EQUIPPING A LOCAL CONGREGATION FOR SATURATION EVANGELISM
AT THE EMMAUS MISSIONARY BAPTIST CHURCH

A Thesis Project Submitted to
The Faculty of Liberty University School of Divinity
In Candidacy for the Degree of

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By

Willie David McClung, II

Lynchburg, Virginia

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ABSTRACT

EQUIPPING A LOCAL CONGREGATION FOR SATURATION EVANGELISM AT
THE EMMAUS MISSIONARY BAPTIST CHURCH

Willie David McClung, II
Liberty University School of Divinity, 2016
Mentor: Dr. Gregory S. Faulls

The purpose of the research project was to determine if a local church has failed to equip the congregation with the tools needed to share their faith, and saturate the local community with the Gospel message; and if so, to provide immediate training and test the results for its effectiveness at the Emmaus Missionary Baptist Church, Owings Mills, Maryland. Participants heard four consecutively evangelistic sermons, which were preached during the 10:45 a.m. worship service. In addition, after each sermon the participants attended a workshop that covered: (1) The biblical mandate, biblical definition, and meaning of evangelism; (2) The biblical method and saturation methods of evangelism; (3) A group exegete of the local community; and (4) A group Strategic Evangelism Plan. A pre-test and post-test was administered. The study attempted to measure the attitudinal change in the areas covered in equipping a local congregation for saturation evangelism workshop.

Abstract Length 147 Words
DEDICATION

To my wife Maria; and my children David III, William, Megan, Gabrielle, Micah;
“Blessed is the man whose quiver is full of them (Psalm 127:5).

To my grandchildren Mary, Michelle, David IV, Marcus, Nala, Dezmond, Dyon, 
and Amarri may you be inspired to achieve so much more.

To my parents, siblings, and close friends; thank you for always believing in me and encouraged me to follow after God.

“Now to Him who is able to keep you from stumbling, And to present you faultless, Before the presence of His glory with exceeding joy; To God our Savior, Who alone is wise, Be glory and majesty, Dominion and power, Both now and forever. Amen.”

Jude 24-25 NKJV
ACKNOWLEDGEMENTS

“I will bless the Lord at all times: His praise shall continually be in my mouth. O magnify the Lord with me, and let us exalt his name together” (Psalm 34:1, 3). I am so thankful to God, and my Lord and Savior Jesus Christ whom I serve with my whole heart for keeping me thus far in life.

Although only one name appears on this project, I could not have completed it without the help and encouragement of many others. The most important of these were the twenty members who volunteered and participated in my thesis project study. Their time and commitment are greatly appreciated and each of them deserves a “double portion” – thank you! I would be remiss if I did not thank the Emmaus Missionary Baptist Church. Not only were they the subject of my project, they gave me the time and freedom to pursue my degree programs at Liberty University. Being their pastor continues to be the greatest privilege of my life.

I would also like to thank each member of the faculty and visiting guest lecturers of Liberty University School of Divinity that taught a seminar or gave a lecture during the course of my degree programs. Among that faculty, I especially want to thank my thesis project mentor, Dr. Gregory Faulls, and my thesis project reader, Dr. Charlie Davidson who I know in many cases took time away from family and other matters just to help me.
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### ABBREVIATIONS

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<th>Description</th>
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<tr>
<td>EMBC</td>
<td>Emmaus Missionary Baptist Church</td>
</tr>
<tr>
<td>KJV</td>
<td>King James Version</td>
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<tr>
<td>NKJV</td>
<td>New King James Version</td>
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<td>NASB</td>
<td>New American Standard Bible</td>
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CHAPTER 1: INTRODUCTION

“And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.”

Acts 19:10

Purpose

The purpose of the research project was to determine if a local church has failed to equip the congregation with the tools needed to share their faith and saturate the local community with the Gospel message, and if so to provide immediate training in the strategy of saturation evangelism, and test the results for its effectiveness.

The term “Saturation Evangelism” was created by the late Dr. Jerry Falwell, Sr. to summarize his passion for evangelism. He defined saturation evangelism as “Reaching every available person with the gospel using every available means at every available time.”¹ Saturation Evangelism for many today including the researcher is “reaching every man, woman, boy and girl within a given area with the gospel.”² This is the objective of “Saturation Evangelism” or in fulfilling the “Great Commission.” Paul’s ministry in Ephesus is a biblical example of Saturation Evangelism because it is related in Acts 19:10, “And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.” It is stated in the Book of Matthew, Chapter 28:18-20:


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 always, even unto the end of the world.

The “Great Commission” as given by Jesus in Matthew 28:18-20 instructs the disciples of Christ to fulfill the calling of taking the Gospel to everyone in the world. Emmaus Missionary Baptist Church’s (EMBC) preamble states, “We are a community of faith committed to God through Jesus Christ.

- As a body, we seek to influence people for good both far and near;
- We are dedicated to the common good through preaching and teaching the Word of God;
- Making disciples for Christ - one soldier at a time, and;
- Equipping future generations to serve others in the spirit of Jesus Christ.”

Emmaus Missionary Baptist Church Motto

“To participate in the body of Christ as responsible members. We do this by willingly changing our life styles and attitudes to live in obedience to Jesus Christ. Not living in a shelter, but by taking our faith into the everyday world we demonstrate to God that we have committed ourselves to be instruments to accomplishing His purpose.

Purpose/Scriptural Focus

To offer church members the opportunities to grow spiritually, mentally, physically, and socially, in wisdom and statue, in favor with God and man as Christ did. (Luke 2:52).
Objectives

1. To confront individuals with the Lordship of Jesus Christ and its implications for their lives.

2. To teach individuals the Holy Scriptures so that they may know Christ, and make Him known to others.

3. To teach individuals the importance of prayer for the development of a strong relationship with Christ and personal effectiveness in life.

4. To enlighten individuals to the realization that the physical body is the dwelling place for the soul and that the soul is the temple of the Holy Spirit. To teach that good physical habits with a Christ like attitude enhances spiritual growth.

5. To participate in the body of Christ in responsible evangelism to the world.

6. To create the atmosphere and develop the concept for each church function by:
   
   Worship / Warmth / Witness.”

The mission of the ministry both locally and globally is the same: to lead persons to union with God by bringing Jesus Christ to them. This means that EMBC must meet and interact with members of the local community so that they know that the ministry is there. It also means that such interaction must be coupled with the introduction to the Word of God through biblical study. EMBC therefore, should be prepared to study Scripture and to teach it to the community through various lessons.

These lessons can be taught in various ways. They do not have to always take place in a classroom setting. For example, if the community is rural, they can take place in the fields. If the community is urban, they can take place in the squares, in the parks, or in the community centers. The main point is that they take place. The lessons should
take a formulaic approach in that they cover the various topics of the Gospels. As Livingston remarks, “A true biblical foundation for mission must be grounded in the reconciling event of God in Christ.”

3 This means that the focus of all the lessons is Christ—not EMBC giving the lesson, or the people hearing it—but rather God in the Person of Jesus Christ, whose sacrifice and death on the cross was done so that sinners could be forgiven.

The mission is to convert sinners to put on the “new man” who is Christ. This comes by example (the example of EMBC operating in charity). It comes by preaching (EMBC Outreach team has to know the Word of God before they can spread it). It comes by interaction with the community (EMBC must locate members of the community at all levels and never tire of finding them and meeting them, whether at home or in the hospital, on a lunch break, or at one’s work, whether in prison or in the park—the outreach team looks for all). Thus, the mission is simple when thought of in these terms, put forward by Christ Himself: “And thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment. And the second is like to it: Thou shalt love thy neighbour as thyself. There is no other commandment greater than these” (Mark 12:30-31). This is God’s commandment and it should serve as the overall mission of EMBC to uphold it, follow it, and spread it so that others may come to God through adherence to it.

The work of Ed Mathews published in the *Journal of Applied Missiology* and entitled “Mass Evangelism: Problems and Potentials” reports a study in which saturation

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3 J. Kevin Livingston, *A Missiology of the Road: Early Perspectives in David Bosch’s Theology of Mission and Evangelism* (OR: Pickwisk Papers, 2013), 158.
evangelism is examined and states, “Methods are relative.” They are conditioned by time, place, and people. There is only one Gospel but there are many methods. The Bible reveals the message, but does not lay down one absolute methodology for proclaiming that message. The same method may be very effective at one time, in one place, with one people, but quite ineffective at another time, in another place, with another people. Mission does not need another Gospel, but it does require a continuous revision of the methods employed to communicate the old, old story in an intelligent and meaningful manner.”

Saturation evangelism has brought many people into salvation and faith of Jesus Christ and as well, there has been the planting of many churches through saturation evangelism.

Statement of the Problem

The researcher is convinced that although the church is the crucial center of the Christian community, it has failed to equip and to direct opportunities for the congregate to actively share the Gospel message within the local community. It is every Christian’s responsibility to share the Good News wherever he or she goes. Jesus said, “If anyone desires to come after me, let him deny himself, and take up the cross and follow me” (Matthew 16:24).

Will McRaney states that “The church in America is failing to impact the pool of people who do not claim to possess a personal relationship with Jesus Christ.”

Indeed, for several successive generations we have experienced great difficulty in retaining our own youth upon graduation from high school, and if the truth were known, we are having difficulty retaining adults who

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are on our church membership rolls. Somehow the great message and God-given preferred lifestyle are not being communicated and lived out in a manner that is attractive to those on church rolls, never mind outside the church. We are in a battle, an actual spiritual war where the eternal destiny of generations is at stake. My fear is that in many respects we are acting as though we are in a time of peace. On other fronts we are fighting the wrong enemy. The challenge is to storm the gates of hell with the only message that can rescue people from the most horrific though and reality – an eternal separation from God.5

William Fay argues that evangelism is not about bringing people to Jesus or “winning souls” but it is about obedience, motivated by faithfulness.6 Fay challenges believers about their “sin of silence” by pointing out that only five to ten percent of Christians have shared their faith in the past year.7 He argues that there are two groups of Christians; those who talk to the lost and those who only talk about the lost.8 He encourages believers to talk to the lost and avoid the “sin of silence” and the lack of urgency concerning evangelism.

Further, Fay implies that success is not to be measured by the number of people saved, but by obedience in acting out our Christian lives, sharing the Gospel, and believing God for the results. This challenges a lot of churches and believers who have fallen in the trap of measuring their success based on the number of people who have accepted Jesus. For it is the Holy Spirit who does the work of conversion, while the believer witnesses.

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7 Ibid, 6.

8 Ibid, 8.
Rod Dempsey emphasizes the importance of God’s plan for everyone and how responding to that plan is what is critical in the lives of God’s missionaries, which should be everyone who hears God’s call. Essentially, he underlines the most important aspect of being a disciple of Christ, which is that no matter who you are, or where you, you are always connected to Christ through faith, and that this connection establishes you as a speakerphone for the Lord, who wants His plan communicated to all, as stated in the Bible. This is both important and helpful, because it draws attention to the most basic idea of saturation evangelism; which is the idea that by overflowing the glass, so to speak, the liquid—the spirit of God—will run over and spread everywhere so that means that all who hear should allow their glass to overflow, so that the Word of God can fill them up to the brim, and then spread out on its own to others. 9

The church is called to be a witnessing community, and must respond to the changed world with fresh, biblical approaches. The church must seek the most effective means of communicating with a world, which is being attracted by secularism, nationalism, and materialism. God gave the church the ministry of evangelism to assist people in moving from being far from God to being close to God through a dynamic relationship with Jesus.

A true New Testament church recognizes that evangelism is an integral part of the authentic Christian experience, and therefore evangelism should be studied, analyzed, and executed fully and completely, by saturating the immediate community of the local church.

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9 Rod Dempsey, “The Ministry Methods of Jerry Falwell.”
Statement of Limitations

The first limitation of the thesis project was time. The deadline requirements of the Doctor of Ministry program, the personal time commitment of the study participants, and the workshop sessions, and data collection had to be completed within a very short time frame. Ideally, the project requirements should have been an eight to ten-week workshop beginning time period, with subsequent continuation and expansion, in an additional continuous 1-year period of training.

The second limitation is the study has a limited scope with the research involving only the membership of Emmaus Missionary Baptist Church in Owings Mills, Maryland. The results were very positive, as noted in chapter four; however, these findings may not translate in other churches, which the researcher did not investigate. The scope was to assess the EMBC membership, and if going in the wrong direction, right the ship.

A third limitation of this project involves the number of volunteer participants who will actually commit to completing the thesis project, the pre, and post questionnaire.

Statement of Theoretical Framework

The theoretical framework utilized to guide this study is the Scriptures and principles set out by Jesus and then following by His disciples as they followed the directives of Jesus to take the gospel to the world, teaching and baptizing and making followers of all men. Because God has a very specific method He has employed through human beings assisting Him in evangelizing the world. This method has been successfully used since the very beginning of the apostles setting out to fulfill the “Great
Commission.” These methods were formulated through strategy successes and even some problems by Paul, and the other apostles. Therefore, the Bible provides the God given principles and methods to evangelize the world.

Statement of Methodology

Methodology defined is “a body of methods, rules, and postulates employed by a discipline: a particular procedure or set of procedures; the analysis of the principles or procedures of inquiry in a particular field.” The researcher in consideration of a research methodology for this research project wanted to make an impact using action research, which is defined as “a disciplined process of inquiry conducted by and for those taking the action. The primary reason for engaging in action research is to assist the actor in improving and/or refining his or her actions.” By utilizing action research, the research project becomes relevant to each of the participants because the focus of the project as determined by the researcher, directly affects the participants who are also the primary consumer of the project findings, which makes the project participative and qualitative.

This project is focused on an already pre-identified group (Emmaus Missionary Baptist Church congregation) who would not be random in the selection process. In addition, an exhaustive review of literature in this area of inquiry will be utilized. Literature to be reviewed will include many Biblical scriptures as well as literature

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published by authorities in the area of religion and evangelism. The goal of the thesis project is to awaken the minds and hearts of the members of EMBC. The researcher hypothesizes that the members of EMBC, who participate in the “Saturation Evangelism Sessions” as a part of this ministry project, will demonstrate attitudinal change in the areas covered in the Ministry Project.

Summary of Literature Review

Travis Collins finds in his study of the Declaration of Ibadan that missions and national churches can collaborate effectively to establish a level of world evangelization that can fulfill the target objectives and aims of successful saturation evangelism. The study examines the relationship between the missions and the unions, which function together to establish the “role of the mission, joint decision making,” and personnel deployment.\textsuperscript{12} This source is relevant to the thesis of this study because it highlights some possible strategies that missions and national churches can coordinate in order to better effect the level of saturation evangelism that they strive to maintain. The idea behind the strategy is that the network of churches can support the needs of the missions, and that the missions in turn can reach and attract otherwise hard-to-reach persons and bring them into the fold of the national churches, whereby they can grow the support network, which in turn can facilitate the missions. Thus, it is a mutually beneficial system.

\textsuperscript{12} Travis Collins. “Missions and Churches in Partnership for Evangelism: A Study of the Declaration of Ibadan.” \textit{Missiology}. Vo. 23 No. 3 (July 1995), 331.
Likewise, Jackson Wu’s study on evangelism finds that biblical exegesis must be linked to missions and their methods. The two are, in other words, not exclusive but rather inclusive. Wu’s qualitative assessment of biblical scholarship finds that Sacred Scripture does not support a notion of having just a policy of establishing churches. Rather it is the missionary spirit that compels the churches to grow and, similarly to what Collins finds, the two—the churches and the missions—feed one another, both of which are fostered by the spirit of saturation evangelism. Therefore, the study by Wu is relevant to this thesis because it signifies how the Bible itself supports a framework of saturation evangelism through the linkage of churches established by the various missionaries and the fostering of new missionaries from within those established communities, which then sends forth more disciples to spread the evangel.  

Ed Matthews provides a study which finds that “many people have been brought to a saving faith” by way of mass evangelism. His findings support the ideas of ministers like Jerry Falwell. Indeed, it is the claim of Matthews that mass evangelism is what “gave birth to the New Testament.” Yet one of the drawbacks of mass evangelism that Matthews notes is that it requires mass efforts in terms of organization, which may not be available to all ministers and missionaries. It can also be confused among people as something that is defined as a “special” event, when in reality it is not a once-in-a-lifetime moment, but rather a kind of moment that one should be experiencing repeatedly. Matthews’ study is relevant to this thesis because it shows how mass evangelism is

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15 Ibid, 4.
important, and the good that it can do, but it also is helpful because it addresses specific problems that mass evangelists can encounter in practical terms, such as organization principles and reception/reaction hazards.

Rod Dempsey studies the strategies of Falwell in his thesis, which is relevant to this one because it highlights the essential elements critical to a saturation evangelist. In this study, Dempsey emphasizes the importance of God’s plan for everyone, and how responding to that plan is what is critical in the lives of God’s missionaries, which should be everyone who hears God’s call. Essentially, the study underlines the most important aspect of being a disciple of Christ, which is that no matter who you are, or where you, you are always connected to Christ through faith, and that this connection establishes you as a speakerphone for the Lord, who wants His plan communicated to all, as stated in the Bible. This study is important and helpful because it draws attention to the most basic idea of saturation evangelism, which is the idea that by overflowing the glass, so to speak, the liquid—the spirit of God—will run over and spread everywhere; so that means that all who hear should allow their glass to overflow so that the Word of God can fill them up to the brim, and then spread out on its own to others. This means, of course, that one must empty out “self” in order to let the light of God inside—and as this study emphasizes this point, it is particularly relevant to the thesis of the study of this paper.

Like the study by Matthews, the study by Cassidy focuses on the positives and negatives of mass evangelism, and shows how the strategy can be implemented effectively to achieve the best results. Cassidy himself acknowledges that he is a

“product of evangelism” and therefore can testify to its power.\textsuperscript{17} His study is relevant to the thesis of this study because it illustrates how mass evangelism can be effective when it comes upon no resistance in terms of culture or organization. It also is helpful in that it uncovers some limitations of the evangelical strategy, and offers points on how these limitations might be dealt with.

Guthrie’s study is relevant to this thesis because it emphasizes the importance of visitation—that is, continually returning to the laity, and keeping up with individual members so that they do not fall away. In other words, according to the findings of Guthrie, evangelism is not simply a matter of spreading the Word of God. It also is a matter of keeping the faithful together so that they are united as one as part of the spiritual vine, that attaches them to Christ, support the saturation of more and more individuals, till the message is heard by all. Should visitation not be a part of the evangelical’s aim, then the support structure falls apart, just as if nails in the framework of a house suddenly started disappearing, there would be nothing to hold the boards together. In this same way, Guthrie suggests that visitations can act as nails, binding the community together in a spirit of fellowship. Again, this is important to this study’s thesis because it addresses another aspect of saturation evangelism; illustrating why it is essential to the strategy.\textsuperscript{18}

Luter’s study also discusses the essence of saturation evangelism and shows how the strategy worked in terms of Paul’s missionary activity. The study is relevant to this


\textsuperscript{18} Stan Guthrie. Outreach in Mexico City district is a big deal to its evangelicals, \textit{World Pulse}, Vol. 27, No. 3 (February 7, 1992), 3.
thesis because it roots the theory of saturation evangelism in a biblical context, specifically as it relates to the Apostle Paul’s experiences as he spread the Word of God. The study is particularly helpful because it shows what happens when a “half-baked” evangel replaces the one that is inspired by God (as is Paul’s). The half-baked evangel refers to the “new evangelist” who appeared in Ephesus in Paul’s absence, and spreads a message that was tolerable, but that was not nearly as effective as Paul’s was because it did not “lay out the finished work of Jesus Christ.”

Slate’s study finds there is a need to scrutinize the work of the “mass evangelists” in order to ensure that they are not practicing the same sort of “half-baked” evangelism that sprang up in Ephesus in Paul’s absence. Slate suggests that just as Paul took measures to make certain the followers of Christ were not waylaid by the weak evangelism of the “half-baked,” so too should modern evangelists sincerely strive to embody the discipleship that Paul pressed upon all his followers in Christ. This will spare the saturation evangelist from overflowing with modern ridiculousness as can often be the case with widespread missionaries whose popularity does not match their spirituality or vice versa. This study is relevant to the thesis in that it discloses another pitfall regarding the implementation of saturation evangelism, which is that the evangelist must guard against improprieties and adulterated messages.

Underwood’s study on evangelism is relevant to this study’s thesis in that it addresses the benefits of evangelism as being two-fold: First, it finds that the community

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that adheres to saturation evangelism can be a sign of the constant and real presence of
God in this world, through their faith and the acting out of that faith in missionary
service; Second, it finds that they can provide the unity and solidarity of fellowship in
Christ needed for perpetuating the message of God around the world as He decrees
Christians to do.21

In terms of books and source material, there is a substantial amount of literature
that is relevant to this study, including the following works:

Blomberg’s work emphasizes the need to reinterpret and rethink the modern era’s
approach to evangelization and spreading the Word of God. Blomberg identifies several
different strategies utilized in today’s world, from academic scholarly approaches to
historical revisionism to charismatic evangelism and points out flaws in each and
suggests ways that evangelism might be better utilized in today’s era for modern persons
who are hearing the Word of God and want to retain it in their lives. This book is
relevant to the thesis because it addresses important topics regarding evangelism in the
modern world and ways to better approach it.22

Bradshaw’s book is equally relevant in that it addresses the issue of “spreading
too thin” the efforts of the evangelist, so that too little reaches too many people.23
Bradshaw highlights the importance of having a strategy that does not try to do too much
too quickly or in too many places, as the evangelist can run out of energy and material,

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and the flock can disperse as though struck by the absence of a substantial message. It is important to make both the message and the interaction personal, so that a deep connection is fostered, and the Word of God is facilitated by a brotherly aspect of evangelism.24

Chapell’s book is also important, and full of information that is relevant to this thesis because it relates to the expository method of preaching and how to prepare, organize, and deliver the most important message that anyone will ever receive in his or her life.25 The focus of the book is on what makes good and effective preaching, and this is germane to this study because it examines the ins and outs of saturation evangelism. One of the fundamental elements of the activity is the proper execution of the evangel, which entails active ministry and preaching. Therefore, this book is supportive of the thesis, and provides the reader with a number of tried and true methods, which serve essentially as a comprehensive approach to ministering in the saturation manner.

Earley and Wheeler provide an analysis of how to get the Word of God out to people in a high-performance manner, which is extremely relevant to saturation evangelism, which is all about overflowing the cup with the spirit of God and keeping the spirit running so that it turns into a river and torrent of love and wisdom in Christ. The focus of the work by Earley and Wheeler is in defining evangelism, and showing how it should be the main work of everyone’s life.26


This is also the approach of William Fay in his book, *Share Jesus without Fear*, which is essential reading for any student of evangelism. It describes in detail how Fay himself turned from a life of crime and sin, to a life of virtue and grace in Christ. When faced with prison he turned to Jesus for forgiveness, and became an evangelical in order to turn the lives of many sinners around to God and the fruit of Redemption.\(^{27}\) The book is very positive in terms of identifying the needs of the sinner and the way the sinner refuses to have anything to do with God until it becomes necessary. This is such a dangerous way to live because it rejects out of the hand plan that God has in store for everyone, instead relying on the plan of the enemy of God, who is Satan. This book is relevant to the thesis of this study in that it provides a terrific real world example of how evangelicals can take flight from their sins to God and convert from the error of their ways.

Hadaway’s book is another important work for the evangelical study in that it truly focuses on “separating fact from fiction” in terms of what it takes to grow one’s church. The book takes an objective view of the factors that go into developing a church/flock and ministering to it. It also examines the elements that cause churches to decline in membership, which is helpful for this study because it provides information on what to avoid in order to be a successful saturation evangelist. The book is overall informative, objective, plausible, and verifiable.\(^{28}\)

McRaney’s book focuses on personal evangelism. It describes the art that evangelism truly is, and why it matters for an evangelist in today’s world of despair,

\(^{27}\) William Fay. *Share Jesus Without Fear*.

disbelief, atheism, materialism, cynicism, and sensuality. It emphasizes how a personal evangelism can help build the bond in a community of faithful believers, whereas an impersonal evangelism is here one minute and gone the next. The basis of this argument comes from Our Lord Himself, who adopted a strategy of personal love for all around Him, often visiting their homes, sharing meals with them, preaching to them, and fasting with them. He visited them in different areas, and so too did the first evangelists labor on a mission of personal love for all God’s children. This book is therefore relevant to the thesis of this study because it highlights the need for an evangelism that is rooted in the one-on-one connection and provides a guide on how to successfully facilitate that approach.29

Mounce’s book is relevant to this thesis because it explores the meaning of the pulpit, and the value and importance of that position in the eyes of the faithful, who look to the preacher to be the example and guide in their own lives.30 Mounce uses the dramatic importance of the Gospel to provide the momentum for his book, arguing that the Word from Beyond is not some trivial guide to be tossed around negligently, but rather the most essential bit of information this side of eternity. It has been beneficial information since the time of Christ, and the man who is blessed to preach this message stands in an exalted position; but should recognize that he is like, John the Baptist, who knew that he was not worthy to loosen the strap of Christ’s sandal. This book is relevant for its absolute insistence upon the all-important aspect of the Gospel as the soul-defining moment in the lives of all who hear it.


