can be effective in personal evangelism.

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## INTRODUCTION

Christians gathered together in any location and number, and in any life situation form the taskforce to share the good news of salvation. Continuously and consistently throughout my Christian life and ministry, I have felt that personal evangelism (sharing the Gospel) should be my primary focus and purpose. I believe that for any church or Christian group to be effective in evangelism this group has to be successful in personal evangelism. Ho Kyung Kim in his thesis about The Biblical Approach to Church Growth Through Personal Evangelism has defined personal evangelism very simply and succinctly, “Personal evangelism means that an individual who is saved through the gospel and relates that gospel to other individuals who are lost and unsaved, and brings them to Jesus.”<sup>1</sup>

This thesis topic is needed and continues to be extremely important for the Church and Christian groups in any time period or location. The Lord’s purpose and mission for personal evangelism is clearly seen in Matthew 18:11 “For the Son of man is come to save that which was lost.”<sup>2</sup> A Christian’s purpose and mission in the Lord is also clearly communicated and commanded in John 20:21 and Matthew 28:19-21. John 20:21 records, “Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.” Again in Matthew 28:19-20, the Scriptures reveals this most

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<sup>1</sup> Kim, Ho Kyung. “The Biblical Approach to Church Growth through Personal Evangelism” D. Min. project, Liberty Baptist Theological Seminary, 2000, 7

<sup>2</sup> The King James Version is used for all Scriptural quotes unless noted otherwise



important principle and directive from the Lord for believers: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” Clearly, the Lord’s purpose for believers and the church in any time period is to reach a lost and dying and sinful world. Dr. Roy Fish distinguished Southern Baptist evangelism professor said this in Richard Harris’ book on Reaching a Nation through Church Planting, “To effectively reach the lost, any church or denomination of churches must make evangelism and church planting major priorities”<sup>3</sup>

Today, there is an urgent and important call to reach what could be the largest population of people that have ever lived on the earth. In retrospect, we have the second largest population of unsaved people since Noah’s flood and the largest group of Christians that have ever walked the face of the earth. By using a very conservative time frame, in the immediate period before the Deluge, the world’s estimated population would have been at least seven billion people! Certainly we live in a unique and important time where there is potentially a colossal harvest of souls for the Lord. Jerry Rankin president of the International Mission Board of the Southern Baptist Convention says this, “Due to accelerating evangelistic efforts in recent years, we are told that perhaps as many as 10 percent of the world’s population- some 600 million- are now born again believers.”<sup>4</sup> The Bible reminds us of the Christian response that is

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<sup>3</sup> Harris, Richard. Reaching a Nation Through Church Planting. (Alpharetta, Georgia: North American Mission Board of the Southern Baptist Convention, 2003),10

<sup>4</sup> Rankin, Jerry. To the Ends of the Earth: Empowering Kingdom Growth. (Richmond, Virginia: International Mission Board, SBC, 2005), 19

needed in regards to the paradox that currently confronts us as Christians in the future. Matthew 9:37 says, “Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few.”

This thesis will address the idea that any church or Christian group can be effective in personal evangelism. It is very important that Southern Baptist congregations big or small, rich or poor realize that personal evangelism needs to be implemented and that many blessing though the Holy Spirit will come as they follow God in obedience. Many pastors and people recently have been introduced to a national evangelism initiative program called GPS that has been created to resource this growing evangelistic movement. This program helps the church to be effective in reaching many people for the Lord.

The rationale for why this project should be implemented is as follows: The Biblical mandate given for us as Christian people to win the lost for Jesus Christ, has always been with us and will remain a priority ministry for Christians in any age and situation. Will McRaney said this in his book on The Art of Personal Evangelism, “God created people to live for an eternity. People are born to live forever. This demonstrates God’s yearning to have an eternal relationship with his people.”<sup>5</sup> The importance of reaching and winning people to the Lord is an area that all Christians should be engaged and involved in. On this small planet circling the sun, the battle for the souls of all mankind was won on the cross thousands of years ago by our Lord Jesus Christ. The reality and message of this salvation is carried by the Church (the redeemed people of God) and delivered to the entire world. Francis Schaeffer said this in his book The Great

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<sup>5</sup> McRaney, Will. The Art of Personal Evangelism: Sharing Jesus in a Changing Culture, Nashville: B&H Publishing Group, Academic, 2003, 15

Evangelical Disaster, “But the Scriptures make it clear that we as Bible-believing Christians are locked in a battle of cosmic proportions. It is a life and death struggle over the minds and souls of men for all eternity, but it is equally a life and death struggle over life on this earth.”<sup>6</sup> The message of the cross cuts across racial, ethnic, and political lines and is at the center for all we are and do as Christians. The Bible says in 1 Cor. 1:18, “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” This preaching of the cross and the redemption story when mixed with faith through the Holy Spirit become the resurrection power that changes person’s life and delivers that person from death to life eternal; John 5:24 records this, “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” The Church needs to return to an emphasis on personal evangelism, outreach and the priority of communicating the gospel in every way possible.

Many churches and other groups of believers that have a small budget, a small congregation, an older church, that exist in a small community and have many other characteristics that are perceived as weak church distinctives claim they can not be effective in personal evangelism. When any church begins participating in personal evangelism whether it is in relationship to confrontational, relational, an event type outreach , door to door witnessing or a friendship type outreach they can bring new Christians into the Kingdom of God and experience revival.. Steven Sjogren said this in his book on Irresistible Evangelism, “When we talk about evangelism being irresistible, we mean something so appetizing and so cool that no one can walk past it without

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<sup>6</sup>Schaeffer, Francis A. The Great Evangelical Disaster, (Westchester, Illinois: Crossway Books, 1984), 23

becoming hungry.”<sup>7</sup> In reality this is done by the Holy Spirit and is worked out in the lives of the believers and the unsaved people around the believers. We need to believe what the Lord says in John 4:35 “Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.” Many mislead historians tell us that we are living in a weakened post Christian era. Though cleverly indirect and subtle measurement of the percentage of people who are Christian and the increase and decrease of evangelistic effectiveness, some Christians have been mislead to believe that Christianity is losing ground. These people become discouraged to the point where they know longer feel it is important to share the Lord with others. In addition to this perceived ineffectiveness in sharing the Gospel, many have replaced solid confrontation personal evangelism with activities such as having a block party, running a used clothes supply ministry or a food storeroom type of ministry. These types of events alone are ineffective substitutes for the confrontation sharing the truth of the gospel. Although many of the events and ministries mentioned previously are effective for gathering people or meeting people’s physical needs, the gospel has to be shared successfully during these event times to advance these gatherings into evangelical outreaches.

The church needs to believe that the Holy Spirit that takes up residence in a Christian’s life will pierce through the darkness of any age, culture, economic group or situation. God has empowered His Church, redeemed by His Son Jesus Christ to be the lighthouses in a dark and sinful world and to share the good news of salvation. This project will show that any and every church can have a strong evangelistic outreach and

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<sup>7</sup> Sjogren, Steve, S. Ping, and D. Pollack. Irresistible Evangelism. (Loveland, Colorado: Group Publishing Company, 2004),16

that this evangelical effectiveness is not dependent on the size of the church, type of the church or any other factor. The evangelism effectiveness only rests on the response of the Church to the leadership of the Holy Spirit.

## 7

**CHAPTER ONE****INITIAL PRESENTATION OF THE PROJECT****THE STATEMENT OF THE PROBLEM**

This project is designed to demonstrate that any church or group of Christians can be effective in personal evangelism. Christians gathered together in any location and number, and in any life situation form the taskforce to share the good news of salvation. Secondly, this thesis will provide information, encouragement, challenges, methods and initiatives for all types and sizes of ministries. This project will also help Christian groups to be bold in new evangelistic ministry challenges. The problem this thesis will attempt to solve is as follows; can every church be effective in one to one evangelism or in a personal evangelism outreach?

In this thesis the word Christian refers to anyone who has accepted Jesus Christ as their Lord and Savior. In addition to this primary and basic definition the Christian also believes that this relationship is a permanent one, never to be lost. This relationship is described in Romans 10:9 it says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." John 10:28-29 further clarifies the security of this relationship, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

The phrase "one to one witnessing" is synonymous with the term personal

evangelism. This type of evangelism takes place between two people, one evangelist (the Christian sharing the message of the Lord) and one person who is receiving the evangelistic message (the person who will receive the evangelistic message). This type of evangelism can be done door to door, in block parties, evangelistic crusades, Vacation Bible School, or any other type of outreach activity.

The term church is used to describe the local gathered together body of believers. Matthew 18:20 reveals this timeless principle, “For where two or three are gathered together in my name, there am I in the midst of them.” Ray Bakke in the book “The Urban Christian” says this in his list of definitions “Church - This includes all denominations, their local congregations, house churches and Para church agencies – any gathering of any sort of people who own the lordship of Jesus.”<sup>8</sup> Also, the term Church can be used to represent the universal group of Christians represented world wide. If any other meaning for the term church is used it will be clear noted and identified in the context of the sentence in which this term is used. The term personal evangelism refers to the sharing of the Lord with one person in a personal and direct way. In a pure and more specific form, personal evangelism involves sharing the person’s condition outside of Christ or because of sin nature (Romans 3:23, Romans 6:23). Then the message is proclaimed to the person that God loves them, wants them to being forgiven for their sins and have an eternal place in Heaven (John 3:16). Finally, personal evangelism involves the sharing that the evangelistic candidate’s need to turn from their sins, believe the promises of Jesus, and ask Jesus to save them (Romans 10:9-10,13). The term personal evangelism is different than the term evangelism in this thesis. Evangelism is used to

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<sup>8</sup> Bakke, Ray. The Urban Christian: Effective Ministry in Today’s Urban World. (Downers Grove, Illinois: Intervarsity Press, 1987), 14

describe the general process used in leading or guiding a person or people closer to salvation in Jesus Christ in any number.

The meaning of the term survey as used in this thesis is derived from common usage that has developed from one to one witnessing work throughout the Southern Baptist Convention. It consists of 2 questions about church attendance, Bible study participation and one “lead in” type of question to share the Gospel with the person. This is the preferred meaning for the word survey in this thesis and if another meaning for survey is intended it will be readily apparent to the reader. This can be done by examining the context of the sentence in which this word is contained.

The term one on one in reference to evangelism is used to describe the work that takes place when on one person (the evangelist) confrontation shares the gospel with the recipient using Scriptures, their testimony or some other means. There may be others present who are on the evangelism team but usually they are in prayer or in direct support of the message that is being shared by the evangelist. The objective and purpose of the visit is to lead any one who is not saved to a decision to receive Jesus Christ as their Lord and Savior. This term is synonymous with the term personal evangelism.

#### STATEMENT OF SCOPE AND LIMITATIONS

The first delimitation for this project is that a great majority people that were surveyed were people who have received the Lord in outreaches done by the New Creek Southern Baptist Church. Secondly, it must be understood that the information gathered from these new Christians is data that is as current and accurate as possible, considering time constraints. Thirdly, and finally the people selected for this survey were contacted



over a period of approximately five years during evangelistic outreaches done by the New Creek Southern Baptist Church.

### THE THEORETICAL BASIS OF THE PROBLEM

The theological basis for this project and thesis begins in the Scriptures. The book of Acts 1:8 records one of the most important principles for this thesis project, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” Contained in this one verse are the power, the presence, and the priority for Christians in any age, situation and location. It is through the power of the Holy Spirit that we can have the authentic assurance and witness that Lord is the one who saves us. Personal evangelism is the sharing of the hope and salvation that can only come through Jesus Christ and His atoning death on the cross, in the most effective way one on one. Paul W. Powell says this in his book on Building an Evangelistic Church, “Sharing Christ with others in an evangelistic witness is the heart of the church’s task. A church which fulfills God’s purpose can testify with Paul: Him we proclaim.”<sup>9</sup>

“When Luther was asked, ‘what should we preach?’ he answered directly, firmly, and succinctly, ‘the gospel’ His definition of evangelism was to bring Christ to men and men to Christ.”<sup>10</sup> When any human being realizes that they are estranged and separated from God because of their sin and when they believe the message that that Jesus paid the

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<sup>9</sup> Powell, Paul W. Building an Evangelistic Church.( Dallas, Texas: Annuity Board of the Southern Baptist Convention, 1991), 21

<sup>10</sup> Havlik, John F. The Evangelistic Church.(Nashville: Church Services and Material Division, 1976), 10

price for their sin on the cross and was then resurrected from the dead, that person is considered saved. They repent of their sin and turned with faith to Jesus. They are saved and are redeemed by the blood of the Lamb. Those who share this gospel truth are evangelists and have an awesome responsibility to distribute this in the most effective way with the people in the world. 1 Thessalonians 1:5 shows us this important truth, it says, “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.” These words from 1 Thessalonians show clearly the sort of Christian character and strength the Holy Spirit imparts to us as we tell others about Jesus Christ. The Holy Spirit’s power and presence is also revealed in the great Commission as seen in these verses in Matthew 28:19, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” This verse forms one of the most important messages about personal evangelism in the whole Bible. The Matthew 28:19 passages tells us that content of this evangelistic message should be the truths that the Bible teaches with a priority on the death, burial, and resurrection of Jesus. Even after giving a thorough presentation of the gospel message an unsaved person will still not believe unless they allow the Spirit to change their hard heart and stir up faith and belief in their lives.

Only through the power of the Holy Spirit can unsaved people hear, believe and trust the Lord and obtain salvation. Listen to what happens to a person who is unsaved who hears the gospel without the conviction of the Holy Spirit. 1 Corinthians 1:18 says, “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” It can be clearly seen that the theme of salvation,

redemption and personal evangelism are central to the Scripture and God's purpose for the Church. The book of Romans records this encouraging and strengthening word to those who are willing to make the sharing and preaching of the gospel a priority in their life. Romans 10:15b says, "And how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Throughout the Church's history men mighty in God have preached the message of salvation in Jesus. George Whitefield is one of those men, growing up in poverty George was the son of an English inn-keeper. "His message was the Gospel of God's forgiving grace, and of peace through acceptance of Christ by faith, and a consequent life of joyful service... He had given himself unstinted to the service of the American churches of every Protestant family. He was no organizer. He left no party to bear his name, but he awakened thousands."<sup>11</sup> In modern times Billy Graham has arisen as one of the greatest evangelists of the twentieth century. God has greatly used Reverend Graham to present the gospel to people throughout America and the world. His uncomplicated, yet powerful preaching has been used to reach and deliver multitudes of people through the power of Jesus during mass evangelism events and revivals.

Though the witness of Scripture and history we can see that God with the strength given to us in His Holy Spirit is able to penetrate through the darkness and shine the light of salvation to all people. Furthermore, through the brief scriptural and historical references shown in the preceding paragraphs the importance and priority of personal evangelism is fully evident. In Norman and David Geisler's book on Conversational

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<sup>11</sup> Walker, Williston, A History of the Christian Church (New York: Charles Scribner's Sons, 1970), 457

Evangelism the author's say this about the importance of salvation: Also, take into account that our struggles in evangelism are not primarily about methodology but about maturity. Do we have a heart for God and do we care about the issues God cares about (primarily lost people)? If we have God's heart, we will do whatever we can to advance His kingdom purposes in every conversation we have with our nonbelieving friends."<sup>12</sup>

God's Word also has revealed to us that all Christians regardless of their life situations and differences in personalities can be and should be effective in personal evangelism. In Scripture we can find many examples of different types of people sharing the gospel effectively with many diverse groups of people. In God's Word we see the gospel is transmitted and received in many different and unique situations and realize that God can win people in any situation in the world. Paul wrote this about his efforts towards the proclamation of the gospel ;1 Corinthians 9:20-22 records, "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men that I might by all means save some." In the thesis Developing a Program for Every Member to be a Missionary in the Local Church, prepared by Joey Todd Anthony he says this, "As Christians must learn to cross these cultures wherever they are, they must also learn to take their faith to the workplace."<sup>13</sup>

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<sup>12</sup> Geisler, Norman, and D Geisler. Conversational Evangelism.(Eugene, Oregon, Harvest House Publishers, 1995), 15

<sup>13</sup>Anthony, Joey T. "Developing a Program for Every Member to be a Missionary in the Local Church" D. Min project, Liberty Baptist Theological Seminary, 2006, 21

## THE STATEMENT OF METHODOLOGY

This project is designed to demonstrate that any church or group of Christians can be effective in personal evangelism by reviewing and analyzing the evangelistic work done by the New Creek Southern Baptist Church over a period of approximately five years. The information that will be gathered and used for this thesis project will be harvested from a life decision form that is found on page thirteen of the “Your Life Tract”. This tract is one of the most popular tracts used over the last five years by the North American Mission Board and many Southern Baptist churches. Also, data will be taken and analyzed from personal experience during these door to door outreaches and from notes taken from this work over this five year time period. The data for this project will provide information and proof that any Christian group or church small or big can be effective in personal evangelism. The following life decision form will be used to glean information from people who have been led to the Lord.

## RESEARCH INSTRUMENT

## Your Life Decision Form

Today's date: \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

E-mail address \_\_\_\_\_

Telephone ( ) \_\_\_\_\_ - \_\_\_\_\_ Sex \_\_\_\_\_

Date of Birth \_\_\_\_\_

Age: \_\_\_ 1-11 Child \_\_\_ 12-17 Youth \_\_\_ 18-30 Adult

\_\_\_ 31-50 Adult \_\_\_ 51+ Adult

Marital Status: \_\_\_ single \_\_\_ married \_\_\_ Widow/ Widower

Spouse's name: \_\_\_\_\_

Sponsoring local church: \_\_\_\_\_

\_\_\_ Accepted Christ \_\_\_ Rededication

\_\_\_ Will enroll in Bible study \_\_\_ Willing to make a public profession of Faith

Church Prospect \_\_\_ yes \_\_\_ no Rate 1, 2, 3 (1 is best)

Best time to reach you at home: \_\_\_\_\_

Religious background: \_\_\_\_\_

Ethnicity: \_\_\_\_\_ <sup>14</sup>

<sup>14</sup> Anonymous. Your Life; A New Beginning. (Witnessing Tract). Alpharetta, Georgia: North American Mission Board, 2007, 13

NUMERICAL DATA RECOVERED AND RECORDED FROM THE  
RESEARCH INSTRUMENT

The numbers represent the individual people that have received Jesus Christ in the outreaches that have been implemented by the New Creek Southern Baptist Church located in New Creek, West Virginia.

