A Contemporary Model of an Outreach Training Manual for the New Light Church

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the Doctor of Ministry Degree

Department of Christian Leadership and Church Ministries

by

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT
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The life of a Christian church goes through cycles. New Light Church has experienced a few of them. The thesis project reveals the growth cycles and declines in membership of NL. The researcher believes that the church’s steady membership growth dropped because of the abstaining of regular and deliberate practice of New Testament church growth methods. Church growth is grounded in the work of God. The church engaged in hearing and obeying God will see his fruit manifested through in their local assembly.

The researcher created a manual for evangelism as a training template for the Christian church to follow. It is grounded in New Testament practice that guided the early church. The principles practiced through the training and actions of New Light provide ways to make their local assembly grow spiritually and numerically. The researcher makes those principles come to life with the creation of a modern manual for evangelism that can apply to any church.

Word Count: 178.

Key Words: Church Growth, Evangelism, Witnessing, Church Health, Unchurched
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Abbreviations (if needed)

DMIN *Doctor of Ministry*

LUSOD *Liberty University School of Divinity*
CHAPTER 1: INTRODUCTION

Introduction

All churches go through growth cycles. Some local assemblies grow faster numerically, while others remain at one position for a set number of years. According to Warren, churches go through growth cycles. If a “church is healthy, growth will occur naturally. Healthy, consistent growth results from balancing the five biblical purposes of the church.”\(^1\) Although Warren suggests that churches grow, the research has discovered that churches also decline. Membership declines occur for a variety of reasons. The reader should note that growth is grounded in action and the will of God. He increases the number of believers in a local body that practice inspired biblical principles. Luke states that “the Lord added to the church daily such as should be saved” \((\text{Acts 2:47, KJV})\). There are times in a church, according to Rainier, where church growth lacks the appearance of God’s presence. In those situations, a church growth enthusiast or local church may not suffer a lack of new development if they “emphasize positive numerical growth.”\(^2\) Therefore, at times, a church can have numerical growth, not on growth for the glory of God.

This thesis project will examine many of the healthy practices of an effective church evangelism program. It will reveal areas where the Christian church has failed to succeed, referring to soul winning. New Light Church is the subject of this thesis project. The researcher will uncover reasons why this church is not growing numerically at a faster pace. The project


will note areas the church grew and declined. Further, the thesis project will present charts, tables, and other helpful information to form a new witnessing manual for New Light.

Chapter one begins the examination process. Firstly, this thesis project presents a ministry context for New Light. This chapter shall uncover the church’s history, current ministry environment, culture, and leadership. This section will aid in introducing New Light Ministry.

New Light Church is in the Bahamas represents many churches in the Bahamas and North America. Further, the purpose statement in this project underscores the significance of new solutions being discovered and enacted within that local body of believers. That section of chapter one will also highlight a viable solution to New Light's lack of consistent growth. The thesis statement is at the center of this project.

**Ministry Context**

The Christian church in the Bahamas is in transition. It has been so for the past generation. A person can argue that it is weakening because of the moral and economic changes occurring in the country. Others may oppose such an argument and state that the spiritual weakening is due to the failure of church leaders. Then, a group may suggest that the Bahamian culture has duplicated a secular mindset. The 2010 census from the Bahamas government revealed that the “three major religious groups experienced a decrease in their percentage share of the population.”

A decline in church membership indicates a shift from the Christian church as the center of life has taken place within the mind of many Bahamians. New Light Ministry Church exists in this area of decline and has been affected by the cultural shift.

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The Mission of New Light

A church’s building reflects the church's culture. Looking at the sanctuary, one would see that it has cushioned chairs and no pews. NLM is a remnant of the traditional Bahamian church, and it has the structure of an established Christian church. However, visitors and non-attendees would see a semi-traditional place of worship from the exterior and interior.

There are conservative churches in the Bahamas that have a traditional formal dress codes and worship services. NLM is a non-denominational church, and it is not a conventional church as it refers to its worship and dress code. The church’s mission is to "Touch Lives and Reshape Destinies." New Light does not encourage a regular traditional dress code. Sunday worshippers are permitted to come as the Lord leads them. The church seeks to lessen the hurdles that may hinder a person from coming to church. The members wear both traditional and casual attire. The minister uses a robe at times; however, he is in a suit on a regular Sunday. The church seeks to be warm and friendly. Visitors have commented on the friendly atmosphere in this church.

The Worship Experience at NLM

New Light's congregation worships at 7:00 a.m. and 10:00 a.m. on Sunday mornings. The two services have a mixture of traditional church hymns and praise and worship. Services include singing, clapping, and all manner of instruments. People can see and hear keyboards, drums, and guitars in the sanctuary Sunday mornings. The pulpit is a traditional podium. Ushers stand to greet members and visitors. The parking lot has a friendly attendant to assist. The above sentences give the average observer the idea that NLM is a church for all with an upbeat worship experience and traditional hymns. The variety in the worship style provides the church with multiple opportunities to attract persons from different age groups.
On a given Sunday, one can witness seniors over the age of sixty, youth over the age of twenty, and children of all ages worship at one location. Therefore, New Light is a family-oriented church. An assessment of the worship and the types of members suggest that God uses the worship is assisting in church growth

**Church Leadership**

The leadership structure models a New Testament structure. Antonio Beckford leads as Senior Pastor, and ministers, deacons, and deaconesses assist him. The church began with a leadership team, ordained ministers, and one deacon. The church has two ordained ministers, three licensed ministers, two deacons, and five deaconesses. New Light’s structure aids in the church’s work, preaching, and caring for the flock. New Light also has church ministry groups that both men and women lead. The youth and children’s ministries cater to young people for the Lord.

**New Light's Evangelistic Strategies**

NLM believes and proclaims the gospel. This church believes that unconverted people are lost and need the Savior, Jesus Christ. A careful examination of the church's practices reveals a few things. Firstly, there is preaching about sin, salvation, heaven, and hell. Further, the church makes an appeal, altar call, for persons to be saved weekly. Finally, the leadership encourages members to witness to family members and friends.