Orr’s book is relevant to this thesis in that it discusses the historical context of evangelism, from revolutionary times to now, considering such topics as revivalism, post-revivalism, the social impact of evangelism, evangelism in England, Ireland and Scotland, as well as in America and Europe. The book aims to provide a universal context for the evangelist, so that various techniques and lessons from history and other places can be applied to the development of a better understanding of how to evangelize. For this reason, it is helpful to this study for the light it sheds on the historical contexts of the subject.  

Peters’ book, *Saturation Evangelism* is essential reading and thoroughly relevant to this thesis as it pertains to the very subject discussed in this study. His book examines various methods of evangelism all over the globe, but bases his perspective on the approach of evangelization in the Bible, and constructs a precise definition of saturation evangelism that can be understood on both a practical and technical level. The book is helpful in that provides a sense of what it means to saturate and condense so that the message spreads like a roaring river, and yet is containable within the individual and personalized so that it can root the hearer in Christ, and allow the spirit to grow both within the person and throughout the world.  

Robinson’s *Synergistic Evangelism* is another book that is relevant to this thesis because it is the author’s critique of various methods, and a provision of the reasons for his combining various techniques and approaches to develop a comprehensive strategy that incorporates sundry expressions, and elements of evangelism so as to meet the needs

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of different persons in different places; just as the first missionaries did so as to allow the message to be heard by people from various backgrounds with unique needs. The book is relevant to this thesis because it highlights the importance of understanding how various approaches to evangelism can be combined to avoid becoming stale and imprecise in execution. It is helpful to this study because of the foundation it sets in thinking outside the box, and challenging ministers to adopt new strategies for their flocks, finding what it is that works, and getting the spirit of God flowing amongst the communities around the world. The most important way in which this book is helpful, however, is in the manner in which it draws the student of evangelism into the question of how to promote the Word of God in the most effective way possible; that is through contextualization, problem-identifying, problem-solving, and stylistic imagery.

Biblical Scriptures

The Book of Matthew, Chapter 28:18-20 states:

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 always, even unto the end of the world.

Saturation Evangelism has been defined as reaching every person using whatever means possible and at any time possible. The “Great Commission” as given by Jesus in Matthew 28:18-20 instructs the disciples of Christ to fulfill the call of taking the Gospel to everyone in the world. This is the objective of saturation evangelism, that in fulfilling the “Great Commission.”

Jesus said, “… unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.” (Matthew 16:24). Thus the Gospel message is foundational for saturation evangelism in that it shows how by casting the seed in all directions, one gives equal opportunity to all. The procedural work of the evangelist is told in the parable of the Sower as recorded in Matthew 13:3-9.

Paul’s ministry in Ephesus is a biblical example of Saturation Evangelism because it is related in Acts 19:10 that every individual in Asia had “…by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.”34 How was this accomplished? First Paul “reached people for Christ,” and secondly Paul “equipped them to reach others and they saturated Asia with the Gospel of Christ.”35

The work of Wagner states that the procedure that is ordained for spreading the Gospel in terms of the “human and divine aspects of spreading the gospel come together very nicely in 1 Corinthians 3:6 where Paul says, “I planted, Apollos watered, but God gave the increase.” Wagner states that the biblical theology of agronomy would inform us, God ordinarily sees fit to produce the fruit when some human plants and someone waters. It goes back to Adam’s fall when God said “…cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;” (Genesis 3:17). God provides for growth of agriculture only when a human toils enough to create the needed conditions, for production of the agriculture and Wagner notes that God uses the same procedure for world evangelization.

Jesus poured Himself into his disciples for three years. The disciples of Jesus were given specific instructions related in Luke 24:49 when Jesus told them that before they went into the world, taking the story of salvation that they must first “…tarry in the city of Jerusalem until you are endued with power from on high.” The disciples obeyed Jesus and as related in Acts 2, on the day of Pentecost they were filled with the Holy Spirit. However, it is important to understand as noted by Wagner that “Being filled with the Holy Spirit is a constantly renewable experience.” Just because someone is filled with the Holy Spirit this year does not mean that the same will be true next year. The servant of Christ needs a continuous recharging or refilling of the Holy Spirit. Indeed, as Wagner notes, “Maintaining the fullness of the Holy Spirit on a continuing basis is necessary if

38 Ibid, 21.
People who are energetic and creative: Psalm 32:8 states, “I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.”

In Matthew 4:25 Jesus proclaimed God’s Kingdom to “large crowds” and preached the “Sermon on the Mount” from a large hillside (Matthew 5:1). It is related in Matthew 13:1-9 that the crowd that gathered around Jesus was so large that he got into a boat and spoke to the crowd. John 6:2 relates that “great crowds” followed Jesus listening very closely to what he had to say. The means used by Jesus in proclaiming the kingdom of God were practical means of communication. On the day of Pentecost Acts 2:41 states that Peter spoke to large crowds, and Acts 8:6 states that Philip was heard by crowds in Samaria. In Antioch of Pisidia, Acts 13:44 states that Paul and Barnabas spoke to a “great number” of Gentiles and Jews and in Thessalonica, Acts 17:4 relate that Silas and Paul spoke to “…and of the devout Greeks a great multitude….”

This strategy, while considering the needs of the locals, should also adhere to the overall universal vision of the doctrine of Christ. For this reason, we find in Proverbs 29:18, “Where there is no vision, the people perish…” It is the people, ultimately, who must conform to Christ, even as the local mission adapts to meet the immediate needs of the people.

People need to pray, and Jesus Christ Himself gave us this example (Luke 5:16). But just as Jesus gave us His example of departing into the wilderness to pray, so too must the evangelist show the community the importance and power of prayer by praying

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39 C. Peter Wagner, Strategies for Church Growth, 21.

40 Ibid.
for his community and encouraging them to pray as well. “Pray always” (1
Thessalonians 5:17) says Scripture—and this can be accomplished by always being in the
spirit of grace with God. Through prayer all good things will come. Help will arrive.

Thus, the mission is simple when thought of in these terms, put forward by Christ
Himself: “And thou shalt love the Lord thy God with all thy heart, and with all thy soul,
and with all thy mind, and with all thy strength: this is the first commandment. And the
second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other
commandment greater than these.” (Mark 12:30-31). This is God’s commandment and it
should serve as the overall mission of EMBC to uphold it, follow it, and spread it so that
others may come to God through adherence to it.

Overall, our giving needs to spring from the love of Christ just like Abraham. In
Genesis 14:17-20 the Bible tells us:

And the king of Sodom went out to meet him after his return from the
slaughter of Chedorlaomer, and of the kings that were with him, at the
valley of Shaveh, which is the king's dale. And Melchizedek king of
Salem brought forth bread and wine: and he was the priest of the most
high God. And he blessed him, and said, Blessed be Abram of the most
high God, possessor of heaven and earth: And blessed be the most high
God, which hath delivered thine enemies into thy hand. And he gave him
tithes of all.

Abraham gave the first tithe recorded in the Bible; he did it as an expression of gratitude
for God’s deliverance of him in battle. Throughout Scripture, loving God and
worshiping Him are at the heart of giving (tithing). As we love God, worship Him, and
work on the vision that He has given to us, we will bring forth the money need to fund
this missionary campaign.
CHAPTER II: A BIBLICAL AND THEOLOGICAL BASIS FOR SATURATION EVANGELISM

The basis of evangelism and the use of saturation evangelism is evident in the Bible and in the theology that grows out of its examination. The simplicity of the Bible’s message is really the root of evangelism, for it reminds the believer to set aside fear, want, worry, need, and all concerns for the daily provisions of life—and to instead set about embarking on that journey towards Him, the Creator and Giver of all life. This message is located in numerous places throughout the New Testament. Most notably perhaps is the injunction found in Matthew 6:26, “Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?” If one truly had faith, he would not concern himself with the how to “provide” for himself, for he would trust in the goodness of God knowing that all he needed would be supplied. A second verse also comes to mind: “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Mathew 6:33). With this simplicity at the heart of the Christian message, the evangelist can set out without worry, and can embark on a course of total gospel saturation—because, as God tells us in the Bible, that is what it means to seek first the Kingdom of God. In this chapter, an examination of the biblical and theological basis of evangelism and the use of saturation evangelism will be discussed.
The Biblical Basis for the Christian’s Obligation to Share the Gospel with Non-Believers

Christ often speaks of a “wicked” and “unbelieving” generation (Matthew 12:39, 16:4, and 17:17) as though it were a perennial problem. It is assumed, therefore, that coming to faith in spite of the generational obstacles is problematic for every age. It was especially true for the generation present when Christ walked the earth. The Pharisees, for example, were non-believers in the fact that Christ was the Son of God sent to redeem mankind. However, that did not stop Christ from speaking to them and engaging them in truth, for He set out to convert all to His Way, which is the Way of Life. Likewise, the saturation evangelist can follow Christ’s example of engaging the non-believers and questioning them for their non-belief when the truth is so obvious.41

Christ did not flinch at their selfishness, backtrack from His demands, nor attempt to skirt their non-belief by suggesting a political truce, a kind of can’t-we-all-just-get-along sugary, sweet message of pseudo-fraternal charity. No, He commands the non-believer to accept Him as He is. They want a sign; however, He is not there to entertain, but to save those who wish to be saved. The Pharisees, however, do not wish to be saved, they wish to rule, and in Christ’s kingdom, He is Ruler, not they. They are therefore at

41 Christ sets about teaching the Pharisees, though they are non-believers and are more interested in “tricking” Him than they are in learning of Him. See: Luke 11:29-32, Mark 8:11-12, John 8:3-11, and Matthew 22:15-32. They continuously ask for a sign or try to find fault with their neighbor. But Christ proclaims that “...An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:” (Matthew 12:38-42), which of course refers to the three days that Jonah lay in the belly of the whale, and which Christ references by way of analogy, indicating that He too will give a similar sign—for He will die and be buried for three days before rising again from the dead. Indeed, the Resurrection will be the sign that the non-believers will have asked for but which they even then will not want because it demands of them a certain amount of faith and self-renunciation.
odds with one another, and Christ groans and sighs in His soul that they should be so 
obstinate.42

This is the message that the saturation evangelist can take with him as he embarks 
on his journey, never fearing to dialogue with the non-believers, but never flinching, or 
backing down, or attempting to be friends with them by circumventing the Truth, which 
is Christ. It is always Christ first, and charity for all, as Christ has, gone so far as to die 
upon the cross for sinners everywhere. But just as He does not renounce His Father, 
ever too can the saturation evangelist even think of doing such a thing as making peace 
with non-believers at the expense of spreading the Word of God.

Michael Green asserts that “Paul lays stress on the theme of judgment implicit in 
the gospel; if men do not accept it they will be held accountable.”43 It is not the 
evangelist who will judge men but rather God, and the greatest of the early missionaries 
made this clear in his evangelical method. While continuously pointing to the gospels 
(and not to his own doctrine or teaching), Paul highlights the importance of justice, of 
judgment, of the need for reform and redemption. This is the essence of his strategy that 
underscores the need for all men to enter into a personal journey with Christ, so that 
when they come before God on the Day of Judgment, He might recognize them as one of 
His own and not reject them as ones He knows not.

For it must be remembered that Christ does convert the non-believers who are 
willling to see. In this case, there is Nicodemus, the Pharisee, who first comes to visit 

42 In Mark 8:12, Jesus spirit groans because He had showed them His authority already by deed 
and word, but their spiritual blindness remained.

43 Michael Green, Evangelism in the Early Church, rev. ed. Eastbourne: Kingsway Publications, 
2003, 86.
Jesus at night for fear of being seen by others. He questions Jesus about his teachings in all earnestness, and Jesus does not condemn him but answers with some degree of incredulity at Nicodemus’ bewilderment, saying, “Art thou a master of Israel, and knowest not these things?” (John 3:10). Nonetheless, Nicodemus calls Him Rabbi, or teacher, and shows all the signs of respect. And even at Jesus’ arrest, he tells the other Pharisees that all have the right to a trial, thus attempting to help Jesus. Also, at Jesus’ burial, Nicodemus is there to help Joseph of Arimathea in the burial process (John 19:39-42). The Gospel of John speaks of Nicodemus because he clearly had a love for Christ that came as a result of Christ’s teaching to all in an attempt to evangelize all and leave no one without. This should serve as inspiration, too, for the saturation evangelist who can be emboldened by the conversion of Nicodemus, so as to believe that the Word is heard by men of good will, who can be found in all nations, in all places, among all people, even in the very midst of the non-believers who will reject both the evangelist and the Word of God. It should not deter the preacher; Christ was not deterred, and from the nest of the very enemies of God came one who would assist in His burial, Nicodemus, a leader of the Pharisees.

Thus the Gospel message is foundational for saturation evangelism in the sense that it shows how, by casting the seed of the gospel in all directions, one gives equal opportunity to all. “In order to have a large harvest, many seeds must be planted. The more seeds we sow, the larger the harvest we expect to receive.” 44 The procedural work of the evangelist is told in the parable of the Sower as recorded in Matthew 13:3-9:

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places,

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where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

In the parable, given by Jesus, he explained how the Gospel message is received by many. The sower, which is Christ himself, is shown spreading seeds, which is the word of God. Some of the seeds fall on the roadway, they do not take root and germinate. They are eaten by the birds. Some of the seeds fell on stony ground. Here, there is enough dirt to cause them to spring up quickly, but not enough for them to take root. They spring up quickly and seem to flourish for a while. However, because they had not roots, they soon withered away. Some were sown among thorns. They were able to grow but because they grew among thorns, they could not flourish because the roots of the thorns entangled and strangled them as they grew together. The final group was sown on good fertile ground. This batch of seeds multiplied itself tremendously as much as 100 times.

The types of ground represented the receivers of the word. Some are hearers only, and let it pass. Others are interested, but do not study or deepen their knowledge. The shallowness of their faith will not stand in the heat of the day. Still others are so tangled in the affairs of the world that the word of God is choked in their lives. However, “according to Christ, the blessing comes when the seed falls on good ground where the person both ‘hears the word and understands it.’ The eternal payoff comes when the new Christian ‘bears fruit and produces: some a hundredfold, some sixty, some thirty.’”

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45 Dave Earley and David A. Wheeler, _Evangelism Is--_, 88.
Therefore, the evangelist must sow the seed in all directions. Somewhere the seed will find good ground (good will) and put out deep roots and win a soul for Christ. “As Paul said, if we plow, plant, and water, God will give an increase (1 Corinthians 3:6).”

The evangelist must preach the gospel to all. Many will lack faith. They are non-believers. Of course, he must not forget that faith is a gift from God. The individual must cooperate with grace (Ephesians 2:8).

Therefore, the first step towards faith is through the ascent of the mind and will to God. God’s existence must be accepted. The Bible is very clear on this point—so clear that even a modern mind can use the Bible to come to the acceptance of God’s existence.

As Green observes, “Paul and other Christian Missionaries [made] use of what is true and useful in paganism” and they used it to draw the non-Christian listeners to the “power of the cross” which is God’s chosen method of defeating the “principalities and powers” of this world. Coleman notes that the whole of God’s plan can be discerned in the life of Christ: “Everything He did and said was a part of the whole pattern.” Indeed, the life of Christ is illuminating in terms of how a modern evangelist should approach his work. Christ’s life sets a tone and a pattern, the Way, as He called it (John 14:6). Thus, one can find in Christ’s life the approach towards evangelism that can best be utilized.

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48 Ibid, 137-138.

The life of Christ is centered, of course, on redemption, Christ’s offering of His life for sinners. This attitude of total giving is what the evangelist must have if he is to resemble Christ and the evangelical approach used by God to convert sinners. Christ did not force Himself on people, but visited them. This was the principle of Love made manifested in the Second Person of the Holy Trinity: as Fulton Sheen asserts, “The Son of Man visited this dark, sinful wretched earth by becoming Man, Christ’s unity with the sinful was due to His love!” Sheen further states that “Love burdens itself with the wants and woes” of others and that this is what Christ does time and time again, whether He is healing the sick, forgiving sins, or raising from the dead those who are missed: He acts in every instance with total compassion, putting others’ needs and wants before His own.

At the same time, Christ’s approach to others is rooted in His all-important role as Redeemer. Unlike Socrates or Buddha, Christ is not just a teacher, philosopher, or sage with wise council: He is God. Indeed, as Sheen notes, “Our Lord proclaimed that though He was a Teacher, He was not merely that; He was first and foremost a Redeemer. He affirmed that not human truth in the mind, but a rebirth of the soul, purchased through His death, was essential for being one with Him.” The converts to Christianity thus started their conversion process (like Nicodemus) by viewing Christ as a teacher or Rabbi; and by the end of their process of conversion they acknowledged Him as their Savior, a significant point of development in their own personal relationship with God,

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51 Ibid, 275.

52 Ibid.
because it attests to the extent of their humility and recognition of self as a sinner in need of spiritual salvation.\footnote{Fulton Sheen, \textit{Life of Christ}, 275.}

Our Lord prophecies that times of persecution will come, “And then shall many be offended, and shall betray one another, and shall hate one another (Matthew 24:10). This prophecy applies of course to His own time, specifically His arrest; but it also applies to our own modern time, in which Christendom has fallen to modernism, and the faithful have been supplanted by the faithless. Many factions of Christianity exist today, some of which for centuries have fought with one another, while Christians continue to despise one another, thus fulfilling this sad prophecy of Our Lord; for in their hatred for one another they turn away from the faith. They act like the Pharisees and become modern Pharisees, judging one another, but having no sense of “justice, mercy, and faithfulness” (Matthew 23:23). Such “Christians” turn others away from the faith by representing it so poorly. Outwardly, they profess to be believers and strict observers of the “faith,” like the Pharisees, but inwardly they are vipers (Matthew 23:33). Christ Himself calls them in His attempts to wake them up out of themselves, and get them to see themselves for what they are, that they might realize that they too, are in need of cleansing, and of salvation.

The Passover of the Old Testament was connected to the deliverance of the Hebrews from slavery under Pharaoh. Their slavery in Egypt was symbolic of the chosen people’s slavery to sin, and the Passover symbolized their Redemption by the blood of a lamb. Their faith in the Word of God, as given them by Moses, allowed them to save themselves by putting the lamb’s blood on their doors, and thus deterring the Angel of
Death from entering their homes. The Hebrews who lost faith after wandering in the desert following their deliverance from Egypt were destroyed by God, after worshiping the golden calf. Thus, faith saved them and a loss of faith destroyed them. The value of faith is presented in dramatic terms in this narrative, and may work on modern minds in a dramatic way to free them from their digital enslavement. However, faith is an action that must be repeated again and again. It is not enough to demonstrate faith once, though doing so may have temporary results. On the contrary, faith must be held firm and never extinguished, but kept burning with the flames of hope, as Our Lord relates in the parable of the virgins and their lamps (Matthew 25:1-13). Perseverance is crucial to the life of faith and it is a virtue that must be inculcated in every generation.

Scripture tells us that God created us to give glory to Himself: “The Lord hath made all things for himself;” (Proverbs 16:4); “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him;” (Colossians 1:16). Because nothing can come from nothing, it is evident that since we exist we had to have come from something. In fact, all life has to have come from something. That something must be God, the Eternal, Who is neither created nor destroyed, but who is. It is logical to assert that from God all life proceeds. Scripture supports this reasoned assessment: “The fool hath said in his heart, there is no God” (Psalm 14:1). Thus, the evangelist may point out that faith and reason are compatible, for there is nothing in the faith that contradicts reason. On the contrary, Revelation, as it appears in Scripture, deepens our understanding of our place in this world.
Since it is clear that God made us for Himself, it is also clear that we must live our lives as God wants us to live them. By following His will, as it is manifested through Revelation, we give glory to God: “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him” (John 14:21). We also prepare ourselves to share in His eternal happiness: “For here have we no continuing city, but we seek one to come” (Hebrews 13:14). Thus, man was not made for this world, but for the next. In so far as we fail to adapt to God’s will, we fail in our ultimate purpose in this life. Scripture tells us: “…blessed are they that hear the Word of God, and keep it” (Luke 11:28).” The word of God is any manifestation of God’s will. Scripture contains many of these manifestations, as expressed by Christ or His Apostles. It is important, however, not just to hear the word of God, but also to fulfill the word of God: “But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was” (James 1:22-24). In other words, we are reminded to live according to the will of God, as it is manifested in His laws. To love God is to do His will, keep His commandments, and observe His word. By loving God according to the prescribed methods of the Christian religion, one fulfills His purpose in this life.

In the second chapter of the Epistle to the Philippians, verses 1-11, the Apostle exhorts his followers to be faithful to Christ. Christ is, as always, the point of the Pauline letters, and arriving at Christ, whether through exhortation, logic, works, or affection and charity, is the sole aim. Paul points the finger in all matters to the divine Son of God,
thanks Him for all things, and for Him suffers all things. What makes the letter to the Philippians especially meaningful is the robust affection that these disciples maintain for their teacher, Paul, which the Apostle acknowledges. It is a particularly meaningful portion of the text because it highlights the benefits of spreading the Gospel to non-believers, as the Apostle has done, and for which the Philippians are most obviously thankful. This is the reward of the evangelist: he gains more brothers and sisters in Christ and they gain the reward of everlasting salvation. It is implicit in Paul’s epistle, in the way that he exhorts his new brothers and sisters to remember to love God above all else and to keep moving forward towards Him. It is inherent in the way that he admonishes them to put Christ before all else, to see Christ in everyone, and in this way to spread Christ and Christ’s Word in the Gospel to all others. This is how the evangelist is to appear before non-believers, instructing them in Christ, in an effort to turn them to Christ so that they might accept the salvation that Jesus has come to offer.

The importance of religion in man’s life is built upon this premise: “For what is a man profited if he shall gain the whole world and lose his own soul?” (Matthew 16:26). Salvation is the ultimate goal of religion, and by following the Christian religion, one comes to know more fully the teachings of Christ and the way to Heaven. That is why faith is important; without it, there would be no direct course to eternal happiness with God. Christianity is the perfect road map to eternal life, as revealed by Jesus Christ. If one applies himself to the study of Scripture, he will see how the commitment to the sacred is the most important part of a man’s life because it is the only thing that concern’s man’s final and ultimate end.
Scripture contains truths that are revealed by God, written by men who were
divinely inspired to reveal these truths of the faith. Faith does not ask of anyone that he
believe in the unreasonable. Faith is, rather, a supernatural gift from God that allows one
to believe everything that He has revealed, even if it is beyond the grasp of one’s
intelligence. Reason can be used to see that God exists, that God has revealed Himself in
Scripture, and that Scripture ought to be believed. Faith is what allows one to believe in
this source of Divine Revelation. If one lacks faith, one ought to ask for it: “Ask, and it
shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;”
(Matthew 7:7).

We find the ultimate non-believer in Judas, who is the disciple who betrays Our
Lord for thirty pieces of silver. He, like the Pharisees, made the mistake of thinking Our
Lord should be a different kind of savior. A social savior, a man who is good with
money, a man who will not say things like He is the Son of God; a man who will
overthrow the Romans, a man who will accept the rule of the High Priests because of
their social standing. But because Jesus does not shy away from being God, because He
allows sinners to come to Him, because He talks of suffering for mankind, Judas is
scandalized: he has come to God with the wrong perception of what God is. So too, do
the Pharisees come to God with the wrong perception: they are expecting a political
redeemer, one who will make them to rule over men. They are living in the spirit of
Satan, who also tempts Jesus to become a political savior. They are living under a
delusion: they do not understand the mission that Christ must be about, which is His
That Christ is always about His Father’s business is evident in His aim to establish His Father’s Kingdom. Christ is indeed the deliverer of His Father’s Kingdom. Thus, He aims to draw people out of their sense of pettiness and day-to-day affairs which have no foundation in the spirit or goal beyond the immediate. Christ gives a new horizon, a future promise: life after death. As Jurgen Moltmann states, “Anyone who gets involved with Jesus gets involved with the kingdom of God.”

It is God’s Kingdom in the afterlife that is the ultimate agenda of Christ: His invitation to others is given through the example of self-renunciation, of love for others, of compassion and prayer and sacrifice. He does not place His kingdom in earth, as the Jews expect, but points upward to Heaven to the afterlife. His resurrection from the dead is proof of His victory over death, and His ascension into Heaven is proof that there is where His Kingdom is. His Church is the ladder to that Kingdom, but the two are inseparable; the Church cannot be divided from the Kingdom, else it stops being the Church. Likewise, Christ cannot be absent in His Church, because where He is united to something His presence is there. Thus the “planting of Churches” which Paul partakes in is exactly what the missionary is meant to do: he gives the world access to the Kingdom of God by the means given him by God through His divine orders.