**Number of Salvation Decisions by Gender**

Male	52
Female	56

**Number of Salvations by Age Groupings**

One to eleven years old	28
Twelve to seventeen years old	25
Eighteen to thirty years old	38
Thirty-one to fifty years old	10
Fifty-one and older	7

**Number of Salvations by Marital Status**

Single	98
Married	7
Widowed	3

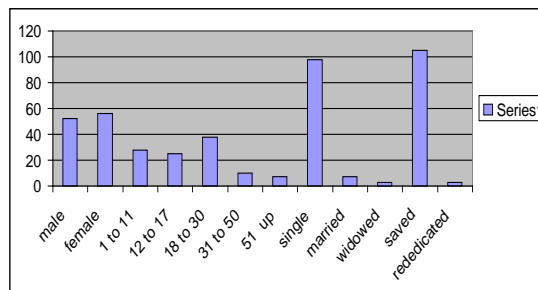
**Number of Salvation by Commitment Status**

Salvation commitment	105
Rededication	3



TABLES AND GRAPHS REPRESENTATIVE OF THE DATA  
COLLECTED FROM PEOPLE WHO HAVE RECEIVED JESUS CHRIST AS THEIR  
LORD AND SAVIOR

**Summary totals for the Research Data Used in This  
thesis**



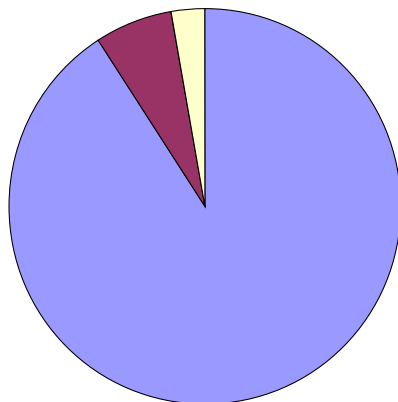
(the totals and numbers shown represent the amount of people saved in each of these categories in the above chart and the table below)

TOTALS	52	56	28	25	38	10	7	98	7	3	105	3
			1	12	18	31						
			to	to	to	to	51					
CATEGORIES	Male	Female	11	17	30	50	up	Sing.	Mar.	Wid.	Saved	Red.

TABLES AND GRAPHS REPRESENTATIVE OF THE DATA  
COLLECTED FROM PEOPLE WHO HAVE RECEIVED JESUS CHRIST AS THEIR  
LORD AND SAVIOR, CON'T

**Pie Graph of  
Salvations By Marital Status**

SALVATIONS BY MARITAL STATUS



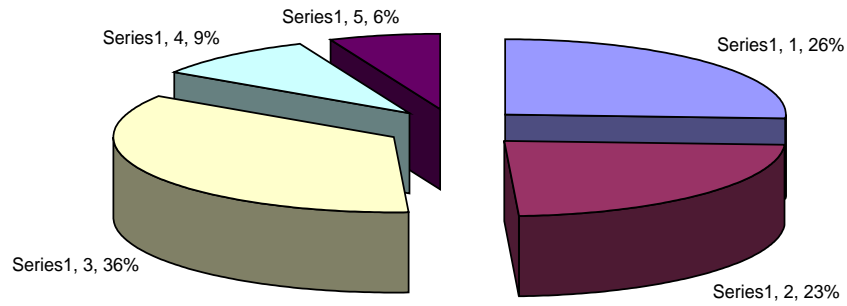
- 1. BLUE = SINGLE – 90.7%
- 2. PURPLE= MARRIED – 6.5%
- 3. IVORY= WIDOWED – 2.8%



TABLES AND GRAPHS REPRESENTATIVE OF THE DATA  
COLLECTED FROM PEOPLE WHO HAVE RECEIVED JESUS CHRIST AS THEIR  
LORD AND SAVIOR, CON'T

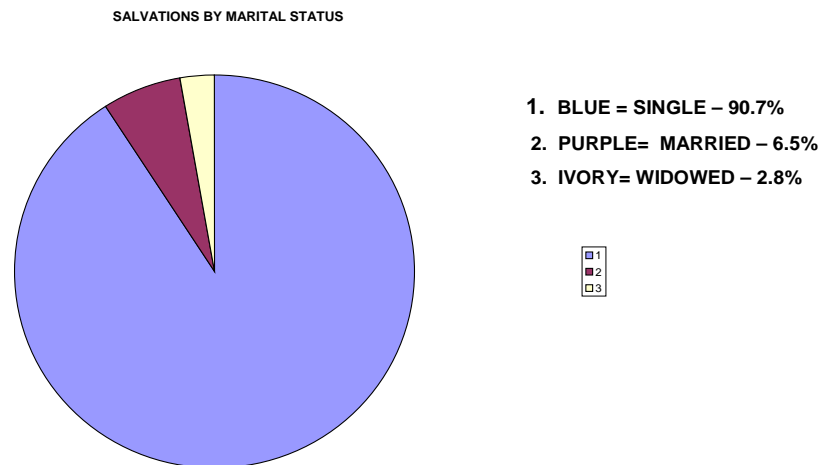
**Graphic Summary of  
Salvations By Age of Candidate**

BLUE SERIES 1,1 = 1 - 11 years old = 26%  
LIGHT PURPLE SERIES 1,2 = 12-17 years old= 23%  
WHITE SERIES1,3 = 18-30 years old= 36%  
LIGHT GREEN SERIES1,4 = 31-50 years old= 9%  
DARK PURPLE SERIES1,5 = 51 years old and older =6%



TABLES AND GRAPHS REPRESENTATIVE OF THE DATA  
COLLECTED FROM PEOPLE WHO HAVE RECEIVED JESUS CHRIST AS THEIR  
LORD AND SAVIOR, CON'T

**Pie Graph of  
Salvations By Marital Status**



This data was gathered over a period of approximately six years from the outreach projects of the New Creek Southern Baptist Church. I would like to give my personal thanks to all the workers, churches and ministries that were involved in these outreaches. May the glory be given to God alone for His wonderful work and increase that He has given through these outreaches.

## SUMMARY OF THE LITERATURE REVIEWS

One of the first books that I have read and reviewed that deeply impacted my vision and thinking about evangelism and the post-modern age that we live in is Elmer Towns and Ed Seltzer's book, Perimeters of the Light, Discerning Biblical Boundaries for the Emerging Church. This book presented some excellent ideas and methods for ministering in the current post-modern society. It described the mindset, attitude and tools for the current church in the year 2004 and beyond. There were many helpful sections in the book addressing areas such as the discovering the mind set of the post modern family, what is church, worship, preaching, music and personal evangelism. The theme of the book centered around developing, discerning and discovering biblical boundaries and what the church's response should be in the future as we are confronted with the different mind sets and values of the post-modern society. This book had the unique feature of developing each chapter around a common illustration from the mission field and applying the situations of this mission story to illustrate and illuminate biblical themes within the book. The chapters are written in a unique way that helps in the understanding of this material greatly. Most importantly, this writing will help you to consider how to take this unchanging light into an ever-changing world—doing what light does best—informing and transforming.

Another very important book for the development and literature research for this thesis is Effective Evangelism, by Donald A McGavran. Along with a through review of the history of Church growth in America the author of this book has included some evangelical principles and methods that transcend the era of twentieth century. Donald

McGavran's timeless and solid principles for personal evangelism will challenge and influence Christian thought, methods and ministry in personal evangelism for many decades to come. Continually, throughout the book McGavran reminds us that if people in the church will not share Christ in the world the church will fail to fulfill one of the major purposes and objectives given for it by the Lord. McGavran says that, "Any congregations, denomination, or theological seminary that would be true to the biblical imperatives, must insist that full doctrinal soundness by itself impels Christians to seek the lost, to evangelize the unreached, to multiply congregations among the unchurched, and to engage continually in planned, prayer supported, and effective world evangelization."<sup>15</sup>

The only weak point that I noted in this writing is centered on the drift in the contents of this book from personal evangelism to church growth data and methods. This is understandable noting that these two areas are inexplicably tied together in the work of evangelism, discipleship and the Christian life.

The book called Authentic Evangelism by William Powell Tuck is another powerful contemporary writing on personal evangelism. The book shows a way of sharing the Good News that demonstrates value and respect for the total person with whom the message is communicated. The author reminds us about some very important principles that are found in the Bible about sharing our faith. Tuck says, "The apostles did not hesitate to share their faith with other people they meet every day."<sup>16</sup> In this book

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<sup>15</sup> McGavran , Donald A. Effective Evangelism , A Theological Mandate . Phillipsburg, New Jersey: Presbyterian and Reformed Publishing CO, 1988, 45

<sup>16</sup> Tuck William Powell, Authentic Evangelism: Sharing the Good News With Sense and Sensitivity . Valley Forge, Pennsylvania: Judson Press, 2002, 32

the author reported simple basic truths that enabled the reader to understand the importance of personal evangelism. For instance, he maintained that the entire church congregation should participate in personal evangelism instead of just the church leadership or few strong members. William Tuck maintained in this book on effective evangelism that even though there have been changes in this contemporary culture, the church needs to adjust and redefine the same biblically based mission that is shown to us in the Bible. Furthermore the church should always continue the mission that has been given us to share the Gospel with the world. This book is a great inspiration for those who hear the call to personal evangelism for the church today. The only criticism that I can offer about this writing is that perhaps it was too short.

Here is another current book on personal evangelism that has helped shape contemporary thinking about sharing the gospel in the new millennial. The Gospel and Personal Evangelism is a book written by Mark Devers that will challenge and shape our concepts and practices of personal evangelism. The book commences with the enumerating many of the typical excuses that can stand in the way of our commitment to participate in personal evangelism. The author does an excellent job of demonstrating from Scriptures that personal evangelism is not just for a few gifted individuals but is a Biblical mandate for all Christians. Mark Devers develops a Biblical basis for personal evangelism and shows many common misconceptions as well as delivering a great positive Scriptural support for the outworking of personal evangelism. The author develops fully the general principals for sharing the gospel as well as delivering many practical ways for doing this in the twenty- first century.

Devers is a master at finding historical support for the ideas he brings forward in

this book. He has really done an excellent work illustrating his concepts and principals with outstanding historical references. Here is one of my favorite quotes from the conclusion of his book about the sovereignty of the Lord and His salvation.

“George Whitefield, the great eighteen – century evangelist, was hounded by a group of detractors who called themselves the Hell-fire Club. They derided his work and mocked. On one occasion, one mocked them, a man named Thorpe, preached a sermon in which he mimicked Whitefield to his cronies with brilliant accuracy, perfectly imitating Whitefield’s tone and facial expressions. When Thorpe himself was so pierced that he sat down and was converted on the spot.”<sup>17</sup> I really enjoyed this book and would recommend it highly for any reading audience.

The book Drawing the Net is an interesting book containing thirty practical principles for leading others to Christ publically and personally. The book is appropriately titled, and shows how Christians should harvest the many people ready to receive Jesus as their Lord and Savior in much the same way that first century fisherman would bring in the catch and the nets in after a long day of work. The author’s theme is to demonstrate to his audience effective ways to harvest the people who trust Jesus as their Savior. Each section in his book is fairly short and concise and describes many different ways to insure the optimal presentation of the messages, especially the invitation of the Gospel. The book was primarily written for church staff but will certainly bless and enlighten anyone is interested in sharing their faith with others. This quote book Hawkin’s book summarizes the heart and message of this book. Here is what he

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<sup>17</sup> Dever, Mark, The Gospel and Personal Evangelism. Wheaton, Illinois: Crossway Books, 2007, 2



says, “One of our deepest needs as we seek to draw the net is to recapture this spirit of urgency and to press for decisions in the power of God’s Spirit.”<sup>18</sup> I would recommend this book to anyone who is interested in a well organized and concise writing on personal evangelism and methods used to share our faith with others.

Another valuable book that shows the current trends that churches are moving towards in the next decade and beyond is Into the Future, by Elmer town and Warren Bird. This book vividly describes the pattern that a healthy church should follow and the steps needed to take the church in that direction. Issues such as targeted objectives for the vision and mission of the church, faith transfer, worship evangelism and worship style, empowerment of lay leaderships and stewardship are important “cutting edge” issues for this past decade and for 2010 and beyond. I really enjoyed the sections on the postmodern generation and personally learned a lot in this section. The proper addressing of the needs and issues involving post-moderns will be crucial for church now and in the future. I recommend this book highly for those seeking to share Jesus with the next generation and beyond. This writing will assist in giving the reader a solid understanding about the postmodern mindset and also about the trend taking place in the next generation to come.

The book “Effective Evangelistic Churches” by Thom Rainer contains a wealth of useful information on current effectiveness of personal evangelism

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<sup>18</sup> Hawkins, O.S. Drawing the Net :30 Practical Principles for Leading Others to Christ Publicly and Personally. (Dallas, Texas: Annuity Board of the Southern Baptist Convention, 2002), 52

programs and ministries in the church today. A large part of the book is a reporting and analysis of data collected from hundreds of churches about their evangelism programs. The author shows many important evangelistic methods and ministries that are used universally whether the church big or small. Some of the areas that were studied and analyzed in this book are as follows: the importance of praying, evangelical preaching, outreach and the Sunday School, worship style, baptisms, and discipleship in reaching people for the Lord. The churches that had these programs in place were successful in winning the people to the Lord and bring many people to a point of decision to receive Jesus as their Lord and Savior. This book is packed with important information about effective personal evangelism.

Irresistible Evangelism is a very different type of evangelism book that sees evangelism in a different light and perspective compared to many of the books that I have read previously. The author Steve Sjogren suggested that people in this generation are primarily affected by people's actions and motivations more than the propositional truth of the Bible. The author portrays the evangelistic process somewhat akin to a golf game with each hit of the ball drawing the person closer to salvation. He stresses that people should not be forced or coerced into making a commitment for Jesus but rather they should be allowed to progressively move closer and closer to Jesus through life interaction with the Christians and the Lord. This book was very helpful in developing realistic strategies for Christians to reach the unsaved but was unduly critical of traditional personal evangelism methods. The author counterpointed some of the

tried and true personal evangelism methods and critically used bits and pieces of them to develop a point of need for the new “Irresistible Evangelism”. This antagonistic development was not really necessary and took away from the overall impact that the book could have had. In a more positive light, some of the best parts of the book were the interesting methods and ideas used to attract people to the gospel.

The book Evangelism for the Tongue Tied the author Chap Bettis presented evangelism in expressions of current postmodern language and ideas. In this short informative book of one hundred and twenty four pages the reader can find many exciting principles, methods and motivations for sharing the message of Jesus Christ. Some of the topics that were emphasized ranged from dispelling myths about evangelism to a practical and very useful method for sharing the gospel with the scriptures or from personal testimony.

One of the first and very important concepts that is presented that really resonates with this thesis and the methods for this project is the importance of prayer. The importance of prayer for the presenters of the gospel, those who will receive the gospel and the entire situation surrounding the evangelistic event is clearly demonstrated in Chap Bettis book. The author also includes and covers building long and short term relationship platforms for sharing the gospel with unbelievers. He shows the reader how to transition from questions, relationships, and conversations to a clear presentation of the gospel. The use of holiday events, tracts and booklets to effectively share the message of salvation in our Lord Jesus Christ is discussed and demonstrated.

I would rate this book a nine on a scale of ten when considering the area of practical training for the average Christian in the Church today. I would rate the deep theology content slightly lower for this book registering on a scale one to ten at about a six. All areas considered, I would recommend this book highly to any one looking for an up to date, practical guide for evangelism.

The Dissertations that have been reviewed and utilized in this project have been very useful in determining the current research that has been done in the area of personal evangelism. The methods that have been used by these churches in the past to share the Gospel are very important for determining the current movement to rebirth a personal evangelism emphasis in the Churches today. This thesis will be primarily concerned with demonstrating that any church can be successful in personal evangelism. Much of the research that has been done in these Doctoral thesis projects has been centered around church growth and very little about sharing the Gospel confrontational in a one on one setting. This thesis will help illuminate the importance of one to one sharing of the Gospel and its strategic value in the Church today.

The articles that were reviewed also showed the greatly needed emphasis for a return to confrontational one to one sharing of the Gospel message in every setting. The simple emphasis that churches should have on propositional truth of the Scriptures as the foundation of everything that we do in our church in personal evangelism is very apparent in many of the articles reviewed and studied in preparation for this thesis project. The magazine articles verified and resonated with the ideas that will be contained in this thesis project about the importance of the Church's return to Biblical principals and models for effective personal evangelism in the future. Many of the people in today's

church have attempted to follow commercial marketing techniques of the world instead of derive a philosophy of outreach from a Scriptural foundations. Without the proper Christian based intentionality the effectiveness in many of the new outreach programs is lost and people do not really receive Jesus as their Lord and Savior. Many of the people that are recipients of these new programs have many of their needs met but never really become Christians.

Much of the contemporary literature reviewed for this project shows that this generation requires an authentic witness. They do not respond well when the church turns personal evangelism into just a marketing scheme to gather a group or raise money. This generation requires more than ever a well grounded, spiritual, and authentically valued message for them to come to salvation in Jesus Christ. I believe every church can do this if we as Christians will follow the Lord and let him guide us in this awesome task.