New Light has seen numerical growth over the years through members inviting others to worship with them. Members are inviting unconverted persons to visit the church. The invitation gives the lost person a chance to hear the gospel. Many of the souls who were won to the Lord come through this method. Members are encouraged to witness. This appeal occurs from the
pulpit. The practice of the church reaching unconverted persons by is practice and a sample is given by the church (see figure 1).

![Pie Chart](image)

**Figure 1. NLM Entry Statistics Pie Chart 2021**

New Light experienced church growth mainly through membership’s invitation. The pie chart from the Entry Statistic 2021 revealed that 47% of new members came by family members encouraging them to visit the church. In addition, 18% of new growth came from a friend’s

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4 The statistical data and charts were taken from *New Light Church’s Membership Entry Statistic 2021* Data Accessed August 27, 2021.
invitation 6% came because of a co-worker’s invitation. Then, 23% of the people attended the church because they lived near the church and 6% said the pastor invited them.

New Light entry statistics 2021 by Agent or Agency also gives the reader a picture of the church's prior growth patterns. First, young adults make up 62.5% of those who came to New Light by family members. Middle-aged adults are 37.5% of the same category mentioned. Second, older adults make up 20% of those people who came to the church because they lived near it. Also, 80% of persons who attended the church were in the older adult group.

Conversely, 100% of the people who came through a friend’s invitation were older adults. Finally, 100% of the persons invited by the pastor are in the more senior adult category. The details are in (table 1).

Table 1. NLM Entry Statistics 2021 By Agent or Agency

<table>
<thead>
<tr>
<th>How They Came</th>
<th>18-25 yrs.</th>
<th>26-35 yrs.</th>
<th>36-46 yrs.</th>
<th>47-67 yrs.</th>
<th>68-80 yrs.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family’s Invitation</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>0</td>
<td>47.0 %</td>
</tr>
<tr>
<td>Church is Near My House</td>
<td>1</td>
<td>4</td>
<td>0</td>
<td>29.41 %</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Friend’s Invitation</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>11.76 %</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A Co-worker’s Invitation</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>5.88 %</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pastor’s Invitation</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>5.88 %</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The statistical data and charts were taken from *New Light Church’s Membership Entry Statistic 2021* Data Accessed August 27, 2021.
Table 2. NLM Entry Statistics by Gender 2021

<table>
<thead>
<tr>
<th>Age</th>
<th>18-25 yrs.</th>
<th>26-35 yrs.</th>
<th>36-46 yrs.</th>
<th>47-67 yrs.</th>
<th>68-80 yrs.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percentages</td>
<td>11.76%</td>
<td>5.88%</td>
<td>23.5%</td>
<td>58.82%</td>
<td>0</td>
<td>23.52%</td>
</tr>
<tr>
<td>Male</td>
<td>1</td>
<td>3</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>76.47%</td>
</tr>
<tr>
<td>Female</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>23.07%</td>
</tr>
</tbody>
</table>

The First Contact and Connection Survey Statistics by Gender shows that 25% of the participants were males from thirty-six to forty-six years. At the same time, 75% of the people polled make up participants from forty-seven years to sixty-seven years of age. Further, thirteen of the participants were females. 15.38% of the females were between eighteen to twenty-five years of age. Then, 7.69% were from the ages of twenty-six to thirty-five. Females from the ages of thirty-six to forty-six make up 23.07%, and ages forty-seven to sixty-seven make up 53.84%. The previous mentioned was the largest group of people polled (see table 2).

New Light has been active in outreach to its community. First, the church has done community walkabouts and door-to-door witnessing. The church collected clothes from its members and then distributed them to those in need. There were occasions when the church distributed food and monetary gifts to persons in need. Therefore, this church practiced the art of mission and outreach.

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6 The statistical data and charts were taken from New Light Church’s Membership Entry Statistic 2021 Data Accessed August 27, 2021.
Church Attendance and Membership

New Light Ministries has a blended membership. Firstly, a careful examination of the religious background would reveal that members came from various spiritual experiences. People are from traditional Baptist, Anglican, Catholic, Pentecostal, and Jehovah's Witnesses congregations. The church also has people who have not been a part of an established church or religious group. The background blend allows the leadership to be all things, referring to worship and church ministry.

This church is predominantly Afrocentric as it refers to race. The most recent church survey revealed that New Light is ninety-seven percent Bahamian in its population. Three percent of the congregation are persons from other Caribbean nations. Women outnumber men. Children outnumber both men and women (see table 3).

Table 3. New Light Church Statistics 2004 – 2019

7 The statistical data and charts were taken from New Light Church’s Annual Membership Data Accessed November 1, 2020.
The survey mentioned above makes a few conclusions with the following information:

(1) From 2004 to 2005, the church's membership was one hundred and forty-nine (149) (see figure 2).

**Figure 2. NLM Statistics 2004 – 2005**  

<table>
<thead>
<tr>
<th>2004 - 2005</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>41</td>
</tr>
<tr>
<td>Women</td>
<td>78</td>
</tr>
<tr>
<td>Children</td>
<td>30</td>
</tr>
</tbody>
</table>

The reader will see that New Light Church grew fifty-five in the years 2006 to 2010 (55%) (see figure 3).

**Figure 3. NLM Statistics 2006- 2010**  

<table>
<thead>
<tr>
<th>2006- 2010</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>57</td>
</tr>
<tr>
<td>Women</td>
<td>115</td>
</tr>
<tr>
<td>Children</td>
<td>59</td>
</tr>
</tbody>
</table>

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8 Ibid.
9 The statistical data and charts were taken from *New Light Church’s Annual Membership* Data Accessed November 1, 2020.
The growth did not cease at New Light because from 2011 to 2013, a thirteen percent (13%) increase occurred (see figure 4).