Essentially, Christ is there to unite Himself to all, to give Himself to those who recognize Him. Coleman points out that “the Master gives us an outline to follow, but he expects us to work out the details according to local circumstances and traditions.”

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Therefore, while the evangelist must not deviate from the Way which is Christ, he must exercise some strategy rooted in the context situation of the people who are being evangelized. Paul’s missionary work among various peoples is a perfect illustration of this dictum, which Coleman notes.

The message is always the same. Christ and Him crucified.

The Biblical Model of Saturation Evangelism of City or Region

Jesus is never about His own business, but rather everything He does is to please His Father, the First Person of the Holy Trinity. Judas and the Pharisees, however, are all about their own business; they want to carry on with the works they were already doing when Jesus came along. They are not willing to give up their misguided works to follow Him, who follows the will of His Father. Unlike Peter who abandons his role as a fisherman to follow Christ, Judas and the Pharisees seek only to get rid of Christ because He threatens their mode of existence. They are cannot even begin to have faith because they are too filled with self. They see everything as they want to see, never stopping to see things the way that God wants them to see. But what does Jesus do? Does He ever condemn Judas or kick him away? Never. Jesus exhorts His followers to love the Father, but ultimately, He allows them to exercise their free will. This is the lesson that the evangelist is obliged to learn: never judge.

The biblical model of saturation evangelism is present in the travels of the Apostles. For instance, the Acts of the Apostles describes where Luke travels with Paul, joining him in Troas around the area where Troy once stood in or near the year 51 AD.
With Paul, Luke traveled to several different destinations including Samothrace and Philippi, where he appears to have lingered to guide the Church. The duo then reunite in Troas and Luke is with Paul during the latter’s stay in a Roman prison. As Paul says: “Only Luke is with me” (2 Timothy 4:11).

As the title of the book indicates, Acts is about the actions of the early missionaries. In other words, it is a narrative of what it means to act as a Christian—or, to act like Christ. It is a guide for human beings, as Paul states in Acts 20:35: “I have shewed you all things….” Paul, according to Luke, is emphasizing that through his actions one may perceive the spirit of Christ. That is to say, through Paul, Christ resonates. These Apostles were the very first saturation evangelists.

Yet the Apostles give other indications of how the evangelist should model himself. Luke, for example, was not a Jew—and yet he learned everything he could about the Hebrew religion of the Old Testament in order to better reach them, and connect them to the New Testament of Christ. Thus, Luke took upon himself the task of learning the history and culture of the Jews because he knew 1) that Christianity was the fulfillment of the Hebrew Old Testament (so there was a logical reason to learn about the Jews—for the sake of theological continuity), and 2) that he would be preaching to these people. Thus, the historical foundation for local church evangelism is rooted in catering to the needs of those being evangelized. The same system applied to the Evangelists whenever they encountered new peoples, whether Greek, Persian, Indian, or Asian. The very first saturation evangelists went to Antioch (Acts 11:20), Iconium (Acts 14:1), Derbe (Acts 14:20), Thessalonica (Acts 17:1), Berea (Acts 17:10) and Corinth (Acts 18:1) in one fell swoop. They were saturating the region in the Word of God—sowing
the seed in every direction. While the immense numbers of converts were no doubt due to a tremendous infusion of grace at the outset of the early Church, there was surely some special identification made between the missionaries and the locals—as for example, in Acts 2:6 when the “Galileans” are heard preaching to each in his own tongue. This was another instance of the saturation evangelist’s model: to “preach” in the “tongue” of the hearer—meaning to learn that language, that mode of expression of the audience and to use it as a means of conveying the language of Christ—the Word of God.

The model must also be based on vision—a sense of the whole, of the purpose of preaching and conversion—not for the sake of numbers, but for the sake of pleasing God, and giving souls everywhere the opportunity to be united to Him. Thus, the saturation evangelist may take practical steps to unite himself to the individuals in each region, but there must be spiritual steps as well which corroborate with the larger spiritual vision of establishing a church. As Proverbs 29:18 notes, “Where there is no vision, the people perish:”

To acquire the vision, it is necessary to pray and Jesus Christ Himself gave us this example (Luke 5:16). But just as Jesus gave us His example of departing into the wilderness to pray, so too must the evangelist show the community the importance and power of prayer by praying for his community and encouraging them to pray as well. “Pray with ceasing,” (1 Thessalonians 5:17) says Scripture—and this can be accomplished by always being in the spirit of grace with God. Through prayer all good things will come. Help will arrive. This is the foundation of the model of the saturation evangelist. To schedule regularly planned prayer times so that the community can come together to pray, just as Christ made it clear to schedule times for retreating for prayer, is
an absolute must. The saturation evangelist should appreciate the necessity of these prayer times, and even allow for frequent use of them throughout the week in order to keep the church thriving and growing.

Prayer is the bulwark—but it should lead to charity, and this is like the framework of the evangelist’s model. The mission is simple when thought of in these terms, put forward by Christ Himself: “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.” (Mark 12:30-31). This is God’s commandment and it should serve as the overall mission of the evangelist to uphold it, follow it, and spread it so that others may come to God through adherence to it. Charity serves as the glue of the peoples of God.

But Christ also gives the example of Himself to the evangelist: He shows how a spirit of poverty is essential: The first Beatitude preached by Jesus is: “Blessed are the poor in spirit: for theirs is the kingdom of heaven” (Matthew 5:3). “Poor in spirit” refers not only to a spirit of detachment and simplicity, but also to a spirit of giving, of charity, and of penance. Luke writes, “But woe unto you that are rich! for ye have received your consolation” (Luke 6:24), and Matthew tells how Christ told one young man who desired to know what he had to do to be perfect: “If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me” (Matthew 19:21). It is difficult for those who have many possessions and many attachments in this world to foster the kind of relationship with God that God wants us to have. He wants all of our hearts, not just a portion of them. He wants us to depend on
Him for all things, and to realize that all things come from Him, right down to our very lives themselves. This value is one the evangelist should keep in his heart and spread to others.

These measures should ensure that the spirit is always fostered in Christ. If the evangelist enlists the code of the Beatitudes, as taught by Christ, then there can be no fear of failure, or of false evangelism, as occurred in Ephesus, when Paul left and a new evangel began to be preached in his absence. Paul exhorted the followers of Christ to reject the new evangel because it was not rooted in the Word and spirit of Christ. So if the saturation evangelist wants to appeal to the masses, he must know what it is the masses need—and that is not a new evangel, for there have been new evangels preached for thousands of years—but there is only one evangel of Christ.

Christoph Stenschke notes that Paul is typically viewed “as a solitary figure who worked on his own, independently of churches” but that if one closely examines Acts and Paul’s Epistles one sees “that Paul’s mission was embedded in several early Christian churches, supported by these churches in various ways and extended through the ministry of churches.”\(^5\) In other words, Paul was not an independent evangelist (although he was sometimes on his own in his travels): he was on the contrary a link in the chain of church evangelists spreading the same message about Christ in the growth of the Church founded by God. Working together they supported the growth of the overall church by coordinating with one another, sending dispatches, encouraging relations and development in the spirit of Christ and according to the Word of God—not according to their own individual personalities or whims.

Likewise, as Roland Allen argues, Paul’s method was one that can be described as “universal” and available to all missionaries. Allen notes that the beauty and effectiveness of Paul’s method was that it was cohesive and integrated, points which are often missed in modern times because “people have adopted fragments of St. Paul’s method, and have tried to incorporate them into alien systems.”

The system that Paul utilized, however, was the Church and the support of its members. Without this structure, nothing could have been accomplished. Allen elaborates by comparing modern methods with Paul’s, and showing why there needs to be this support structure: “For instance, people have baptized uninstructed converts and the converts have fallen away; but Paul did not baptize uninstructed converts apart from a system of mutual responsibility which ensured their instruction.”

The insistence upon follow-up and accountability is clear in the efforts of Paul and all the early missionaries; they put the other first - the new Christian needed guidance and teaching; the Epistles, letters, and admonitions were all designed to keep the people together on the same and right track towards Christ. The churches were not isolated or independent parts, but parts of a whole founded by Christ in His spirit and Truth. Each member was a participant in His Way, and each bore responsibility to another, teaching and enlightening through their actions and thoughts and prayers.

In the conversion of the Jews, the Christian missionaries made use of “synagogue preaching”—the method of reaching out to the “fertile soil of the God-fearers” in the

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59 Ibid.

60 Ibid.
places where they gathered.61 The Christian missionaries, in other words, went straight to the heart of the religious parts of Jewish communities—the places of worship. And there they built on the truth found in the Jewish history, teachings and Scripture, just as the missionaries used the truths found in the ways of the pagans to develop links between their ways and the message of Christian redemption.

At the same time, the missionary serves as a mediator—a go-between, not as the head of any teaching, but rather as a transmitter. As Coleman notes, “Christ is the leader, not ourselves…There is no place in discipleship for any authoritarian role or master guru.”62 Thus Christ served for the early missionaries as the example, the sign post, the star by which to guide the ship (the Church). The missionaries were to adhere to Christ’s Word and example as though they themselves were nailed to the cross, just as Christ was nailed to the cross. There was to be no deviation. This is the case, for example, when Paul admonishes the Athenians about their belief in the many gods. He does not praise them for their mistaken ideology or attempt to unite himself to them in their unbelief. On the contrary, he instructs them as to the truth, which is Christ Himself. Eckhard Schnabel observes that “Paul’s response to the religious beliefs and practices of the Athenians was, ultimately, not accommodation but confrontation…Paul leaves no doubt that he unambiguously rejects the plurality of gods and cults, and the proliferation of temples, altars and statues in the city of Athens.”63 Thus Paul represents the Truth, which is Christ, and does not attempt to establish himself as the Truth or to effect a “new truth”

61 Michael Green, Evangelism in the Early Church, 120.

62 Robert E. Coleman, The Master Plan of Evangelism, 114

based on false unity and social respect. He stands firmly by Jesus and the Holy Trinity and teaches from the rock that is the Church: this is how he evangelizes the non-believing pagans in Greece. He testifies to the truth that Christ is the one true God, and that the gods in whom they believe simply do not exist.

Paul does this, of course, in a respectful way—never mocking the Athenians or attempting to be derisive or arrogant in his assertions. Indeed, the fact that he is there at all, as a messenger come to deliver the good news, shows his innocence; and his conviction and absolute firmness with respect to what he has to say speaks well of the truth of the matter. Paul invites his listeners to judge for themselves to see if there is anything disingenuous about his speech or if there is anything that he speaks that goes against reason. The Athenians had a long history of respecting reason, and Socrates had long ago already set the tone of the conversation about God and Truth. Paul is no doubt aware of all of this history when he takes up his evangel. He knows to whom he is preaching, and what their background is and what they are in need of. He knows how the Truth should be communicated to them, focusing on the inherent wisdom, goodness and rationality of Christ rather than on Christ as the fulfillment of the Jewish prophecies (which would have a greater impact on a Jewish audience). Paul speaks to the Athenians, drawing them to himself by acknowledging their ways, traditions and ideas, and asserting Christ’s own lawful place among them as their true Spiritual God and King.\footnote{Eckhard Schnabel, \textit{Paul the Missionary: Realities, Strategies and Methods}, 183.}

Moreover, Paul did not go into the world willy-nilly, but used some judgment and reason before choosing where to plant most of the Churches in his mission. For example, as Michael Bird notes, “Paul focused his missionary work on certain provinces that

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contained a Roman administration, Greek culture, and Jewish influence and that bustled with commercial activity.”\textsuperscript{65} Paul looked to plant the Word of God in cultural hubs—in places where people lived, worked, and thrived. His goal was to take the Word to the places where the people had organized and developed a society in a community with a rule of law. This orientation served to assist his end goal, which was to point to the ultimate law giver—God. Paul did not discriminate among peoples, on the other hand. He reached out to all and meant to challenge them in terms of their own worldview, whatever it might be. Paul’s familiarity with both Roman and Jewish custom also played a part in his missionary activity, however. It was what he knew—and every evangelist has a unique specialty—something unique about himself that he can use to reach out to others. Paul did just this, as Bird asserts: “In terms of a pattern, Paul consciously worked in areas that were under Roman control and usually had a Jewish community of some form.”\textsuperscript{66} It was in places like this that Paul felt he could make the most impact, effect the greatest and most dramatic change in the lives of the inhabitants and in the very culture itself which would transform from a pagan or heathen civilization into a society rooted in the doctrines of Christianity.

In order to root his audience in the doctrines of Christ, Paul draws attention to the primacy of the gospels in his preaching and evangelizing. Robert Plummer observes that “the gospel is the indispensible defining element of Paul’s apostolic ministry” and that


\textsuperscript{66} Ibid, 20.
one must pay special attention to the gospel and what it means when attempting to comprehend Paul’s evangelical method.\textsuperscript{67}

It is the gospel which best illustrates the life of Christ and provides that representation for how a Christian should act. Plummer argues that “we know Christ when we hear what he has done for us and respond in repentance and faith.”\textsuperscript{68} It is the gospel that allows us to hear of the workings of God and the Way of Christ, and it is therefore Paul’s primary aim to give focus to the gospels, as he does in his epistle to the Corinthians. It is necessary, as Plummer notes, for all evangelists to recognize the power of the gospel to transmit the Word of God and an idea of the life of Christ, to which all must respond appropriately. It is not in the preaching or in the words of the evangelist that one’s conversion is made complete. Rather it is in the understanding and reflecting upon of the life of Christ as depicted in the Sacred Scripture of the Bible—in the gospels that depict the life of Christ so clearly. It is this life which must be adopted by the Christian in his conversion.

Moltmann notes that the evangelist must bring this vitality to his audience: he must enliven the hearer’s senses and make the life of Christ seem so real that the audience personally experiences it in a direct way. The audience must be made to feel and understand that he or she is a participant in the life of Christ—in His joys and in His sorrows. Indeed, even in Christ’s sufferings is a final joy because of His victory over death. Moltmann states that “when we experience God’s exhilaration in his joy over us, and our own vitality reawakens, the kingdom of God ceases to be some remote and alien


\textsuperscript{68} Ibid, 47.
rule; it is the very source and fountain of life.”69 It is therefore the strategy of the evangelist to utilize the method established by Paul and the other early missionaries in promoting the gospels for these books give the best sense of Christ—of Who He was and is and ever shall be.

In this manner, the evangelist can truly bring the hearer into the Kingdom of God by drawing him into the fold, the church, the spiritual body that is Christ’s. The Kingdom of God becomes that place “in which we can unfold and develop.”70 As Moltmann acknowledges, the Kingdom of God is located there in the gospels, which Paul utilizes to draw his communities, separated by distance, into one spiritual community—the Christian church. It is their belief in the truth of Christ that makes them one no matter their differences in other respects. In terms of religious faith and expression, they are the same. They worship the way that God wants them to worship and they believe the teachings that Christ wants them to believe. They do not make up anything on their own but follow in the traditions established by God at the last supper when He gave Himself in Bread and Wine to His disciples.

The evangelical method adopted by Paul is effective in reaching this goal, as Moltmann notes: “Once we experience God’s kingdom like this, we discover afresh the wealth of our potentialities for living.”71 Life is not worth living, as Sheen is often saying, if it is not lived with and in Christ. Christ is the source of all life and His Life is what makes ours livable. Death waits for all men as their final end in sin—but in Christ,

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70 Ibid.

71 Ibid.
death is overcome. It is no longer an obstacle. His life is everlasting, just as is his charity and just as is His church. With Christ all things are eternal. That is what the evangelist should comprehend about Christ, and what he should show to those to whom he preaches his evangel. Christ is everything and without Him is nothing. The way to this great epiphany, this great eternality of life is the Cross: “It was from joy that He looked to the Cross,” states Fulton Sheen.72 At it is in this same spirit of joy that the modern evangelist should embrace his cross, and show how all must embrace their crosses with love because there is no other way to follow Christ; and to partake in the redemption and the life eternal than through the cross. Indeed, Christ’s death on the cross was the greatest example of how to lay down one’s life. It was the ultimate expression of love, as Sheen observes: it was a joyous event, in spite of its sorrowful aspect and its cruel agony as depicted in the gospels. Christ saw his Cross and “rejoiced.”73 So too should the evangelist “rejoice” in his work and so too should the communities whom he encounters rejoice in their own trials, because in this is the true imitation of Christ.

Conclusion

In conclusion, the obligation of the evangelist to preach to the non-believer is evidenced in the way that Christ spent time teaching the Pharisees, who hated Him. Yet through this time, He won an important convert in Nicodemus, who actually assisted at the burial of Christ (John 19:39-42), something none of His disciples did because they were too afraid. Thus, if Christ does not preach to the non-believers, there is no chance of

72 Fulton Sheen, Life of Christ, 131.
73 Ibid.
Him receiving a decent burial because the believers turn out to be too afraid to come. Therefore, it should be considered an obligation of the evangelist to preach to all—not just the choir. Also, it should be the model of the saturation evangelist to make himself visible to the members of the community that he wishes to be part of. This strategy requires virtually endless giving of the Self. This is not to say that the evangelist should never take time for himself. After all, Christ gives the example of going into the wilderness to pray and fast for days on end (Luke 5:16). Therefore, it is imperative that the missionary also do this so as to replenish his spiritual strength. But as for being “in the field,” the evangelist must visit the sick and imprisoned, make friends with community leaders, point the way towards Christ and insist on Christian virtue at all times, even in the face of contrasting spirits which might seek to eliminate Christian thought from the community. Christ gives the Beatitudes as the ultimate guide for the evangelist. They are the rubric. Following them will lead to success.
CHAPTER III: THEORETICAL AND PRACTICAL ISSUES

The focus of saturation evangelism is to reach every individual possible in the world with the gospel of Jesus Christ, which means that every individual, family, and community will hear the gospel of Jesus, the saving grace and mercy of God, the Father. That is the key point one must believe in God Almighty and His gospel if he or she is to be a winner of souls. Other things may be omitted but this issue of faith must never be.74 Charles Spurgeon noted that our main business as Christians is to win souls.

Every Christian has a duty to evangelize, but there are many different ways in which this can be done.75 “There is only one gospel but there are many methods. The Bible reveals the message but does not lay down one absolute methodology for proclaiming that message.”76

The late Dr. Jerry Falwell effectively applied saturation evangelism in his wide-reaching ministries at the Thomas Road Baptist Church in Lynchburg, Virginia. Dr. Falwell “intentionally started knocking on 100 doors a day to share the message of the Gospel, and to share that a new church was starting down the street and that they were invited to attend.”77 It is reported that Jerry Falwell would knock on hundreds of doors and prior to leaving the home would “offered to pray with the family and he gave them

75 Dave Early and David A. Wheeler, Evangelism Is, 178.
his business card with his name, the Church’s name and phone number” and would tell
them “If you ever need a Pastor, just give me a call.”

Not only would Dr. Falwell give the family his card he would additionally give
the family a copy of the church’s newsletter, which was sent through the mail the
following day. In addition, it is reported that the household would additionally “receive a
phone call from a lady volunteer on Saturday morning. The phone call went something
along these lines: Miss Jones? The caller would begin. This is Mary Smith. I am a
member of Thomas Road Baptist Church. Pastor Falwell asked me to call you. He
mentioned that he had dropped by to see you on Tuesday and invited you to attend our
services this Sunday. He asked me to remind you that the service begins at eleven a.m.
and that he is preaching on ‘How to Pray and Get Your Prayers Answered.’ He also said
to remind you that if ever he can help you in any way, just call the church or Pastor
Falwell’s home.”

There were many people in need of a pastor and the church rapidly grew. In
addition, it is related that “Not only did Falwell knock on doors he also trained a group of
men to go on the visits with him. His training was on the job. These men learned on the
job. They walked the streets with me. They watched me knock on doors, converse with
strangers, field questions, handle problems, and counsel others before they had to do it by
themselves.”


80 Ibid.
Falwell’s Saturation Evangelism included starting a radio ministry as well as the church broadcasting on local television stations. During the early years of television, a local church broadcasting was rare. Falwell reports that when he began the radio ministry that he realized that he could “present the message (of the gospel) to all those people simultaneously from one convenient location. So it was only natural for me to begin to dream about expanding our church’s electronic ministry through television.”

The church experienced dramatic growth, and soon moved into a new sanctuary because the old one could not accommodate the growth in those attending the church.

However, can this modern day example be replicated today? There are inherent limitations in the use of the old methods for effective use of “Saturation Evangelism.” These difficulties are noted by evangelists in their attempt to reach the entire world with the Gospel of Jesus Christ. The declining use of radio, the massive expansion of cable television (which is now in decline and considered an old medium), and the increase use of the Internet present a different reality for the modern evangelist. Along with a population that no longer sits on the house porch talking with everyone they encounter, but one that prefers hiding behind gated communities, locked doors, and the window curtain the evangelistic picture is not the same. Therefore, what worked so well for Dr. Falwell in a small community of about 38,000 in Lynchburg may not have a real chance of being replicated in modern society. While the message of Christ does not change the way in which we deliver it into the local community does.

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82 Ed Mathews. “Mass Evangelism: Problems and Potentials.” Matthews states the same method may be very effective at one time, in one place, with one people, but quite ineffective at another time, in another place, with another people. Mission does not need another Gospel but it does require a continuous revision of the methods employed to communicate the old, old story in an intelligent and meaningful manner.
21st Century Opportunities

Unlike the small tight community that Dr. Farwell ministered too; many modern evangelist faces an uphill struggle in overcoming the isolationist trend in our society and the loss of community. We process the ability to communicate across the world with handheld devices, but we also have distanced ourselves from one another. We are no longer constrained to physical community boundaries, but are free to voluntarily associate with another at any given point in time; effectively, wiping away the small tight community of a generation ago. Realistically, we are not going to be able to repeat history, but we must work with the 21st century community structure.83

The researcher has determined that personal evangelism is the most appropriate way of reaching individuals in an isolated community. However, the focus can no longer be upheld by the evangelist/pastor/leader, since he is most probably one of the least entangled individuals in the community and for whom there are more boundaries raised. Individuals have been “sold things” to death, however, they are still willing to learn about new things from their friends, family, as well as associates that have vested concern in whatever they are promoting. In order to saturate the community with the gospel message, the members of the local congregation must be mobilized to bear witness to Christ in their families, neighborhoods, schools, and businesses with the aim of bringing

83 Ethan R. Longhenry notes in his discussion “Evangelism in the 21st Century (2): Isolationism and Community.” 2010. Accessed February 10, 2016. http://www.renewedinspirit.org/2010/06/evangelism-in-21st-century-2.html. Realistically, we are not going to do the types of things that Peter and Paul did, standing in a public forum and addressing the multitudes. First of all, such public forums rarely exist; even where they do exist, modern man has trained himself to ignore and avoid all such things with which he is unfamiliar. We still use such methods as door-knocking, direct mail, Bible correspondence courses, posting gospel meeting announcements and the like, and so on and so forth, to try to present the Gospel to those with whom we are unfamiliar. We certainly should still strive to reach such persons, but we must recognize that we will not achieve momentous results with such programs. We must work with the community structure that is in place today.
a clear experience of the gospel to every household in our area. “When members talk to their friends, family, neighbors, and associates about spiritual things, inviting them to the assemblies, showing proper Christian love and care for them (Galatians 6:10, Philippians 1:14). More than ever, the life lived by each individual member is the best form of evangelism today (Matthew 5:13-16).”

Equipping the members of the local congregation with the gospel must become the main focus of the Evangelist / Pastor no matter how far modern society develops the “one-on-one method of teaching that Jesus used during His earthly ministry (Matthew 16:13-28; John 3:1-21; John 4:1-26; John 13), is still the most effective form of evangelism that we have today.”

What Evangelism Involves

Saturation Evangelism is not something a person does one morning a week by knocking on doors in order to fulfill some kind of religious obligation. Instead, “evangelism is about the whole of life, and how it is lived by people who have a deep reverence for Christ and people who want to share their joy with others.” The real business of life is glorifying God and being used by Him to “transform unbelievers into people whose great delight in life is to know and trust Him.” One key thing that the evangelist must involve himself or herself with is bearing witness. The evangelist should think about how he or she is living life, and the kinds of things that are important to him


or her to insure the proper witness. It is also important to think about where the person generally goes during any given day, and what kinds of things the person does while at those locations; never forgetting that we are not different from the world due to our religious services, but “the only true difference is Jesus” in every Christian.  

The evangelist must understand self if they are to enjoy their time of sharing the Gospel. Once this takes place, the evangelist will be comfortable sharing the Gospel message regardless of the delivery location, or the nonbeliever’s station in life. This freedom will allow the evangelist to be more attentive to the needs of nonbelievers by truly listening to what is being asked as they respond to the Good News. The evangelist who truly understands their responsibility to God as they accept their true purpose, but they will be sensitive to the message needs of the nonbeliever. They will be motivated by a giving heart, which not only cares for the nonbeliever, but is motivated or on fire to share the Good News.