## CHAPTER TWO

### ESSENTIAL PREPARATION FOR PERSONAL EVANGELISM

#### PRAYER AND PERSONAL EVANGELISM

Prayer and personal evangelism are inseparably linked in the Scriptures as seen in the Book of Acts as well as in other books of the Bible. In the book, *Share Jesus Without Fear*, the author says, “I cannot think of a single time, out of the thousand times I have shared my faith, which I haven’t prayed for the person before. Even if it is a chance meeting, I silently pray for God’s help.”<sup>19</sup>

I have chosen the book of Acts as a demonstrative example of the power and strength available to us in our important work of personal evangelism in the world today. Acts 4:31-32a records, “And when they had prayed, the place was shaken where they were assembled together; and they were filled with the Holy Ghost, and they spoke the word of God with boldness. And the multitude of them that believed were of one heart and of one soul.” Represented here in these two verses from the Book of Acts is the direct correlation for prayer and personal evangelism. After they prayed three important and distinct outcomes occurred: 1.) the situation in the environment was effected in such a way as to reveal God’s power 2.) God’s power and presence through the Holy Spirit was revealed and available to those who were present 3.) They spoke the Word of God with

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<sup>19</sup> Fay, William, and L.E. Shepherd. *Share Jesus Without Fear*. (Nashville: B&H Publishing Company, 1999), 130-131

boldness. Paul W. Powell says this in his book on *Building an Evangelistic Church*, “In the sense of Christian evangelism, boldness means fearlessness or unashamed liberty. Paul, then, prays for the ability to witness fearlessly, the ability to present the gospel unaffected by hesitancy or anxiety.”<sup>20</sup>

When the church or any Christian is involved in the ministry of sharing the message of the Gospel the amount of and frequency of prayer given is usually directly in proportion to the amount of God - centered results that can be seen or produced. When the whole evangelistic process is immersed in prayer fantastic results can be achieved and miraculous events can take place. The Bible says this about the power of God related to our prayer. “Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Ephesians 3:20) Prayer is needed before you go out to share the message of Jesus. This can be accomplished by a personal prayer warrior, the support of a small or large prayer group, and engaging the prayer ministry of one or more churches. Also very important and crucial to the success of any evangelistic outreach is the prayer participation of the persons who are participating in the outreach. These people know the situation better than many people and can pray specifically and passionately for the personal evangelism event and process.

Prayer also needs to be offered without ceasing while the evangelist is talking or sharing the good news or the Gospel with the recipients. This constant and important prayer support can be accomplished silently while the recipient is close by or from a remote location during the same time as the personal evangelism event is taking place. The results of this prayer support have been joyously reported from Biblical times to

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<sup>20</sup> Powell, Paul W. *Building an Evangelistic Church*. (Dallas, Texas: Annuity Board of the Southern Baptist Convention, 1991), 77

today. This is what Victor Benavides says about the power of prayer in evangelism, “You should pray and ask God to empower you as you prepare to go out and witness. Prayer is the greatest power we have. Prayer is the asphalt on which we walk to take the gospel of Jesus Christ to the world.”<sup>21</sup>

Another very important aspect of prayer and personal evangelism is the aspect of prayer support after the personal evangelism event has taken place. This prayer is so important especially if the personal evangelism recipient has been converted or changed by the evangelistic encounter. If the person has received Jesus as their Lord and Savior he or she will need prayer for strength to continue to follow in obedience in their life as a Christ. The evangelist should gather as much information as available and pray as much as possible for the person who just was saved and redeemed by Jesus. The world with it’s satanic forces would like nothing better than the person to fall into sin and not grow in their new found faith in the Lord. Ephesians 6:18 says,” Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” In summary prayer is needed before the actual sharing of the gospel message, while the message is being given or the actual sharing of the gospel is taking place from the Scripture or any other way, and lastly prayer is needed after the message is shared.

Prayer is a great strength for anyone sharing the message of salvation. One of the powerful and current trends that have been taking place in the church today is a movement to prayer walk the area for days, weeks, months and even years before any verbal contact is made. The difference between an area that has been prayer walked

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<sup>21</sup> Benavides, Victor H. Inner City Evangelism (ICE) Ministry. Alpharetta, Georgia: (North American Mission Board of the Southern Baptist Convention, 2003, 11



before personal evangelism contact has been made and an area that has not been prayer walked is astounding. The area that has been prayer walked will have responses like the following: 1.) people will be waiting outside talking when the evangelism team arrives 2.) an increased frequency of contacts or people responding and communicating 3.) increased percentage of rededications and salvation experiences 4.) increased endurance for the evangelism team as they share and preach the Gospel. Conversely, the areas that have not been prayer walked typically have responses like the following 1.) low amount of salvations and rededication experiences among the recipients or the people that are visited 2.) low amount of people responding to the prompting to share 3.) decreased percentage of rededications and salvation experiences 4.) decreased endurance for the evangelism team as they share and preach the gospel. Thomas C. Wright in his publication Taking Prayer to the Streets says this about prayer walking, "We could clearly tell which streets had been faithfully prayer walked and which had been neglected. Those that had, there was an open response and acceptance of the gospel. In contrast, those that were not, there was sometimes an open opposition to our attempt to share the gospel."<sup>22</sup>

In Acts Chapter 6 when the twelve apostles divided the ministry tasks, they choose seven men to concentrate on a active ministry of prayer and ministry. Acts 6:4 says the rest of the apostles were to give "themselves continually to prayer, and to the evangelistic ministry of the word." Prayer, and personal evangelism are inseparable, these two activities work together to accomplish effective evangelism. The apostles typically prayed for the evangelists who were going to share the message as well as the

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<sup>22</sup> Wright, Thomas C. Taking Prayer to the Streets, Listening Guide, (Alpharetta, Georgia: North American Mission Board) 1999), 2

recipients or the audience for whom the gospel message was intended. Prayer is so important for the sharing of the message of the Lord that without it very little will be accomplished. We can see the result of prayer and the power to change lives, bring salvation to people and establish churches very clearly in Paul's outreach and subsequent gathering of the body of believers in Philippi. Acts 16:13-14 records this powerful event, "And on the Sabbath we went out of the city on the river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended the things which were spoken of Paul." Prayer is the wonderful catalyst for any Kingdom of God growth and Kingdom outreach. The Bible says in Matthew 7:7, "ask, and it will be given unto you; seek and ye shall find; knock and the door shall be opened unto to you" If we don't ask we cannot receive and join God in the wonderful blessings that he has given us through His son Jesus Christ. Other powerful verses about prayer and personal evangelism are found in Philemon 4-6. The Bible records this about prayer in Philemon 4-6," I thank my God, making mention of thee always in my prayers. Hearing of thy love and faith, which thou hast towards: all saints, that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." We can observe from this passage that not only praying for the recipients of the personal evangelism is very important but also praying for the bearer of the good news or the evangelist.

Most of the time when our church participates and ministers using the door to door method we will have at two people sharing on the door step and very possibility

even three. One person will share the message from the Bible or a tract while the other person or persons will be in deep prayer. The prayer partner should be standing right next to the evangelist and as close as possible to the people being ministered to. This allows the silent prayer partner to hear the evangelistic conversation and to be on location so that the prayers are extremely succinct and well defined. The Holy Spirit really is released to minister in a very effective way to bring salvation quickly and effectively to the unsaved person. Thomas Rainer in his book Effective Evangelist Churches, resonates with this idea, he says that effective churches are the ones that pray. This is what he says about effective personal evangelism, “Perhaps more than any other theme, we discovered that the churches successfully reaching the lost focus on the basics: biblical preaching, prayer, intentional witnessing, missions, and comprehensive biblical training in small groups (usually called Sunday School).”<sup>23</sup> I believe the most important factor in personal evangelism other than the intentional witnessing facet is the prayer dimension. God is the one who is in ultimate and immediate control of all the activities in creation. As we join Him and His work around us we discover a love for all His creation and especially for his choice creation made and formed after His own image. We also discover through prayer and His Holy Spirit’s presence God’s deep desire to redeem His people and to deliver them from sin. The Christians in the first and second century were committed Christians with a passion to do God’s will and to live and “breathe” the Truth of the gospel of the Lord Jesus Christ, we need to be like this today. Listen to what Michael Green says about the commitment of these first and second century Christians. “They were passionately convinced of the truth of the gospel. They were persuaded that men and women were lost

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<sup>23</sup> Rainer, Thom, Effective Evangelistic Churches. (Nashville: Broadman and Holman Publishers, 1996), 48

without it. It was the key to eternal life, without which they would perish. They shared in God's own love poured out on a needy world.”<sup>24</sup> The best way to get this sort of intimacy with God is through prayer personally, corporately, and devotionally. If we do not pray our personal evangelism effectiveness will be at best extremely minute, and at worse non-existent. “According to Barna, the six pillars of effectiveness characterized by the early church were (1) worship (2) evangelism (3) Christian education (4) community among believers, (5) stewardship and (6) serving the needy”<sup>25</sup>

### BIBLICAL PREACHING AND EVANGELISM

Many of the books and studies that I have reviewed for this thesis have shown that the presence of biblical preaching in a Church greatly influences and strengthens the effectiveness of the personal evangelism program. In fact listen to what Alan R. Street says about the famous evangelical preacher C.H.Dodd “For Dodd, the act of preaching is evangelization. In fact he suggests that sermons which lack evangelistic content are not entitled to be called “preaching “in the New Testament sense of the word.”<sup>26</sup> This trend and pattern is not too difficult to decipher and understand. The positive impact that Biblical preaching has in relationship to personal evangelism is primarily due to three main factors: awareness and obedience to God's plan for personal evangelism, the zeal that the preacher and his people have for evangelism, and the increased work of the Holy

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<sup>24</sup> Green Michael. Evangelism in the Early Church. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2003), 17

<sup>25</sup> Raquel, Ruben R. “Developing a Healthy Church Growth Strategy with Selected Leaders for Springdale Baptist Church of Ripley, Mississippi” D. Min. project, (New Orleans Baptist Theological Seminary, 2004), 39

<sup>26</sup> Street, Alan R. The Effective Invitation. (Grand Rapids, Michigan: Kregel Publications, 2004), 24-25

Spirit in this situation. In the following paragraphs I will enlarge, expound and illustrate these three important factors.

The Bible says in Matthew 28:19-20, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” God’s plan for personal evangelism is not limited to one location, one people group or is it just valid for the first century AD. The gospel transcends time, space and any worldly power and is not dependent on anything in this world. The preacher who emphasizes the importance of salvation and personal evangelism in his life, sermons and teaching greatly influences his people to win the world to Jesus. One of the main reasons people attend a Church can center on the preaching and teaching of the pastor. If the pastor preaches evangelical sermons and emphasizes personal evangelism in his life, his people will also strive to win the lost and the world for the Lord! The pastor’s sermons, his teachings, what he says and does becomes the pacesetter for the whole body of believers. Also, the pastor can greatly influence the church to start evangelical ministries through his preaching, lifestyle and actions. When the sermons focus on personal evangelism there is a powerful expectation of what God is doing and will do in the future. There is a refocusing of priorities with personal evangelism and winning people to the Lord in the center of the people’s activities and plans.

The pastor’s heartfelt convictions and zeal for personal evangelism are certainly key factors in winning the congregation for the God’s mission and plan for worldwide sharing of the gospel. His enthusiasm for any area of ministry can be a strong rallying

point for the Church to follow Lord and for their commitment level to increase. In addition to the pastor's strong leadership influence the other leaders in church, the deacons, the elders, and the Sunday School teachers can support the pastor's personal evangelism emphasis and greatly influence the body of believers. Jack Hyles, put it this way in his book on Lets Go Soul Winning, "We have the idea that the Great Commission is wrapped up in going, preaching, and baptizing, and that's all it says. No, it says you teach them how to go. You teach them how to get folks saved. You teach them how to get folks baptized."<sup>27</sup> My admonition and prayer for myself and other pastors is that we will take our calling in this personal evangelism task seriously and use the leadership gifts that we have been given to guide and shepherd our people into the strongest evangelism effectiveness. If there is anything we should be excited about, it is sharing the gospel with a world that is lost, and then through this excitement encourages others to become involved in this ministry of personal evangelism, too. Ed Stetzer says this about evangelism in his book Planting New Churches in a Postmodern Age, "There can be no greater task than evangelizing and congregationalizing North America."<sup>28</sup>

The Pastor who is obedient to the Lord in this area of personal evangelism heaps many practical benefits on his people. Some of these benefits are obvious and conversely some of these benefits are not. One of the fantastic blessings for the church, the community and the pastor personally is the strengthening of the indwelling work and outward work of the Holy Spirit. The Bible says this about the strengthening of the people with the Holy Spirit in Acts 10:44, "While Peter yet spake these words, the Holy

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<sup>27</sup> Hyles, Jack. Let's Go Soul Winning. (Murfreesboro, Tennessee: Sword of the Lord Publishers, 1962), 4

<sup>28</sup> Stetzer, Ed. Planting New Churches in a Postmodern Age. (Nashville: Broadman and Holman Publishers, 2003), 136

Ghost fell on all them which heard the word.” This is a good example of the work of the Holy Spirit in a situation where the word is being preached and both the recipient and the transmitter of God’s Word and message are blessed in supernatural way. When the Holy Spirit is present in this powerful way God’s message is preached heard and received in a way that multiplies disciples. The Bible says this about the Holy Spirit’s work in Act 1:8, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” We know that when Christian leadership follows the Lord in obedience Holy Spirit work is greatly enlarged and supernaturally amplified. Leadership sets the pace for God’s work in the church in either a strong way or unfortunately in a weaker way also. “If the church planter is not intentional in evangelism, the planter- and very soon, the new churches- will lose its evangelistic zeal.”<sup>29</sup>

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<sup>29</sup> Stetzer, Ed, Planting Missional Churches. Planting Missional Churches. (Nashville: Broadman, 1993),192

## CHAPTER THREE

### INTENTIONAL WITNESSING

#### SOME PRELIMINARY CONSIDERATIONS FOR CONTEMPORARY PERSONAL EVANGELISM

Preliminary considerations for personal evangelism today and for tomorrow are very important for the effectiveness of this outreach ministry. Scripture is never changes but the way that the gospel unfolds and is presented in each culture and situation can be uniquely different. The Bible says in 1 Thessalonians 2:8, “So, affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.” We know as we study this verse and verses similar to this one from the Bible that our lives, culture, and relationships are very important to sharing the gospel in the world. The following quote is from the book Evangelism for the Tongue-Tied by Chap Bettis here is what he says about the importance of personal evangelism. “A survey from the Institute of American Church Growth found that 75 to 90 percent of those who come to faith do so through a friend or acquaintance who explains the gospel to them one-to-one.<sup>30</sup> There is a misplaced fear that many people have about sharing the gospel for the first time. This is not an uncommon occurrence even for the strongest and most gifted Christian. Listen to what Rebecca Pippert a famous evangelist says about her fears about sharing the gospel early in her

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<sup>30</sup> Bettis, Chap. *Evangelism for the Tongue-Tied*. (Enumclaw, WA: Winepress Publishing , 2004), 22



Christian life. “I slowly began to realize that we are called to expose our faith, not impose or hide it. As I read the Gospels and how beautifully Jesus dealt with people, it began to free me up. It’s a long story, but God gave me an antidote for my fears and timidity about sharing my faith. By the time I left Spain, God used a Bible study that I was leading to win five people (including avowed atheists and one Marxist) to Christ.”<sup>31</sup>

The situation in the world and the United States today is very different if we observe the cultural and value system that was in place ten years ago. The cultural and value system also is certainly immensely different from the system that was in place fifty to sixty years ago. This generation is very often referred to as the one that is towards the end post modern time period or era. The current philosophy and mind set of this generation is one with little or no moral grounding and no absolutes. The current world trend in thinking appears to center around a mysterious fluid set of a values that evolve and change with the user or participant’s determination of what is right or wrong and what is important and not important. This statement from the book Into the Future by Elmer Towns sums up nicely the current mind set or philosophy “... they ain’t nothing until I call them, This umpire’s world contains no truth except what he makes up. How does he know, after all if there is anything “real” beyond his judgments? His perspective is all there is, or at least all that matters.”<sup>32</sup>

Since we are probably at the end of what many term the post modern movement or age it has to be assumed that there will be another prevailing form of philosophy or

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<sup>31</sup>Pippert, Rebecca M, and R. Siemens. Evangelism: A Way of Life . (Downers Grove, Illinois: InterVarsity Press, 2000), 41

<sup>32</sup>Towns, Elmer and W. Bird, Into the Future: Turning Today’s Trends Into Tomorrow’s Opportunities,( Grand Rapids, Michigan: Fleming H. Revell, 2000), 70

thinking. My prediction is that the prevailing mindset or philosophy will develop and grow from areas where people are increasingly spending more time, cyberspace or internet usage. The more time and energy people spend in an activity or situation the more and more this activity becomes integrated into their personality and philosophy. This integration can have positive and negative effects. This generation wants to be in control of not only the decisions for their lives and but also the rules and absolutes that govern the world and society. The natural tendency for this type of mindset is the drifting away from the truth of God's Word and its sovereign control over all creation. Romans 1:21 states, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." This seems to be the sad commentary for those in this immediate generation who want to rewrite the rules and the truth for themselves. James F. Engel in his book Changing The Mind of Missions: Where Have We Gone Wrong?, says this, "The fundamental premise of modernity is that each individual is assumed to have capacity to grasp the realities of nature and morality. Divine revelation, since it appears to deal primarily in the realm of belief and values, is relegated to the private world and is not allowed to make claims about public life. In other words, religion deals with meaning, whereas science reveals truth."<sup>33</sup> The Lord's Words ring true for this generation as for every generation. Listen to what Jesus says in John 14:6 about the foundation for our life, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." What should be our shift and focus for these people who no longer believe in philosophical, moral and spiritual absolutes as we do as evangelical Christians?