**Figure 4. NLM Statistics 2011-2013**

![Figure 4](image)

(2) The years 2013 and 2014 showed a sixteen percent growth (16%) (see figure 5).

**Figure 5. NLM Statistics 2014**

![Figure 5](image)

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10 Ibid.

11 *New Light Church’s Annual Membership Data* Accessed November 1, 2020.
(3) From 2014 to 2019, a decline in membership occurred by eleven percent (11%). Thirty-four (34) members left the church. The breakdown of the persons who left were twenty adults and fourteen children. The loss of adults and children equaled an eleven percent (11%) decline in membership. One can conclude that this church has plateaued. Sunday worship attendances only average about one hundred and twenty (120) persons divided unequally between worship services (see figure 6).

**Figure 6. NLM Statistics 2015 – 2019**

![Chart showing gender and age group distribution]

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12 Ibid.
Problem Presented

The problem is that the New Light Church is not experiencing consistent numerical growth. New Light is a small church located in the southern part of New Providence, The Bahamas. According to the 2010 Population Census, “New Providence has 246,329” people living in the city. A growing population surrounds the church. The area is suburban and has a mixture of lower- and middle-class people. In addition, the church has completed training on outreach and evangelism. The ministerial staff on the topic preaches Sermons. Also, the pastor has led the church to do community outreaches.

New Light Church has experienced growth since 2004. Aniol writes that the expectations and practices of a local assembly may not reconcile. For example, some churches have recognized their need to reach unbelievers with the gospel,” yet they continue to expect unbelievers to come to them. New Light has taken on the pattern of many churches who insists "that a church's primary service should be an evangelistic meeting designed to attract and meet the needs of "seekers." Further, New Light has been using strategies for ministry and outreach that were not fully compatible with systems needed to reach its community. This lack of consistent growth can be unfaithful to the Great Commission.

New Light has growth spurts like other churches. The cycle happens as "children have long grown up, left the church, and very few families have come into the church to take their

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15 Ibid.
The lack of growth appears in its Sunday morning worship service. It also trickled into its attendance in the various church small groups. Further, it has shown itself in the Mid-week Bible Study. New Light, as a New Testament-driven church, has excellent growth potential. However, the growth is not reflecting its potential. Therefore, the warm fellowship and a significant membership are insufficient to create numerical growth. In short, the church has been underachieving in growth patterns over the years.

**Purpose Statement**

This research aims to develop an outreach manual that will intentionally and consistently help the church practice outreach. The researcher will seek to know why New Light is not growing. He will also create a church outreach manual to train and equip the church for personal and church-wide evangelism.

The researcher will craft a manual to train believes in reaching unsaved people. The manual will be grounded in the New Testament's practices of evangelism. It will also research and present findings on the population surrounding the church. The witnessing training manual will ascertain further information to see if the community has shifted over the last few years.

**Basic Assumptions**

The researcher possesses a few core assumptions. First, he believes that he will craft a witnessing manual for New Light Church within the researcher's mind. The passion for the work of Christ drives his love for the ministry. Further, the researcher also hypothesizes that the leaders and members of New Light will open the door to the researcher as they participate in the surveys and interviews.

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The researcher further believes that the persons trained in personal evangelism shall assist persons in heeding to God's call to salvation. He also states that the students of New Light Ministries’ evangelism training will become bold in their ability to present the gospel to their families, friends, and strangers. The writer assumes that spiritual transformation should occur within the people's lives at New Light. It is also a strong belief of the researcher that New Light Church will reach more persons with the gospel. He also asserts that New Light will have the tools needed to do consistent outreach grounded in God's power. Finally, the researcher assumes that not all church members will be trained through eight weekly sessions.

**Definitions**

The following are definitions recorded within the body of this thesis project.

**Covid-19** - Is the “pneumonia-like illness”\(^{17}\) virus that originated in central Wuhan, China.

**Evangelism** - The “practice of sharing the good news.”\(^{18}\)

**New Convert** – A person who is “won through enlistment evangelism.”\(^{19}\)

**Postmodern** - An era with persons with the mindset that are “denying God’s existence or other truth claims of Scripture to quiet the conscience.”\(^{20}\)

**Salvation** – The process occurs when a person confesses sin and is free from its penalties. “The root word meaning freedom from constraints.”\(^{21}\)

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\(^{19}\) Edwards, Gene. How to Have a Soul Winning Church (Barakaldo Books, 2020), 24.


Secular – The mindset of a person that seeks to live” without reference to God or religion.”  

Soul Winning – Noted practitioners Stephen Olford and David Olford state that the art of engaging, attracting, and “winning men and women to the Lord Jesus Christ” is soul winning.  

Unchurched – “An unchurched is someone who has not attended a Christian church service, other than a special event such as a wedding or funeral, at any time during the past six months.”

Limitations

Limitations confront this thesis project. New Light is in the southern district of New Providence; the researcher’s time will only allow him to survey and interview pastors most close to the church.

Secondly, community witnessing will not occur in the door-to-door format, on a mass scale, because of the Covid-19 regulation in New Providence and the need to have more social distancing with outdoor activities. The thesis project shall allow participants to do small-scale witnessing, practicing regular community probes with friends, family members, phone interviews, and personal witnessing sessions. This project will enable the researcher to gain information about souls won to the Lord.

Thirdly, the membership of New Light, to a greater extent, is not extroverted. Many people who attend that church may possess fear in significant amounts when speaking to strangers. An unwillingness to be a bold witness or be trained to do personal soul winning may

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linger in that church's membership. The lack of confidence can affect the time and resources needed to prepare witnesses to be bold in soul winning. The stated revelation does not prevent the hand of God from using those who lack courage in the work of the Lord. The potential lack of confidence by the church in the area of evangelism should encourage the church to pray for God’s boldness and opportunities for God to use persons based on their strengths and not weaknesses.

**Delimitations**

The research will not be broad in data compiled. First, the researcher will not include children or young persons under sixteen in the training manual; however, seventeen and under eighty students are students in the training program. This restriction on age groups will allow the researcher time to develop a more focused group of students to be trained.