**The Need for Christian Training**

It is extremely important that the Christian laborer be equipped for the work of the ministry. All evangelists need to be educated about Biblical facts. Inadequate preparation can cause major damage to a local ministry. The Bible presents us with a clear picture of how this can be problematic with what transpired at one of his church plants. Specifically, the researcher is talking about the story of Paul as he was working with the church in Antioch as related in Acts 18:23 when a new player appeared on the scene in Ephesus. Apollos, a Jew from Alexandria, Egypt, a well-educated, or ‘learned’

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as related in Acts 18:24. When Apollos left to go to Corinth soon after this as noted in Acts 18:27 the effect of his poorly informed ministry were around awhile, and when Paul arrived back in Ephesus he had to address the problem. When he arrived back at Ephesus he could not simply begin where he had left off, but had to take some corrective action to re-educate those who had been converted by the ministry of Apollos.

It is imperative that the Evangelist has equipped himself “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:” Evangelist’s qualifications as noted in the work of C. Peter Wagner, which are affirmed in the scriptures, include the following qualifications:

1) “People who know God – If the news of salvation is to be carried to the world then the servants of God carrying this message must themselves be saved, must “know what it is to be born again, for without the new birth no one can even see the Kingdom of God.

2) People who are filled with the Holy Spirit: Maintaining the fullness of the Holy Spirit on a continuing basis is necessary if one is going to be a useful instrument for God’s service.

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89 A. Boyd Luter. “Deep and Wide: Education Overflowing as Evangelism from Ephesus” (2001). Faculty Publications and Presentations. Paper 285. http://digitalcommons.liberty.edu/lts_fac_pubs/285 , 6-8. Notes: Apollos arrived in Ephesus and began to preach passionately in the city and synagogue of Ephesus. However, there was a problem “Apollos had been but partially ‘instructed in the way of the Lord,’ since he had been told about Jesus only as far as “the baptism of John” (Acts 18:25). While the message of Apollos was accurate, it was quite simply incomplete because Apollos did not know the “rest of the story” or in other words, he did not have the knowledge necessary to “layout the finished work of Jesus Christ, the focus of the gospel message. For Apollos’ own sake, as well as that of his hearers, it was incumbent on Priscilla and Aquila to take him aside as soon as possible and to explain the gospel to him in a more accurate manner.

90 Ephesians 4:12
3) People of Prayer: Communion with God is realized through prayer and prayer reveals to the individual the will of God for their lives. As we get in touch with God through prayer we discover the specific role each of us plays in the Kingdom. Prayer develops intimacy with God, and it takes time.

4) People committed to the Body of Christ: Wagner notes that the life of the Christian in its ideal form is one that is focused on three priorities: (a) commitment to Christ; (b) commitment to the Body of Christ; and (c) commitment to the work of Christ in the world.

5) People obedient to the Lord: Obedience to the Lord is one of the tests of true discipleship.

6) People who are energetic and creative: Psalm 32:8 states, "I will instruction you and teach you in the way you should go; I will guide you with my eye."91

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**The Successful Evangelist**

People who evangelize successfully do so by understanding the audience they want to reach. “Christians most effective in evangelism learn to evangelize according to their personality and the personality of their listener.92 They find out the interests of that audience, and focus on what that audience wants and needs. What that audience is missing in their lives becomes an important concern, so the Christian planning to evangelize can look for ways in which he or she can talk about Christ, and can show others that they are missing Him. This is among the best ways to evangelize, because it

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shows how Christ can meet an important need. If done correctly, it can also show how being Christian is highly valuable, and that there are numerous things in this life that Christians can do.

Many people seem to believe that being Christian means a person cannot have any "fun", and that is a stereotype that can and should be changed. In order for people who evangelize to show that Christianity can be valuable, he or she has to be able to show the intended audience how Christianity can be applied to their lives, and how it will make their lives better. Without being able to do this, most people will not be interested in committing their life to Christ and making a change. They want to know what is in it for them. For people struggling with their life, or for people who are really enjoying having many carnal types of fun, the promise of eternal life in the future may simply not be enough of an incentive. “Today, indigenous ministry requires church leaders to reach the unchurched people through the heart not the head…The three primary traits of successful local church ministries are emotive, immediate, and trust. Reality is processed today more through the heart and through the head.”93 The evangelist was being real and authentic so that it flows from “heart to heart.”

**Being a Disciple**

“Disciple” comes from the Greek word “mathêtés” that means, “a learner, disciple, or pupil.” So here we find that the original design and historical view of the word recognizes a pupil-teacher relationship. In addition, “the word disciple, or some variation, appears 266 times in the New Testament, with the vast majority of those

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occurrences recorded in the Gospels. In those contexts, being a disciple generally means abandoning the things of the world and following Jesus."\textsuperscript{94} So much to the point that the Bible in Luke 14:33 states, “So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;” meaning that we should have total buy-in to the Lordship of Jesus Christ. A Christian disciple also must obediently follow Jesus by placing themselves under His authority, reading God’s Word, and listening to the Holy Spirit. John 8:31-32 tells us, “Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.” So first and foremost, we must have a clear cut confession of who Jesus is. A Christian disciple is one who has listen to the Good News and being convicted about their sins, accepts the call of Jesus to come and follow Him. Following Him requires studying His Word, being committed to the local Church, and carryout the Great Commission using the Spiritual gifts given by God.

**Discipleship**

After an individual becomes a mature Christian disciple they now must accept and act upon their calling by assisting in the spreading of the Good News. 1 Peter 3:15 tells us, “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:”

Christian discipleship is the progressive process in which disciples grow through an intimate relationship with Jesus Christ. Earley and Dempsey agree with “A. B. Bruce

in his classic text on discipleship, *The Training of the Twelve* 95 that there are three stages of discipleship. Bruce states that in the first stage disciples are simple believers who occasional share this fact when convenient; in the second stage called development is where “fellowship with Christ assumes the form of uninterrupted attendance, which involves entire or at least habitual abandonment of one’s occupation; and the third stage is deployment in which a disciple is called to intentional global commissioning. 96

Discipleship was the method that was used by Jesus to win the world ‘to Himself.’ “In fact, Jesus converted very few people in His earthly ministry in a clear-cut way. He literally staked His whole ministry on twelve men. As popular as He was during His earthly ministry, Jesus did not focus on the momentary applause of men but quietly poured His life in those who would multiply. Jesus was not trying to impress the crowd, but usher in a Kingdom. Christ expects His followers to be fruitful, but often we are not without external motivation and accountability.” 97

**Church Leader**

A modern day leader is one who has exemplary character, who is enthusiastic about their work as a leader, confident, steadfast, and coolheaded. In addition, a leader is very goal oriented and committed to excellence. While the writer recognizes that these are characteristic traits of a leader, they are only a starting point. Proverbs 29:18a states, “Where there is no vision, the people perish.” Effective leaders have a vision of what

95 Dave Earley and Rod Dempsey, *Disciple Making Is*, 58.

96 Ibid, 59-60.

they want, where they want to go, and how they want to get there. Leaders realize who they are (self-monitoring), know what they believe in (value system), and envision where they want to be (vision). But if you lack the skills to accomplish your vision then you are like a ship without a sail. Competency is knowing your ability, knowing what you can do and cannot do, your strengths and weaknesses. Although being competent may be low on the list of characteristics for a leader, being competent helps establish a leader’s credibility. The work of Jon Tomlinson entitled, “The Great Commission: Discipleship and Followership” states “When one considers the term influential, the concept of leadership comes to mind. For example, Bass\(^2\) argues idealized influence is one of the four behaviors of transformational leaders (along with individualized consideration, inspirational motivation, and intellectual stimulation). Yet, Jesus did not espouse leadership the way we envision, instructing “...whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all (Mark 10:43-44, NIV). This appears to be significantly different from our current concept of the influential, take-charge leader.”\(^98\)

**Leadership**

Whether you are a pastor, officer within the church, teacher, or parent, credible leadership is essential in order to have life-changing impact upon those who follow you. “Effective leadership is building credibility while achieving the goals outlined in one’s vision. A social and cultural phenomenon uses influence to guide groups of people in

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which a leader(s) assumes some forms of hierarchy within the group(s).”99 It is working with others toward a common goal while assuming a leading role. Leadership is about communication, consistency, and selflessness. It is always evolving, never static. It is always changing; no situation ever stays the same, and in order to withstand the test of times requires good credible leadership, particularly in the religious organizations.

Accomplishing the goals of leadership successfully depends upon the effectiveness of the leader. The effectiveness of leadership is likened to that of beauty—it is in the eye of the beholder. Christ was a servant-leader. Therefore, to provide leadership in the perspective of the ‘Great Commission’ one is required to be a servant, which means that in order to lead others into the Christian faith one must serve. This service may in the form of serving or cooking food in a local soup kitchen doling out the love of Christ with food. By not only providing food for the body, but for the souls of the hungry, lost, and despairing in society. Through this type of service, the individual demonstrates the love of Christ, and loving one another is not only the required lifestyle of someone who is a disciple/leader, but also of those who need the discipleship and the leadership into the body of Christ.

Jesus said, “If anyone desires to come after me, let him deny himself, and take up the cross and follow me” (Matthew 16:24). Paul’s ministry in Ephesus is a biblical example of Saturation Evangelism because it is related in Acts 19:10 that every individual in Asia had “within two years…received the Gospel through the evangelistic witness of the church of Ephesus.”100 How was this accomplished? First, Paul “reached


100 Darrell W. Robinson, Synergistic Evangelism (Bloomington, IN: CrossBooks, 2009), 5.
people for Christ” and then Paul “equipped them to reach others and they saturated Asia with the Gospel of Christ.”

Having a Plan

To have any possibility of meaningful success in achieving the goals of saturation evangelism there must be a plan. Without a strategy or a roadmap, many churches are doomed to failure. Amos 3:3 asks, “Can two walk together, except they be agreed?” Teamwork is critical, from both a biblical and a business point of view.

Aubrey Malphurs uses a ship navigation metaphor to distill four concepts in which to help steer a strategic plan. These four concepts include the development of the mission, the development of the vision, the discovery of core values, and the design of the strategy. One cannot have a strategy or a mission without a vision, and one cannot have a vision without awareness of core values. In fact, a considerable amount of time working out the mission, vision, and values of the church before embarking on the long and arduous journey of actually planning and executing the plan.

Developing a Strategic Plan

Even though every locale is unique with its own set of people, there should be unity in so far as the teaching of Jesus Christ is found from one place to the next. This means that what Christ teaches us is the same no matter where one is, and applies to all. How that message is communicated is what is different and depends upon the situation.

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that the evangelist finds before him. The evangelist is essentially given a pile of cards, and must play his hand accordingly. This is an important point to remember in developing a strategic plan for mobilizing a local church in evangelism locally.

As Kirsteen Kim notes, “the term ‘mission’ derives from the Latin ‘I send,’” which implies that the evangelist is being sent by someone else, that he is not simply acting on his own.\textsuperscript{104} The Sender of course is God Himself, who calls each missionary to spread His evangel.

So what is the pastor’s role in evangelism? It is his role to deliver Jesus Christ to the people. How does he do this? When dealing on a local level, the best way is by adopting a strategy that conforms to the needs of the local community. This strategy, while considering the needs of the locals, should also adhere to the overall universal vision of the doctrine of Christ. For this reason, we find in Proverbs 29:18: \textit{“Where there is no vision, the people perish.”} It is the people, ultimately, who must conform to Christ, even as the local mission adapts to meet the immediate needs of the people.

Therefore, the goal of the local church evangelist member should be to achieve the goal of Christ. It should be to open the eyes of the locals, who may be blinded when it comes to knowing who Christ is.\textsuperscript{105} What is the goal of Christ for these unique people? Ultimately, it is to bring them to union with God in Heaven. But how is that to be accomplished? What impediments exist to keep the people of the community from coming in? These impediments are likely to be unique in every situation, but by

\textsuperscript{104} Kirsteen Kim, \textit{Joining in with the Spirit: Connecting World Church and Local Mission} (UK: SCM Press, 2010), 9.

remembering that human nature is the same no matter where one is, we can safely devise a strategy for any situation.  

Step One: Do not ask how your church can make a difference in the community. Instead, go to the community and see for yourself. Go to different places, different sources. Be everywhere, show yourself. You are there for the people, not the people for you. It is true that growth is good, but that must happen organically; it is not, in other words, the main goal. The main goal is to connect with the people, and ultimately to provide them with tools to fulfill their spiritual needs. The best way to connect is to identify and show that you can build a friendship with them in Christ. There is no need to believe that all that matters is social welfare, although that may be important on one level; but what matters most is spiritual welfare: economies come and go, but the soul and the spirit are eternal. Go to the hospitals, to the homeless, to the community leaders, to the business leaders, to the schools, to the churches. This will take time, so remember that Rome was not built in a day and do not be in a rush. Take time to meet everyone. Truly immerse yourself in the world of the community so that you know its needs, its struggles, its good points, and it’s bad.

Step Two: Prayer. People need to pray, and Jesus Christ himself gave us this example (Luke 5:16). But just as Jesus gave us His example of departing into the wilderness to pray, so too must the evangelist show the community the importance and power of prayer by praying for his community and encouraging them to pray as well.

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“Pray always” (1 Thessalonians 5:17) says Scripture—and this can be accomplished by always being in the spirit of grace with God. Through prayer all good things will come. Help will arrive. Schedule regularly planned prayer times in your church so that the community can come together to pray. Make these prayer times frequent throughout the week, and keep the church doors open.

Step Three: Train others to help you. The local church needs support from within the community; the evangelist is there to spread the Word of God and bring Christ to people, but the people themselves must also respond and be ready to serve as pillars of the local church. This should be a humbling and beautifying exercise, not a way of pride, of status, or elevation. Therefore, members will need to be trained so that the church can become strong, so that the Word of God can be taken to many places within the community at once. The basis of training is catechism; education. Educative classes should be given regularly at the local church. They do not have to accompany scheduled prayer times, and can have separate hours, but they should be scheduled and held even if no one comes. The evangelist should preach/teach to the birds and fishes in the way that Francis did when there was no one around to hear the Word of God. That is the attitude the local evangelist should adopt. Remember: he is there for the people, not the people for him. The posture he should dwell upon daily is the posture of Our Lord on the cross: his mission is the way of the cross, and in that way he should rejoice because it is his calling, his vocation, and through it he will be united to God.

Step Four: Follow-up. If persons you have met in the hospitals or on the streets have moved on, found homes, or left their hospital beds, go and find them. See how they

109 John MacArthur, How to Study the Bible (Chicago, IL: Moody, 2009), 13-17.
are doing. Consider them your friends. It is normal for an individual to want to continually check up on one’s friends: this is the same for the evangelist in the community. Seek them out, be their friend. Give each day to a certain number of them and keep them on a rotation. This is how the Word of God is manifested in the hearts of men, through exposure to charity (friendship), prayer, and mercy. It can even be done by reaching out using social media and establishing an online presence. In the digital age, an online presence can go far in drawing attention to one’s mission.110

Step Five: Keep the main focus of evangelism at the forefront. That means: maintain the prayer life, maintain the spreading of the Word of God, maintain a graceful relationship with God at all times, and remind yourself why your church exists in the community. There are many churches in the world; so we must ask ourselves, how does Christ shine through the church?

Vision

The overall vision of the local mission is found in Christ. Christ is the goal, the objective, the ideal, the inspiration, the formation, the practicum, the teacher, the priest, the father, the brother, the friend. The vision of the pastor should be infused with Christ so that he sees Christ in all, to his left, to his right, before him, behind him, above him, below him. His mission is to see Christ in others and to serve Him that way, so that all might then see Christ in one another. This is the most important vision—more important than any community service or any rally or block party or “fellowship.” Fellowship without Christ is hollow. Thus, the church must cultivate a “spirit of mission” within the

community, a spirit that is rooted in Christ, in Christian charity, and this will help to drive the community towards the supreme spiritual goal: Heaven.

“Organizational discipline and ‘spirit of mission’ are intimately linked in an organization’s successful operation. The spirit of mission is collective in the sense that it is the motivating factor, the common interest, among individuals within an organization, driving them to achieve a specific aim or common good.”

Values

The evangelist must meet and interact with members of the local community so that they know that we are here. As stated before, it also means that such interaction has to be coupled with introduction to the Word of God through Biblical study. Every outreach member must be prepared to study Scripture and to teach it to the community through various forms of lessons.

Again, that these lessons can be taught in various ways. They do not have to always take place in a classroom setting. For example, if the community is rural, they can take place in the fields. If the community is urban, they can take place in the squares or in the parks or in the community centers. The main point is that they take place. The lessons should take a formulaic approach in that they cover the various topics of the Gospels. As Livingston remarks, “a true biblical foundation for mission must be grounded in the reconciling event of God in Christ.”

This means that the focus of all

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112 J. Kevin Livingston, A Missiology of the Road: Early Perspectives in David Bosch’s Theology of Mission and Evangelism (OR: Pickwisk Papers, 2013), 158.
the lessons is Christ—the evangelist giving the lesson or the people hearing it—but rather God in the Person of Jesus Christ, Whose sacrifice and death on the cross was done so that sinners could be forgiven.

Again, the mission is to convert sinners to putting on the “new man” who is Christ. This comes by example, it comes by preaching, it comes by interaction with the community (the evangelist must locate members of the community at all levels and never tire of finding them and meeting them, whether at home or in the hospital, on a lunch break or at one’s work, whether in prison or in the park—the outreach team looks for all). The Biblical mandate is clear, “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” (Matthew 28:19-20).

An individual cannot guide another nearer to God than he/she actually is.113 Once the Messiah is exalted, saints can then be equipped and the lost can be evangelized too. In today’s environment of a never-ending darkness, no challenge is more important than that of Jesus compelling Christians forward to take the good news to all corners of our lost and dying world. As we are Christ ambassadors, it is our responsibility to go in places where individuals “out there” do not anticipate to experience grace. We depart from our home court, which is the church and go out there to their home court, which is the world. When they least anticipate it, Jesus turns up in their world and invites them to

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grow closer to him via our random kindness acts. Saturation evangelism has brought many people into the salvation and faith of Jesus Christ and as well as there has been the planting of many churches through saturation evangelism.

CHAPTER IV: MINISTRY PROJECT

Description of the Ministry Project

There were two primary components of the ministry project. The first component was to preach God’s Word in such a way as to clarify the church’s call to engage in saturation evangelism. Four relevant and practical evangelistic sermons were preached during the 10:45 a.m. worship experiences in efforts to raise awareness. The second component was four 1 - 2 hour workshops that followed each evangelistic sermon, which covered:

• Session One – The biblical mandate of evangelism and the biblical definition and meaning of evangelism.

• Session Two – The biblical method of evangelism and saturation methods of evangelism.

• Session Three – Complete a group exegete of the local community.

• Session Four – Complete a group draft strategic evangelism plan.

The evangelism workshop sessions were designed for one hour up to two hour sessions held once weekly for four weeks at EMBC. The first session was held on Sunday, October 18, 2015 and continued on consecutive Sunday's ending on November 8, 2015.

Each participant was given a pre-test and post-test to gauge their attitudes relating to the topics to be covered in the saturation evangelism workshop sessions as well as to provide a basis for the measurement of attitudinal change. The pre and post test were administered by the researcher.
Session one included an introduction to the sessions. During the introduction, the participants were given an overview of the various sessions’ topics and a brief background as to the purpose of the saturation evangelism workshop. In addition, the first session teaching topics were the biblical mandate of evangelism and the biblical definition and meaning of evangelism, which defined evangelism and covered individual evangelistic participation. Each participant was reminded of the responsibility and privilege of every believer to do the work of evangelism.

Session two began with a review and comments from the participants about session one. The teaching topic was the biblical method of evangelism, and a biblical scriptural review of saturation evangelism. Participants learned of several modern methods of evangelism in order to compare and contrast them with the biblical method of evangelism. In addition, participants discussed Bible scriptures, meaning, and relationship to saturation evangelism with emphasis on Acts 19:10, where as Dunagan points out “a couple of great lessons can be learned from this text, the importance of a preacher who is willing to spend time in one location and ground new converts in the faith (Colossians 1:23). Additionally, we see the importance that the apostles placed upon teaching the Word of God and training people to teach others (2 Timothy 2:2; Matthew 28:20; Ephesians 4:11-12), and that the local congregation is fully equipped to train its own teachers and preachers. ‘So that all they that dwelt in Asia heard the word of the Lord’ Asia here refers to the Roman province of Asia.”

Session three began with a review and comments from the participants about session two. Participants were instructed on how to use their homework research to perform a group exegete of the local community, which looked at the geography, customs, culture, and religious background of two of EMBC’s surrounding communities. The participants were divided into two groups and instructed to look at:

- **Geography** - The participants needed to simply define where are the people EMBC wants to reach.
- **Demography** - The participants needed to know who lives in the area being targeted. They focused on a breakdown of these stats: age, marital status, income and occupation.
- **Culture** - Looking for the values, interests, hurts, and fears of people means knowing the participants of the community.
- **Spirituality** - The participants need to try to determine what the people in the community understand about the Gospel.116

Session four began with a review and comments from the participants about session three. They were instructed to how to build on the information developed in session three to produce a draft Strategic Evangelism Plan. In addition, they were instructed that strategic planning refers to the large and diverse checklist of activities relevant during the development of a new ministry or during major structural or thematic changes to existing ones. By maintaining, a solution-oriented approach to all church activities this may prevent ministry leaders from becoming bogged down by details or

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their own faults and failings. Strategy planning helps to create a stronger foundation for the future.

EMBC is physically located in Owings Mills, Maryland. However, it is uniquely situated on the line of two cities. The cities are divided by the Lyons Mills Road on which the Church is located, and Winards Road. The current membership of the Church congregation is made up of residents that live in both cities, so participants were divided into two groups with one group using the local community demographic information of Owings Mills, Maryland, and the other group using Randallstown, Maryland.

![Figure 1. The cities of Owings Mills and Randallstown, Maryland](image)

At the completion of the fourth session, a post-test was given to gauge the attitudinal change in the participants. This was done to examine the participant’s attitudinal change after having received in-depth knowledge concerning what their responsibility should be toward saturation evangelism.
Field Experience

This section will discuss what actually occurred during the ministry project. As stated earlier, the goal of the thesis project was to determine if EMBC had failed to equip the congregation with the tools needed to share their faith and saturate the local community with the Gospel message, and if so to provide immediate training in the strategy of saturation evangelism, and test, the results for its effectiveness. The training was done to produce attitudinal modification in their behavior towards saturation evangelism. Specifically, four relevant evangelistic sermons, followed by four teaching evangelistic classes occurred during the four-week ministry project timeline.

The pre-test was provided to seventeen participants between the ages of thirty-five and eighty-two prior to Sunday, October 18, 2015. The pre-test questionnaire was administered anonymously to encourage honesty in answering evangelistic questions, and each participant submitted it at the beginning of the session one workshop. In addition, participants were also asked to take a post-test in week four and this test was administered anonymously. The researcher did not review the pre or post test until after the completion of the ministry project.

The pre and post test included a questionnaire (Appendix 10) with questions that participants could answer based on their individual knowledge. Again, the goal was to observe attitudinal modification in the participants of the Equipping a Congregation for Saturation Evangelism project towards saturation evangelism. Questions on the pre and post test were designed to garner each participant’s knowledge at the beginning and at the end of the ministry project.
The pre and post test contained four sections with eighty questions: 1) Personal profile section contained nine questions; 2) EMBC Evangelistic profile section contained sixteen questions; 3) Personal Evangelism profile section contained forty-eight questions; and 4) EMBC Evangelistic options contained seven questions. Ten different measurement tools were used for recording this data:

1. Multiply choice
2. Fill in the blank
3. Yes and No
4. Highest priority, high priority, moderate priority, low priority, and no priority
5. Daily, weekly, 2-3 times a month, once a month, a few times a year, and never
6. Essential, Important, somewhat important, and not important
7. Very important, important, somewhat important, not important, and not applicable
8. Strongly agree, agree, unsure/neutral, disagree, and strongly disagree
9. Regularly, frequently, occasionally, seldom, and never
10. Data Scale:
   a. Strongly agree – 1
   b. Agree – 2
   c. Neither agree nor disagree – 3
   d. Disagree – 4
   e. Strongly disagree – 5

The pre and post test contained the same questions and used the same format.
Recruitment

Participation was solicited from the membership of EMBC during the Sunday morning worship services October 4 and October 11, 2015. Each member present in the Worship services was invited and encouraged to participate in the ministry project. The announcement assured the membership that the ministry project would only require a commitment of one and a half hours to two hours per week for four consecutive weeks. Further, those participants would have minimum homework assignments, but these should not require a large investment of time. The researcher was approached by thirty participates who took the research project recruitment package.