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<sup>33</sup> James F. Engel, William A. Dyrness. Changing the Mind of Missions: Where Have We Gone Wrong, (Downers Grove, Illinois: Intervarsity Press, 2000), 59

How do we reach those people who no longer believe in the inerrancy of God's Word and the truth of the Bible? We need to draw closer to God's Word ourselves and persistently share the truth about salvation. The following quote shows what happened to Dr. Morris early in his Christian life when he shared the Lord in a tough situation of unbelief.

“Returning to Houston to teach at Rice gave the opportunity of trying to witness to college students concerning their need for Christ. These were intelligent students most of them majors in Science and Engineering, and I quickly discovered that the same old questions that had troubled me (as well as several questions that I had never thought of) were also hindering many others from believing. Central to these problems was the question of the reliability of the Scripture, especially the book of Genesis.”<sup>34</sup> If we can reside steadfast in God's Word and use this truth to persistently share the gospel, we will see many won to the Lord. Donald G. Bloesch a famous theologian says this about our response to the current crisis of sharing Jesus in a meaningful way in his definition of what it means to be a evangelical. He says this, “Evangelical is derived from the Greek word evangelion, meaning message of salvation through the atoning sacrifice of Christ. It contains a missionary thrust because it is centered in the proclamation to the world of the good news of salvation. It also entails a appeal to conversion and decision on the basis of the free grace of God.”<sup>35</sup> If we claim to be evangelical we should be sharing Jesus Christ and His salvation in any generation we find ourselves in.

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<sup>34</sup> Morris, Henry M. The Genesis Record, A Scientific and Devotional Commentary on the book of Beginnings. (Grand Rapids, Michigan: Baker Book House), 1988), iv

<sup>35</sup> Bloesch, Donald G. Essentials of Evangelical Theology. (San Francisco: Harper and Row Publishers, 1982), 7

## FINDING THE PERSON'S FERTILE GROUND FOR THE GOSPEL SEED

The following passage taken from the book of Luke is one the most parables for understanding the sharing of the gospel of Jesus Christ our Lord and the salvation that he gives us. The Bible records in Luke 8:5-8, “A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear let him hear.” The first and most important activity in any personal evangelistic event or encounter will always be prayer. Prayer before, during and after the intentional witness or gospel seed planning is crucial to finding the spark that starts the gospel growing in that person’s life. This is what J.I. Packer says about Prayer in his book Evangelism and the Sovereignty of God, “This is the fundamental philosophy of Christian prayer. The prayer of a Christian is not an attempt to force God’s hand, but a humble acknowledgement of helplessness and dependence. When we are on our knees, we know that it is not we who control the world”<sup>36</sup> Our evangelistic team at the New Creek Southern Baptist Church and evangelical teams around the world have found that prayer walking is one of the most effective ways to prepare the person and people in an area for the fertile reception of the gospel.

The message of salvation is metaphorically similar to a plant’s seed before it is

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<sup>36</sup> Packer, J.I. Evangelism and the Sovereignty of God. (Downers Grove, Illinois. InterVarsity Press, 2008), 43

germinated. That gospel message or seed is just like the plant seed that contains all the information necessary to produce life, only if this seed is germinated in the right conditions in fertile soil. The person who receives this gospel seed in fertile ground invariably starts this new life in Jesus and is transformed and resurrected to become a new creation bound for heaven. Many recipients and potential recipients of the gospel do not automatically start with the gospel seed growing in their life. They like the rocky, dry and thorny soil that is in many regions of the world, need the right soil preparation, water, time of the year, light, and temperature to germinate and grow as Christians. In the parable of the sower in Luke 8:5-8 only the people who has the good soil produce permanent, reproducing and transformational growth. Thom Rainer says in Effective Evangelistic Churches,” Evangelistic churches are involved in ministries for their communities. They demonstrate the love and concern of Christ. Not all of their ministries are explicitly evangelistic, but most of the ministries are born out of hearts of love and concern.”<sup>37</sup> It is my contention that just like barren, rocky, dry and unproductive soil that can be turned into good soil the people who are vacant, rejecting, and worldly can have their lives enriched so that they can receive the gospel seed and blossom into a healthy and strong Christians.

The concept is contagious and similar to the current trend and philosophy for personal evangelism in the year 2010. For instance one of the most effective evangelistic strategies to increase contacts and effectiveness in outreaches is the sharing of food provisions, and the sharing of services for the personal evangelism prospect. The evangelist should not stop there but continue to show the person though a one to one

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<sup>37</sup> Rainer, Thom. Effective Evangelistic Churches. (Nashville: Broadman and Holman Publishers, 1996),152

personal evangelism presentation the complete expression of God's love through Jesus Christ. Many times the works of love in material provision can allow the person to understand and trust Jesus as their Lord and Savior in a personal evangelism encounter. The idea is to show this unconditional love that Jesus has given us through the supplying of physical or material needs that exist in the prospect's life and thus cultivate the receptivity of the person's heart to receive the gospel of salvation in Jesus Christ. Ed Stetzer and David Putman put it this way in the book Breaking the Missional Code : Your Church Can Become a Missionary in Your Community, "churches that are going to break the code recognize and thrive on the idea of creating a context where the people can experience the gospel"<sup>38</sup> The four soils that are described in the parable of the sower in Luke 8:5-8 are not static in a real life application; these soils represent the receptivity of the people to the gospel of Jesus Christ. That person's heart and attitude towards the gospel changes and many times can be influenced by the love that is shown them by the Christians that are around them. The Bible records the type of attitude we should have towards the unsaved around us and how far we should go in winning them to the Lord. 1 Cor. 9:22 says, "To the weak became I as weak, that I might gain the weak: I am made all things to all men that I might by all means save some." The unconditional love of Jesus has to extend beyond our comfort zone and transform the conditions around an unsaved person enough so that the spiritual ground of their life will be changed and ready to germinate and grow the gospel seed. Ultimately, only the Lord can change the situation or change a person's heart but He many times uses us to do this work, if we are willing

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<sup>38</sup>Ed Stetzer and David Putman. Breaking the Missional Code: Your Church Can Become a Missionary In Your Community.(Nashville: Broadman and Holman Publishers, 2006), 240

and open to His strength and design. Here is what D. James Kennedy says about the openness of people to the gospel during life situations and crisis’, “People around you are like pendulums, constantly moving back and forth between times of crisis and calm, responsiveness and resistance. Those who have recently experienced a high degree of change in their lives are generally more receptive to the gospel. God evidently uses difficulties as opportunities though which to communicate to us.”<sup>39</sup> Needless to say people are many times more open to God when they are struggling or troubled in the world. God being the all-knowing God He is, patiently waits for us to turn to Him during these times.

There is danger that a crop may be over-cultivated in the agricultural world as well as in the spiritual world. For instance, if a farmer spends a large majority of his time turning the soil over and does not plant the seed at the most optimum time the plant will be smaller, damaged or may not even grow at all. The same type of ineffectiveness could be incurred if a person receives only gifts and supplies, and other material blessings but never hears the gospel or has a chance to make a decision to receive Jesus. There has to be a time when the person is confronted with the claims of Jesus Christ and chooses to accept them or to reject them. In fact given the right time and place even one verse from the Bible is powerful enough to share God’s plan of salvation with a person and bring them to the saving grace and power that in Jesus. Here is what Randy Raysbrook a writer says about this important issue of sharing and salvation, “What was it that had helped Jeff to understand Christ’s love for him and his own need to accept that love? It was a simple illustration drawn on a piece of paper, clearly communicating how a person who has

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<sup>39</sup> Kennedy, Dennis James . Evangelism Explosion 4<sup>th</sup> Edition. (Carol Stream, IL, Tyndale House Publishers, 1996), 24

chosen to live a life apart from Christ can be forgiven and become a child of God”<sup>40</sup>

Many times as the Holy Spirit leads and sets the stage for His saving grace, and even just one verse presented in the right way is enough to tip the scales of eternity for the evangelist candidate and deliver him from the depths of sin to life eternal.

#### THE HOLY SPIRIT’S WORK IN THE EVANGELISTIC SITUATION

The Bible says this in Romans 15:13, “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.” The Holy Spirit intervenes according the will of God to carry forth the purpose and power into the situation at hand. Without the work of the Holy Spirit the redemptive work of Jesus cannot take place. Therefore, when a person receives forgiveness for their sins and accepts Jesus as their Lord and Savior they only can do this though the Holy Spirit’s work and influence. 1 Thessalonians. 1:5 says,” For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.” In a personal confrontational witnessing situation many are afraid that the person may just hear the words that are spoken or say words in a prayer to receive salvation without really understanding what is meant or intended. The Bible says in Isaiah 55:10-11, “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing

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<sup>40</sup> Raysbrook, Randy. One on one Evangelism, (Colorado Springs, CO: Dawsonmedia, 2000), 1



whereto I sent it” God’s Word will not return void it has a certain intrinsic and wonderful quality called inspiration. The words from the Bible are inspired or God breathed when they are spoken, present, believed, or are used in any form, God starts working in that situation in a unique, powerful and wonderful way. Therefore, when the Bible is read, there is a signature, power and presence that is unmistakably God’s. Some people have fear that the words of the Scriptures will fall on unreceptive ears; this fear actually has very little grounding in reality.

The Holy Spirit fill in the gaps, expands the information and delivers us the truth from God in a prophetic message. Thom Rainer says this about the people we meet when we witness to others, “The second discovery we made is that reaching the lost and unchurched people is not always best accomplished with some cookie-cutter strategy. The unchurched are different in how they respond to the gospel.”<sup>41</sup> The Holy Spirit greatly convicts and supports in an evangelistic encounter and witnessing situation. The Holy Spirit brings the power of God into the situation. Then when the person confesses Jesus to be their Lord and Savior the Bible tells us that the Holy Spirit bears witness to the authenticity of this action. The Bible says in 1 Cor. 12:3, “Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.” The powerful presence of the Holy Spirit superintends the meaning and authenticity of both the reading of the Scripture and the verbal confirmation of the salvation experience. In the book, Share Jesus Without Fear the author says this about sharing the Scripture,

There are two basic principals at work when you share Scripture. The first comes from

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<sup>41</sup> Rainer, Thom S. The Unchurched Next Door. (Grand Rapids: Zondervan Publishers, 2003), 15

Romans 10:17: “Faith comes from hearing the message.” The second principle comes from Luke 10:26, which describes Jesus’ approach to a man who was reading the Law. Jesus simply asked the man, “How do you read it?” In other words, Jesus was asking, “what does this say to you?”<sup>42</sup> Using this simple method given by the Lord and with the powerful strength of the Holy Spirit many souls can be saved for the Kingdom of God. Franklin Graham in an article called “Mighty to Save” from the Decision Magazine said this about the power of God to save many in a county called Estonia during an evangelistic event. “God was mighty to save, working through the power of the Holy Spirit to convict men, women and children of their sin and of God’s righteousness. As the Word of God concerning Christ’s death, burial and resurrection was preached, the Spirit of God was opening blind eyes and hearts to the truth of the Gospel.”<sup>43</sup> God does mighty and great things when we have faith in his Son and truly believe that Jesus is mighty to save.

#### SUCCESSFUL WITNESSING STYLES AND METHODS

Over the years many people have developed and used successful witnessing and personal evangelism styles to cultivate, plant and harvest the gospel of our Lord Jesus Christ. Also, as described in many other sections of this paper the transmission of the gospel truth is best accomplished by vessels and people who are devoted, committed and obedient Christians. Here is some wisdom imparted by Randy Newman in his book Questioning Evangelism: Engaging People’s Hearts the Way That Jesus Did; “Rather

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<sup>42</sup> Fay, William, and L.E. Shepherd. Share Jesus Without Fear. (Nashville: B&H Publishing Company, 1999), 42

<sup>43</sup>Graham, Franklin. “Mighty to Save “Decision Magazine”,(January 2009): 1, can be accessed @[http://www.billygraham.org /Dmag article.asp? ArticleID=1132](http://www.billygraham.org/Dmag/article.asp?ArticleID=1132), 1

than trying to learn the right questions, and memorize all of the right intros and Scripture, we should approach evangelism with wisdom. This means that we become people who incarnate the gospel and speak of it freely because our hearts and minds have been captivated by it.”<sup>44</sup> Some of these methods and styles are more scripturally based than others, and some of these activities are older while others are more contemporary. The following summaries of evangelism methods are not exhaustive but simply a sampling of several of the best and most effective methods and styles.

The first and foremost of the evangelistic methods that can be used in most areas is a simple door to door survey that consists of three to four questions about church, Bible Study attendance followed by a structured sharing time with either a tract or with the sharing of a personal testimony. John Ott said this about the effectiveness of door-to-door witnessing in his thesis on a program of evangelism for the local church, “Cold-turkey, door-to-door evangelism can and will still work today, in spite of the social stigma against it, when people are treated with respect and all stop signs that they may put up are honored.”<sup>45</sup> Within the survey there is an ice breaker question followed by a question about if they were to die today and they were standing before God, and he were to ask them, why should I let you into heaven? Then the evangelist prompts the person who is being visited with this question; what would you say to Him? This method is really modeled after the door to door witnessing done by the early disciples as seen the book of Matthew. Matthew 10:11-14 records these instructions from the Lord, “and into

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<sup>44</sup> Newman Randy. Questioning Evangelism: Engaging People’s Hearts the Way Jesus Did. (Krekel Publications, Grand Rapids, MI, 2004),40

<sup>45</sup> Ott, John W. “Developing and Evaluating a Program of Evangelism for the Local Church” (D. Min. project, Liberty Baptist Theological Seminary), 2001, 89

whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.” The gospel of salvation is shared either in tract or personal testimony form and directly subsequent to that the person is prompted to receive Jesus as their personal Lord and Savior. Many times during the visit is not only a prayer of salvation initiated but also many other types of prayers are introduced for healing, strength, and blessings. Towards the end of the personal evangelism visit or meeting, plans for follow up visits, Bible studies and other Christian growth plans should be made and implemented with the evangelistic candidate. Of course during the visit, the rejection of the gospel by the evangelistic candidate is covered and addressed as we view the truth of Matthew 10:11-14. In the situation where the person rejects the gospel we are instructed by the Lord to shake the dust off our feet in a symbolic act of disconnecting from that person. The wonderful result of this action is that the Holy Spirit delivers conviction to that individual. Michael green says this in his book on evangelism,” The Holy Spirit was specifically given to equip the church for bearing witness. Evangelism is the outworking of the love of God in a fallen world. It is no man-made opiate.”<sup>46</sup> The Holy Spirit continues to work strongly and even more when the presence of the evangelist or the person sharing is removed. Many times, when the person leaves the power of conviction though God’s Word and Spirit is multiplied greatly. During the evangelistic visit the evangelists need to determine when to conclude the witness and

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<sup>46</sup> Green Michael. Evangelism Now and Then. (Downers Grove, Illinois: Inter Varsity Press, 1979),15

when to continue on sharing the truth of the gospel. These time factors are most effectively dealt with extreme sensitivity to the leading of the Holy Spirit and His guidance. To know when to leave a witnessing situation is a very sensitive and important task. If we leave too soon the person or candidate may not have enough Bible information to actually make a salvation decision. If we leave too late, or overstay our welcome we may be quenching the work of the Holy Spirit of God and fall into the useless situation of working on human power only. Regardless of the situation, the following always holds true and strong; as we continuously pray during this personal evangelism event God is released to move in a greater and greater way. Prayer is one of the key factors that quickens the Holy Spirit's work in the personal evangelism situation. This prayer strengthens the work of the Holy Spirit in our midst. This what Paul Badgett found about prayer in his research among the strong churches of Kentucky, "The churches that tend to be the most effective in reaching others with the gospel are praying churches. Of the effective Eastern Kentucky churches, 60 percent have a single service dedicated to prayer, and of that same number, the churches call lost individuals out by name."<sup>47</sup>

Here is another popular Biblical way to share the Lord with a world that is in need of the message of Jesus Christ and His salvation. Paul found himself in a situation as he traveled through Athens with the burden to share Jesus with those people. Acts 17:23-24 says this, "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." Paul used an altar with an

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<sup>47</sup> Badgett, Paul R. "The Most Evangelistic Kentucky Baptist Churches in Eastern Kentucky" D. Min, Liberty Baptist Theological Seminary, 2009, 108

inscription on it about the unknown God to share and challenge the beliefs of the people who worshipped many gods and wanted to include an unknown God just in case perhaps they missed one. The reality and truth of the matter is that these Greek people had missed one, the one true God revealed to us in Jesus Christ. Here at Athens Paul has struck on a principle very important for our post-modern society of 2010. The principle is this: all people have an innate drive to worship and connect with super natural. This drive is God given and “hard wired” into our minds and spirit. Even in the most pagan civilization there is a need for the people in that society to believe in the super national. And also to trust in a force outside of one’s self for life, needs and security. Paul uses this truth to share the gospel in Athens and preach a powerful and direct message about the true God and salvation in Jesus.

The people of Athens loved to hear about strange exotic ideas and religions and were preoccupied with keeping up with the newest gossip and intrigue about many subjects. When Paul spoke to them about the unknown God who they did not know, they probably thought that they would just add this new God to their long and growing list of gods already established. The difference though that they started to realize after a sermon by Paul was that his God held the power of the resurrection in his hands. When they heard about the power of the resurrection some doubted and were contemptuous while others believed. This story forms a microcosm of example for our society today. Many people are willing to talk openly on the internet though blogs, emails, and discussion groups. The members of these communication groups many times participate on a anonymous basis and have discussions about any topic one could imagine. The discussion groups of today of the group in Athens bear a interesting likeness and

similarly in philosophy, attitude and ministry approach. First of all today's discussion groups hold much of the same philosophy of acceptance of all regions as equal and good as well as embracing the non constraints of a reality truth standard. In other words what the consensus of belief for the society is, and embarrassingly becomes, the standard of truth for all. When witnessing and sharing the gospel message in a society that has these sort or relativistic standards, the evangelist must start on common ground or with the already accepted standards for that society. Paul did this with the Athenian worship of the unknown God. He simply and plainly demonstrated to his hearers that this unknown God that they worshipped could be known to them. Thus Paul gained a propositional platform to proclaim the gospel in a society that would not readily accepted that which was not already common knowledge.