The thesis project will only survey and use the information received from adults. Data gathering from many senior persons will be limited to persons under eighty years of age. The former is due to the present and implementation of COVID-19 protocols in the Bahamas.

Training, for the most part, will not be in person. Digital sessions will be implemented on a Zoom platform by the researcher. The digital sessions will also afford students the advantage of not traveling to the New Light’s campus frequently. Then, training on the digital platform will allow the researcher to use various materials to present the training information. Sessions will be completed in person at the church on a few scheduled occasions. However, the reader should note that a limited number of community outreaches will occur based on COVID-19 protocols in the Bahamas.
Thesis Statement

If New Light Church develops an outreach manual that will aid in intentional outreach, then the church should experience consistent numerical growth. The researcher will create a training manual to equip a focus group of church members at New Light through an eight-week workshop on witnessing unsaved persons. This group will be agents to reach unsaved people in their circles and the church community. They will also model the church’s methods and the mindsets that a New Testament Witnessing church should possess. The training should lead the Church to maintain a regular heart for lost people.

Coupled with the training and the mindset of reaching the lost for Christ, the church should be equipped to witness to unconverted persons regularly. All “churches, like all organisms and organizations, develop through stages, experience seasons, and live in the cycles of creation” 25 Further, studies of “many churches reveal a typical pattern through which they pass as they emerge, grow, decline.” 26 However, steps were taken by the researcher should produce both spiritual and numerical growth. Then, the church should come to lead, at a minimum, fifteen (15) persons to become new creations in Christ. In addition, the researcher would consider the research and training successful if ten (10) persons become new members.


26 Gary L. McIntosh, Taking Your Church to the Next Level: What Got You Here Won't Get You There (Grand Rapids, MI: Baker Books, 2009), 20.
CHAPTER 2: CONCEPTIONAL FRAMEWORK

The Christian church's attitude, in many congregations, has been to leave witnessing to the professional preachers or the gifted evangelist. The work of evangelism is not confined to the clergy. The suggestion that the ordained preacher should be the only person to do the work of evangelism has hindered the work of soul-winning. According to Teasdale, there is a need to “expand our thinking so that evangelism includes any activity that embodies the good news of God.” 27 Therefore, one can conclude that there is a need for the Christian church to “identify new people as exemplars of evangelism.”28

Biblical examples of evangelism support the view of both clergy and laity evangelism. The Apostle John presents evangelism through familiar and occupational connections. He writes that “Philip came and told Andrew, and in turn, Andrew and Philip told Jesus” (St. John 12:22, KJV). Therefore, the laity should be actively involved in reaching lost souls for the Lord's kingdom. This outreach method has not been the reality for a few years. The Christian church's strategy toward soul-winning has come to the point of review. Many of the tools, once used for the mentioned purpose has become dull. There is a need for sharper and new methods to reach this changing generation. The influence the church once possessed has declined. Also, the culture that once was familiar with church jargon, phrases, and doctrines are almost extinct. A new generation is now emerging. People exist who create and dictate personal truth. Further, the skeptics make definitions of morality while abandoning the idea of a need for God. If the Christian Church’s tools are not reassessed by as to effectiveness, then the message of salvation may become hidden within modern-day skeptics.

28 Ibid.
Literature Review

The present literature review on church growth and evangelism reveals that the Christian church is at a crossroads. The body of Christ, locally and internationally, as the bride of Christ, is practicing ineffective outreach methods. In Nassau, The Bahamas, New Light Church is a ministry that has seen its share of the mediocre spiritual harvest. Those negative results can be hinged, in some respects, on the mindset, vision, and evangelistic practices of the church's pastor and congregation.

Evangelism

A Definition of Evangelism

Evangelism is the process of reaching, teaching, and witnessing to the lost with the hope of leading them into a personal relationship with Jesus Christ. Mark R. Teasdale, *Evangelism for Non-Evangelists: Sharing the Gospel Authentically* notes that sharing good news is at the center of evangelism. He further asserts that “the practice of sharing the good news”\(^\text{29}\) leads to the church's growth. Therefore, evangelism is both a reaching and teaching process.

Mark R. Teasdale, Evangelism for Non-Evangelists: Sharing the Gospel Authentically presents a three-pronged approach to evangelizing the lost. In antiquity and modern times, the church holds that evangelism is Biblical. Further, as a person reviews the words of Teasdale, he will affirm the idea of evangelism being an idea of God. In the view of Teasdale, the tools we use at times do not “connect with the people”\(^\text{30}\) we are trying to reach. The more we know individuals, the more meaningfully, “we can share the good news.”\(^\text{31}\) Teasdale subtracted his

\(^{29}\) Mark R. Teasdale, 17.

\(^{30}\) Ibid., 66.

suggestion from the practice of the early church. However, they can be applied to a modern world as the church engages in soul winning.

The practice of Evangelism was a three-prong approach in the early church. First, it grounded on the “Koinonia – the witness of fellowship; diakonia – the witness of service; kerygma – the witness of proclamation.”  

Jesus was the author of all three of these methods. He loved the sinner and ate with them. Mark 2:16 recorded an event where Jesus ate “with publicans and sinners.” He served sinners and “healed many that were sick of divers diseases and cast out many devils” (Mark 1:34, KJV). Jesus also helped the world as he preached “the gospel of the kingdom of God” (Mark 1:14, KJV).

The Apostles and the early church also had great results with the methods of Jesus. They practiced a loving church and had “all things common” (Act 2:44, KJV). Physical needs were provided by those who had plenty to those who suffered lack. The challenge of the Apostles was to say, “such as I have, give I thee” (Act 3:6, KJV). Then, they proclaimed “daily in the temple, and every house, …Jesus Christ” (Act 5:42, KJV).