Week 1: Sunday, October 18, 2015

The evangelistic sermon preached by the researcher at the 10:45 morning worship service was entitled, “We’ve Got Work to Do!,” Matthew 28:19-20 (Appendix 1). The sermon discussed the possibility that many believers love God and trust Him fully, but have overbooked their lives to the point that He has been pushed completely out. Jesus has given all of His disciples a great command. It is time consuming. It requires tremendous commitment, but it also has great rewards. As Christians, we are reminded that our charge is to work in the Kingdom for God. We have been assigned the job of reaching as many people as we possibly can, teaching as many as we can, and baptizing as many as we can in the name of the Lord. That is the big job. It breaks out into hundreds of small to-do lists. We have little time to waste; we have work to do!
The first workshop meeting occurred at one thirty in the afternoon. Seventeen people, not including the researcher, attended. A prepared meal was made available for all participants before the start of each week’s workshop session, and snacks and beverages remained for the entire session periods. During this time, the pre-test questionnaire was collected by the researcher, and each participant was reminded that the study was totally voluntary, and that they could withdraw from the study at any time. Also, the questionnaire was optional, and that participants would be allowed to continue even if they opted out of the questionnaire.

The session was opened with prayer. After the time of prayer, the researcher presented the ministry project session outline (Appendix 5), again the participants were assured that the ministry project would only require a commitment of one and a half hours to two hours per week, and that there would be minimum homework assignments, which should not require a large investment of time. In addition, participants were encouraged to bring their Bible to each session.

Next, additional handouts (Appendix 6) were distributed that comprised the afternoon’s lesson to each participant, along with a three ring folder in which to keep the handouts, note paper, pen, and folder name tag. The blanks on the handouts for each session were filled in by the participant utilizing the traditional note-taking lecture model or Power Point presentation.

The researcher began the training by asking the group how they defined evangelism. After listening to the responses from the group, the researcher began training time by presenting the definition and meaning of evangelism, explaining that evangelism is the announcement, and/or the proclamation of the gospel (1 Corinthians
15:1-4), the good news of and about Jesus Christ. That evangelism communicates the gospel message, and includes a warning, an explanation, and a call. “Biblical evangelism is God centered, not man centered. It trusts the message, not the messenger. It relies on God’s power, not persuasiveness. It seeks to save the lost, not transform the culture.”

Next, we discussed the mandate and motive for evangelism, which comes from a direct command of Jesus Christ found in Matthew 28:18-20, Mark 16:15-16, and John 20:21.

At the conclusion of the session, no homework was assigned, and we concluded the session with prayer.

**Week 2: Sunday, October 25, 2015**

The evangelistic sermon preached by the researcher at the 10:45 morning worship service was entitled, “His Story,” Acts 26:22-23 (Appendix 2). The sermon discussed that each of us have a story. History is your life’s experience. When we study history, we study the stories of individuals, nations and ideas that have proven themselves pivotal in the shaping of the world, as we know it today. To study history is to study somebody’s story. That is it simple. First, human history begins in our own homes with the story of parents whose personal faith history is clear and understood by all children. It continues even with children who fill in the pages of their own history book as they record the history of their own lives. As Christians, we are aware that Christ has commanded each of us to go into the entire world and tell His story. We are reminded as we retell the

grand old story that we are never alone, because He promised to be with us always, even unto the end of the earth.

The second session convened with seventeen people in attendance, including the researcher. One person was absent. Again, a prepared meal was made available for all participants before the start of the workshop session, and snacks and beverages remained for the entire session period. The session was opened with prayer. After the time of prayer, the researcher presented the session handouts (Appendix 7). The blanks on the handout were filled in using a Power Point presentation.

The purpose of this session was to study the biblical method of evangelism and saturation evangelism. We began by looking at, and discussing some of the modern methods of evangelism. Specifically, we discussed lifestyle evangelism, servant evangelism, event evangelism, neighborhood evangelism, street preaching evangelism, tract evangelism, and conversational evangelism.

Next, we discussed that God has authorized only one message for evangelism, which is guided by biblical principles. “The biblical Gospel is a message about God and his holiness, man’s sinfulness, and the Person and work of Christ; and it is an authoritative call to repent and believe. It is the only authorized message by which sinners receive the gracious salvation that God gave them in Christ before He created the world. This is why Paul warned, ‘But though we, or an angel from Heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed’ (Gal 1:8).”

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At the conclusion of the session, homework was assigned, and we concluded the session with prayer.

**Week 3: Sunday, November 1, 2015**

The evangelistic sermon preached by the researcher at the 10:45 morning worship service was entitled, “A Purpose Driven Church,” Acts 2:42-47 (Appendix 3). The sermon discussed there are many changes in our world today that can easily distract the church; it must remain focused. There is a growing demand for the mission of the church to switch from Christ and Him crucified. However, the church must remain focused. There is a desire to define the nature of our relationship with God from uniting with the church to serve God; to uniting with the church for God to serve us; but the church must remain focused. With advances in communications, there are thousands of distractions such as cell phones, text messaging, Instant messaging, Email, and the World Wide Web. For some, these distractions have become so intense that they have begun to neglect the main mission of believers, which is to save and preserve the lost. That is even more reason for the church to remain focused on building the Kingdom of God. To do that we cannot remain in the past, using the techniques of methods that were modern many years ago, but we must use what is available today to promote God’s Kingdom; but in all that we do, we should never lose focus on the Kingdom of Christ.

The third session convened with fifteen people in attendance, including myself. Three persons were absent. A prepared meal was available for all participants before the start of the session, and snacks and beverages remained for the entire session period. The session was opened with prayer. After the time of prayer, the researcher presented the
The purpose of this session was to exegete the communities of Owings Mills and Randallstown, Maryland where EMBC is located. At the conclusion of last week’s session participants had been instructed to research and bring as much information on the two communities. Participant response to the homework assignment was impressive with many bringing charts, maps, demographic profiles, and Census data.

The session presentation reviewed the importance and responsibilities of the local church to define and look into the culture of the community. Just like each of the four gospels was written to a different audience. The local church should get to know their audience through surveys, studies, demographics, and psychographics tools. This is important so that the information gathered can be used to develop a profile of the week EMBC attendees. The researcher informed the group that research tools alone would not provide an understanding of the values, interest, hurts, or fears of the community. Interaction and talking to individuals must take place as well.

Next, participants were split into two groups, and each group was assigned a different city to exegete for the remaining time of the session. Each group was asked to look at these areas: geography, customs, culture and religious background of the communities. In addition, after completing their community exegete findings, each group developed their evangelism outreach target recommendations. Group one’s findings for Owings Mills, Maryland:

Owings Mills is a town of 20,193 residents. A population of which 10,633 people are females and the rest are males. The median female age is 32.4 and the median male
age is 31.5. There are about 7,657 deaths and 9,063 births per annum. The town has about 313,734 housing units of which 13,857 are vacant. The main type of houses in the town are 1-unit detached houses, which number about 147,499, while single families attached homes (town houses) are approximately 76,784. Apartment houses are the least. With this high number of houses, the towns’ people are always in need of Owings Mills, MD, local movers to help them shift to different houses or business premises.\textsuperscript{119} Owings Mills’ demographics are:

- 53.4% Black
- 28.5% White
- 8.2% Hispanic
- 8.0% Asian
- 31.5 median age years (State Average 38.2)
- 57.9% Married households (Whole State 67.1%)
- 7.7% Unmarried households (Whole State 6.4%)
- 96.5% High School Education **
- 46.9% Bachelor’s degree **
- 20.6% Graduate degree **
- 33.4 Minutes average driving time to work **
- 3.6% Unemployed **
- 58.7% No church affiliation


** For population 25 years and over in Owings Mills.
The group decisional targets were:

- Age 25 - 40
- Single parent households
- Grandparents raising grand children
- Foster families
- People in schools, hospitals, and mental institutions
- People in correctional institutions
- Foreign / race of people

Group two’s findings for Randallstown, Maryland: Randallstown is a town of 30,870 residents. A population of which 16,772 people are females and the rest are males. The median female age is 38.3 and the median male age is 35.5. There are about 7,657 deaths and 9,063 births per annum. The town has about 313,734 housing units of which only 299,877 are occupied. The main type of houses in the town are 1-unit detached houses, which number about 147,499, while single families attached homes (town houses) are approximately 76,784.

The total population of residents over the age of 16, who are employed in Randallstown, is approximately 595,770. This employee base is divided across different sectors of the towns’ economy, including over 110,226 people doing sales and office work; 50,193 doing service operations; some 149,884 in professional, management and related work; 30,346 in maintenance, repair, extraction and constructions; and approximately 38367 in transportation, material moving, and production. The total school
enrollment (number of students currently attending school in both public and private schools) is 201,904 for the county’s total population. Randallstown demographics are:120

- 79.9% Black
- 14.0% White
- 2.4% Hispanic
- 1.4% Asian
- 42.5 Years old (State Average 38.2)
- 70.9% Married households (Whole state 67.1%)
- 5.1% Unmarried households (Whole state 6.4%)
- 93.4% High School Education **
- 36.7% Bachelors degree **
- 13.7% Graduate degree **
- 32.7 Mean travel time to work (Commute) **
- 6.5% Unemployed (Whole state 6.2%)
- 58.7% No church affiliation

The group decisional targets were:

- Age 18 - 25
- No church affiliation
- Single parent households
- Apartment Renters

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** For population 25 years and over in Owings Mills.
• College Students

The session concluded with the information uncovered during the session to be used during the next session. No homework was assigned, and we concluded the session with prayer and departed.

Week 4: Sunday, November 8, 2015

The evangelistic sermon preached by the researcher at the 10:45 morning worship service was entitled, “Except Someone Guide Me!” Acts 8:26-40 (Appendix 4). The sermon asked the question, “Do you understand the nature of the church, its mission and your role as one of its members? Increasingly, people are answering “no” to at least one of these questions, pointing out the need for instruction and training in Bible study, and the application of its principles in the life of the church. Many today have read the Bible stories and passages for many years, but have gained little understanding from their reading.

Christian Education’s main purpose is to teach Christians to be Christ like. Through Bible study and leadership training Christians learn the principles of God’s Word; and then how to apply these principles in the operation of the church and in service and witness for Christ outside of the fellowship of the church. Those who are members of the church have an obligation to learn all they can about God’s Word and how they can best apply what they have learned to real life situations.

The fourth and final session convened with seventeen people in attendance, including the researcher. Two persons were absent. A catered meal was available for all participants before the start of the session, and snacks and beverages remained for the
entire session period. The session was opened with prayer. After the time of prayer, the researcher presented the session handouts (Appendix 9). The blanks on the handout were filled in using a PowerPoint presentation.

The session presentation covered strategic planning. Again, strategic planning refers to the large and diverse checklist of activities relevant during the development of a new ministry or during major structural or thematic changes to existing ones. Many organizations can experience a level of success without a plan. However, organizations that invest time and resources into developing a strategy plan will achieve that success at a faster pace, and the church is no exception. The participants spent time learning keep processes and steps of strategy planning.

Next, participants were split into the same two groups from session three and instructed to develop strategy goals and ideas to evangelize and saturate their assigned community from previous week exegetes. Saturation evangelism ideas for Owings Mills, Maryland:

- Door-to-door canvassing
- Provide a strong youth ministry (not just Vacation Bible School)
- Follow up with visitors
- Events in the community
- Singles Ministry
- Men’s Ministry
- Reach out to non-active members
- Visit Mega Churches to get ideas on things that work for them
Group one’s decision upon analysis of all the information indicated to them that one of the best ways one could evangelize in this town would be a take on door-to-door approach, owing to the small size of the town. Apart from the door-to-door campaign, placards and informational materials, and follow-up telemarketing should also be used to reach many more people in the city. A more detail analysis of each recommendation is presented in Chapter 5.

Group one explored the idea of the possible launch focus of EMBC’s door-to-door saturation evangelism efforts. They presented information of the building development project, which was in the final phases of completion. Beazer Homes and Ryan Homes builders have open a new residential community in Owings Mills.

Figure 2. Beazer Home preliminary site plan design.

The Ballard Green project includes over 500 townhomes and condominium units in a community. This community, which will be 1.5 miles from I-795, will feature a pool, community center, tot lot and 12 acres of open space. In addition, a public park area to
be used as athletic fields and/or multi-purpose courts and an elementary school site on this property has been dedicated to the County.121

In addition, Group One utilizing EMBC’s physical address to that of the new elementary school within the new community development determined that the community was only 1.3 miles from EMBC, which means that it was only a two-minute drive by car or a twenty-four-minute walk.

Saturation evangelism ideas for Randallstown, Maryland:

- Door-to-door canvassing
- Choral Event Canvassing (Holidays)
- Youth and Young Adult seminars (i.e. coffee shop, monthly meetings)
- Book club (all ages – different books)

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121 http://ir.beazer.com/phoenix.zhtml?c=98372&p=irol-newsArticle&ID=1852819&highlight=
• Sip and Paint
• Marketing (i.e. Facebook, door placards, fliers, Tweeter)
• Personal testimony always when possible
• Team or League sponsorship
• Strengthen existing relationships with surrounding schools
• Radio and media exposure
• Clip of weekly sermon added to website and YouTube
• Communicate with past members and visitors
• More overall exposure

Group two’s decision upon analysis of all the information indicated to them that the best saturation evangelism methods would be to take advantage of technology and call people to meetings in their places of work. Pamphlets, brochures and other informational material should be given not only to students to take home, but also at workplaces, with the permission of company managers. Door-to-door campaigns should also be made so as to reach those who might not have likely been reached through the use of informational materials. Since the town has such a huge population, a team of evangelist should be formed and the town divided into sectors so that the majority of the population will be reached. It is obvious that it will be difficult to cover the whole town through door-to-door campaigns, considering its population, thus radio campaigns and local social media pages should also be tapped into, so as to reach more people.
Conclusion

After completing the final lesson discussion, the post test was provided to each participant. Upon submission by the last participant, they were asked to discuss their impressions of the ministry project. The participants who joined the researcher in this journey agree that it was a very inspirational and informational time. The comments were universally positive, with some suggesting that the workshop period could have been longer. All participants felt that the training had been helpful, and actions must be taken on the findings/recommendations of each group. We concluded with prayer and departed.

The researcher observed that each participant grew in confidence week by week. The model design was instructional and informational. The objective of Chapter 4 was to state what occurred when the equipping of a congregation for saturation evangelism was implemented at EMBC. The entire process sought to equip the congregation in order to affect a change within the church and community as a whole. The project design, while directed towards the EMBC congregation was also implemented for the benefit of the communities that surround the church. Chapter 5 will show if the ministry project was successful in completing its goal to measure attitudinal change in areas covered in the ministry project. In addition, Chapter 5 will be detailed the desired ministry plans to be executed by EMBC in their saturation evangelism outreach.
Step-by-Step Action Plan

Step One: Claim the Theology of Saturation Evangelism

Step Two: Mobilize the congregation (i.e. sermons, Bible training, and workshops)

Step Three: Define and exegete the community (i.e. demographics, geography, customs, culture, religious background, physical boundaries etc.)

Step Four: Ensure vision and clarity of mission

Step Five: Enlist prayer support (i.e. prayer groups, prayer walks)

Step Six: Have strategic planning meetings (i.e. mission, vision, guiding principles, evaluate data findings of the community exegete, and set priorities).

Step Seven: Write a strategic plan (i.e. goals and objectives, review financial implications, develop chart of responsibilities, develop a review process, and share the plan)

Step Eight: Implement strategic plan (i.e. training sessions, support new core strategies)

Step Nine: Develop a detail annual operation plan

Step Ten: Evaluate and monitor the strategic plan
CHAPTER V: PROJECT EVALUATION

This chapter concludes the presentation of this ministry project. The stated goal of project was that the members of EMBC, who heard the evangelistic sermons and participated in the “Saturation Evangelism Sessions,” would demonstrate attitudinal change in their behavior towards saturation evangelism. The personal goal of this project was to begin to better lead the individual members, and the entire congregation toward the required common goal of discipling others for Christ. This chapter will seek to evaluate the attainment of these goals and draw conclusions based on the evaluation.

Participants completed a questionnaire before the first session of the training program to determine their knowledge and behavior towards evangelism. The purpose of the pre-test was to gain a baseline of each participant’s self-perception. At the conclusion of the ministry project, the participants were asked to complete the same questionnaire again. The pre and post test contained four sections with thirty-five single and multiple sub-question questions: 1) Personal profile section contained nine questions; 2) EMBC Evangelistic profile section contained sixteen questions; 3) Personal Evangelism profile section contained thirteen questions; and 4) EMBC Evangelistic options contained seven questions.

The four-week ministry project began with 18 participants. One member dropped out of the study due to work scheduling. The average participation rate for all members was attendance ranged from a high of 18 participants at the first session to a low of 15 at the third session. Reasons given by participants for missing a session included family issues, work, or scheduling conflicts.
Evaluation of Data

The responses of the ministry project to the pre and post project questionnaire may be found in appendix 10. The researcher will use the results of a limited number of statement test questions to evaluate the success of the goal of measuring attitudinal change in their behavior towards saturation evangelism. The other statement questions not cited were participant survey questions of participant personal profile and existing and future local church evangelism questions. Eighteen participants took the pre-test, and fourteen participants took the post-test. In addition, four participants did not complete all of the questions on the post-test. Participant responses were used only on those questions where they responded on both the pre-test and the post-test.

Selected Evangelism Data

Personal evangelism question one was designed to test the participant’s comfort level in sharing the gospel. The data in Table 1 indicates that respondents reported an increase in their comfort level. The overall net change could not be calculated due the four participants who did not return the post-test, and one participant did not answer this question. However, Table 1 indicates a confidence increase by the higher scale responses, which is still noticeable despite the drop off rate of the post-test respondents.

Table 1. Research data for personal evangelism statement 1

<table>
<thead>
<tr>
<th>Scale</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pre-test (18 participants)</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Post-test (13 participants)</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
</tbody>
</table>
Personal evangelism question two was designed to test how often the participant has shared their faith with others (others being undefined). The data in Table 2 shows an increase in the reporting respondent’s comfort level in the frequency of how often do they share their faith with others. However, again the researcher is unable to effectively analyze the resulting change due to four post-test not being returned.

**Table 2. Research data for personal evangelism statement 2**

<table>
<thead>
<tr>
<th>How often do you share your faith with others?</th>
<th>More than once a week</th>
<th>Once a week</th>
<th>At least once a month</th>
<th>At least once every six months</th>
<th>At least once a year</th>
<th>Almost never</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-test (18 participants)</td>
<td>6</td>
<td>4</td>
<td>6</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Post-test (14 participants)</td>
<td>7</td>
<td>2</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Personal evangelism question four asked participants, “Which of the following reasons best describes the reason you do not witness more?” Participants were forced to choose between three options. In the chart below the three options are labeled 1, 2, and 3 as follows; 1 represents “Fear of how the other person will react,” 2 represents “Laziness on my part,” and 3 represents “I lack the knowledge I need in order to witness effectively.” On the pre-test five respondents indicated that lack of knowledge was the major factor inhibiting their ability to share the gospel. Only two respondents selected this response on the post-test. Without full participation of the respondents on this post-test question, findings are not sufficient to indicate to what extent fear has been reduced by the training. However, with a cursory view of the data one could gather that the
training was sufficient to remove participant’s fears of their lack of knowledge on how to witness.

**Table 3. Research data for personal evangelism statement 4**

<table>
<thead>
<tr>
<th>Scale</th>
<th>Question 1</th>
<th>Question 2</th>
<th>Question 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-test (15 participants)</td>
<td>4</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Post-test (9 participants)</td>
<td>2</td>
<td>5</td>
<td>2</td>
</tr>
</tbody>
</table>

Personal evangelism question ten asked participants, “How often do you talk about your faith with someone who is not a Christian?”, which is more direct that question two, reflected in table 2. The data in Table 4 shows an excellent increase in the reporting respondent’s comfort level. Respondents indicate that they were more comfortable sharing their faith with a non-Christian as a result of the training. The response to the questionnaire coupled with the positive discussion on this question at the last session indicates to the researcher that the entire group of participants experienced an increase in their ability to share with others.

**Table 4. Research data for personal evangelism statement 10**

<table>
<thead>
<tr>
<th>How often do you talk about your faith with someone who is not a Christian?</th>
<th>Regularly</th>
<th>Frequently</th>
<th>Occasionally</th>
<th>Seldom</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-test (18 participants)</td>
<td>2</td>
<td>4</td>
<td>7</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Post-test (13 participants)</td>
<td>5</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>0</td>
</tr>
</tbody>
</table>
Questions 11a through 11g were based on a 5-point Likert scale ranging from 1 “Strongly Agree” to 5 “Strongly Disagree.” Question 11a continues the researchers attempt to gauge the comfort level of respondents in telling others that they are a Christian. The results of this question reflect no change of discomfort among the participants at being identified as a Christian.

**Table 5. Research data for personal evangelism statement 11a**

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neither Agree Nor Disagree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pre-test</strong></td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>4</td>
<td>11</td>
</tr>
<tr>
<td>(18 participants)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Post-test</strong></td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>11</td>
</tr>
<tr>
<td>(13 participants)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Personal evangelism statement 11b was designed to measure the level of comfort participants had with sharing the gospel with people they already know. One participant disagreed with the statement in the pre-test, and one participant indicated that they neither agreed nor disagreed. The results of the pre-test indicated a strong degree of comfort on the part of the participants with sharing the gospel with those whom they have some relationship. However, the post-test still shows an improvement with the participants. The researcher notes that no participant indicated a decrease in comfort.
Table 6. Research data for personal evangelism statement 11b

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neither Agree Nor Disagree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-test (18 participants)</td>
<td>7</td>
<td>7</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Post-test (13 participants)</td>
<td>10</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

The responses to statement 11c indicate that the participants were far more inclined to not share the gospel with strangers than with those they know. In the pre-test two participants disagreed with the statement that they were comfortable sharing the gospel with strangers. Five participants neither agreed nor disagreed. Only four respondents agree with the statement and seven agreed with it. The change in the post-test participant’s responses was very encouraging with no participant response in either the “neither agree nor disagree” and “disagree” categories. These results seem to indicate a significant improvement in the comfort level of participants.

Table 7. Research data for personal evangelism statement 11c

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neither Agree Nor Disagree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-test (18 participants)</td>
<td>4</td>
<td>7</td>
<td>5</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Post-test (13 participants)</td>
<td>7</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Personal evangelism statements 11d through 11f were designed to gauge the confidence level participants had with regard to their witnessing skills. Statement 11d specifically deals with participants skills in sharing the gospel, the results of this question seen to
indicate an increase in the confidence levels of the participants with no participant response in either the “neither agree nor disagree” and “disagree” categories.

Table 8. Research data for personal evangelism statement 11d

<table>
<thead>
<tr>
<th>I am confident with my ability to share the gospel with another person.</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neither Agree Nor Disagree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-test (18 participants)</td>
<td>6</td>
<td>8</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Post-test (13 participants)</td>
<td>6</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Statement 11e on the questionnaire was designed to gauge the confidence level of the participants in regard to their using Scripture to share the gospel. Participants did not show a shift on this statement. In the pre-test 4 participants “disagree” with the statement and 3 participants elected “neither agree nor disagree.” This indicated a medium level of discomfort among the participants in using their evangelistic testimony. The post-test results do not provide the researcher the ability to determine any outcome.

Table 9. Research data for personal evangelism statement 11e

<table>
<thead>
<tr>
<th>I am confident in my ability to use Scripture to share the gospel with another person.</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neither Agree Nor Disagree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-test (18 participants)</td>
<td>5</td>
<td>6</td>
<td>3</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Post-test (13 participants)</td>
<td>5</td>
<td>6</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

Statement 11f was designed to measure the confidence participants had in their ability to use their personal testimony to share the gospel. In the pre-test one participant
“disagree” with the statement and one participant elected “neither agree nor disagree.” This indicated a high level of comfort among the participants in using their evangelistic testimony. There was no change in the post-test findings despite the smaller sample.

**Table 10. Research data for personal evangelism statement 11f**

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neither Agree Nor Disagree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pre-test (18 participants)</strong></td>
<td>10</td>
<td>6</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td><strong>Post-test (13 participants)</strong></td>
<td>8</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Statement 11g was designed to measure the confidence participants had with their ability to communicate the method for salvation to another person. In the pre-test one participant “strongly disagree,” one participant “disagree” with the statement, and one participant elected “neither agree nor disagree” with the statement that “I am confident in my ability to tell another person what he or she must do to be saved.” While many of the participants appeared to have a grasp on how to obtain salvation, the researcher was surprised by three lower end responses given the length of time the participants had been Christians. However, the post-test results clearly show an increase in confidence by the participants.