This same principal that Paul used for sharing the gospel needs to be prayed about and followed by our Churches today. In order to be effective churches now and in the future we need to pursue this biblical mode of cultivating, sowing and harvesting in our evangelistic work. We need to engage a generation of people who have been sweep away into relativism, pluralism and who hold on to a post modern mindset instead of the truth of the gospel. A very important first step for the generation at hand today is to engage them enough to get their attention and then enough to allow them to start thinking about God and His redemptive program.

The best and most successful methods of personal evangelism for the first decade of 2010 and also as we approach the second decade of the twenty first century have been the new and non tradition personal evangelism events and outreaches. As in every generation new methods and approaches seems to get the attention of the unsaved

population and allow the outreach group doing personal evangelism to gain an important platform to share the timeless truths of the gospel of Jesus Christ. Block parties, support groups, sports events, web blogs, discussion groups, music based outreach groups, woman's Tupperware parties, and even clothes modeling events all have one common ground as well as time proven methods of friendship evangelism where people are invited to church to fellowship and visit where they can be exposed to the gospel. Read what Tyler Wigg a writer from Christian Today says about this type of outreach. "Many Christians practice a church-based evangelism. Certainly Alpha, which invites seekers to participate in church-based small groups to explore the faith, is one example. Some churches encourage seekers to participate in the life of the church—to attend many different functions, even to work on committees and special events—to experience how the Christian faith is lived out in a specific community of faith"<sup>48</sup> That common ground is based on the formation of a platform to share Jesus Christ through personal evangelism.

These modern day events and acts of kindness and love draw on the same principal as we observe in many of the miracles we see recorded in the Bible. The miracles performed by Jesus and the apostles drew attention to the Lord and God's plan of redemption. The Bible shows us this principle in John 9:3, "Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." The Lord is responding to the disciple's question about why a man was blind. Directly after answering the disciples question about the man's blindness the blind man is

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<sup>48</sup> Stevenson, Tyler Wigg. "Jesus is not a Brand."(*Christianity Today*, volume 53, no 1, January 2009:1-8, can be accessed @<http://www.Christianitytoday.com/ct/2009/January/10.20.html>),5



healed, thus demonstrating vividly and dramatically God's intentionality and supernatural purpose in healing the man. The miracle was not to draw attention to the man but to God's power to heal and transform a person's life. Modern day acts of kindness, help and giving can be the miracle event that allows a person to believe and receive our Lord Jesus Christ. When we as Christian show love in a way that is uncommon to the world around us, we draw attention to the transformational power in our lives and in the lives of the people around us. A good example of the effect of the power of these acts kindness can have on a person's life can be illustrated in a simple of act of kindness towards a unknown driver who had skidded of the road one night on a lonely stretch of desert road seventy miles from Las Vegas, Nevada. While serving as a church planter- pastor in Sandy Valley, Nevada I had the opportunity to help this stranded motorist along this deserted stretch of road in the middle of the night. The man had apparently been drinking and had flipped his car over in the middle of the road. As I approached him I noted that there were many empty beers can as well as unopened beer cans scattered around his flipped vehicle. Upon greeting him I could not but help notice that he welcomed the assistance in the task of removing of the alcoholic containers from the highway. This assistance most likely prevented this man from losing his license and being fined a rather large amount for a Driving While Intoxicating (DWI) ticket. As the month went by a man in his early thirties showed up at church and became very interested in realigning his life with Jesus and growing in his walk in the Lord, as well as developing a music program at church. We developed a great friendship and started a small worship praise band at our little modular church building meeting place. One day this man Brad mentioned how glad he was that I helped him on that highway that one night. As I remembered that night and

the act of helping that stranded motorist a wonderful realization of what the Lord had done suddenly occurred to me. As my memory engaged I remembered that night on that lonely dark road where I had helped that unknown man through a life changing event in the Lord. A man whose face I did not remember until much later and now recognized as our music minister at Sandy Valley Baptist Church!

God unfolds his plan and will in those people's lives who are faithful, God seeking and God glorifying. In this thesis I will address one more timeless and extremely valuable tool for intentional witnessing and reaching the world with the gospel of Jesus Christ. This last and very important tool in the evangelist's tool kit is known as our testimony or our personal testimony of how we came to know Jesus as our Lord and Savior. The Bible says in Revelation 12:11, "and they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives even unto the death."

A person's testimony is perhaps the most valuable and the most powerful witnessing tool available to us as Christians. The basic testimony format that has been used by many churches has really been extremely effective over the years contains three basic parts. They are as follows: 1. a review of the person's life before conversion to Christianity 2. A description of how the person accepted the Jesus as their Lord and Savior 3. A description of the person's life and how it was changed after they received salvation and redemption. The reason a Christian's testimony is so effective is that it not only involves the powerful witness of the inspired Word of God but also a person's individual and unique situation. The personal testimony explains how Scripture, the Holy Spirit, and the person in his own individual and unique set of circumstances accepted the

Lord. This type of testimony was used by Paul in Acts 22 and Acts 29 as he explains how he became a Christian on the road to Damascus. Even though this Damascus road conversion and experience is given us in Acts 9 the book of Acts retells Paul's conversion twice as a witness in front of a difficult audience of government officials. For Paul's testimony to be repeated three times in the Scriptures means that this mode of personal evangelism and outreach is very important. The strength of the Holy Spirit combined with His powerful presence and message will effectively awaken many people from their lost condition to convert them to Christianity. Praise God for his wonderful and powerful work that takes place as we share our personal testimony of how the Lord Jesus Christ saved us and gave us life and hope in Heaven and in this world.

Our testimony can be long or short depending on the situation at hand and the Holy Spirit's leading and prompting. In the power of Jesus the person who is hearing the message and receiving the prompting to receive salvation themselves can be greatly influenced and changed. In Acts, Paul gives his testimony in front of the governing authorities, King Agrippa and others. Here Paul uses the three part testimony format first explaining how in his former life he persecuted Christians; then how he was powerfully converted on the road to Damascus with a personal encounter with the Lord Jesus Christ; and finally how His life was changed from a persecutor of Christians to a supporter and an evangelist for the cause of our Lord Jesus Christ. Jesus is always willing to change any person's life and give them eternal life in Heaven and a blessing in this temporal life here on the earth. The Bible records how powerful this personal testimony can be as we realize the profound effect it had on King Agrippa as he made this statement in the book of Acts. Acts 26:28 says, "Then Agrippa said unto Paul, almost thou persuadest me to

become a Christian.” If we could just realize the impact that God made in this world through the simple retelling of our salvation experience, we would never cease to share this. Here is what Rebecca Pippert a famous evangelist- writer says about the power of sharing our faith with others. “Leading someone to Christ is an awe- inspiring experience that changes us forever. It confirms the truthfulness of the gospel and the reality of God’s presence as few other things do” <sup>49</sup>Through the sharing of our testimony or through our sharing the Lord using a gospel tract people are blessed and brought to the Lord, and we experience a blessing in our lives that can be compared to no other.

#### A COMMON BOND FOR EVANGELISTIC METHODS AND MODES

Regardless, of what type of what evangelistic method or mode you use, the truth about the redemptive and transformational power of Jesus must be upheld and maintained. Without this life changing core message the evangelistic method can be considered a great idea and but not truly an evangelistic thrust and method that will produce a Christian follower and disciple. The truth of the Scriptures and power of the Holy Spirit must be primary to the salvation method and experience. Whether the method is new, old, technological, culturally relevant or contemporarily innovative the gospel message of Jesus Christ must run through the entire evangelistic method and outreach. The timeless truth of the Scripture must be upheld with high integrity or the evangelistic event loses its power and impact to change lives for Jesus Christ. Even though there are many ways to share the salvation of Jesus Christ there is only one message that runs through them about the redemptive work of Jesus Christ or the cross. If an evangelistic

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<sup>49</sup> Pippert, Rebecca M. *Out of the Saltshaker and Into the World : Evangelism As a Way of Life*. (Downers Grove, Illinois: InterVarsity Press, 2000), 59

method fails to emphasize this Gospel truth it can no longer be considered a correct and valid evangelistic method. Even if a method does a great job preparing the people to receive Jesus Christ as their Lord and Savior but fails to adequately prompt the evangelistic recipient for a response, it cannot be considered a valid evangelistic method.

Here is an example of a failed evangelistic method that includes many good intentions and ideas but does not share the truth of the Gospel. In this failed evangelistic outreach the Christian group takes orders for groceries that are to be distributed to the unsaved population and encourages them to pick these up every week at a distribution point. The outreach group uses no Christian symbols and literature and does not speak to the people about salvation because they have been told that it would impinge on the rights of the individuals. Every week the same people and some new people come and enjoy the free food distribution. The gospel is never shared with these people, home visits for sharing the gospel with these people are never made and nothing is ever shared about Jesus and the salvation that He can bring. Sometimes even the trustees of the church in an attempt to protect the church from monetary damage will tell the people in this sort of outreach event that they should just hand out literature and not confrontationally share Christ.

As preposterous as this situation sounds this could be the sad scenario for some churches in the future as governmental control is tightened and religious freedom is depleted or eliminated. This situation becomes especially critical if the Church or Christian organization allows lawyers and worldly legal organizations to make decisions instead of the local body of believers. JE Conant put it this way in the book Every

Member Evangelism,<sup>50</sup> “It is all right for the Church to be in the world, provided the world is not in the Church. It is not when the ship is launched into the water, but when the water gets into the ship that she sinks.” In this sad weakened scenario the promoters center decisions on non Biblical legal advice and not the gospel of Jesus Christ. 1 Timothy 6:10 says,” for the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” When decisions are made based on protection of monetary resources and not on the Holy Spirit’s work the evangelistic outreach of a Church can be destroyed.

#### REGIONAL AND SITUATIONAL RECEPTIVITY

The Bible says in Romans 15:20, “Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation.” This verse forms the central and foundational principle that underlies all regional and situational responses to the church’s evangelistic outreaches. Thom Rainer put it this way in his book on Effective Evangelical Churches, “Non Christians will not usually come to us to find God. We have to go to them”<sup>51</sup> The key factor in finding a group of people to share the Lord with is fairly simple, and straight forward. The guiding principal is this; simply find a group of individuals who are non-Christians and as much as possible a situation where the gospel has not been presented or preached. This underlying principle for personal evangelism and evangelistic outreaches is one that is fairly basic and easy to

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<sup>50</sup> Conant, J.E. Every-Member Evangelism. (Philadelphia: The Sunday School Times Company, 1926),72

<sup>51</sup> Rainer, Thom. Effective Evangelistic Churches, (Nashville: Broadman and Holman Publishers, 1996), 156

understand but hard to implement and apply in our daily life. Some of the possible real life implications for the application of this principle can include:

- The following of the Holy Spirit's prompting to share with unreached people groups that are different linguistically, culturally and regionally.
- Our willing to move to an area where there is a population of unreached or unsaved people
- Adequate training for effective evangelism with this unreached group and if foreign language skills are needed the willingness and trainability to learn these languages for our effective sharing of the Gospel.
- In addition to the above considerations an unusual amount of boldness that the Holy Spirit will provide is certainly advantageous and desirable for any evangelistic situation and especially in those situations that involve an unreached people groups.

The work of the Holy Spirit should direct the obedient and strong Christian to follow God and His calling to reach the world with the gospel. This should be without any mooring to any particular area or situation but only as the Holy Spirit directs and redirects us should we live and minister in any area. Then will the Great Commission principle found in the book of Matthew really be able to take root and flourish in our lives and ministry. The Bible says in Matthew 28:19-20; "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you I, even unto the end of the world. Amen." How can we claim to be

great commission Christians if we are unwilling to follow Jesus and move to an area as He directs. Certainly, the Lord understands but may not approve of our weakness in our refusal to relocate to a different geographic area. I sincerely doubt that this unwillingness to move to where God directs us, is advantageous in our Christian walk or beneficial to the evangelistic outreach of any church.

If we hope to reach the world with the gospel of Jesus Christ we must be willing to intentionally move, to an area where we can effectively reach people with the salvation message. If we include our fears about material provision, comfort, or other worldly considerations in our decision making process, we will fail to reach the world with the gospel of salvation. God will empower, direct and provide for those people willing to follow Him to the ends of the earth. The Bible says this about this pressing issue of obedience for Christians in Luke 9:23, “And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” Irregardless of our life situation we must be willing to trust and submit ourselves to the Lord. When we are willing to move geographical to follow the prompting of the Lord, a great blessing will rest on us and the people around us. The disciples must have been overwhelmed to by this command to relocate to all the nations to spread the gospel. God can match the gifts and resources that we have and relocate us to a perfect place that is specifically made and designed for us. God who has all creation under His sovereign control knows exactly what the best is for all His people. God also will provide all of needs of His people if He leads us to relocate to another area. The book [The Heart of Evangelism](#) tells us about the necessity of being willing to relocate from a historical perspective though the lifes of the early disciples who followed Jesus. Listen to what the author says in this



book, “We are so familiar with these words that we don’t stop to think how challenging they must have been to those who heard them from Jesus’ lips This little group of eleven ordinary men were to go to all the nations of the earth and turn their hearers into disciples of Jesus like themselves”<sup>52</sup>

### THE USE OF TRACTS IN PERSONAL EVANGELISM

The methods of using tracts for personal evangelism and in the sharing of the Gospel vary widely and can range from being extremely repetitive or exceptionally diverse. Regardless of method or mode of sharing the good news of Jesus Christ we always remember that the gospel is the good news that though Jesus’ sacrifice on the cross we have forgiveness of our sins and a place in Heaven for eternity. As we share this good news through personal evangelism with many different kinds of people and cultures, we start to realize that there are some absolutes and consistent patterns that start to develop and arise in every personal evangelism situation. These patterns and consistencies in personal evangelism come to bear in our practice of witnessing using tracts and can be enumerated as follows below:

- Prayer ( prayer walking, intercessory prayer, group prayer, men’s group prayer support, women group prayer support
- The introduction and use of God’s Word to share the truth of the Gospel
- The reliance on the Holy Spirit to convict the evangelistic prospect and to supply enough faith so that the person can

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<sup>52</sup> Barrs, Jerram, The Heart of Evangelism, (Wheaton, Illinois: Crossway Books, 2001), 16

believe and receive Jesus as their Lord and Savior

- The Gospel presented to all people and in all situations including every location where there are people
- The reliance on the Holy Spirit by the person witnessing to provide the words, actions and power to share effectively the message of salvation in Jesus Christ Dave Earley and David Wheeler said this about effective witnessing in their book on Evangelism Is How to Share Jesus with Compassion and Confidence,” While it is very important to share the correct Biblical knowledge related to salvation , always remember that the knowledge you share is validated to the world through a consistent testimony of a changed life”<sup>53</sup>
- The trust and reliance of the Holy Spirit to provide the most effective time and location for the evangelistic activity and to direct the evangelist to where they can have the strongest and most effective witness

Most of the personal evangelism that utilizes tracts as a mode of presentation is done on a one to one basis between the presenter and the recipient. A typical type of tract presentation that is used by our churches involves three introductory and diagnostic questions for the evangelistic prospect. These questions are used after a brief personal opening and typically and certainly can be modified or changed as is needed. These

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<sup>53</sup>Early Dave, and D. Wheeler. Evangelism Is How to Share Jesus with Compassion and Confidence (Nashville: B&H Academic Publishing Group, 2010), vii

questions are as follows:

1. We are doing a brief survey and would like to know if you go to the church in the area here?
2. We were also wondering if you attend a Bible study in the area.
3. This is our last survey question, it is a serious one, and here it is; if you were to die today and you were standing before God and He was to say, why should I let you into Heaven? What would you say to God?

The third and final question is the one that will determine if the person knows Jesus Christ as their Lord and Savior. Furthermore, with this third and final question the evangelist will be able to determine what approach will be used effectively to present the message of salvation. Also, the answer to this final question will determine an appropriate response for those that are saved already. The use of set or “canned responses” is not as effective as a trained person who shares the Scripture as the Holy Spirit directs them.

The third question is the most important one for gaining movement and permission to share the Gospel with the evangelistic candidate. As the person thinks about his answer to the question why God should let him into Heaven the power and conviction of the Holy Spirit is already at work in the situation. Frequently the evangelistic candidate will realize that they really don't know what they would say to God in response to this question. Some other possible responses to this third question are mentioned below:

- I have been a good person for most of my life

- I have not committed really bad sins like many people
- I went to church as a Child
- I go to Church now
- I was baptized either by immersion or by sprinkling with water'
- I was raised in a Christian family
- I am a better than most people that go to Church

Each of these responses and many more can be turned into an opportunity to share the Gospel with the person and bring them to salvation in Jesus Christ our Lord and Savior.

Also, these responses that have been listed in the bullets above can be used as a starting point for the evangelist or the person who is sharing the message of salvation with the recipient candidate for salvation. An analysis of the frequency and variation of these typical responses will be discussed in another chapter of this thesis along with demographic data gleaned from hundreds of new Christians. These Christians have been led to the Lord by using this simple three question survey and a gospel tract or Bible.