Arthur T. Pierson, *Crisis of Mission*, stated that evangelistic efforts were “almost abandoned for a thousand years through the loss of the sense of obligation and responsibility.” During the Dark Ages, there was no missionary activity. In addition, “it took three centuries to bring the Reformed Churches to see that “the field is the world.”

Teasdale’s approach to evangelism first includes Quarantine. The church is not connected to the world or practicing its morals. However, it “maintains strict boundaries between itself and

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32 Leighton Ford, 68.
34 Ibid., 292.
This method would be opposite to Jesus’ way of evangelism. The quarantine method would allow the unconverted world to see Jesus through witnessing the believer’s lifestyle. Syncretism is next. At this stage, the church “community makes sense of how to be faithful to Jesus Christ as it interacts with the culture.”  

This method is a little more balanced and mimics that of Christ. The final stage is reform. The church can engage “in prophetic and personal activities to influence and even transform the culture with the Christian faith.” The engage stage is what Christ and the early church practiced, and it is the mode of evangelism that the modern church should be actively practicing.

The Practice of Evangelism

John Mark Terry, *Evangelism: A Concise History*, notes that evangelism is the will of God. God decided to save humanity before the Fall of Adam. In addition, the Creator promises a seed to crush the head of the serpent's seed. The birth of Jesus is a part of the salvation plan of God. One can also state that Jesus' story, personality, and work encapsulate what evangelism executes. Terry summarizes the process as Jesus coming to earth to be the Message and the Messenger. The church's later ministry of evangelism “drew its inspiration and direction from the evangelism of Jesus.”

The author of *Evangelism after Pluralism: The Ethics of Christian Witness*, Bryan Stone fortifies Terry's case about Jesus and evangelism. According to Stone, the process

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35 Teasdale, 74.

36 Ibid.,

37 Teasdale, 82.


39 Ibid.
of winning a soul is more than a theoretical process. It is a work of art and a beauty to behold. In short, the practice of evangelism by the church is more a "work of art, an embodiment, and the imagination of a church as an exchange of information or technology is designed” 40 by the church to win the soul to Christ. Therefore, evangelism is the work of God, exercised through Christ.

Teasdale, *Evangelism for Non-Evangelists: Sharing the Gospel Authentically* builds on both Terry and Stone's views. For example, Teasdale believes that evangelism is like a sport. One would not oppose his idea because as the Christians engage in evangelism, they do so with "home-field advantage." 41 The believer knows that Jesus' presence and power are already at work ministering God's good news to those with whom they interact. 42 However, the church does not behave or witness confidently, although empowered with God’s word. The fight for the souls of humanity is in God's favor.

**The Environment for Evangelism**

The atmosphere for church ministry has shifted. The culture that the church once knew no longer exists. The present culture has become less acquainted with church language, practices, and theology to a great extent. According to W. Jay Moon and Craig Ott, ed., *Against the Tide: Mission Amidst the Global Currents of Secularization*, "the Enlightenment elevated the place of human rationality in epistemology and divided knowledge into public truth, which is subject to rational examination and scrutiny apart from religious convictions.”


42 Ibid.
Moon and Ott also believe that faith can stand to receive "empirical scrutiny," Daily, both the secular and spiritual minds look at dashboards, statistical charts, and experts' ideas to assist them in decision-making for work and leisure. Further, if evangelism and the process of salvation is a private affair relegated increasingly to the private sphere, then how can its claims be proven? Presenting Jesus as the Truth and the gospel as the only truth will need divine intervention to lead a person to salvation in Christ.

Evangelism can no longer be a work of human intellect or ability. R. Larry Moyer, *Show Me How to Share the Gospel*, declares evangelism is "partnering up with the Almighty." It is God who must bring the lost to Christ. Luke presents this clearly as he claims, "the Lord added to the church daily such as should be saved" (Acts2:47, KJV). The Apostle Paul writes and gives supports to Luke's declaration. Paul holds to the view that it is God who acts in his sovereign role and works "both to will and to do of his good pleasure" (Philippians 2:13, KJV). The "empirical scrutiny" a secular mind seeks can leave that person disappointed.

Moyer argues in favor of the views shared by both Luke and the Apostle Paul. Moyer suggests that humans are only the instruments, not the power behind the salvation experience. He further holds that as believers walk in faithful obedience to God. Moyer also opines that God alone helps, comforts, strengthens, encourages, and teaches the witness on the job. In short, God saves through his grace, and he works through the believer to save others. Therefore, God is the God of grace.

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44 Ibid.


46 Ibid.
Submission is a critical trait in salvation. It is a need as the converted replies to the will of God. Further, it is required by the sinner as he submits to the message of salvation. The postmodern culture lacks reverence for God. As a result, it may appear that God cannot reach them. Others may also join the choir of opposition and profess that submission to God is only reserved for the church and Christians. However, the process of submission to God is still active in a modern, rebellious, and secular world.

According to Richardson, there are signs of receptivity among unchurched people. Furthermore, he holds the view that believers should "capitalize on the spiritual needs and questions of unchurched individuals." 48 Christians should alter their outreach models and attitudes" 49 as they connect with the unsaved. Wagenaar does not dissent from the views held by Richardson. He develops and declares opinions that are in support. For example, Mark Wagenaar, in "A Culture of Evangelism," Puritan Reformed Journal proclaims that the standard evangelistic practices of the modern church are inadequate. In his view, "the mindset of most American churches is to seek to win souls by large-scale evangelism raids." 50 One would disagree with Wagenaar's tone as he aggressively attacks the old way of doing evangelism.

The Secular Mindset of the Unconverted

Rick Richardson wrote You Found Me: New Research on How Unchurched Nones, Millennials, and Irreligious Are Surprisingly Open to Christian Faith. This book notes that the

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47 R. Larry Moyer, 7.

48 Rick Richardson, 95.

49 Ibid.

demography of communities has changed. In addition, there is a growing number of people worldwide claiming membership to any Christian church. Richardson crafts and presents the idea that "evangelism is an important term in both Scripture and the church's history."

It means communicating the good news of Jesus Christ to the world.