**Table 11. Research data for personal evangelism statement 11g**

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neither Agree Nor Disagree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pre-test (18 participants)</strong></td>
<td>7</td>
<td>8</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Post-test (13 participants)</strong></td>
<td>11</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
Evaluation of Project Goal

Personal evangelism statement 1, statement 2, statement 4, and statements 10 through 11g directly measured participant attitudinal change in area of saturation evangelism witnessing. The post-test results give a range of a slight increase, to a significant increase in the comfort level of the participants when it comes to sharing the gospel with family, friends, or strangers. Personal evangelism findings in questions one and two indicated that the participants had a change in their comfort level after the training sessions. However, the lack of full post-test responders hampers a complete analysis of the questions. The response to question four did not provide the researcher with any direction of change in the participants is was due to limited responses from the respondents on this post-test question. The findings are not sufficient to indicate to what extent fear has been reduced by the training. Statement 11a did not produce any measureable difference in the participants. However, the responses to statements 11b and 11c revealed a significant increase in the comfort level of the participants thereby driving the measureable increase. Specifically, participants indicated that they were comfortable telling those whom they know and complete strangers about the gospel of Jesus Christ.

Personal evangelism statements 11d through 11g participant responses to the questionnaire indicate that the participants were generally more confident in their ability to share the gospel with another person than they were before the evangelism training. They expressed a greater confidence in their ability to use Scripture to share the gospel.

As a whole, the participant group reflected a higher comfort level than they had prior to the evangelism training. The researcher saw the enthusiasm in the group, concluding the evangelism training and coupled with the responses to the questionnaire...
statements indicates that the participants as individuals and a combined group experienced an increase in confidence about sharing the gospel. The researcher concludes from the evidence that the goal was met.

**Ministry Project Research Impact for EMBC**

The stated purpose of the research project was to determine if a local church has failed to equip the congregation with the tools needed to share their faith and saturate the local community with the Gospel message, and if so to provide immediate training and test the results for its effectiveness at the Emmaus Missionary Baptist Church, Owings Mills, Maryland.

Through the evangelistic sermons and the four-week training sessions EMBC members were reminded that the church is called to be a witnessing community by bringing new biblical approaches to our modern generation. To influence our community, we must find the most effective means of communicating tools for the Gospel and take our conversation to where the community conversation is actually taking place right now.

The ministry project participants determined during their group conversations that, for the EMBC surrounding community, the best evangelism methods would be to take advantage of technology and call people to meetings in their places of work. Pamphlets, brochures and other informational material should be given not only to students to take home, but also at workplaces, with the permission of company managers. Door-to-door campaigns should also be used to reach those who might not have likely been reached through the use of informational materials. In addition, a team of evangelists should be formed and the community divided into sectors so that the majority
of the population will be reached. Also, EMBC should consider radio campaigns and local social media pages should also be utilized, to reach more people. The ultimate goal is to assist people in moving from being far from God to being close to God through a dynamic relationship with Jesus. To persuade men and women to acknowledge Jesus Christ as Savior, and to obey Him as Lord in the totality of their lives EMBC is seeking to have people act like Jesus, think like Jesus, possess attitudes like Jesus, and share the financial, time, and prayer priorities of Jesus.

EMBC members will be asked to intentionally and faithfully execute the Church Motto by reaching out to men and women through saturation evangelism living in the Cities of Owings Mills and Randallstown, Maryland.

**Motto Objective 1**

*As a body, we seek to influence people for good both far and near;*

**Door-to-Door Campaign**

EMBC will seek to grow our Worship Service and Sunday School attendance, as well as each member’s involvement within a ministry through the Evangelism Ministry and outreach with the affectiveness of the door-to-door campaign to be measured by the success of the strategic goal: to increase membership attendance by 46 members by April 4, 2018. The effective date of the strategic plan will be September 4, 2016 through September 3, 2019. The stated Long Range Plan goals are:

- 6 – 12 months - increase membership attendance by 20% (13 new members) by December 31, 2016.

- 13 – 24 months - increase membership attendance by 20% (15 new members) by December 31, 2017.
• 25 – 36 months - increase membership attendance by 20% (18 new members) by December 31, 2018.

**Knocking on Door Script**

Hello! I am (your name) and this is (partner’s name). We are members of the Emmaus Missionary Baptist Church, and we have stopped by your residence today to visit just a few moments to introduce our Church ministry and to meet you. Our Church is located just one mile from here at 9928 Lyons Mills Road, and we wanted to invite you and your family to Sunday School and Worship service.

Our Sunday School begins at 9:30 am and our Worship Services starts at 10:45 am, and we would love to have you come and be with us. We are excited that you have chosen to live here in Owings Mills, and we would love to have you come and be an active part of our Church.

We have bought you a welcome basket, which contains goodies as well as more information about our Church.

[Pause to see if they have anything to say].

Would it be possible to take your name and address so that we may send you future information?

When you come to the Church look for me!!!

**Prayer / Prayer Walks**

An established prayer time with God will take place 30 minutes before any scheduled evangelism visitation time. The prayer will be guided by the Holy Spirit with a
clear understanding of the visitation objectives and for the those whom God will provide during the period of evangelism outreach. The prayer will ask God to allow the canvassers the ability to communicate effectively for Him, so that His revelation may take root in the hearts of those visited.

Prayer Walks or Intercessory Walks through the community in pairs of two will also take place. While there is no biblical model for prayer walking, 1 Thessalonians 5:17, commands that we are to “pray without ceasing.” Prayer walkers will pray as they go, focusing their prayers on behalf of the community. The purpose of any prayer walk is to seek God's Will and power for the local community and for God's servants at EMBC as we go into the community.

The Visit

EMBC will build bridges with the community and introduce itself as a living, caring, active, and growing church family and followers of Jesus Christ. The best way to connect and engage with the local community is by providing a face to the EMBC name. Christ called us to be “salt and light” to the world. EMBC must make the effort to let people know who we are and that we are here. Door-to-Door canvassing allows us to begin to cultivate a new relationship with an eye towards evangelism by directly communicating with an individual community member.

If no one answers the knock on the door, an informational package of material will be placed on the house’s door containing a pamphlet, brochure, pen, and a short note. The note will have a hand written note to the effect of “We stopped by to invite you Church but you weren’t home. We would love to meet you sometime soon to share some exciting news about EMBC, and pray with and for you.”
Afterward

After going door-to-door, the EMBC canvassers should write down all of the notes taken during the visit. The canvass team should ensure that any additional material requested during the visit is mailed out or delivered. Every visitation where someone was actually home should get a note the following week thanking them for their time. In addition, each responsive home should receive a telephone follow-up call. This way every single door-to-door campaign has produced at least three contacts to an individual.

Motto Objective 2

*We are dedicated to the common good through preaching and teaching the Word of God;*

EMBC understands that evangelist / pastor primary role through expository preaching is to teach the Word of God. God is clearly involved in His people’s lives. He reveals Himself in many important ways throughout the scripture to His people. Jesus’ incarnation is the ultimate indication that God is involved personally with humans. For thirty years Jesus walked on earth, taking part in its sufferings and temptations – the full experience of human life.\(^{122}\) His painful death by being nailed on the cross is testament to God’s interest on human kind. Jesus shared our pain so as to make redemption possible. The resurrection of Christ is a foreshadow of the future of every believer. This here is the epitome of love. Not in any instance in any religion has God been man in such a special way. The scripture provides evidence that our “God is personal. He is involved in the situations of human life.”\(^{123}\)

\(^{122}\) Hebrews 2:18; 4:5

A major part EMBC’s saturation evangelism outreach is to persuade men and women to acknowledge Jesus Christ as Savior, and to obey Him as Lord in the totality of their lives. EMBC is ultimately seeking to assist people in moving from being far from God to being close to God through a dynamic relationship with Jesus. This will involve such things as following spiritual commands under the leadership of the Holy Spirit. We are seeking to have people act like Jesus, think like Jesus, possess attitudes like Jesus, and share the financial, time, and prayer priorities of Jesus.

The ministry project participates by their response to the evangelistic sermons and the four-week training sessions, exhibited an attitudinal change in their behavior towards saturation evangelism by fully understanding and accepting their responsibility under the “Great Commission.” This group has committed to participation in the saturation evangelism ministry and discipleship ministry to lead and develop men and women as followers of Jesus Christ.

**Motto Objective 3**

*Making disciples for Christ - one soldier at a time, and;*

EMBC will provide and maintain an ongoing discipleship ministry where God’s Word is taught to every member of the church, and to help assimilate the new Christian. Beginning with a One-to-One nine-week study to be used by one person to disciple another who in turn disciple another. One-to-One Discipling is a short-term relationship between two people who desire to grow in obedience to Christ and to pass it on. One-to-One gives opportunity for at least one person to be responsible for a new Christian’s growth. One-to-One will give the EMBC Evangelism member the

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124 Al Broom, Lorrainine Broom and Sheryl Fleisher. One to One Discipling. Vista, CA: Multiplication Ministries, 1984
opportunity to transfer the basics of Christianity to the new member who joins the church.

After completion of the One-to-One training, the new member will continue in knowing more about the Lord through Sunday School, worship service, Bible study, small group ministries, etc. The overall goal is to help new Christians and other new members uniting from the ongoing saturation evangelism outreach effects, to become an active part of the life of the church. The ministry project participates in their group sessions provided areas of interest of their strategic discipleship concerns. Specifically, to single parent households, grandparents raising grandchildren, foster families, apartment renters, college students, people in correctional institutions, and different ethnic backgrounds. By having an effective discipleship vision in line with the saturation evangelism vision will ultimately provide new members the opportunity to develop meaningful relationships, grow spiritually, and know that they are a family member of the body of Christ at their local church.

**Motto Objective 4**

*Equipping future generations to serve others in the spirit of Jesus Christ.*

The ministry project revealed that individual members when confronted with the truth of scripture understood their responsibility to make disciples for Jesus Christ. The Great Commission is the mandate Jesus gave to all believers. He has told us to make disciples. However, a disciple is not truly a disciple until he or she has discipled another. Analysis of the ministry project participant’s responses leads the researcher to conclude that by using a one-to-one discipleship ministry approach with the lay member will lead to the multiplication effect. It is up to all Christians to teach the disciple to disciple
another. As that is done, they will teach another to do the same. This leads to multiplication because one is teaching another and not letting the process stop. Thereby impacting the local church in a tangible way, but greatly impacting the Kingdom and doing God’s Will.

**Evaluation of Researcher’s Goal**

The evaluation of this goal is subjective in that the researcher has to evaluate whether he has gained insights into the evangelistic needs of the Emmaus Missionary Baptist Church and its membership. In addition, the researcher gained professional growth in his own ministry skills by conducting the research. Also, the researcher was able to gain new insight of the role of the pastor / evangelist. The researcher entered in the project looking to determine if the local church was operating in a caretaker position of Christian ministry or a ministry that was working at saturation evangelism of their local community - making disciples for Jesus Christ! Upon looking at the Bible truths about the evangelistic responsibility, answers in the questionnaires, and comparing each with the researcher’s ideas on role of the pastor / evangelist helped the researcher sadly confirm that this local body was operating in a caretaker capacity. EMBC needed immediate invention to equip and to direct opportunities for the congregate to actively share the Gospel message within the local community.

In addition, the researcher’s concerned for the need to understand the local church individual member’s views on the role of the pastor / evangelist and their individual Christian responsibilities. The researcher specifically was concerned that the local church was encouraging members to focus on their needs, and not the needs of the lost thereby
preventing the growth of God’s Kingdom. The researcher’s project was created to measure the participants, who when presented the biblical responsibility of saturation evangelism acknowledge would accepted their responsibility. Thereby validating that the pastor / evangelist primary responsible is to empower men and women to be disciples of Christ and follow His evangelistic cause. The researcher concludes from the evidence that the goals were met.

**Thesis Project Modifications Needed**

As previously indicated, the thesis project successfully met its goals. However, if the project were to be repeated, the following changes would strengthen it. First, the project leader should increase the amount of weekly meeting sessions. The evangelistic material is too important to push along. The researcher acknowledges that each topic would have been better served by separation. Ideally, the project requirements should have been an eight to ten-week workshop beginning time period, and subsequently continue and expanded in additional continuous periods of training years.

Second, the project leader ten-page questionnaire was too long. The instrument included four sections: 1) Personal Information, 2) EMBC Evangelistic Information, 3) Personal Evangelism Information, and 4) EMBC Evangelistic Options. The questionnaire proved to be an excellent instrument in fulfilling the goals set for this project. However, many of the questions contained in the EMBC Evangelist Information, Personal Evangelism Information, and the EMBC Evangelistic Options could have been omitted.
Third, the project does not allow for participants who have learned new skills and tools for saturation evangelism to actually go out as a group and witness.

Lastly, the local church members who did not participate should have been challenged to support the evangelistic training by supporting the project through the prayer ministry. No mechanism existed to fully involve the remaining members in any of the saturation evangelism efforts.

**Theological Reflection**

The thesis projects research as seen through the authors quoted highlight the fact that while there are many different ways of ministering to God’s people, one thing is abundantly clear; the Gospel must be preached and disciples grown for the Kingdom of God. In order for the local modern church to be effective, then we must replicate the message and the methods used by the first century church. We cannot ignore the fact that we have a mandate, not a request to “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 command you… (Matthew 28:19-20).” This mandate cannot be ignored by a Christian. Anyone who calls themselves a follower of Christ must obey the specific instructions, not a wish list, but a directive to “go” and take the Gospel to a lost world, which is in need of the Bible’s truth. The pastor / evangelist must equip the local church member with the tools needed to complete the required assignment. The continual development of disciples is required of the pastor / evangelist so that the disciples may grow strong in their relationship with Christ in order that they will multiply themselves.
The thesis project demonstrates the effectiveness of re-teaching the Gospel’s implication for our lives and the “Great Commission.” The reaction, interaction, and excitement of the participants during and after the weekly sessions have convinced the researcher that making disciples is a relational experience. Although sermons were preached and classroom instruction was provided the real learning took place during the interaction of the small groups.

**Personal Reflection**

Undertaking the thesis project as well as the learning impact of the Doctor of Ministry program has affected me in a number of ways. First, I have developed a greater appreciation of the ministers from different denominations and backgrounds. The time spent with each one only reinforced the thesis project findings in a different way, which is in the power of relationships. Relationships are the key to a successful life with Christ. These new relationships reveal that many of my cohorts want their church to have success in reaching the individuals who live nearby with the gospel. Some have been able to accomplish this through intermittent revivals and many other planned evangelistic events. However, the number of pastors who are motivating and planning for their congregants to evangelize to the many lost people is in their neighborhoods was small. Confirming that the researcher was not alone in that consistent success in evangelism in local churches can only be achieved by planning, vision, effective leadership, discipleship, faithful work and ultimately, intercessory prayer.

A second lesson that this experience has taught the researcher is that it is imperative that the pastor / evangelist actively invest in the lives of the local church
members over the need to be the “super” pastor; the workaholic pastor that must be involved in everything in the church requiring their participation in each ministry. We are not called to run a ministry, but minister to the people. “Teaching them to observe all things I have commanded… (Matthew 28:20). Instead of the pastor / evangelist who is constantly developing the lay ministry by making them disciples for Christ who actively execute saturation evangelism on their local community.

Finally, the researcher thanks God for the fresh encounter with His Holy Spirit, Who had to come and protect the researcher, everyone and everything associated with the thesis project. The spiritual warfare that took place in the life of the researcher, participants, and EMBC was astounding bringing a stronger personal testimony of “if it had not been for the Lord was on our side… (Psalm 124:1).

Conclusion

In conclusion, all of the thesis project goals were adequately met. The participants of the project responded in a positive way and exhibited an attitudinal change in their behavior towards saturation evangelism. The pre and post-tests indicate the success of the project goal of equipping the congregation with the tools needed to share their faith and saturate the local community with the Gospel message. The research has convicted the researcher to stay true to the role of the biblical view of the pastor, which is to function as a “pastor/teacher.” Who always “press towards the mark for the prize of the high calling in God in Christ Jesus” (Philippians 3:14), by “… equipping of the saints for the work of service, to the building up of the body of Christ;” (Ephesians 4:12 – NASB).
APPENDIX

SERMON 1

Sermon Title: We’ve Got Work to Do!

Scripture: Matthew 28:19-20

Introduction

Have you ever made a to-do list? A to do list is a list of all the things you need to do in a specific day.

Often major jobs are subdivided into smaller lists of specific things that must be done; they are called tasks.

One job may consist of five or six smaller tasks necessary to complete the job.

Everyone has a to-do list of some sort whether they are kept posted on the refrigerator door at home, in a special file on their computers, or written on post it notes stuck all over the place.

All of the reminders, post-its and notes, serve one purpose and that is to remind us that we have “work to do.”

It’s pretty easy to make the to-do list. It’s just a matter of writing down what needs to be done. It’s harder to stay on task and work the list.

Everyone who succeeds in life knows the importance of working their individual task lists, which involve everything from personal career goals to spiritual development.

People who do not succeed have one of two things in common: they either have no specific tasks mapped out for themselves, or they have tasks but they do not complete them.

Either way, it is prescription for failure.
The presence of unfinished tasks reminds us that we have work to do.

In 1972 The Isley Brothers released a song that made it to number 52 on the charts.

It was entitled “I’ve got work to do.” It was about a man who had little time to be with the woman that he loved because he had “work to do.”

He was extremely busy all of the time but none of his business had anything to do with her. He said she should understand that he had “work to do.”

Is it possible that many of God’s people could be like the man in the Isley Brother’s song? We are extremely busy pursuing our tasks, but there is nothing on our task lists related to service in the Kingdom of God.

Is it possible that many believers love God and trust Him fully, but have overbooked their lives to the point that He has been pushed completely out?

Jesus has given all of His disciples a great command. It is time consuming. It requires tremendous commitment, but it also has great reward.

As Christians, we are reminded that our charge is to work in the Kingdom for God.

We have been assigned the job of reaching as many people as we possibly can, teaching as many as we can, and baptizing as many as we can in the name of the Lord.

That’s the big job. It breaks out onto hundreds of small to-do lists. We have little time to waste; we have work to do.

Exposition

Our scriptural text focuses on Jesus giving an assignment to the eleven remaining disciples; it was a challenge to home and world mission.

The events of the crucifixion had dispirited the disciples but the events of the resurrection encouraged them. They had seen the risen Christ and enjoyed fellowship with Him.
As Jesus prepared to return to heaven He left them with a mission that was humanly impossible without God’s help.

See in previous missions Jesus had sent His disciples only to the Jews, their mission from here forward would be to go to all the nations.

Because they would be going where no disciple had gone before, into lands and areas they had not visited before; and because this commission was greater far more reaching in its scope, it is often called the Great Commission.

The commission was to declare the gospel message to the entire world.

The plan was for the eleven to reach and teach others and they, in turn, would reach and teach still more.

Aided by the power of the Holy Ghost, it would not take long for the good news of God’s way of life and His coming Kingdom would be spread around the world.

That was a particularly challenging mission, especially since they were being challenged to go countries that spoke different languages. Yet, they were told to wait until they received the power. They waited, even though they did not quite know what they were waiting for.

On the day of Pentecost, the Holy Spirit, came upon them and immediately they were understood by people of different races and nationalities. It was an amazing power they were given for their work.

They were divinely appointed, and charged to work to build the Kingdom.

As they watched Jesus ascend into heaven on a cloud, the Apostles arose and plunged into the mission. They had no time to waste…they had work to do.

What is the work?
Jesus talked to eleven men and charged them to begin the work. They, in turn, organized others and broke down the work into smaller to do lists, breaking it down to the individual believer’s roll in the overall plan for kingdom building. Each congregation and every member has no room for “bench” membership because we all have work to do.

1. We Must Save The Lost:

The immediate mission of the church is to save the lost.

Evangelism is the primary goal of every church congregation reaching out to those who do not know Jesus Christ as their personal Savior.

Jesus said that the church should go into the entire world. Today the church still has that mission to evangelize the world.

Through outreach efforts at home and foreign mission efforts abroad the church reaches out in every nation of the world.

Ah, but despite the advances in technology, there are still places in the world who have never heard the name of Jesus; and those within in our community who know nothing of the saving grace of God.

There are thousands around us who know of the church building, but do not know Jesus.

There are thousands more who do not know Him.

We have the challenge of going into the bars, nightclubs, and wayward places to seek out the lost.

We have the challenge using television, radio, and the internet to make salvation known, even in places where it is least expected.

We cannot afford to sit idly resting upon what we have done in the past...We have work to do.
2. We Must Make Disciples:

Inherent in Jesus’ command to “teach them” is the command to make disciples.

Teaching the world to live the Christian life is more than a notion.

It means showing people who believe how to live the Christian life in the world in which they live.

It means showing families how a Christian dresses, acts, reacts, lives and breathes in the context of the world in which they live.

Discipleship is more than just a new member’s class “it is” hands on instruction in how to be a good husband, how to be a good wife, how to be a Christian in business, how to be Christian statesman rather than a politician; how to be a Christian youth. Discipleship is learning how to apply the principles of Christ into the very fabric of our lives.

Although we have a program here and a program there, it is far too shallow an effort.

There is much more to be done, so many lives to be taught and hearts to be touch.

What we have done is miniscule when compared to the enormity of the task. We have little time to sit idly by...we got work to do.

3. We Respond To All Things As Ambassadors For Christ:

When Christ told His disciples to help believers to observe “all things whatsoever I have command you” is a huge assignment stuff into one little phrase.

He commanded us to show mercy and benevolence to those in need. We are compelled to open our doors and hearts to help those in need and to show compassion to them that hunger and thirst.
We are commanded to “feed the flock” with the essentials of spirituality necessary to sustain us in difficult. We are compelled to pray for one another and to be supportive in times of trial.

We are commanded to hold each other accountable when we stray from the path while defending each other against the attacks. “All things” includes His command for us to speak against evil, regardless to whom it offends, as strive to advance the Kingdom of God on earth.

While we have responded in some form to many of these missions, we have not satisfactorily addressed any of them. “All things” is so big, so all-encompassing that it would take all of us working in complete concert, to adequately address them. When we look at what has to be done, we can only conclude ...we’ve got work to do.

And Lo

As I get ready to leave you here my brothers and sisters. While Jesus gave us this great work, He did not live us comfortless; He promised never to leave us alone.

He told His disciples then; and He still speaks to us today, “And lo, I’ll be with you.”

There is a lot of hope in that simple word “Lo” because we have heard it before.

We heard Isaiah used that word as he encouraged Israel in Isaiah 25:9, “And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the LORD; we have waited for Him, we will be glad and rejoice in His salvation.”

And “Lo” - We heard Jeremiah lift the spirits of God’s people in Jeremiah 30:10, “Lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return and shall be in rest and be quiet and none shall make him afraid.”
And “Lo” - We heard Daniel use that term standing at the fiery furnace in Daniel 3:25, “He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.”

And “Lo” - We heard Ezekiel use that word standing at the valley of Dry Bones. In Ezekiel 37:8 “And, lo, they are very dry.”

In many instances when the “Lo” shows up, we have reached a point of exhaustion and depleted our own energy. That’s when God steps in and we start serving on “Lo”

One truth that every saint who has stepped out on God’s word has discovered is that if the Lord gives you a “Go” there is always a “Lo.” For every “Go ye therefore” there is always a “Lo, I’ll be with always.”

We have work to do, and it can’t be limited by what we don’t have, we have to go on “lo.”

- Lo represents the promises of God!
- Lo represents our faith that God will make a way!

The gospel must be preached, we have work to do, even if we have to go on “lo!”

The Poor among us must be helped; we have work to do, even if we have to go on lo!

The good news of the Kingdom must be declare, we have work to do, even if we have to go on lo!

We know what it means to go on Lo!

When storms rise, “Lo” means He’ll say peace be still.

When sickness comes, “Lo” means He’ll be a doctor in your sickroom

In the middle of failure, “Lo” means He will give you victory.
In the middle of doubt, “Lo” means He’ll give you assurance. No wonder the songwriter declared, “Blessed Assurance, Jesus is mine oh what a foretaste of glory divine”

A story is told of a man who drove his old automobile through the plains and the desert with his son and grandson. When he came to the mountains, his grandson wondered out loud how the old car would make it in the high mountains. The man looked at his grandson and said, “When I travel the plains, I can make alright, but when I make it to the mountains, I put it in low, and away I go”

I don’t know about you, but I have found out that you can do amazing things when you remember the promises of God, and count on lo!

A Widow woman who was down to her last barrel found she could eat on lo!

A woman sick with an issue of blood found she could be healed if she touched lo!

Peter found that as long as he kept his eyes on Christ he could walk on lo!

When your mountains get high, just remember Jesus said, “Lo” I’ll be with you

When your burdens get heavy, just put it on ‘Lo’ and remember Jesus said, “Come unto me all ye that are burden and heavy laden and I will give you rest!”

If you get tired along the way we have His promise!

Even though they put a cross on my shoulder…lo!

Even though they nail me to an old rugged cross...lo!