The first atypical type of response that has been listed above in the bullet section is centered on this type of thinking; God is going to let me into heaven because I am a good person. This type of statement is a strong indicator that this person does not really know Jesus Christ as his Lord and Savior. The most recommended course is to read through the entire Bible tract with the person with special emphasis on verses that centers around the fact that salvation is by grace alone. Some verses that may be extremely useful are listed below:

- “For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast.” (Eph 2:8-9)

- “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”  
(Titus 3:5)
- “For God so loved the world, which he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16)

In the scenario above, and other similar scenarios where the person does not know Jesus as his Lord and Savior, the evangelistic candidate needs to hear and respond to the good news of Jesus Christ and understand that it is not by what we do that we are saved but by the power of Jesus Christ who died on the cross for our sins and was risen from the dead in victory and power.

In the second bulleted example or scenario to the third question of the survey the person will believe this falsehood; I have not committed really bad sins like many other people. Witnessing in this type of a scenario requires a strong scriptural support centered around the universality of sin and its disastrous consequences. Also, a personal testimony may lend strong support and encouragement for the evangelistic candidate to realize their total depravity outside of the saving grace of Jesus. Many times personal empathy is the tool that is needed by the evangelist to break down large barriers that protect self-righteousness and the defensive posture of a person who is in need of salvation. When a person realizes that the one who is witnessing to them had just as much sin and weaknesses as they do, the personal walls and barriers many times fall by the wayside

and the gospel bears fruit in the person's life. Some verses that may be extremely useful in showing the person his sinful state and need for Jesus Christ are listed below:

- “For all have sinned, and come short of the glory of God.” (Romans 3:23)
- “For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.” (Romans 6:23)
- “As it is written, there is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” (Romans 3:10-12)

In the third response to the third question of the survey given in the bulleted response section revolves around a mindset or thought process of the evangelistic candidate that is expressed in a statement somewhat similar to this “ I went to church as a Child, therefore God is going to give me a place in Heaven. The person's confusion is similar to what has been expressed in the two previous responses but may be centered on family, tradition, or culture. The following three verses may be extremely useful and helpful to the person in clarifying God's plan of salvation for the individual.

- “How can ye believe, which receive honour one of another, and seek not the honor that *cometh* from God only?” (John 5:44)

- “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.” (Gal 2:16)
- “For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.” (Gal 5:6)

The fourth typical candidate response is represented in the bulleted response section as the person’s indication that he or she is going to church currently. This statement alone many times is used as an intention diversion to avoid confrontation with the gospel message. The unfortunate mistake that many evangelists make is to assume that anyone who is going to church is saved. This is not necessarily true and in fact many people who have gone to church in the past and dropped out never really had a born again Christian conversion. The Devil exploits misconceptions like this about salvation and the Church and effectively isolates many non-believers so that they will not hear the saving gospel message of Jesus Christ. The best and most effective strategy for sharing the gospel message when this response is given on the third question of the survey is to present the gospel clearly and openly without assuming the person is a Christian in any way shape or form. Also, care must be taken not to interject assumptions and answers for the personal evangelism candidates. Many well intentioned Christians have walked away from a witnessing situations feeling that a person has been changed for eternity and what has really taken place has been that they have been deceived into thinking that a person has accepted Jesus as their Lord and Savior. Some important and helpful verses that can

be utilized for this type of witnessing to those who believe that salvation comes through Church membership or group affiliation are:

- “Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”(John 3:5)
- “Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.” (Hebrews 4:16)
- “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12)

The fifth typical candidate response is represented in the bulleted response section is the fact that they have been baptized and this somehow insures the evangelist candidate salvation, a place in heaven and forgiveness of sin. The conception that person can somehow gain salvation and forgiveness of sins through baptism is derived from a misunderstanding of the atonement of Jesus Christ. It is only through grace of God working through Jesus Christ that we are saved and not any thing that we do or any action of the flesh. Only through the sacrifice of Jesus Christ and His death on the cross can we have any hope for salvation and eternal life in Heaven with Him. Furthermore, many of the evangelistic candidates that are unable to remember a place and time when they actually received Jesus as their Lord and Savior and many may have never made a decision to receive Christ . For these people and many others a persistent and concise sharing of the Gospel and a Spirit filled invitation to accept Jesus Christ as their Lord and Savior is the best response and strategy. Furthermore, the power of the Scriptures to strengthen people in their decision to accept Jesus as their Lord and Savior should be



fully realized and utilized in this evangelistic witness to those who answer with this type of response. The following are some important verses for us to use in the response to the misunderstanding about baptism and its purpose in our life as Christians:

- “For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.” (1 Cor 1:17)
- “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.” (1 Peter 3:18)
- “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12)

The sixth typical candidate response that is represented in the bulleted response section stems from the mistaken belief that because the evangelistic candidate was raised in a Christian family he or she is saved through that family affiliation position. The person may also believe that being a relative of a Christian either genetically or related through marriage or some other arrangement may be a way to be saved. Many so called Christian groups and organizations throughout time have used this mistaken belief in works or worldly position to establish salvation and standing with God. In the Bible and all throughout secular history we see the destructive result of this sort of false justification through fleshly affiliation and worldly misconceptions. The Bible says very clearly in Romans 13:14, “But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.” The motivation and drive for the Christian life is clearly seen in Jesus and not from the flesh. The origin and source for salvation is also

very clearly given as shown in 1 Corinthians 15:50 “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” Again clearly our salvation and the Kingdom of God is given by Jesus and not through anything in this world. Here are some additional verses from the Bible that will be useful in witnessing and sharing our faith with those who hold views that are contrary to the truth about Heaven and salvation:

- “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” (1 Cor. 15:50)
- “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.” (Galatians 2:16)
- “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” (John 6:63)

The sixth and final candidate response that is represented in the bulleted response section is a self righteous and misguided statement that the evangelistic candidate may say or believe. The main focus of this seventh misguided belief is contained in the thought or statement which proceeds something like this; I am a better than most people that go to Church. Pride and misplaced self- righteousness has been a tool of Satan from the beginning of the human race to the incarnation of Jesus and currently in our final years of the post modern era. As in other destructive self seeking philosophies the “we are better than those Church people” advocates believe that favor with God and salvation

is based on what you do instead of what the Lord Jesus Christ does in your life. The Bible has this to say about this attitude in Proverbs 16:18, “Pride goeth before destruction, and an haughty spirit before a fall.” Also, the Bible also answers the question very succinctly and completely in 1 John 2:16, “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” The Devil both destroys the salvation candidate and the witness of the Church in the community when this attitude and belief is not confronted and challenged scripturally by the witness of the Christian believers. Here are some verses that can be very effective in bringing a person with this prideful attitude and mindset to salvation and redemption.

- “For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.” (Romans 10:3-4)
- “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.” (Rev. 5:9)
- “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (2 Cor. 5:21)

## **CHAPTER FOUR**

### **ANALYSIS OF THE RESEARCH INSTRUMENT WITH CONCLUSION AND APPLICATIONS FOR EFFECTIVE PERSONAL EVANGELISM IN THE CHURCH TODAY**

#### **PRELIMINARY CONSIDERATIONS**

The Research Instrument that has been chosen for this project is a simple information form that is contained in the Your Life Tract on page fourteen of this tract. It can be used for statistical purposes for the Personal and Mass Evangelism Unit of the North American Mission Board or for data and statistical collection for the local church or any other Christian group using the tract. The data that has been used for this project has been taken from personal evangelism in the outreach events sponsored by the New Creek Southern Baptist Church. This data has been collected over a period of approximately six years from the northern area of the State of West Virginia around where the Church is located. These outreaches have taken place in rural, suburban and city types of areas. These outreaches have also been accomplished with the help of many other State conventions who have been on mission with the New Creek Southern Baptist Church in West Virginia during these six years.

SUMMARY OF DATA THAT HAS BEEN GLEANED FROM THE RESEARCH  
INSTRUMENT

The following are a total count of the different categories that have been used to record information from those people that have received Jesus Christ as their Lord. These people have received Jesus Christ as their Lord and Savior through the outreach activities of the New Creek Southern Baptist Church over the period from September 11, 2005 to May 22, 2010.)

CATEGORICAL SUMMARIES

<b>Category</b>	<b>Total Number</b>	<b>Percent</b>
<b>GENDER</b>		
Male	52	48.1%
Female	56	51.9%
<b>AGE</b>		
1-11 years old	28	26%
12-17 years old	25	23%
18-30 years old	38	35%
31 to 50 years old	10	10%

51 and up	7	6%
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**MARITAL STATUS**

Single	98	91%
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Married	7	6%
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Widowed	3	3%
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**DECISION**

Salvation	105	97%
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Rededication	3	
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## ANALYSIS OF THE DATA GLEANED FROM THE RESEARCH INSTRUMENT

As mentioned in the preliminary considerations section this data was collected over a period of six year from those who had been personally led to the Lord by myself or by other members of the evangelistic team. The data that was collected was done so during or immediately after the evangelistic visit. In the initial analysis of this information one of the first areas that I focused on was the interpretation of the clustering of dates of people being saved. On some days many people were saved and on others none and in fact there were gaps of weeks and even months when not a single person was saved in the outreach activities of the New Creek Church. The explanation for this is that during the periods of great numbers of conversions the Church was holding a week long Vacation Bible School, a Evangelical block party, a week long door to door crusade involving saturation witnessing sharing the gospel with whole neighborhood, and many other evangelistic outreach activities. These times of focused prayer, prayer walking, fellowshiping and communicating bring the Holy Spirit's power to bear greatly on the whole evangelistic situation. The workers are encouraged; the recipients of the evangelistic message are also influenced greatly by the Holy Spirit. In many situations also, many wonderful provisions spiritual, physiological and physical are provided for those that are involved in the outreach situation. During these times, group outreach accountability for the evangelistic work is also very high. Several groups that have partnered with the New Creek Southern Baptist Church have a debriefing meeting after a day of outreach to pray, share and fellowship. This debriefing meeting is very important for those who have been contacted during the day, the evangelistic laborers, and especially for those that have and will be saved in the future.

This debriefing principle can be seen in the book of Luke as the disciples return from preaching and witnessing. Luke 10:17 says, “And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.” In this passage we not only see the great joy that the Lord and disciples shared together but also the teaching that is offered by Jesus to steer the disciples in even a stronger and more effective evangelistic thrust. Those evangelists and leaders who meet together with their flocks to debrief and pray after a long day of personal evangelism are following the example of the Lord and many other strong church leaders throughout history. Rick Richardson states this about the value of teams in his book, Evangelism Outside the Box: “Paul worked in and through teams. Jesus worked in and through a team of twelve, and a smaller team of three. On teams we find the encouragement and nurture we need to take risks in relationships. In teams we are able to collaborate with other people who need our gifts just as we need theirs....And let’s keep the commitment to the value of team as a theme that weaves throughout our thinking about evangelism from here on”<sup>54</sup>

I would like to resonate with Rick Richardson and his affinity for the evangelistic team; I believe that he has really struck on a very valuable component for personal evangelism and the Lord’s work.

Another interesting finding that can be noted and analyzed from the finding of the survey is the ratio of male to female among the people who received Jesus as their Lord and Savior. In analysis of the one hundred and eight people who received Jesus Christ as their Lord and Savior can be seen that 48.1% of them are male and 51.9% of them are

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<sup>54</sup> Richardson, Rick. Evangelism Outside the Box: New Ways to Help People Experience the Good News, (Downers Grove, Illinois: Inter Varsity Press, 2000), 68



female. This speaks well of the evangelical outreach that was done over a period of six years by the New Creek Southern Baptist Church and the Lord's desire to reach all people regardless of their gender with the Gospel of Jesus Christ. It can also be noted that there appeared to be a clustering of male salvation recipients and a clustering of female salvation recipients consecutively chronologically receiving Jesus as their Lord and Savior. These clustering of salvation commitments could have been due to the time of day or night when the outreach was done. Many times more women will be home during the daytime hours, and men will be home at night. This pattern has been noted by our Church outreach teams and other witnessing groups. Also, the receptivity could be due to the mysterious and wonderful work of the Holy Spirit and also how He somehow created a wonderful pattern and grouping for the Church and others to see, and thus strengthening our faith in His work. These people were not brought into the Kingdom of heaven by any other power other than God's. Their faith and belief that Jesus Christ died on the cross for their sins and redeemed them for heaven is the only way they can be saved. The Bible says in Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

I believe that God wants us to see that He is the one who is in control and that He is guiding all things through His wonderful power. What a great God we serve who can change our lives from unredeemed sinners to forgiven people and strong children of God who are headed for heaven. Our awesome God can also orchestrate and direct any area of the work He chooses to do among us. His fingerprint and seal is especially strong in personal evangelism and bringing the good news to the world. The Bible puts it this way in Matthew 18:11, "For the Son of man is come to save that which was lost."

Another one the interesting finding when we analysis the data from these outreach events is that approximately ninety-one percent of the people saved were single. The figure of course includes those who were never married, children, youth, and adults. Also, included in this group are the adults that have been divorced and not remarried, and of course those who are widowed. A simple review of the demographical results from this information originating from those who have received the Lord during our outreach activities indicates that this was by far the most responsive group to salvation. The reason for this disproportionate number of singles as compared to the number of married people is fairly easy to understand. The first of the fifty-three Christian conversions were among children and youth ages one to seventeen. These salvation candidates were not married.

This young chronological age explains the major reason why none of this group was ever married. Furthermore, considering that a large majority of the population waits till they reach age eighteen and later to formally and legally marry it is not surprising that there is a large group of singles accepting the Lord and receiving salvation. Also, another large grouping for this singles group of new salvations could be a large number of divorced people that have made decision to receive Jesus Christ as their Lord and Savior. This group will be discussed in the next age level group who are from eighteen to thirty years old.

The next age group of people accepting the Lord is represented by the eighteen to thirty year old group. During our outreach activities thirty-eight people from this group received the Lord; that represents approximately thirty eight percent of the total group that is being studied and analyzed by this thesis. This is by far the largest number of salvations for any age group and the largest number of salvations for any grouping of

singles. Only five people in this group were married and 33 were single. The question that could be logically posed when presented with this information is this: Why have so many of this group received Jesus Christ as their Lord and Savior. One of the explanations for this occurrence centers on the fact that many of this age group are female and more likely to be at home during the door to door outreach activities. This age group of females is commonly known for staying at home to nurture and provide for their children. This does not adequately explain though why all the single adult females were available or why many of them received the Lord in response to our door to door evangelistic outreach. Most of the factors that have been given in the analysis of the adult single section have been well known facts about motherhood and childbearing. In the following paragraphs I would like to present some spiritual and psychological factors that could very likely be the reason for this large young female adult Christian conversion group. First of all for some to receive Jesus Christ as their Lord and Savior they have to have an openness that is strong enough that they realize that Jesus loves them and will love them and forgive them. The Scriptures show us that women are many times quicker and more inclined to believe the truth about the Lord than men. For instance, let's examine a passage from the gospel about those who were present at Jesus' resurrection from the book of Matthew. The Scriptures record this in Matthew 28:5-6, "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come; see the place where the Lord lay." Even as much as the society at that time disbelieved the testimony of a woman, God knew that there were certain qualities of faith, loyalty, love and emotionally that for one reason or the other allow them to be quick to believe. The male disciples were a little

slow to believe at first, but were steadfast and unmovable once they did believe. Peter is a good example of a man who was very slow to trust Jesus at first and then through many trials and situations trusted Him completely. Peter went on to boldly proclaim Jesus as Savior and Lord. For instance, the apostle Peter who was very weak and doubtful for years, changed after the day of Pentecost experience became a commanding proclaimer of the Word of God. Acts 2:14 records what happened on the day when the Holy Spirit was poured out on those in Jerusalem, “But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words.”

What is important in these differences in faith responses is not that one gender or the other is stronger or weaker in their faith towards Jesus but rather the response can be uniquely different for each one of the two types of human beings, male and female. The way that men and women think can be uniquely different although just as strong and important. When I was a Bible School Teacher and Public school teacher in El Paso, Texas I would occasionally be called upon to hold seminars for the teachers and Administrators of the El Paso Independent School District. One of the topics that I would cover was called brain wave research and dominant thinking patterns for men and women. Simply stated without going into lengthy detail of the whole procedure and technology for gathering data, these researchers were interested in uncovering the truth about how male and female thinking patterns effected their perceptions and learning. What this research showed generally is that female thinking tended to use the right brain and the left brain together to create, interpret and to transmit information.

The male brain pattern seemed to be more focused and centered in one area of the

brain to complete a given task instead of focusing in many areas like the female brain. The female brain wave patterns in other words were found spread over large areas of the brain and the male brain wave pattern was more singularly centered in one area of the brain. In the typical brain there is gray matter and white matter. White matter helps the brain's ability to integrate, receive multiple input at the same time. In simple terms the more white matter you have the better in touch you are with all areas of your mind. You will be good at social situations and do well in interpersonal relationships. Women have up to ten times more white matter than men. Grey matter in the brain is as interesting as white matter in its gender based results. Grey matter helps in the formation of specific plans as well in the areas of three-dimensional spatial intelligence. There are unmistakable and undeniable differences between male and females. For this reason I believe that many young adult single women saved during our personal evangelism times with the New Creek Southern Baptist Church outreach were quick to respond with their faith and with their mind and heart engaged to receive Jesus as their Lord and Savior. They responded quickly and completely to the prompting of the Holy Spirit as He touched multiple areas of their thoughts and feelings. Initially, men in a similar given evangelistic situation, tend to respond differently than women. Generally, the male brain wave pattern is centered in a smaller area and its electricity energy measurements will appear very bright and powerful and usually centered in one area or the other. Most of the other areas are not as intense or as focused in thoughts, feeling, and perceptions. How does this sort of brain wave activity correlate for the men receiving Jesus as their Lord and Savior? A well known phenomenon that will occur in relation to the male brain pattern is a sort of fight or flight syndrome that is great for leadership in primal survival

areas but unfortunately is counterproductive many times in the faith areas of receiving and believing Jesus Christ. The interesting phenomena that is important for the male thinking pattern and their faith in Jesus Christ our Lord and Savior is that once they become Christians and the Lord is centered firmly in they mind and soul they burn brightly and steadfastly for the Lord. Praise God for His wonderful work!