God entered human history in Jesus. Outreach then must take on a different look. It should not be seen as an artful craft of humans trying to persuade people of their need for salvation. Evangelism is the church "actively looking for ways to meet the needs of its community. It is then the process of a church constantly looking for outreach opportunities as it joins God on his mission to reach the estranged world. Therefore, one must come to see outreach as central to the heartbeat of the church."

The Bible reveals events and occasions with the sharing of Jesus' life, death, and resurrection offers the forgiveness of sin, reconciliation with himself, and new life."

Scott Aniol, *By the Waters of Babylon: Worship in a Post-Christian Culture*, believes that the postmodern culture greatly opposes those who suggest living out their morals. Christianity is pushed by many to be a "mere matter of private preference rather than that of public truth."

Once that mindset is possessed by persons the church seeks to reach, the secular person's opposition will be a significant part of the witnessing process. In this student's mind, the resistance will be erected by the unconverted, and it will stand as the walls of Jericho. The Christian church's evangelistic practices oppose what Jesus did while he was on earth. According

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52 Richardson, 171.

to Aniol’s the current evangelism should be done as Christ did. In Aniol’s view, Christ “immersed himself in the culture of humanity to redeem it.” 54 Therefore, the church should know the culture that it seeks to reach by being occupied with how the world operates and live. The knowledge gained will allow a better connection between the believer and lost souls.

R. Albert Mohler Jr., *He Is Not Silent: Preaching in a Postmodern World*, agrees with Aniol’s statement. He writes that modern culture says, “truth is not universal, for every culture establishes its truth. Modern culture also argues that truth is subjective” or all truth is authentic. In other words, it is made, not found.”55 The modern church has a generation who can be submissive to God. Mohler fails to see that the present culture begs for a missional church and not one which stands on a corner and invites sinners to come into the sanctuary.

Christians should reach the unconverted with a clear idea of where people are spiritually, morally, and physically. Mohler knows what the unconverted believes. In addition, he abandons the idea of being willing to understand the “metanarratives” 56 of the secular mind. Further, Aniol leaves the position of judgment on the unconverted. In short, he seeks to know where and why the unsaved is located at a particular place spiritually and morally. Knowing the mission field is an excellent starting point for the modern witness. Further, the church should become a fixture in the culture to study the people it desires to reach. Having a clearer picture of the people, their practices, and their moral or religious points of view will help the evangelist connect with the unconverted world.

54 Ibid., 22.


56 Ibid.
Contemporary Evangelistic Methods

Hell for many Christian churches is a fundamental doctrine; however, society’s changing views seek to abandon or deny that there is a hell. George Barna, *Evangelism That Works*, strongly suggests that “the eternal condemnation and suffering of … people qualifies as a bigger tragedy than the act of dying.”  

Barna also notes that we live in a day where we “share the gospel in a world that has some significant differences from the culture in which Jesus ministered nearly two thousand years ago.” The culture seems to be dominated by “moral relativism and the fierce defense of the radical individualism, pluralism and all manner of diversity spirituality related more to discovery and healing of self than to the discovery of and intimacy with a supreme being.” He also asserts that most non-churched people “avoid church involvement because they fail to see any compelling reason to invest time and energy in the exercise.”

The Modern church possesses many questions for contemporary evangelism. First, how can the Christian church reach these persons who are not interested in God or church attendance? Then, the question arises, have the methods of soul winning changed? The research will use surveys and focus groups to discover soul-winning techniques for modern people. Standard methods such as “neighborhood canvassing, hosting community events, or other one-off activities” have proven to be fruitless. Also, in 2020 when COVID-19 cases rose, the methods above had to be revisited. Wagenaar believes that old methods of evangelism should not

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58 Ibid., 20.
59 Ibid., 22.
60 Ibid., 50.
61 Mark Wagenaar, 253.
"be the primary evangelistic focus of the church." As the church reaches a postmodern and post-Christian generation should be eager to accept new and modern ways of evangelism and church growth. This posture should be received and practiced in 2021 and beyond.

Leighton Ford, *The Christian Persuader*, asserts that the witness must not seek “to invent a plan, but to discover God’s strategy.” God’s strategy is to “win obedience from the Gentiles by word and deed.” This strategy is entirely possible when the church preaches the Gospel “throughout the whole world (Matthew 24:14).”

Christ told his apostles, “you shall be my witnesses (Acts 1:8. KJV).” Any organization that seeks to grow needs all parts of its body fully functioning in the capacity and areas that they were designed or appointed. Ford sees the most significant problem to evangelism as a spiritual bottleneck. Ford states that “a church which bottlenecks its outreach by depending on its specialists- its pastor or evangelists – to do its witnessing in violation of both the intention of its Head and the consistent pattern of the early Christians.”

John MacArthur, the author of *The Master’s Plan for the Church*, notes that the early church preached the Good news of Jesus Christ “in the streets, in the temple, in homes, and everywhere they had an opportunity.” They didn’t use any “gimmicks and entertainment to try

62 Ibid.


64 Ibid.

65 Leighton Ford, 46.

and get people into the church.” Campaigns and programs were not on their schedule. However, the Holy Spirit was at the center of their church growth and spiritual energy.

MacArthur believes that the early church and the modern church are directly opposed in likeness. He notes that there are significant changes that have developed over the centuries. The church, in his view, has “become complex and businesslike rather than a body.”

The Lack of New Converts in a Church

Gene Edwards, *How to Have a Soul Winning Church*, and Mohler are on one accord. According to Edwards, the anemic ability of the enlistment strategies for evangelism and outreach has proven to be fruitless. He states that enlistment-winning evangelism does not provide "for sustenance and growth." Edwards goes a little further than Mohler. Enlistment-winning evangelism is the process of using Sunday School or Bible study classes to secure more souls for the Kingdom of God. Edwards also writes that enlistment-winning evangelism lacks more "personal soul conversions than everything we do in evangelism combined. Many (perhaps most) denominations depend on them." In short, that "kind of evangelism is only about 100 years old and would probably never have come into existence had the church repossessed a powerful witness for personal soul winning."