Even though they pierce me in my side...lo

Even though they bury me in a borrowed tomb...lo!

You don’t hear me. My brothers and sisters we got to keep on working, because Early Sunday morning He arose from the grave with all power in His hands!

We can still hear Him say,” Lo, I’ll be with you, even until the end of the world!
Sermon Title: His Story (History)

Scripture: Acts 26:22-23

Introduction

How well do you like History?

There are some of us that enjoy studying History. Others hate the very thought of His story.

At first glance History brings to mind a few less than exciting classes we had in school in which we were forced to memorize dates, names and deeds of people that have long since left this earth.

For some, history is an unpleasant memory. It has a way of dragging up the forgotten past in such a peculiar manner that it stirs the emotions to hatred or nostalgia.

To any student not inclined to appreciate History, the thought of an entire month focused on such an obscure aspect of history such as Black History is even more troublesome. Even in Black History month, most people aren’t very fond of His story.

One of the great truths of our times is this: “Those who do not learn from the mistakes of the past are doomed to repeat them.”

What is History?

: the study of past events

: events of the past

: past events that relate to a particular subject, place, organization, etc.
Each of us have a story. History is your life’s experience. When we study History we study the stories of individuals, nations and ideas that have proven themselves pivotal in the shaping of the world as we know it today. To study History is to study somebody’s story. That’s it plain and simple.

First, human history begins first in their own homes.

It begins with the story of parents whose personal History is clear and understood by all children. It continues even with children who fill in the pages of their own history book as they record the History of their own lives.

As Christians, we are aware that Christ has commanded each of us to go into the entire world and tell His story. We are reminded as retell the grand old story that we are never alone because He promised to be with us always, even unto end of the earth.

Exposition

Our scriptural text focuses on Paul as he testifies before King Agrippa about the nature of his faith in Christ.

The Apostle Paul was perhaps the most famous of the converts to Christianity.

He was often jailed and persecuted for his belief in Christ. Ironically, while he was one of the most prominent proponents of the face, there was a point in his life in which he was also one of its strongest enemies.

Chapters 25 and 26 of Acts give a picture of Paul standing before two important government leaders telling the story of his faith. In chapter 25, he stands before Festus. In Chapter 26, he is standing before Agrippa.

In the first 22 verses of the 26th chapter, he gives his own personal testimony.
In verses 4-11, he spells how he was a Pharisee, a leader of the Jewish faith and dedicated to the destruction of the Christian movement, believing it to be a cult.

He believed Christ was dead.

He believed those who continued to speak and teach that he was alive were a danger to the Jewish faith. As a young rabbi he worked hard to persecute every Christian he came in contact with, jailing them and persecuting them.

However in verse 12-13 he points to a deciding moment in his life when he came face to face with the truth. This is where he “saw a light.” In verses 14-18 he noted that he heard the voice of Jesus speaking to him challenging him to change his direction in life.

In verses 19-21 he told how he decided to obey the voice of God.

In our text verses Paul tells how he committed his life to telling the good news of Jesus Christ to the small and the great everywhere he went.

While Paul told his own story, it was only in relationship to HIS story that his own story had meaning. His life was committed to telling the Christian story wherever he went.

My Story

Like Paul, each of us has a personal story, a personal His story. In reality the quest to know His story is to first know oneself.

Philosophers and poets over the centuries have urged us to be truthful with ourselves. The Shakespearian quote “To thine own self be true” lets us know the importance of knowing our own capacity, motives and objectives and remaining loyal to them.

What’s your story? Generally, most of us can testify like Paul. We can tell of a time we lived without a strong faith in Christ.
This is a time when we had the “Budweiser” philosophy of life. “You only go through life once so you’d better grab all the gusto you can.”

During this period of our lives we prayed little, read our bibles less, and attended church seasonally or on rare occasions.

During this phase of our lives we simply removed ourselves from the things of God. We were not interested.

Ah, but many Christians have had a Damascus Road experience. While it may not have been as dramatic as Paul’s deciding moment, most believers can pinpoint a year or month, some even a day that they decided to make Jesus the choice of their lives.

This is what Howard Thurman describes as a deciding moment. Every Christian should share the story of their personal deciding moment with others. Our history as Christians begins at the moment of our birth in Christ. Certainly the scriptures teach that if any man be in Christ “he is a new creature, old things are passed away.”

As we testify and witness our testimony is heightened by our willingness to face the truth about our past.

Paul told Agrippa “I was a Pharisee.” He acknowledged his aggressive fight against the church and the error of his ways. We cannot fully tell the story of our own experience in Christ without full recognition of the experience.

We cannot fully appreciate ones testimony about seeing the light, until we know the depths of darkness that the individual has experienced.

Many of us are protective of our personal story.

We have rearranged the events of our past to fit what we are today. Unfortunately, each time we try to do that someone comes a long who knows our story. Each time we tell our story
and leave our certain chapters, there are those who watch carefully to see if we tell it all or whether we hide those embarrassing experiences.

That’s why Paul was careful to tell the whole story, because there is always someone who knows the parts left out.

As each Christian tells “my story” and sings “my song” the meaning is special, when we know the story that goes with the song.

It’s not unusual for a person who suffered in the cold of winter for many years of his/her life to come back later and start a blanket ministry for the homeless.

It is not unusual for a woman who became a prostitute at a young age to later open a halfway to counsel young fallen girls.

We understand it when we know the story.

When we sing “my song” only those who know “my story” know why it’s “my song.”

That’s why the songwriter declares both the story and the song with the words “This is my story. This is my song. Praising my Savior, all the day long.”

Yes, but inclusive of “my story” is our story. It is the composite of our joint experiences in the faith.

Our story is the account of our captivity in the “Egypt” of slavery and our journey towards the Promised Land.

Our story is one that shows a people who followed the lead of the great Moses figures of heritage. We have crossed the Jordan and the walls of Jericho are tumbling down, but there is still one more river to cross.

Our story is filled with pain and suffering, but it’s also filled with the joy. Our story reflects both the agony and the ecstasy! It is story of tragedy and triumph!
It is the story of a people who felt the sting of the master’s whip and have risen from depths of slavery to the pinnacles of American society.

We are a people who have survived on chitlin’s and greens, ham hocks and neck bones.

We are a people who have slept on cotton sack mattresses, drew our water from wells and wallowed in the spit of racial discrimination only to arise singing “The Lord will make a way somehow.”

James Weldon Johnson described our story precisely in the second verse of Lift Every Voice and Sing when he wrote: “We have come over a way that with tears has been watered. We have come, treading our path through the blood of the slaughtered. Out from the gloomy past, till now we stand at last where the white gleam of our bright star is cast.”

His Story (History)

While all of us are familiar with “my story” which is personal and detailed, there is another story that all of us should know.

As we celebrate “our story” as a people and reflect upon the journey of our people from the dark past to the present, there is another story that all of us should know.

That story is the story of a man who came and gave of himself that all of our stories might be intertwined into one story that tells of the goodness of the Lord!

What is His story? His story is not Black. His story is not white. His story is for everyone!

Paul told Agrippa His story, pointing out how He had been the object of prophecy throughout the years.

Isaiah told us His story, telling us the details of His virgin birth and the tragic details of His crucifixion on the cross.
His story is the story of man who was a physical therapist, but never opened a clinic. A man who had been sitting by the well for 38 long years heard him say “Take Thy Bed and Walk!”

His story is the story of a man who was an Ophthalmologist, but never had an office. A blind man came to Him one day and testified: “I was blind, but now I see!”

His story is the story of a man who counseled the trouble hearted without a psychiatric degree. The woman at the well was counseled by him and she ran throughout the city shouting “come see a man!”

His story is the story of man who fed thousands but never owned a restaurant. One day 5,000 people came to hear him but found themselves feasting on delicacies derived from two fishes and five loaves of bread.

I don’t know about you, but I love to tell the story!

He died out on Calvary, but rose on Sunday morning!

His story is my story!

Because He lives, I can see tomorrow!

Because of His story, my life has a new meaning!

Because of His story, my story will have a happy ending!

I ‘m looking forward to the end the story! When all of the saints of God will gather!

The story will end when we hear Him say “well done!”

Well done! Well done!
Sermon Title: A Purpose Driven Church

Scripture: Acts 2:42-47

Introduction

In changing times, how does the church stay focused? The church has remained strong throughout the centuries because it is founded on faith in Jesus Christ. The church must be driven by its perpetual goal, which is to evangelize the world, saving the lost, and preserving the saints in the name of our Lord.

Our church has been laboring to witness for Christ for a thirteen years. It has been a witness for Christ too all thirsty to hear the word of God. It has been a voice for Christ for all who would hear the gospel message.

This church and thousands more must continue to successfully serve God as a witness and a being beacon of hope.

The church (still today) remains positioned to bring a word of hope in the midst of changing times. Despite the challenges we have today and the fear that sometimes grips our hearts the church has a responsibility.

We must focus on building the Kingdom of God, adding to it, expanding it, and preserving it through the power of God.

There are many changes in our world today that can easily distract the church; it must remain focused. There is a growing demand for the mission of the church to switch from Christ and Him crucified:
• Relevants are theological conservatives who are interested in updating to current culture;

• Reconstructionists are generally theologically evangelical, and speak of new forms of church that result in transformed lives;

• Revisionists are theologically liberal, and openly question whether evangelical doctrine is appropriate for the postmodern world;

• to prosperity;

But the church must remain focused.

There is a desire to define the nature of our relationship with God from uniting with the church to serve God; to uniting with the church for God to serve us; but the church must remained focused.

With advances in communications there are thousands of distractions such as: cell phones, text messaging, Instant messaging, Email, and the World Wide Web.

For some these distractions have become so intense that they have begun to neglect the main mission of believers, which is to save and preserve the lost. That is all the more reason for the church to remain focused on building the Kingdom of God.

To do that we can’t remain in the past, using the techniques of methods that were modern many years ago, but we must use what is available today to promote God’s Kingdom; but in all that we do we should never lose focus on the Kingdom of Christ.

Historical Notes:

Today we are studying from the Acts of the Apostles, which is a unique and therefore crucial book of the New Testament.

Luke wrote this with fourth objectives in mind: (1) To convince Theophilus the “certainty of those things” he had been instructed about; (2) He focuses on the important initial events and
those that give meaning to the epistles of Paul; (3) A unity between Christ’s works in the gospels and the apostle’s labors after His ascension; and (4) to show the Roman world that Christianity was not a subversive political movement.

Exposition

Our scriptural text gives us a clear picture of a purpose driven church in changing times.

In Acts 2 the church was in its infant stages surrounded by a world that changed frequently as the Roman Empire expanded. The church was exposed to the influence of Greek literature, art and the Roman concept of government called a democratic republic. There were different races in Jerusalem from all over the world; it was a large bouquet of cultures creeds and religions.

This is pretty much happening to the church in the American cultural changes today!

So, today we can see that it would have been easy for the church to lose its focus (like we can lose ours), but the early church employed four tools to stay focused on the Kingdom of God, and the four are represented in Acts 2:42-47: (1) They remained steadfast in their doctrine, (2) fellowship frequently, (3) helped each other; (4) and worshipped God passionately. Using these four tools the church of Acts 2 remained focused and committed to the cause of Christ.

How to stay focused

We can use the example of the Church in Acts as our guide for staying focused today:

1. They Remained Steadfast In Their Doctrine

The word doctrine derives from the Latin term for teaching and refers to the content that was taught in the New Testament.
The proper teaching of Scripture was called “the apostles’ doctrine,” meaning that which the apostles taught. The apostles’ doctrine was true, not because an apostle taught it, but because it was consistent with the Scriptures.

Just as the apostles had been instructed by Jesus, so they passed along that instruction to the new Christians.

In keeping with Jesus’ teaching, which, this would have included such subjects as His resurrection, the Old Testament Scriptures, the Christian witness, and surely their own reminiscences of Jesus’ earthly ministry and teachings.

Even though there were many doctrines being taught all around them, they remained focused on the doctrine of Christ as revealed the apostles.

The Jews had a doctrine based on Old Testament tradition, but the church remained focused on Christ.

The Romans had a doctrine that saw Caesar as a god, but the church remained focused on Christ.

The Greeks had many gods and even statues to unknown gods, but church remained focused on the doctrines of Christ.

They were steadfast in fixed truth; they did not belong to the shifty generation of men who changed their view with every popular notion.

They were consistent to the words of the songwriter who wrote, “My hope is built on nothing less than Jesus blood and righteousness. I dare not trust the sweet frame but wholly lean on Jesus name. On Christ the solid rock I stand, all other ground is sinking sand. All other ground is sinking sand.”

2. They Were Regular In Their Fellowship
The second activity to which they devoted themselves was “the fellowship.” The Greek word used here (koinōnia) is one Paul often employed, but it appears only here in all of Luke’s-Acts.

Its basic meaning is “association, communion, fellowship, close relationship.” They were steadfast in fellowship with each other.

The one aspect of the New Testament Church that stood out over all others was their fellowship one with another. They associated with each other constantly, whether it was at their weekly communion dinners called “love feasts” or prayer meeting, it soon became very obvious that they loved each other, and they continued doing so.

They conversed with one another about the things of God, and they did not give up the conversation.

There are many people in the church today who do not fellowship with other members of the church.

They come together to worship but they are not a part of the regular fellowship. They do not eat together, shop together, and talk about life together, that is; life from a Christian perspective.

To remain focused, the church today must tear a page from the Church of Acts, and learn to love and fellowship with others in the faith.

3. They Were Steadfast In Prayer

Finally, Luke portrays prayer as integral to the church’s life. It is the essential link between Jesus and His people as they carry out His kingdom work under His guidance and by His strength (4:29–30; 6:6; 8:15; 14:23; 28:8).

The church in Acts 2 remained steadfast in prayer.
God cannot bless a church which does not pray, and churches must increase in supplication if they would increase in strength.

The church that prays maintains a connection with God.

It is a church that speaks to God about the needs of the people; but also hears from God in response to the needs of the people.

No matter how busy the world becomes it should never get so busy that it cannot prayer, because prayer changes things.

What happens when we pray? I’m glad you ask:

- When we pray, we get the assurance that we need in times of difficulty.
- When we pray, we strengthen our faith in the power of God.
- When we pray, we release the burdens that cause us grief and despair.
- When we pray, we get a feeling of peace and security that flows from the throne of God.
- When we pray, we arise with a sense of victory, knowing that we have put it in God’s hands.
- When we pray, we re-establish our faith on the unshakeable ground of God’s word.

4. They Helped Those In Need (vs. 43–46)

The church of Acts 2 was steadfast in its commitment to help those who were in need.

The early church members were sensitive to personal needs of others and were quick to respond. They shared what they had with others in need.

Today, the church should remain focused on this aspect of ministry. We must respond to the needs of those among us who are in need and we must also see the needs of those around us and respond accordingly.
We should not lose focus of our purpose, which is to witness to those who have been discarded by society through the loving acts of kindness that are inspired by the very hand of God Himself.

Helping those in need is just as important today as it was in the beginning.

Somebody here can testify with the songwriter: “I was sinking deep in sin, far from the peaceful shore, very deeply stained within, sinking to rise no, but the master of the sea, heard my despairing cry, from the waters lifted me, now safe am I.”

When nothing else could help...love lifted me!

Stay focused on Praising God (vs 47)

As I get ready to close my, brothers and sisters, we must never lose sight of the importance of praising God for all that He has done.

We praise God because He is good and His mercy endureth to all generations. The church should never lose focus on the importance showing gratitude to God for blessings shown.

We praise God because He blessed us by showing us His love.

I’m trying to tell you today. There is Power in Your Praise. I dare you to praise God.

• In the midst of your circumstances.
• In the midst of your confusion.
• In the midst of your crisis.

I don’t know about you but I’ve got to Praise Him.

• Because He’s Almighty.
• Because He Blessed Me.
• Because He Cares for me.
• Because He Delivered me.
I’ve got to Praise Him:

- Because He Erased the penalty of sin that was against me.
- Because He Forgave me.
- Because He Gave me eternal life.
- Because He Heard my cry.
- Because He Justified me.
- Because He Kept me.
- Because He Loves me.
- Because of His Mercy.

I’ve got to Praise Him:

- Because He Never left me.
- Because He Opened doors for me.
- Because He Paid the price for me.
- Because Redeemed me.
- Because He Saved and Sanctified me.
- Because He Took my place at Calvary.
- Because of His Undying love for me.
- Because He gave me Victory.

We should give praise and show love for God because He showed us the way. He sent His only begotten Son. No wonder the songwriter declared, “Oh How I love Jesus. Because He first loved me.”

- Tell them about Jesus, the Lily of the Valley!
- Tell them about Jesus, the bright and morning star!
Tell them how He died on Calvary! Tell them how He arose after three days and nights!

Who will tell the story to this present age?

The church should say, “Here we are, we know our purpose Lord…send us!”
APPENDIX
SERMON 4

Sermon Title: Except Someone Guide Me!
Scripture: Acts 8:26-40

Introduction

When you read the Bible, do you understand what you read?

Can you comfortably explain the meaning of what you read to others without fear of contradiction?

Do you understand the nature of the church, its mission and your role as one of its members?

Increasingly, people are answering “no” to at least one of these questions, pointing out the need for instruction and training in Bible study and the application of its principles in the life of the church.

Many today have read the Bible stories and passages for many years, but have gained little understanding from their reading.

Christian Education’s main purpose is to teach Christians to be Christ like.

Through Bible study and leadership training Christians learn the principles of God’s Word and then how to apply these principles in the operation of the church and in service and witness for Christ outside of the fellowship of the church. Those who are members of the church have an obligation to learn all they can about God’s word and how they can best apply what they have learned to real life situations.
Today we are looking at a Bible story which tells us about a man who had just been to Jerusalem, to worship the God of Israel there. And yet he was not saved in Jerusalem, but in the desert.

**And** rather than being “led to the Lord” by one of the apostles there in Jerusalem, or even by Peter or John in a Samaritan city, he was converted through Philip, who was divinely directed to him in that remote desert place.

**Point:** One would think that the first Gentile convert (specifically mentioned in Acts) would have been won by an apostle. However, God has always and continues to work in strange ways!

The presentation of the Gospel message and the acceptance of salvation by the Ethiopian eunuch was clearly a matter of divine election and calling, as was the choice of the human instrument (Philip) a part of God’s sovereign will. The reasons are important still today; let’s look together:

**Historical Background**

4 *Therefore they that were scattered abroad went every where preaching the word.*

5 *Then Philip went down to the city of Samaria, and preached Christ unto them.*

Stephen’s preaching resulted in his own death, and in the persecution of the whole church in Jerusalem, with Saul as a prominent and dominant force behind this. This brought about the exodus of the church, except for the apostles (Acts 8:1-3).

Philip was one of the seven chosen by the Jerusalem church to assist the apostles in administration of daily affairs. Like Stephen, Philip was far more than an assistant helping with physical needs. He was a Spirit-filled evangelist (21:8). When the Christians were scattered
beyond Jerusalem due to Saul’s persecution, Philip was the first to take the gospel to non-Jewish people.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Isaiah the prophet.

Point: This divine direction is given through the “angel of the Lord” (8:26) and through the Holy Spirit (8:29, 39); I believe it is significant to point out that both the “angel of the Lord” and the Holy Spirit are employed in guiding Philip to the eunuch. Why? I am glad you asked!

See the “angel of the Lord” is perhaps God’s primary means of specifically guiding individuals in the Old Testament; while the Holy Spirit is the more dominant instrument of guidance in the New Testament.

Used together, the guidance of Philip and the salvation of the Ethiopian is shown to be the fulfillment of Old Testament prophecies and promises, pertaining to the salvation of Gentiles, as well as a New Testament phenomenon, brought about by means of the Holy Spirit.

Thus the Old and New Testaments are demonstrated to be in harmony in this matter of the eunuch’s salvation.

There could be no mistaking it. God intended to save this one individual. He was an Ethiopian, a high government official, and possibly an actual eunuch.
Had this man been saved in Jerusalem, it might have been looked upon as a kind of fluke, an exception. But this man was being sought by God. Here, in the midst of a Samaritan revival, and before the accounts of wide-spread evangelism of Gentiles, this Gentile was sought and saved by God, a kind of “first-fruits” of that which was to come.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

The Holy Spirit directed Philip to join himself with the chariot, and thus with its rider. While Philip was very precisely guided to the man, he was not told what to say. Philip’s message would be indicated by the passage the eunuch was studying, and the question which he asked (Point: where the person is).

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

What a thrill it must have been for Philip to hear the eunuch reading aloud from the prophecy of Isaiah. What an evidence of God’s leading. Indeed, this was the right man. When Philip run alongside the eunuch’s chariot and asked if he understood what he was reading, the Ethiopian quickly accepted his help. He needed, as he said, someone to guide him.

Christians who are too busy to train themselves in the doctrine of our faith and the application of doctrine do an injustice to themselves, the church, and to those whom they lead.

Jesus spent much of His time “teaching” those who followed Him. When He selected 12 disciples, He taught them. When He left this earth He commanded all who followed Him to “Go ye therefore and “teach” all nations...”teaching them to observe all things whatsoever I have commanded you...” (Matt 28:19-20).
The command to teach implies that we all have an obligation to study and learn as much as we can so that we can share the Gospel.

Philip showed up prepared for you see the Old Testament only went so far as to prophecy concerning things to come. The gospel was the record of these prophecies having been fulfilled.

Philip was about to tell this man that the prophecies of Isaiah concerning Messiah were fulfilled in the person of Jesus. Thus, he began with this text, proclaiming Jesus to him.

The prophecy which the eunuch was reading included these words, words which greatly perplexed him:

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

These words come from Isaiah 53:7-8. The problem which the eunuch had with this passage was wrapped up in the identity of the one referred to in the text:

If the prophet was referring to himself, his suffering (and death) would not come as a surprise. After all, the prophets were rejected, despised, and persecuted (cf. Stephen’s words in 7:52). But how could Isaiah be speaking of himself? The immediately preceding verses spoke of the death of this mysterious figure, but a substitutionary death—a death for the benefit of others:

If Isaiah could not be referring to himself, and he was referring to another, than was this person not Messiah? No wonder the identity of this One was so important to the eunuch.

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.
Philip’s answer was to proclaim Jesus as the Messiah, beginning with this text, and then from the rest of the Old Testament.

There’s something about the name Jesus!

Jesus, Mary’s baby!

Jesus, Ezekiel’s wheel!

Jesus, the lily of the valley!

Jesus, the bright and morning star!

Jesus, the fairest of ten thousands!

Jesus, My rock in a weary land

Jesus, My Bridge over troubling water

Jesus, My doctor in a courtroom!

The eunuch heard Philip preach the Gospel.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

When he saw water (a rare thing in this desert place) he wished to make the best use of it. He wanted to be baptized. Philip didn’t just tell part of the Gospel – He told it all. When the chariot stopped, both got out, and Philip baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.
But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

Even more quickly than he appeared on the scene, Philip disappeared. Philip was “snatched away” by the Holy Spirit. He was found himself at Azotus, some twenty or so miles distant, from which place he passed on to other cities, preaching the gospel as he went on his way to Caesarea (Acts 9:40).

The Ethiopian, on the other hand, proceeded in a more normal way, back to his native land. We are told no more of this man in the New Testament. What we are told is that this man went his way rejoicing (8:39). When the gospel comes and is received, there is great joy.

Sin may rob of this joy for a season, but repentance will restore it to us, and us to God. It is difficult to believe that salvation has come when there is no joy.

There is a growing trend among modern Christian, which is shifting away from a desire for a general education to utilitarian schooling wherein we learn just enough to get by.

This trend is leading us to acquire only as much education and training as fits our peculiar purposes. Thus, people which once placed education high among its priorities now has a different view about it.

Once every child aspired for a college education, now that aspiration has dwindled to getting only that amount of education that is required to make a living. People are reading less, focusing only on those materials they need for their purposes.

Unfortunately, that trend is moving into the church. Although congregations today are more literate than ever, they read the Bible less than previous generations that had fewer reading skills.
Many read the Bible only when it’s necessary, i.e. for class, sermon preparation or public worship. The trend is to know just enough to get by.

With respect to training in the doctrine and methodology of the church, many look for utilitarian instruction (just enough to get by).

Still another group among us sees no need for training in church work at all. Some feel their secular education is sufficient. Some public school teachers, trained in methods of preparation and presentation of subject matter, feel they need no further training for the church. They forget that secular methods are definitely useful, but their college training did not orient or prepare them for service in the Kingdom of God.

However, there are many who sincerely want to know. Like the Eunuch in the chariot they desire to learn, not just enough to get by but all they can about their faith.

Some are trying desperately to teach themselves and are confused and frustrated.

There are people today who want to know more about Jesus.

These are those who understand the song writer’s words: “More about Jesus let me learn, more of His holy will discern; spirit of God my teacher be, showing the things of Christ to me. More, more about Jesus, More, More about Jesus; more of His saving fullness see, more of His love who died for me.”