When viewing the results of the next age group where the ages range from thirty one to fifty years old the pattern of distribution of male and female appears fairly normal. In comparison, there are only a slightly higher number of females compared to males. There were six females and four males in this group who had received Jesus as their Lord and Savior. The second category that is easy to observe and measure from this age grouping is the number of single and married people. There were eight single people and two married people. The larger number of single people responding to the offer for salvation could be due to many factors such as:

- Married people not present during the survey
- Single people being alone and desiring to basically talk to somebody
- Single people being in a unsaved condition more that married people
- Married people being in a pre occupied state with the world and believing that they do not have time to spend with God

This list is not exhaustive and contains some of the most common possibilities for the large number of single people as compared to married people responding to receive Jesus as their Lord and Savior. As always the work of bringing a person to the Lord can only be done by the Holy Spirit and it is only through His power that any redemption can actually take place.

The last age category in this section on the analysis of the results of the door to door personal evangelism outreach we will look at the people who accepted the Lord who are age fifty- one and above. This group was the smallest age group of any of the age categories. Only eight out of the one hundred and eight new Christians came from this group. This represents about 7 percent of the total group receiving salvation. These men typically were single and stable in life style but keenly aware of their need for redemption and forgiveness of sin. They typically were looking to fill a void that had been created through a life of sin and the entanglement with the world. Statistically, as a person grows older and older he or she has been shown to be less likely to receive Jesus as their Lord and Savior. Many people of this age group have already received Jesus as their Lord and Savior or hardened their heart to the point of stubborn non acceptance. On a positive note though many times these people are considered the strongest among the Christians groups and will typically be the most highly respected among their peers.

In this last and smallest age group of people who received the Lord were found the persons who had lost a spouse (widows and widowers) and received salvation in Jesus Christ during our outreaches. This group is has great respect and standing in the world but they also have a huge void personally many times, that can only be filled by a deep relationship with Jesus Christ our Lord and Savior. Many of the widowers and widows by the time they are fifty-one years or older have been with their spouses for more than twenty-five years. This time period is almost one- half of their entire life span. (through the children bearing years and the important career periods of their adult life) Many of these widows and widowers are searching for something to fill the void that has been created by the loss of their spouse and loved one. The Lord is the one who will fill

this void completely. God draws people to Him based on their faith and trust in Him and their willing to turn over their sins and life to Jesus. These people who have lost spouses have a huge void in their live and hearts that can only be filled completely only by Jesus.

The last issue in analysis of the data gleaned from the research instrument is the large gaps of time that occurred after some date such at the June 23, 2006 date, the January 1, 2008 date, and January 1, 2009 date. The explanation for the gap after the June 12, 2006 date is that the Church partnered with other organizations like the Inner City Evangelism Group and Southern Baptist Crossover Groups to minister in personal evangelism. These groups required that the evangelical outreach team from New Creek S. Baptist turn in all data sheets for their records. The result of this being those brought to the Lord during our partnership with the Inner City Evangelism team as well as other groups were recorded not by the New Creek Church but by the other group that had partnered with us. Also, the second factor that was influential in formation of these gaps in all three date periods was the effect of cold weather on the door to door personal evangelism here in West Virginia. Typically from November to March or April the weather will usually be too cold for any prolonged outside door to door personal evangelism activity. During the warmer weather in the summer time, door to door personal evangelism always seemed to be more productive, with a greater number of people getting saved.

There are a number of factors which also made the summertime more productive for the outreaches for the New Creek S. Baptist Church. One of the most obvious ones involved the weather, which in West Virginia usually was warm between fifty-five and



ninety degrees. Also, many people can be found at home during this time because of factors such as school being out on summer break and people having vacation time from work.

This period has also been noted for many visits from relatives and families reunions in the past. Therefore the likelihood of finding people at home in a receptive state of mind is high. With all of these contributing factors in combination it is easy to understand why many people have received Jesus as their Lord and Savior during the warmer spring and summer months and made commitments for salvation.

**CHAPTER FIVE**  
**IMPLICATIONS, CHALLENGES AND APPLICATIONS FOR**  
**THE LOCAL CHURCH**

INTRODUCTION

Some of the current day church and denomination leadership in their attempt to become more modern and more twenty-first century like have unintentionally placed a decreasing emphasis on one on one confrontational personal evangelism. I believe that because of this we have not been able to be as effective in outreach during this decade as we could have been. Many of the current trends do not to train people in one on one personal evangelism and instead the churches are involved in service projects or acts of kindness without a personal evangelism emphasis. Richard Harris the interim president of the North American Mission Board, said this in the spring 2010 edition of the On Mission Magazine, “I believe for the majority of our churches, it is a loss of passion to reach lost people with the Gospel and a drifting away from a sincere commitment to fulfill the Great Commission.”<sup>55</sup>

Also, Southern Baptists have unfortunately have had a history of decreasing emphasis in evangelism during troubled times and then later affirm the importance of the Lord’s work in winning souls. Here is an example of this phenomenon from the Convention’s history. “In amounts of money received, number of personnel, and

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<sup>55</sup> Harris, Richard. “Are We Ready” *On Mission*, volume 13, no. 2 (Spring 2010): 48

expansion of programs, the HMB flourished under Baron DeKalb Gray, who served as secretary from 1903 to 1928. The board was to receive over twelve million dollars from the Seventy-Five Million Campaign and about 25 percent of the Cooperative Program receipts thereafter. The Department of Evangelism was formed in 1906; and though discontinued in 1928, it was restored in 1936 and latter raised to division status.”<sup>56</sup>

Decreases in personal evangelism and mission emphasis support often come in times of leadership and policy change within the Southern Baptist convention, also. For instance, the Great Commission Movement which was supported and affirmed during the 2010 Southern Baptist Convention has already become more a debate over use of Cooperative program allocations than a unified thrust to win and disciple the world for the Lord. Even as unfortunate and counterproductive as this series of events in the Southern Baptist Convention is, because of the commitment of Southern Baptist churches and their desire to follow the Lord they will eventually swing to a strong unified biblical position that emphasizes personal evangelism. History and time always seems to prove this fact as we the see the Southern Baptist Convention continue to thrive and grow as the largest Christian missionary sending group in the world. My admonition and thesis emphasis is that all Southern Baptist churches and churches of like faith and order should swing back to an emphasis on personal evangelism immediately.

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<sup>56</sup> McBeth Leon H. The Baptist Heritage. Nashville, Tennessee: Broadman Press. 1987, 640

## TWENTY-FIRST CENTURY DREAM, VISION AND GOALS FOR THE CHURCH AND OTHER MINISTRY GROUPS

### **The Dream**

God will use the local church the gathered together body of believers accomplish His work to reach the world. The Church not the denomination is the group of believers that God sends out into the world to win people for Him. In the Bible Jesus clearly cast His dream for us. John 4:35 says this, " Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." The dream for personal evangelism and reaching people for Him is not reliant on any program, technique, organization or funding that exists outside of His Word, His Spirit and His Power. This vision exists and is maintained through Jesus, modeled after His life, and fueled by His power. It does not wane because of political convictions or money but is steadfast, unmovable and always abounding in the work of the Lord.

The dream for twenty first century evangelism in the church involves submitting every resource, power and person to the work of harvesting souls especially as the Lord's second coming draws near. Whether it is through internet media, movies, informal gathering, Bible clubs, schools, marriages, family, or attitude, we need to move forward more and more with the truth about our Lord in our heart and lips. We must be willing to discard empty tradition that has been drained of its power in the Lord, and cast it aside. We must be willing to let the

Lord lead into unknown frontier areas guard by the world and become more than conquerors with Him. We must truly heed the words of Jesus as recorded in Matthew 9:37-38, “Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.” The with ever increasing velocity and innovative intensity God people must be engaging any and all people in one on one personal evangelism to the ends of the earth until the Lord returns.

### **The Vision**

The effective personal evangelism vision for today’s Church is given by the Lord in Mark 6:10-12, this scripture says,” In what place so ever ye enter into a house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. And they went out, and preached that men should repent”. The vision for what God wants the Church to do to reach people for Him is simple but the implementation of this vision is far reaching powerful for the local church and any Christian group.

The new vision for effective personal evangelism in the local Church cannot be implemented by clever maneuvering of church or denomination funds, votes of approval for budget matters, or agreeing over the use of denomination personnel. It can not be poured out like honey or vinegar on the Southern Baptist Convention as they meet yearly

to approve or reject organizational positions. To the surprise of many, the new program for effective personal evangelism cannot be stuffed into United States Postal Service flat rate box and delivered to the door step of every local church. This new vision and its implementation can only be entered into on a heartfelt and personal call, for each individual Christian in each individual church. Elmer Towns says this in the book *Perimeters of Light*, “Today, we have to think like missionaries. We need to think of North America the way we have always thought about the “pagan” world. We have to ask: how do we take the gospel into the pagan darkness that is post-Christian North America?”<sup>57</sup> The Church can only be as effective as the members of the local body are strong in their commitment to follow the Lord in sacrificial service to win the lost. I truly believe that without a personal and powerful far reaching commitment for effective personal evangelism we will fail miserably to significantly impact the lost people of North American and the world. Alvin Reid professor of Evangelism at Southeastern Baptist Theological Seminary affirms and resonates with this new vision for personal evangelism. He says this, “Personal evangelism is primary in the plan of God to reach lost people. This is obvious in the practice of the early church. Jesus won Andrew, who told Peter John 1:40-42. Jesus won the woman at the well, who told others in the city John 4:29. Therefore, personal evangelism is the single most effective way to reach the world for Christ”<sup>58</sup> I thank God for the visionary, biblical and practical leadership we have in our Southern Baptist Seminaries and their willingness to speak the truth about

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<sup>57</sup>Elmer, E. Stetzer. *Perimeters of the Light. Discerning Biblical Boundaries for the Emerging Church Perimeters of Light.* Chicago: Moody Press, 2004

<sup>58</sup> Reid, Alan, *Evangelism Handbook*,(Nashville: B and H Publishing Group) 2009, 37

personal evangelism.

### **The Goal**

The goal for effective personal evangelism for the Church can be summarized and described in one verse in the book of Matthew . The Bible says in, Matthew 24:14, “And this gospel of the kingdom shall be preached in the entire world for a witness unto all nations; and then shall the end come”. In this small verse is contained the simple truth that the world and the Church need to hear and follow. The goal for the Church today and the church tomorrow should be to tell the propositional, confrontational truth about Jesus to as many of the people in the world as possible. In order for us to be effective in this goal, many areas that are in our church personal evangelism program need to be added, changed and prioritized. The areas that need to be added are as follows:

#### AREAS THAT NEED TO BE ADDED TO THE EVANGELISM PROGRAM IN THE CHURCH

Increase in 1-1 personal evangelism (door to door, large event, Vacation Bible School outreaches, inner city evangelism, suburban evangelism, rural outreaches, child evangelism program, youth evangelism events, young adult events, adult evangelism events, senior adult evangelism events, afterschool evangelism programs, internet evangelism, intentional community evangelism, church visitation programs, associational, state and international evangelism work and many more to numerous to list

- Increase in training for one to one confrontation personal evangelism with an emphasis on the “out the job” training type of program to increase practical

- experience that is needed to effectively evangelize the world
- Increase in emphasis towards personal evangelism. The sermons that are preached, lessons taught and hands on “on the job” training for all Christians in the Church should move people to a commitment and excitement about one on one personal evangelism
  - Increased prayer for personal evangelism in the Church through personal prayer times, small group prayer times, Sunday School prayer groups, lunchtime prayer groups, men’s prayer groups. Women’s prayer groups, large groups of churches meeting together to pray about personal evangelism, telephone prayer chains about personal evangelism, internet prayer groups about personal evangelism and many other forms of prayer groups for personal evangelism
  - Increase scheduling of intentional witnessing events personally, and corporately for the Christians in our Churches



## CHAPTER SIX

### IMPLEMENTATIONS FOR THE CHURCH AND THESIS CONCLUSION

#### IMPLEMENTATION ONE

The first implementation for the church and the one on one outreach focus that is crucial for effective personal evangelism is that each church and group should form a committee, team or have at least individual responsible for the personal evangelism focus. The Christian group or church would receive dream casting statements, goals information, training, outreach plans, and possible project dates and descriptions from this individual or group. Many times the one on one outreach coordinator would be a pastor or leader in the church who would initiate the one on one ministry formation. The reluctant church or group may benefit from the pastor's or elders strong leadership in the initial formation of this outreach group. More than likely though as soon after the formation of this group as possible the pastor of the church may want to transfer this leadership position to a deacon, elder or lay leader the church. The initial calling of this individual is critical to the success and growth of this one on one outreach. A pastor who is not active in visitation will not lead his people to be active in visitation. "The pastor who does not visit regularly will not train people to visit regularly. When the pastor is leading folks to Christ regularly and week after week new Christians are walking the aisles whom the pastor has won, then the people will get the idea and follow him."<sup>59</sup>

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<sup>59</sup> Hyles, Jack. Let's build an Evangelistic Church. Murfreesboro, Tennessee: Sword of the Lord Publishers, 1962. 10

### **Practical Steps and Methods to Apply Implementation One in the Local Church**

1. The church should pray intensively about personal evangelism and the outreach program of their Church.
2. People who are key to the personal evangelism outreach in the church should form an evangelism committee.
3. The Pastor should preach at least once a month on personal soul winning

### **IMPLEMENTATION TWO**

The second implementation for this emphasis on personal evangelism for in the local church is the outreach leadership's formation of goals and objectives for the one on one effective personal evangelism formation and emphasis. Prioritized time sensitive goals and objectives needs to be formed and implemented for the following one on one based effective personal evangelism ministries:

- door to door, large event
- Vacation Bible School outreaches
- inner city personal evangelism
- suburban personal evangelism
- rural outreaches
- child personal evangelism programs
- youth personal evangelism events
- young adult events
- adult personal evangelism events

- senior adult personal evangelism events
- afterschool personal evangelism programs
- internet personal evangelism
- intentional community personal evangelism
- church visitation programs centered around personal evangelism
- associational, state and international one on one personal evangelism work
- block party one on one personal evangelism
- street preaching one on one personal evangelism
- commodity supply one on one effective personal evangelism
- fisherman outreaches where one on one personal evangelism is used
- home repair outreaches where one on one personal evangelism is used

(Note: This list represents a sampling of effective one on one personal evangelism outreach and by no means should be considered exhaustive or complete in anyway.)

### **Practical Steps and Methods to Apply Implementation Two in the Local Church**

1. The church will select three forms of outreach activities from the list from implementation number two to develop within their Church.
2. The newly formed Evangelism Committee will develop a time table for personal evangelism events.
3. The evangelism committee will approve two people to minister in each of the three personal evangelism areas chosen to develop.

### IMPLEMENTATION THREE

The third implementation for this one on one emphasis for personal evangelism in the local church is in the area of training for one to one confrontation personal evangelism. Many of the programs that have been produced by various denominations including the Southern Baptist Convention have been very effective at a given time in history and among many churches. In the Southern Baptist Convention, its affiliate churches and ministries we have used programs such as FAITH, Continued Witness Training, One Day Soul Winning Workshop, One on One Personal Evangelism Training, Intentional Community Personal Evangelism, Inner City Personal Evangelism, and many others to numerous to name. Whatever program or programs the church chooses to use, time sensitive goals and objectives should be developed, implemented and accountability groups should be formed. These accountability groups should be directed by the key leader for the personal evangelism outreach in the church. Training is the very important next step in the training and implementation of the effective personal evangelism program in the Church. Any ministry in the church can benefit and profit from personal evangelism training and many of the people in the church will find their various ministry callings strengthened as they learn to share the message of salvation with their people and the non Christians around them. A very recent survey by Lifeway publishers shows the needs for this type of training in the Churches today. Here is what pastor's are saying about evangelism and training, "Only about one-third of pastors cite evangelism training as an ongoing activity, though 96 percent strongly agree that every Christian has a

responsibility to share the Gospel with non-Christians.”<sup>60</sup> We need to put tools in the hands of congregations so that they can do this very important work of evangelism.

### **Practical Steps and Methods to Apply Implementation Three in the Local Church**

1. The church will choose one program from the preceding list (see Implementation Three) to develop and use in their church for the personal evangelism program.  
(examples, FAITH, ICE, and CWT)
2. The Church will choose a weekly time to meet for training.
3. The church will conduct a Sunday morning commissioning service for those who are involved in the Personal Evangelism Ministry.

### IMPLEMENTATION FOUR

The fourth implementation for this one on one emphasis for personal evangelism in the local church is for each Church or Christian group to develop a “on the job” training type of program to increase practical one on one witnessing experiences. This type of training program is focused around a discipleship emphasis with a mentor and mentee type of relationship. The person doing the discipling and the one who is being disciplined meet together for training and a practicum using one to one witnessing outreach activities. As the proficiency of the disciplined person grows he or she begins to take on more responsibility for the one to one witnessing outreach and disciples other people and trains them in one to one confrontations witnessing.

I suspect that one of the reasons that this age old discipleship process is not in use

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<sup>60</sup> Kelly, Mark. “Life Way Research Reveals Top Church Evangelism Activities” (*The West Virginia Southern Baptist*, volume 40, no. 1 January 2010), 5

more in the current training program in our churches is that it involves a lot of time and effort for both the mentor and the mentee's. Even though this type of training program using the mentor mentee type of model is effective it requires a great deal of time and energy both parties. Never-the-less this form of training is very essential for effective personal evangelism. This is what is said about mentoring 2 Tim. 2:2, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also". The authors of many books on personal evangelism throughout the ages have expounded and amplified what the Lord knew very well about discipleship and the winning of world for the Lord. Listen to what Robert E. Coleman says about personal evangelism and discipleship in His book, The Master Plan of Evangelism, "The initial objective of Jesus' plan was to enlist men who could bear witness to His life and carry on his work after He returned to the Father"<sup>61</sup> This is the kernel of truth about Jesus and discipleship and having the one on one personal evangelism and discipleship program implemented in the local church.