A congregation usually blames the local pastor for the church's low numerical growth; however, the body should scrutinize the idea of method and vision as one peruses the success or failures. A believer should not highlight one over the other. Further, Moon, Craig, and Moyer's

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67 Ibid.

68 Ibid.


70 Ibid.

71 Ibid.
views that God does the work of evangelism should enter the equation. Then, one should also look at Wagenaar and Richardson's arguments. The world has changed and is more secular than it was in antiquity and after that time. A church's vision does come into play as one seeks to blame the reason for a church's decline in membership and the lack of new converts. However, there is more to the argument than a pastor's vision and action or lack thereof.

Little numerical growth also brings attention to a church's passion or the lack of an unbeliever's openness to God's leading. Richardson suggests a church's decline and lack of new converts are grounded in approach. Terry and Gallagher agree with Richardson in their book *Encountering the History of Missions (Encountering Mission): From the Early Church to Today.* The author strongly suggests that "evangelism varies according to the person being evangelized" by a church. A believer or church body will be required to adapt their outreach methods or approaches toward reaching the desired person or culture.

Evangelism is both a divine and human partnership. Aiming for evangelistic methods and focusing on a particular area increases soul-winning opportunities. A church should seek to understand who they are reaching with the Gospel of Jesus.

**The Tools of Evangelism**

**Lifestyle Evangelism**

The Thessalonian church had a “marvelous twofold testimony.” According to MacArthur, they “spread the gospel … by living exemplary lives. They were in the business of being bright lights for Jesus. The words and examples of Jesus were lived out through them daily.

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72 John Mark Terry, and Robert L. Gallagher, 312.

73 John MacArthur, 22.
in their interaction with others, and people were persuaded by the apostles to follow that same Jesus. Then, they also had a great ‘verbal witness of the Word.’ 74 The Apostle Paul stated that the Thessalonian church members “sounded out the word of the Lord … in every place” (1 Thessalonians 1:8, KJV); they were an echo of the Holy Spirit. What he gave them that was the message that they proclaimed.

**Door to Door Evangelism and Friendship Evangelism**

Evangelism is a matter of the heart and more minor of the head. It must come from within before it is seen or heard out. The postmodern church must ask itself why are they not successful in evangelism today? Will McRaney Jr., *The Art of Personal Evangelism*, reveals that the Christian church is “ineffective in part because we are building our communication bridge to a mindset and an age that is passing away, or at least being radically transformed.” 75 In this “postmodern” 76 era where it appears that people are inoculated to the old methods of presenting the gospel.

McRaney notes that through door-to-door outreach in his community, “fifty-four people had prayed to receive Christ.” He also realized that more than forty-eight persons came to “Christ through relational evangelism.” 77 One could be wise to state that personal evangelism was more fruitful in his church than door-to-door witnessing.

McRaney Jr. believes that “a long-term relationship is not essential to share our faith, but we need to establish a positive point of contact.” 78 Sharing the faith will require that one must

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74 MacArthur, 99.


76 McRaney Jr, 3.

77 Ibid.,

78 McRaney Jr., 51
teach him so that it causes the unsaved person to be willing to be open to the gospel. The Christian church has to a greater extent, become an event-oriented body. Christians are “challenged… to bring their unchurched friends to a special outreach event.” Whenever persons needed healing from Jesus, they had to come through the inspiration of the Holy Spirit or by friends. The exact process exists today. “Cold Turkey” approaches are a turn-off for the non-churched. They are not impressed by persons “calling…on the telephone to invite them” to visit a worship service, but they are open to people who they know and trust, giving them an invitation to visit.

When unsaved people visit a church-sponsored event or worship service, they “generally wish to remain anonymous.” There may be a desire to get to know more spiritually at that person's own pace. There may be times when an “overly aggressive approach can offend the person.” McRaney suggests that the postmodern witness must “demonstrate a concern for the person and not come across as just trying to get her to join our club or buy our version of the product.”

Methods of Evangelism

We live in a postmodern world, and the church should present the Gospel in their language. “Postmodernism tends to view human experience as incoherent, lacking absolutes in

79 Lynne and Bill Hybels, *Rediscovering Church*, (Grand Rapids: Zondervan Publishing House, 1995), 29
81 Ibid.,66
82 McRaney Jr, 52.
83 McRaney Jr, 52.
the area of truth and meaning.” 84 As a way of thinking, this culture of ours, to a greater extent, believes “that truths are relative and depend on what one’s culture regard as truth.” 85 The postmodernists hold to the view that no one has the “right to determine absolute truth for another person.” 86

In the past, people Christ converted “were closer to the conversion line.” 87 In other words, they knew church language, Christian theology, and the gospel’s message. However, that is not the case in our world today. “They process life through their own experiences and logical faculties.” 88 The news that will reach the postmodern generation is not one of “all have sinned.” But it talks about the plans that God has for them. It does not convict them of sin, but it reminds them that they are living below the blessings of God.

The Postmodern generation has little knowledge about God and is a mission field. The Christian must teach them church about God, Jesus, and the Holy Spirit. The things that were common knowledge to the previous generation are not for those living in this era. It would be healthier for a present-day witness to reveal the love and grace of God for them at the fore of their interaction. Credibility plays an integral part in the process of evangelism. The witness must possess an almost unquestionable character.

Terry does not argue against or give opposition to the views of Rainer or Henard; however, he complements the authors above and argues for a relational method of evangelism.

84 Ibid.,113-114.
85 Ibid.,119.
86 Ibid.
87 Ibid.,123
88 Ibid.,125
This evangelistic strategy would take the form of campus take over. Terry believes that Christian “staff and student leaders saturate one campus disciple and train for leadership positions.” They will also seek to discipline students and pursue leadership positions in campus organizations. Connections to unconverted persons are a bridge to witnessing. After the believer and jobs established connections are filled, the campus should be experiencing a wave of gospel presentations.