Someone to Guide Me

As I get ready to leave you here my brothers and sisters the eunuch confessed that he could not understand the things of God without someone to Guide him.
Philip, a man accustomed to great crowds of people, sat down to teach one man and show him the way. This underscores the need for men and women who know the way to make themselves available to show the way to others. Philip heard the voice of God and moved at His command, we must do the same.

While Philip taught the Eunuch directly, it was not Philip’s words or instruction that really motivated this man to go home and tell others about Christ. It was not the charisma of one teacher in the desert that provided the ground swell of enthusiasm that set this man’s soul on fire. It was the power of the Holy Spirit.

Those who study and train in God’s work look for more than just enough to get by, they study about, pray for and wait for the anointing of the Holy Spirit.

College and vocational school give us certificates to hang on our walls, but the Holy Spirit gives us a stirring in our Souls.

When the Holy Spirit comes even the smallest amount of training is expanded upon and enlarged upon. When the Holy Spirit comes we understand what was once confusing, and go beyond our limitations.

We can’t successfully function in the Kingdom, except there is someone to guide. That someone is not the preacher, or the deacon, but our prayer should be Lord, guide me, show me thy way!

In the midst of my:

- Fears, guide me, show me courage for a trying hour;
- Sadness, guide me, show me joy that will never subside;
- Despair, guide me, show me how to stand firm in hope;
- Defeats, guide me, show me how to march on to victory!
I don’t know about you, but I’ve found out that I can’t do it by myself, but I need somebody to lead me. I need somebody to guide me.

No wonder the songwriter declared “Lead me, guide me, along the way, Lord if you lead me I will not stray. Lord let me walk each day with thee, lead me, oh Lord, lead me.”

When the way gets tough call on Him and He will answer.

“Guide me oh thou great Jehovah, pilgrim through this barren land. I am weak but thou art mighty; hold me in thou powerful hand.”

We Christian must keep telling the story about Jesus!

Tell the world that He died on Calvary!

Tell them that He rose on the third day and is alive for ever more!
Session I - Sunday, October 18, 2015

- Opening Prayer
- Collection of Pre-test
- Overview of 4-week sessions
- The Biblical definition, meaning, and mandate of Evangelism
- Closing Prayer

Session II – Sunday, October 25, 2015

- Opening Prayer
- The Biblical method and saturation method of Evangelism
- Closing Prayer

Session III – Sunday, November 1, 2015

- Opening Prayer
- Exegete of the local EMBC community
- Closing Prayer

Session IV – Sunday, November 8, 2015

- Opening Prayer
- Draft strategic evangelism plan
- Post-test
- Closing Prayer
What is Evangelism?125

Evangelism is the announcement, proclamation, and/or preaching of the gospel (1 Corinthians 15:1-4), the good news of and about Jesus Christ. Therefore, the gospel is a communicated message—communicated in verbal (Luke 7:22, Romans 10:14-17) and/or written (Luke 1:1-4) form.

The English word, “evangelism,” comes from the Greek word euaggelion. Most literally translated in the noun form, euaggelion means: “gospel” or “good news.” In the verb form (euaggelizesthai), the meaning of the word changes slightly to “announce” or “bring good news.” The Greek word in its various forms appears fifty-five times in the New Testament. In addition to the before-mentioned translations, the Greek word is also translated as “preach.” Evangelism, the communication of the gospel message, includes a warning, an explanation, and a call. Evangelism includes warning people about sin and the consequences of sin (John 16:8, Acts 24:25, Revelation 20:11-15). It includes an explanation of God’s remedy for sin—the gospel (Acts 8:29-35, Romans 3:21-26, 2 Corinthians 5:21). And it includes the clear call to repent (to turn from sin and to turn toward God) and believe the gospel by faith (Mark 1:15, Luke 13:1-5, Acts 17:29-31, Romans 1:17, Romans 10:9-13).

Notes:

______________________________________________________________________________

______________________________________________________________________________

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______________________________________________________________________________

______________________________________________________________________________

The Meaning of Evangelism

What does it mean to be a witness for Christ?

Why is defining evangelism important?

First, we need to consider some wrong ideas about what evangelism—what it isn’t.

1.

2.

3.

What is evangelism, then?

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Notes:

______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
The Mandate and Motive for Evangelism

Why should we witness for Christ?

First, because Jesus Christ commanded us to, Matt 28:18-20; Mark 16:15-16; John 20:21. In light of Christ’s command,

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Secondly, from Jesus’ commands in Luke 24:46-49 and Acts 1:8 we learn additionally the following about evangelism:

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10/25/15

Biblical Evangelism

Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the Gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, but has now been revealed by the appearing of our Saviour Jesus Christ, who has abolished death and brought life and immortality to light through the Gospel (2 Timothy 1:8-9).

1. God designed and authorized biblical evangelism.
   a. What is evangelism?
   b. God through Christ authorized evangelism.

2. God has authorized only one message for evangelism.
   a. A message about the God of the Bible.
   b. A message about the sinfulness of man and his need of God's forgiveness.
   c. A message about Jesus Christ and His work.
   d. Biblical evangelism calls sinful people to repentance and believes on Christ.
3. God has given biblical principles for our methods of evangelism.
   a. The Biblical Gospel
   b. The modern Gospel
   c. Biblical methods
   d. Modern methods

Saturation Evangelism

Biblical References

- Matthew 4:15
  Jesus proclaimed God's Kingdom to "large crowds"
- Matthew 5:1
  Preached the "Sermon on the Mount" from a large hillside.
- Matthew 13:7-9
  The crowd that gathered around Jesus was so large that he got into a boat and spoke to the crowd.
Biblical References

- **John 6:6**
  Great crowds followed Jesus listening very closely to what he had to say.
- **Acts 2:41**
  Peter spoke to large crowds.
- **Acts 8:6**
  Philip was heard by crowds in Samaria.

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Biblical References

- **Acts 13:44**
  In Antioch of Pisidia, Paul and Barnabas spoke to a "great number" of Gentiles and Jews.
- **Acts 17:4**
  In Thessalonica, Acts 17:4, relate that Silas and Paul spoke to "large numbers of Jews and Greeks that were God-fearing.
- **Acts 19:10**
  Every individual in Asia had "within two years...received the Gospel through the evangelistic witness of the church of Ephesus.

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Homework

- Research and Bring as much information on the City of Owings Mills and Randallstown.
Session Three
Equipping a Local Congregation for Saturating Evangelism

Group Exegete of the Local Community

Four Areas:
- Its geography:
  - Simply define where the people you want to reach live. Get a map of your city or area and mark where your church is located on that map. Estimate a 15 to 20 minute drive (reasonable driving distance). You may have people drive a couple of hours to get to your church. But most of the people who’ll attend your church will live nearby. By the way, your “fishing pond” will likely expand as your church grows.
Four Areas:

2. **Its demography.**
   - You need to know who lives in the area you’re targeting.
   - Not all demographics will be helpful.
   - We should focus on a breakdown of these stats: age, marital status, income and occupation.
   - Other stats are interesting but won’t make a difference in what you do in your church. Don’t overdue demographic research.

Four Areas:

3. **Its culture.**
   - No missionary in foreign lands would try to evangelize without understanding the culture. You shouldn’t either.
   - You can’t learn it from studying census data either.
   - Looking for the values, interests, hurts and fears of people means you have to talk to people in your community.

4. **Its spirituality.**
   - Try to determine what the people in your community understand about the Gospel.
Know your audience.
- In the business world, this principle is referred to as "knowing your customer." This is a biblical principle.
- Each of the four gospels was written to a different audience. Jesus and Paul knew their audiences. You get to know your audience through surveys, studies, demographics, and psychographics tools.
- When your preaching is based on recent and accurate information about the hearers, then your message will hit home.

Profile your typical attendee.
- In other words, take the information you have gathered about the culture and the community and develop a profile of the typical attendee of your church.
- Paint a picture of them in your mind. Identify their age, education, likes and dislikes, recreational preferences, money issues, expectations, salary, and family status. In fact, try to know them better than they know themselves.

Let's Exegete!
APPENDIX

TEACHING SESSION 4 HANDOUTS

11/7/2015

Session Four
Equipping a Local Congregation for Saturation Evangelism

Group Strategic Evangelism Plan

FOUR STEPS TO STRATEGIC PLANNING

• Strategic Planning is an important part of the creation, development, and growth of any organization. Missions that are entrenched in church growth are not exempt from planning.
• Church planning helps the organization map out strategic steps to achieve its mission and vision.
• Churches can experience a level of success without a plan, but those who invest the time and resources into developing a specific strategy and plan can achieve success at a much quicker pace.
• Strategic planning is an organizing process of defining an strategy or direction and making decisions on allocating the resources to pursue that strategy, including its capital or people.
Create a Vision, Mission and Values Statement

- Ability to determine where to focus efforts and resources.
- Ability to articulate where you are going or how you will get there.
- Allows evangelism members and church leaders to clarify why the church exists (mission) and what the church is trying to achieve (vision).

Do (SWOT) Analysis

- Identifies the key areas of the church that may need targeted resources as well as opportunities or opposing environmental factors.
- Analysis of Strengths, Weaknesses, Opportunities and Threats.
- Can flush out many great ideas to help target development, growth and improvements.

Do a Gap Analysis

- "Where are we compared to where we want to be?"
- The process looks at the vision – where do we want to go – and compares it to where we are currently.
Write Organizational Goals, Key Objectives and Action Steps

- **GOALS**: Statements of what you want to accomplish.
  a. Goals are broader, more general statements of what you intend to achieve.
  b. "Specific, Measurable, Attainable, Realistic and Timely" (SMART)
  c. Goals are pursued over a period of time with objectives.
  
  Sample: Church will develop a volunteer leadership training program and implement by September 30, 2016.

- **OBJECTIVES**: Short term goals measure your progress and are "outcome-based".

  Sample: Establish a committee to develop training program by March 1, 2016.

- **ACTION STEPS**: A series of activities you plan to undertake in order to attain goals and objectives.

  Sample:
  1. Identify committee members
  2. Convene first meeting
  3. Establish meeting schedule
EMBC’s Strategic Plan

- The EMBC Joint Board approved a Strategic Plan that will be in effect for 3 years. The Strategic Plan will be reviewed periodically by the Joint Board for progress towards achieving goals and objectives. Modifications to the Strategic Plan will be determined, approved, and implemented accordingly based on church needs and other critical factors.

EFFECTIVE DATE OF STRATEGIC PLAN:
April 5, 2015 – April 4, 2018

EMBC STRATEGIC PLAN GOALS AND OBJECTIVES

- Goal: Increase membership attendance by 46 members by April 4, 2018

  Objectives:
  1. Increase membership attendance by 20% by December 31, 2015.
  2. Increase membership attendance by 20% by December 31, 2016.
  3. Increase membership attendance by 20% by December 31, 2017.
APPENDIX

PRE AND POST-PROJECT QUESTIONNAIRE

Equipping a Local Congregation for Saturation Evangelism

PRE AND POST-PROJECT QUESTIONNAIRE

Agreement to Participate
The research in which you are about to participate is designed to measure your confidence and knowledge level relating to Biblical Evangelism, Saturation Evangelism, and sharing your faith. This research is being conducted by Willie David McClung, II, for purposes of collecting data for a ministry thesis project. In this research, you will answer the following questions before we begin training and you will answer the same questions after we complete the training. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

PERSONAL PROFILE

1. Age  
   - 18 – 21  
   - 21 – 24  
   - 25 – 34  
   - 35 – 44  
   - 45 – 54  
   - 55 – 64  
   - 65+

2. Gender  
   - Male  
   - Female

3. Marital Status  
   - Single  
   - Married  
   - Divorced  
   - Widowed  
   - Separated

4. Number of Children Living at Home:  
   - None  
   - 1  
   - 2  
   - 3  
   - 4  
   - 5  
   - More than 5

5. Their ages (indicate number of children in each of the following age brackets):  
   - 0-5  
   - 6-11  
   - 12-14  
   - 15-18  
   - 19-24  
   - 25 +
6. How long have you been attending this local church?
   ○ Less than 3 years
   ○ 3 to 7 years
   ○ More than 7 years

7. How long have you been a Christian?
   ○ Less than a year.
   ○ 6 to 10 years.
   ○ 1 to 5 years.
   ○ 11 to 20 years
   ○ More than 20 years.

8. How long does it take you to travel from home to church (one way)?
   ○ 5 minutes or less
   ○ 6 – 10 min.
   ○ 11 – 15 min.
   ○ 16 – 20 min.
   ○ 21 – 30 min.
   ○ More than 30 min.

9. Your Main Occupation:
   ○ Management
   ○ Professional specialty
   ○ Technician
   ○ Sales
   ○ Administrative support and clerical
   ○ Service (protective, personal, and food services)
   ○ Precision production, craft, and repair
   ○ Operator, fabricator, or laborer
   ○ Farming, forestry, or fishing
   ○ Homemaker
   ○ Student
   ○ Retired
   ○ Military
   ○ Other

**EMBC EVANGELISTIC PROFILE**

1. In what Bible chapter and verses is the “Great Commission” located?
   ________________________________________.
2. In thinking about the many possible ways EMBC could share the “good news” of the Gospel and to recruit new members for the church, what priority would you give to each of the following?

a. Stressing from the pulpit the importance of members inviting others to visit the church.
   - [ ] Highest Priority
   - [ ] Low Priority
   - [ ] High Priority
   - [ ] No Priority
   - Moderate Priority

b. Appealing to members to personally witness to others about their faith.
   - [ ] Highest Priority
   - [ ] Low Priority
   - [ ] High Priority
   - [ ] No Priority
   - Moderate Priority

c. Using newspaper advertisements.
   - [ ] Highest Priority
   - [ ] Low Priority
   - [ ] High Priority
   - [ ] No Priority
   - Moderate Priority

d. Using radio or television.
   - [ ] Highest Priority
   - [ ] Low Priority
   - [ ] High Priority
   - [ ] No Priority
   - Moderate Priority

e. Mailing church literature to newcomers in the community.
   - [ ] Highest Priority
   - [ ] Low Priority
   - [ ] High Priority
   - [ ] No Priority
   - Moderate Priority

f. Pastoral visits to newcomers in the community.
   - [ ] Highest Priority
   - [ ] Low Priority
   - [ ] High Priority
   - [ ] No Priority
   - Moderate Priority

g. Using a group of member volunteers to call upon newcomers in the community.
   - [ ] Highest Priority
   - [ ] Low Priority
   - [ ] High Priority
   - [ ] No Priority
   - Moderate Priority

h. Using a group of member volunteers to canvass (knock on doors in) the neighborhood.
   - [ ] Highest Priority
   - [ ] Low Priority
   - [ ] High Priority
   - [ ] No Priority
   - Moderate Priority
i. Developing church programs especially targeted at unchurched persons in our community.
   - Highest Priority
   - High Priority
   - Moderate Priority

j. Changing the style of worship to make it more appealing to the unchurched.
   - Highest Priority
   - High Priority
   - Moderate Priority

k. Developing home Bible and study groups to which non-members (neighbors, friends, newcomers and those unchurched) are invited.
   - Highest Priority
   - High Priority
   - Moderate Priority

3. The ministry of this congregation is generally limited to the people who are already members and their relatives or close friends.
   - Highest Priority
   - High Priority
   - Moderate Priority

4. EMBC is very open to bringing new people into the fellowship.
   - Highest Priority
   - High Priority
   - Moderate Priority

5. EMBC consistently makes an effort to reach people who are not already connected with the church.
   - Highest Priority
   - High Priority
   - Moderate Priority

6. Have you ever taken part in another evangelism training program?
   - Yes
   - No

PERSONAL EVANGELISM PROFILE

1. On a scale of 1 to 10 (“1” being the lowest) how comfortable do you feel sharing your faith with another person? _____.
2. How often do you share your faith with others?
   - More than once a week
   - Once a week
   - At least once a month
   - At least once every six months
   - At least once a year
   - Almost never

3. To what extent are you involved in the evangelistic efforts here at EMBC?
   - To a great extent
   - To a small extent
   - To a moderate extent
   - To no extent

4. Which of the following reasons best describes the reason you do not witness more
   - Fear of how the other person will react
   - Laziness on my part
   - I lack the knowledge I need in order to witness effectively

5. Would you be willing to get more involved in the evangelistic efforts of EMBC?
   - Yes, to a great extent
   - Yes, to a small extent
   - Yes, to a moderate extent
   - No

6. About how often do you participate in each of the following activities?
   a. Community, compassionate, or social ministries
      - Daily
      - Once a month
      - Weekly
      - A few times a year
      - 2-3 times a month
      - Never

   b. Seeking converts and new members
      - Daily
      - Once a month
      - Weekly
      - A few times a year
      - 2-3 times a month
      - Never

   c. Private prayer and meditation
      - Daily
      - Once a month
      - Weekly
      - A few times a year
      - 2-3 times a month
      - Never

   d. Hospitality devoted toward unchurched
      - Daily
      - Once a month
      - Weekly
      - A few times a year
      - 2-3 times a month
      - Never

   e. Recreational evangelism
      - Daily
      - Once a month
      - Weekly
      - A few times a year
      - 2-3 times a month
      - Never
f. Identifying prospect members for EMBC
   ○ Daily ○ Once a month
   ○ Weekly ○ A few times a year
   ○ 2-3 times a month ○ Never

g. Follow up on first time visitors
   ○ Daily ○ Once a month
   ○ Weekly ○ A few times a year
   ○ 2-3 times a month ○ Never

h. Contacting absent members from EMBC
   ○ Daily ○ Once a month
   ○ Weekly ○ A few times a year
   ○ 2-3 times a month ○ Never

7. When you think about the qualities of a good Christian life, how important are each of the following to you?

   a. Reading and studying the Bible regularly.
      ○ Essential ○ Somewhat important
      ○ Important ○ Not Important

   b. Spending time in prayer and meditation.
      ○ Essential ○ Somewhat important
      ○ Important ○ Not Important

   c. Actively seeking social and economic justice.
      ○ Essential ○ Somewhat important
      ○ Important ○ Not Important

   d. Taking care of those who are in need.
      ○ Essential ○ Somewhat important
      ○ Important ○ Not Important

   e. Attending church regularly.
      ○ Essential ○ Somewhat important
      ○ Important ○ Not Important

   f. Seeking to bring others to faith in Christ.
      ○ Essential ○ Somewhat important
      ○ Important ○ Not Important

   g. Practicing Christian values in home, work, and school.
      ○ Essential ○ Somewhat important
      ○ Important ○ Not Important
8. Think back to when you were saved. Using the following scale, please indicate how important each item was in influencing your decision to accept Christ as your Savior.

a. Attending church worship service.
   - Very Important
   - Not Important
   - Important
   - Not Applicable
   - Somewhat Important

b. Reading the Bible on my own.
   - Very Important
   - Not Important
   - Important
   - Not Applicable
   - Somewhat Important

c. Someone personally sharing the plan of salvation with me.
   - Very Important
   - Not Important
   - Important
   - Not Applicable
   - Somewhat Important

d. Watching the way a person lived as a Christian.
   - Very Important
   - Not Important
   - Important
   - Not Applicable
   - Somewhat Important

e. Someone telling me about their own personal experience (testimony).
   - Very Important
   - Not Important
   - Important
   - Not Applicable
   - Somewhat Important

f. Attending Sunday school.
   - Very Important
   - Not Important
   - Important
   - Not Applicable
   - Somewhat Important

g. Attending a small group or Bible study.
   - Very Important
   - Not Important
   - Important
   - Not Applicable
   - Somewhat Important

h. Experiencing a personal crisis.
   - Very Important
   - Not Important
   - Important
   - Not Applicable
   - Somewhat Important
i. Attending a revival.
   - Very Important
   - Important
   - Somewhat Important
   - Not Important
   - Not Applicable

j. Attending a children’s or youth camp.
   - Very Important
   - Important
   - Somewhat Important
   - Not Important
   - Not Applicable

k. Attending a Vacation Bible School.
   - Very Important
   - Important
   - Somewhat Important
   - Not Important
   - Not Applicable

l. Experiencing major changes in my life.
   - Very Important
   - Important
   - Somewhat Important
   - Not Important
   - Not Applicable

m. Watching/listening to a religious program on TV/radio.
   - Very Important
   - Important
   - Somewhat Important
   - Not Important
   - Not Applicable

n. Reading a religious book
   - Very Important
   - Important
   - Somewhat Important
   - Not Important
   - Not Applicable

o. Having the example of my parents
   - Very Important
   - Important
   - Somewhat Important
   - Not Important
   - Not Applicable

p. Other: ________________________________________________
   - Very Important
   - Important
   - Somewhat Important
   - Not Important
   - Not Applicable

9. Most of my closest friends are in this congregation.
   - Strongly Agree
   - Agree
   - Unsure/Neutral
   - Disagree
   - Strongly Disagree
10. How often do you talk about your faith with someone who is not a Christian?
   ○ Regularly          ○ Seldom
   ○ Frequently          ○ Never
   ○ Occasionally

11. Using the following scale, rate how closely you agree with the following statements.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Strongly Agree</td>
<td>Agree</td>
<td>Neither Agree</td>
<td>Disagree</td>
<td>Strongly Disagree</td>
</tr>
</tbody>
</table>

   _____ a. I am afraid to tell others that I am a Christian.
   _____ b. I am comfortable sharing the gospel with people I know.
   _____ c. I am comfortable sharing the gospel with strangers.
   _____ d. I am confident with my ability to share the gospel with another person.
   _____ e. I am confident in my ability to use Scripture to share the gospel with another person.
   _____ f. I am confident in my ability to share my testimony with another person.
   _____ g. I am confident with my ability to tell another person what he or she must do to be saved.

12. How many people have you won to Christ in the last year? _______ people

13. Do you know how to present the gospel to a friend or relative?
   ○ Yes               ○ No

   If “No”, would you like to receive training to enable you to present the gospel?
   ○ Yes               ○ No

EMBC EVANGELISTIC OPTIONS

1. Starting new Sunday school classes helps a church reach new people.
   ○ Strongly Agree          ○ Disagree
   ○ Agree                   ○ Strongly Disagree
   ○ Unsure/Neutral

2. Starting new groups helps a church reach new people.
   ○ Strongly Agree          ○ Disagree
   ○ Agree                   ○ Strongly Disagree
   ○ Unsure/Neutral
3. Starting Sunday school classes for people who speak other languages would be welcome in our church.
   ○ Strongly Agree       ○ Disagree
   ○ Agree                ○ Strongly Disagree
   ○ Unsure/Neutral

4. Revivals are essential for reaching unsaved people for the Lord.
   ○ Strongly Agree       ○ Disagree
   ○ Agree                ○ Strongly Disagree
   ○ Unsure/Neutral

5. The Bible clearly teaches that the church must grow in numbers.
   ○ Strongly Agree       ○ Disagree
   ○ Agree                ○ Strongly Disagree
   ○ Unsure/Neutral

6. The more mature and established persons are in faith, Bible knowledge, and theology, the better they witness.
   ○ Strongly Agree       ○ Disagree
   ○ Agree                ○ Strongly Disagree
   ○ Unsure/Neutral

7. Congregations shouldn’t be concerned with adding new members.
   ○ Strongly Agree       ○ Disagree
   ○ Agree                ○ Strongly Disagree
   ○ Unsure/Neutral
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IRB APPROVAL

LIBERTY UNIVERSITY
INSTITUTIONAL REVIEW BOARD

September 30, 2015

Willie David McClung, II
IRB Exemption 2308.093015: Equipping a Local Congregation for Saturation Evangelism at the
Emmaus Missionary Baptist Church

Dear David,

The Liberty University Institutional Review Board has reviewed your application in accordance
with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA)
regulations and finds your study to be exempt from further IRB review. This means you may begin
your research with the data safeguarding methods mentioned in your approved application, and no
further IRB oversight is required.

Your study falls under exemption category 46.101(b)(1, 2), which identifies specific situations in
which human participants research is exempt from the policy set forth in 45 CFR 46.101(b):

(1) Research conducted in established or commonly accepted educational settings, involving normal
educational practices, such as (i) research on regular and special education instructional strategies,
or (ii) research on the effectiveness of or the comparison among instructional techniques, curricula,
or classroom management methods.

(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement),
survey procedures, interview procedures or observation of public behavior, unless:
(i) information obtained is recorded in such a manner that human subjects can be identified, directly
or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects’ responses
outside the research could reasonably place the subjects at risk of criminal or civil liability or be
damaging to the subjects’ financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and any changes
to your protocol must be reported to the Liberty IRB for verification of continued exemption
status. You may report these changes by submitting a change in protocol form or a new application
to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible
changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
The Graduate School

1971 University Blvd. Lynchburg, VA 24515  IRB@LIBERTY.EDU  FAX (434) 582-0506  WWW.LIBERTY.EDU