### **Practical Steps and Methods to Apply Implementation Four in the Local Church**

1. The Personal Evangelism Team will establish mentor and mentee teams.
2. The mentor/mentee team will meet weekly for prayer, discipleship, and outreach events.
3. The church will establish one room set aside for the Personal Evangelism Team.

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<sup>61</sup>Coleman, Robert E. The Master Plan of Evangelism. (Old Tappan, New Jersey:Fleming H. Revell Company, 1983), 21

## IMPLEMENTATION FIVE

The fifth implementation for this one on one emphasis for personal evangelism in the local church is for each Church or Christian group to develop a leadership emphasis and platform towards personal evangelism. This should be brought forward by the pastor or elder first, then delegated or disseminated to the deacons, Sunday School teachers, men's ministry leaders, women's ministry leadership, children ministry leadership and any other ministries or programs that the Church would have. Emphasis needs to be placed on training for all Christians in the church to move towards a commitment and excitement about personal evangelism. The pastor must lead in the implementation of personal evangelism and he must be a soul winner himself. Listen to what Larry Moyer says in his book How to Book on Personal Evangelism, "If you you're a layperson, you need the help of your leadership to bring your church to the cutting edge of evangelism. But remember, the leaders need your help as well."<sup>62</sup>

The pastor is the key leader for the church and needs be willing to undergird the emphasis towards personal evangelism. He must be willing to encourage and train others in this area, too if the church is to grow and prosper.

### **Practical Steps and Methods to Apply Implementation Five in the Local Church**

1. The church will have a member of the Personal Evangelism Team preach 4 times a year
2. The pastor is the mentor for the Personal Evangelism Team leader.

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<sup>62</sup>Moyer's, Larry. How to Book on Personal Evangelism. Kregel Publications, Grand Rapids, MI, 1998, 126

3. The Pastor attends the Personal Evangelism's Weekly meeting once a month.

### IMPLEMENTATION SIX

The sixth implementation for this one on one emphasis for personal evangelism in the local church is for each church or group through their church affiliation groups such as the Southern Baptist Convention, The Fundamental Independent Baptist Church group, State Conventions, Regional Associations, and local ministry groups to bring forward a personal evangelism emphasis. During the meeting of these groups excitement needs to be created that will encourage and lead others to a personal evangelism ministry commitment.

Evangelism consultants and denominational leaders need to hold workshops and "hands on" types of outreaches to encourage participation in a personal evangelism. As these workshop participants return to their church or Christian groups they will share the excitement about soul winning with many others and multiply workers for personal evangelism many times.

Our denominations, and Christian groups need to develop a philosophy that is similar to the vision for the lost that exists in the Willow Creek Community Church. Here is an example of the vision that is driving evangelism in their church. "Lost people matter. This phrase reflects the heart of God and the heartbeat of the Willow Creek Community Church. It's why we work so hard to build relationships with people who are far from God, put together high impact services, and communicate the gospel creatively and clearly. We have been seized by the vision that God wants to use our lives, Our relationships, our words, and our collective efforts to impact the people



around us for all eternity.”<sup>63</sup>

### **Practical Steps and Methods to Apply Implementation Six in the Local Church**

1. The church’s Personal Evangelism Team will attend one evangelism conference each year.
2. The church’s Personal Evangelism Team will attend training sessions for the evangelism program that they have chosen to use in the Church (examples of this, Intentional Community Evangelism, Continued Witness Training, FAITH).
3. The church’s Personal Evangelism Team will hold debriefing meetings after this training session to modify and clarify the evangelism ministry goals and objectives.

## IMPLEMENTATION SEVEN

The seventh implementation for this one on one emphasis for personal evangelism in the local church is the increase of prayer for personal evangelism in the Church. Through personal prayer times, small group prayer times, Sunday school prayer groups, lunchtime prayer groups, men’s prayer groups and many others supplication for effective personal evangelism in the local church can be offered and lifted up. The effectiveness of any outreach personal evangelism program always starts with concentrated prayer and supplication for the whole process. Chap Bettis affirms this prayer principle like this in his book Evangelism for the Tongue Tied “We must understand this truth. Our job is to proclaim Christ. But we cannot proclaim Christ until God opens a door. God will not make an opportunity until we ask him. Therefore, like Paul, we need to pray for *open*

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<sup>63</sup> Poole, Gary, The Three Habits of Highly Contagious Christians.(Grand Rapids: Zondervan), 2003, 7

*doors.*”<sup>64</sup> Through the prayers of many and even a few strong prayer warriors, people are reached for the Lord, churches started, and spiritual principalities brought into submission in the power and strength of the Lord Jesus Christ.

The power of this communication with God is well known among the churches and Christians of all ages. The Bible amplifies and resonates with this idea of prayer and its crucial importance for reaching people with the Gospel of Jesus Christ. 2 Chron. 7:14 states it like this “ If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land”. God is the one who is in control and strengthens us for the battle in winning souls for the Lord Jesus Christ.

### **Practical Steps and Methods to Apply Implementation Seven in the Local Church**

1. The church will set up telephone intercessory prayer chain to pray for those who are serving on the personal evangelism team, the salvation of lost people in the community and strength for those people who have recently been saved.
2. The church will establish a one hour a week intercessory prayer group meeting to support the efforts of the Personal Evangelism Team and to pray for those who have received the Lord as a result of their outreaches.
3. The Church will establish an intercessory Prayer Team and send them to a prayer conference each year.

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<sup>64</sup> Bettis, Chap. Evangelism for the Tongue-Tied. Enumclaw, WA: WinePress Publishing , 2004, 28

## IMPLEMENTATION EIGHT

The eighth implementation for this one on one emphasis for personal evangelism in the local church is the formation of a web site for each local church or Christian group with interactive prayer requests, God's plan of salvation, evangelism programs, blogs, resources, calendars, and video cam links to all prayer participants who wish to be involved. The prayer group or web master coordinator will be responsible for the screening of participants and prayer requests for this group. It will be up to the local group to set parameters and formats for the prayer requests and other resources and information available on the web site. Also, the participants in the web site and all those who receive sensitive prayer requests should be screened and covenant agreements of confidentiality must be secured by the web master or site coordinator.

The current technology available allows video cam connection both audio and video for those who have high speed connections on the internet and the appropriate connection bandwidth. The internet technology is moving forward at amazing rate and many types of technology that were "never dreamed" possible will become available much sooner than thought possible.

### **Practical Steps and Methods to Apply Implementation Eight in the Local Church**

1. The church will establish a web site for evangelism and prayer.
2. The Church will commission an internet director or web master to develop programs for prayer and evangelism.

3. The Church will establish a twenty four hour prayer hotline where people can pray with a intercessor, find prayer resources and also leave prayer requests.

#### IMPLEMENTATION NINE

The ninth implementation for this emphasis for personal evangelism in the local church is to increase scheduling of intentional witnessing events in each church member's life, in churches nationwide, and churches world wide. The churches involved in evangelical outreaches and in effective personal evangelism will be the first primary link to engage all Christians in reaching the world with the message of salvation in Jesus Christ. These churches and their leadership will be there to schedule outreach times, support, encourage, and train the Christians for effective one on one personal evangelism. Larry Gilbert in his book on How to Find Meaning and Fulfillment Through Understanding the Spiritual Gift Within You said this about the evangelism training process; "the solution is to have the young Christian go visiting with a seasoned mature Christian who has the gift of evangelism. He will learn much about presenting the gospel by watching that evangelist minister to the lost."<sup>65</sup> Many of the people involved in these outreaches will catch the vision and drive for personal evangelism and carry this excitement into the church. This will encourage and ignite others in the body of believers to be soul winners and sharers of the faith. This is what Bill Hybels and Mark Mittelberg say about the power and strength that a group of people can have when they become active in evangelism;" But when these lethargic believers break out of spiritual isolation and meet some spiritual seekers , something incredible starts to happen. As they

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<sup>65</sup> Gilbert, Larry. How to Find Meaning and Fulfillment Through Understanding the Spiritual Gift Within You. (Lynchburg, Virginia: Church Growth Institute, 1993),77

experience the high-stakes conversations that tend to happen with unchurched people they begin to notice a sort of inner renewal taking place.”<sup>66</sup>

### **Practical Steps and Methods to Apply Implementation Nine in the Local Church**

1. The Church will schedule intentional evangelism outreaches once a month on Saturdays from 9:00am to 12:00 noon (door to door confrontational evangelism)
2. The church will form teams of two people that will minister together going door to door (one seasoned evangelist with one who is growing or more inexperienced)
3. The church will publish the results of the efforts of the Personal Evangelism Team in a weblog, mass emailing, or newsletter.

### IMPLEMENTATION TEN AND CONCLUSIONS

The tenth implementation for this one on one emphasis for personal evangelism is for the local church to become effective in coordinating activities in personal evangelism with other Churches, groups, Associations, State Conventions and groups seeking to follow the Lord in obedience. A lot of experience, insight and progress in the Kingdom of God has been gained through partnerships between our church (the New Creek Southern Baptist Church) and the Intentional Witness Team of the Southern Baptist Convention. The church in New Creek has sent two to four people to join as many as thirty other evangelists from all parts of the county and the world. We have also joined in week long, local associational activities that have centered around outreach, and personal evangelism.

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<sup>66</sup> Hybels, Bill and M. Mittelberg. Becoming a Contagious Christian. (Grand Rapids: Zondervan Publishers, 1994), 30

What a joy and strength we have found in joining these teams of evangelists from many different areas to combine the gift and talents that the Lord has given us to reach thousands of people for the Lord. It is my hope and prayer that these sort of groups and gathering will continue on for our church here in New Creek and for others around the globe as we continue to cooperatively work together to bring forward the Kingdom of God into this world.

### **Practical Steps and Methods to Apply Implementation Ten in the Local Church**

1. The Church will join other Churches and groups to work cooperatively to reach many people with the gospel message through events like saturation witnessing projects, Vacation Bible School, and church planting projects.
2. The Church will send the Personal Evangelism Team to other countries to do evangelistic outreaches.
3. The Church will help establish another personal evangelism team in another church or ministry group.

### **THESIS CONCLUSION**

Personal evangelism is the best program for reaching the lost population of this world. Jesus, the disciples, the early church and the present day church all have used this way of sharing salvation with a needy world. The Bible commands us to implement it in our neighborhoods, our nation, and even to the farthest and remotest corners of the earth. I believe that if churches will put into practice these ten implementations for personal evangelism contained in this thesis, the church will see a mighty harvest of souls

redeemed and saved for heaven. Also, it is my sincere hope and prayer that many people and churches will increase, grow and prosper as a result of their obedience to God's plan for personal evangelism.

## APPENDIX A

### SCRIPTURAL RESOURCES FOR PERSONAL EVANGELISM

	<u>Evangelist</u>	<u>Recipient</u>
1. Matthew 3:1-2	John the Baptist	Jews
2. Matthew 4:18-22	Jesus	disciples
3. Mark 5:18-20	Legion	people in the town
4. Luke 19:1-10	Jesus	Zacchaeus
5. John 1:45-51	Philip	Nathaniel
6. John 4:39	Woman of Samaria	town's people
7. Acts 2:14	Peter	Jews in Jerusalem
8. Acts 3:1-10	Peter and John	lame man
9. Acts 7:1-60	Stephen	Sanhedrin
10. Acts 8:9-13	Phillip	people of Samaria
11. Acts 8:26-39	Phillip	Ethiopian eunuch
12. Acts 8:40	Phillip	People of Azotus
13. Acts 9: 10-19	Ananias	Saul
14. Acts 9:20-22	Saul	Jews in Damascus
15. Acts 10:1-48	Peter	Cornelius
16. Acts 11:19-21	persecuted believers	Greeks living in Antioch
17. Acts 11:22-24	Barnabus	believers in Antioch



18. Acts 13: 13-43	Paul	People in the Synagogue
19. Acts 16:1-5	Paul	Timothy and the Church
20. Acts 16:11-15	Paul	Lydia
21. Acts 16:27-34	Paul and Silas	prison in Philippi
22. Acts 17:1-9	Paul	those at a synagogue
23. Acts 18:24-26	Apollos	people in Ephesus
24. Acts 18:27-28	Apollos	people in Achaia
25. Acts 27: 21-41	Paul	people on a ship
26. Acts 28:16-28	Paul	Jews in Rome
27. Acts 28:30-31	Paul	preached from a house

**APPENDIX B**

**ROUGH DRAFT OF THE RESEARCH INSTRUMENT**

Today's date: \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

E-mail address \_\_\_\_\_

Telephone ( ) \_\_\_\_\_ - \_\_\_\_\_ Sex \_\_\_\_\_

Date of Birth \_\_\_\_\_

Age: \_\_\_ 1-11 Child \_\_\_ 12-17 Youth \_\_\_ 18-30 Adult

\_\_\_ 31-50 Adult \_\_\_ 51+ Adult

Marital Status: \_\_\_ single \_\_\_ married \_\_\_ Widow/ er

Spouse's name: \_\_\_\_\_

Sponsoring local church: \_\_\_\_\_

\_\_\_ Accepted Christ \_\_\_ Rededication

\_\_\_ Will enroll in Bible study \_\_\_ Willing to make a public profession of Faith

Church Prospect \_\_\_ yes \_\_\_ no Rate 1,2,3 (1 is best)

Best time to reach you at home: \_\_\_\_\_ Religious background: \_\_\_\_\_

Ethnicity: \_\_\_\_\_ <sup>67</sup>

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<sup>67</sup>Anonymous. Your Life; A New Beginning. (Witnessing Tract). Alpharetta, Georgia: North American Mission Board, 2007, 13

**APPENDIX C**  
**DATA RECOVERED AND RECORDED FROM THE RESEARCH**  
**INSTRUMENT**

<b>Totals</b>	<b>52</b>	<b>56</b>	<b>28</b>	<b>25</b>	<b>38</b>	<b>10</b>	<b>7</b>	<b>98</b>	<b>7</b>	<b>3</b>	<b>105</b>	<b>3</b>
			1	12	18	31						
			to	to	to	to	51					
Date	Male	Female	11	17	30	50	up	Sing.	Mar.	Wid.	Saved	Red.
9/11/2005		1	1					1			1	
9/26/2005		1		1				1			1	
9/26/2005	1			1				1			1	
10/10/2005		1		1				1			1	
10/10/2005		1		1				1			1	
10/11/2005		1			1			1			1	
10/11/2005		1			1				1		1	
11/28/2005		1				1		1			1	
1/3/2006		1			1			1			1	
3/7/2006		1		1				1			1	
3/21/2006	1			1				1			1	

4/10/2006	1		1	1		1
4/17/2006	1		1	1		1
5/4/2006	1		1		1	1
5/16/2006	1		1		1	1
5/18/2006	1			1		1 1
6/18/2006	1			1		1 1
6/19/2006	1	1		1		1
6/19/2006	1	1		1		1
6/19/2006	1	1		1		1
6/19/2006	1	1		1		1
6/21/2006	1	1		1		1
6/21/2006	1		1	1		1
6/21/2006	1	1		1		1
6/21/2006	1		1	1		1
6/23/2006	1		1	1		1
6/23/2006	1		1	1		1
6/23/2006	1	1		1		1
8/8/2007	1	1		1		1
8/8/2007	1		1	1		1 1
8/8/2007	1		1	1		1
8/8/2007	1		1	1		1
8/8/2007	1	1		1		1
8/8/2007	1		1	1		1

8/8/2007	1		1		1		1	
8/8/2007		1	1		1		1	
8/8/2007		1	1		1		1	
8/8/2007	1		1		1		1	
8/8/2007		1	1		1		1	
8/16/2007		1		1		1		1
8/18/2007		1			1		1	1
8/20/2007		1		1		1		1
9/1/2007	1		1		1		1	
9/22/2007		1		1		1		1
9/22/2007	1		1		1		1	
9/28/2007		1		1		1		1
12/1/2007		1		1		1		1
1/1/2008		1		1		1		1
7/10/2008		1		1		1		1
7/13/2008	1		1		1		1	
7/13/2008	1		1		1		1	
8/11/2008	1		1		1		1	
9/7/2008	1		1		1		1	
9/21/2008	1		1		1		1	
1/1/2009	1		1		1		1	
6/15/2009	1			1	1		1	
6/15/2009		1		1		1	1	



7/16/2009	1		1		1		1
7/20/2009		1	1		1		1
7/20/2009	1			1		1	1
7/20/2009	1			1		1	1
7/20/2009		1		1		1	1
7/21/2009		1		1		1	1
7/22/2009	1			1		1	1
9/8/2009	1			1		1	1
9/29/2009	1			1		1	1
9/29/2009		1			1		1
10/26/2009	1			1		1	1
10/27/2009	1				1	1	1
11/10/2009	1			1		1	1
11/10/2009	1			1		1	1
11/10/2009		1		1		1	1
11/17/2009	1				1	1	1
11/30/2009		1		1		1	1
1/9/2010	1			1		1	1
1/9/2010	1			1		1	1
1/16/2010		1		1		1	1
1/26/2010	1				1	1	1
1/31/2010	1				1		1
2/20/2010		1		1		1	1

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4/3/2010	1		1	1	1
5/1/2010	1		1	1	1
5/22/2010	1			1	1
1/1/2009	1	1		1	1
11/11/2005	1	1		1	1

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Note: The data gathered on the previous page was measured over a period of approximately six years. This data was taken directly from the outreach ministries of the New Creek Southern Baptist Church.



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