Beth Seversen, *Not Done Yet: Reaching and Keeping Unchurched Emerging Adults*, sees that natural or indigenous relationships can be a helpful evangelism tool. Seversen argues that part of the Christian church's problem, as a body, is not being intentional about personal evangelism. For example, a church is deliberate in its witness when it is methodically inviting friends, family members, and others to a saving knowledge of Christ. Further, a church is consistently and warmly receiving people as guests into church fellowships. Seversen further states that the church also fails to focus outward on guests or visitors and lacks the commitment to demonstrate a promise of making visitors feel welcomed, accepted, and connected. Instead, the church’s focus is inward. Far from reaching out, the church is often intimidated by guests. He further strengthens his argument with three illustrations taken from research. In those times, church members acknowledged guests in church foyers. However, they did not appear to want to go beyond a friendly gesture.

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90 Ibid.

Randy Newman, *Unlikely Converts: Improbable Stories of Faith and What They Teach Us About Evangelism* supports the view argued by Seversen. He believes that “people belong before they believe.”92 Newman further stresses that a person will generally connect with a church before committing to Christ. Relationships are essential and are ways for a church to invite someone to the saving knowledge of Jesus Christ.”93 The church needs to be “careful not to push this too far because there’s a world of difference between identifying with a group of Christians and belonging to Christ.94 Hammett reveals an excellent combination of love for lost people and building comfortable relationships as tools that can lead to personal evangelism of the lost.

Wagenaar also argues for the idea of relationships before or during soul winning. He supports Newman and Seversen’s view. Wagenaar states that a significant problem with non-friendship evangelistic events is that they do not provide enough in-between time for relationships to form. Then, perseverance with the unbelieving person does not happen.

Many books on church growth agree that church health goes beyond talking about spirituality. In other words, local assemblies with biblically grounded preaching, worship, and spiritual disciplines qualify a church to be called healthy.

Bill Henard *Can These Bones Live: A Practical Guide to Church Revitalization* suggests healthy churches grow. Henard states that "healthy growth can be defined as …consistent growth over five years, not just one or two years. The baptismal church rate is 35:1, meaning that the

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93 Newman, 42.

94 Ibid.
church baptizes one person for every thirty-five members. Growth occurs whereby conversions provide at least 25% of the annual growth."  

Healthy congregations create common bonds that build social connections of caring between people. Richardson notes that "often the lead pastors are judged on three main criteria: (1) Is the congregation growing? (2) Are we meeting the budget? (3) How was last week’s sermon? Therefore, the need for good results can distract a church from developing its health.

Stone adds to the idea of the need for a church's health over great evangelism results. He states that "church growth, power, and influence or the number of conversions one can produce quickly become the ends sought in evangelism. But then there is no longer any good reason to practice evangelism well, to practice it virtuously. Christians quickly learn that without virtue and their faithfulness, the ethics of evangelism degenerate into a crass exercise in doing whatever it takes to achieve those goods and to convert others."  

Thom S. Rainer, Scrappy Church: God’s Not Done Yet, states that a well-nourished church has an "ongoing outward focus." Moyer concurs with Rainer and says that the Christian church "when turned to the New Testament, will find that those churches gave themselves wholeheartedly to evangelism." The early church practiced mass evangelism as outreach for

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96 Rick Richardson, 95.

97 Ibid.

98 Bryan Stone, 8.


100 R. Larry Moyer, Show Me How to Share the Gospel, 9.
an outgoing church. “The apostles preached the gospel to a large number at Lystra (Acts 14:8-13). Peter preached to large crowds in Jerusalem (Acts 2), and Paul also preached in public gatherings.”

Don Everts et al. *Breaking the Huddle: How Your Community Can Grow Its Witness* holds to the view that "a witnessing community has a fairly warm outreach temperature. Helping other people in their journey toward Jesus is a normal part of what it means to be a follower of Jesus. Witnessing communities have heard and responded to the call of God to be a blessing to others." In opposition to the latter, not all churches possess that mindset. Some are at war within the local assembly. "The unfortunate truth is that the bride isn't always in the best of health. Not every local church or Christian community is thriving. Some Christian communities are more divisive than united." They are the cause of hurt rather than healing. Insulated from the world around them, one might describe them as a light that's under a bowl."

A vigorous church is willing to change or adopt new evangelism methods to reach a particular group of people. There is no fixed tool for contemporary evangelism. Social media is at the forefront of new evangelistic tools. Henard believes that the church should "Develop a User-Friendly Website." Further, he states that in "today’s technological world, people will first check out a church on the web before visiting. People rarely consult the Yellow Pages first.

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101 John Mark Terry, 21.
103 Ibid., 32.
104 Everts, et al, 32.
105 Bill Henard, 135.
Even senior adults are becoming computer savvy, or at least computer literate. Rainer does not promote social media like Henard. According to Rainer, church members should be encouraged “to come up with their ways to do it.” Then, at the “end of each of ten months,” the class should share what it concluded.

In the early church, the “evangelist was a church planter who went in an area where there were no Christians, won some people to Christ, and established a congregation.” This approach has trickled and, in some cases, gushed into the postmodern church. Some churches have the opinion that the paid staff is the professional evangelist. George Barna asserts that this attitude is dangerous. He also states that many Christians “believe (incorrectly) that evangelism should occur primarily during the Sunday morning worship.” There is a significant problem with this concept. The people that need to be reached by evangelism are not in the church pews. They are in their houses, on the beach, at work, or in the community. If the church is committed to having Sunday worship as its only form of evangelism, there will be fewer souls evangelized by Christians. Many people, who are not in the church, are against the established church. Some of the unsaved people in the church body are not interested in evangelizing anyone. Many are comfortable in their spiritual condition and are “immune to the Gospel.”

The Great Commission signals that Jesus desired evangelism to be deliberately practiced by His Church. Christ commands his followers to “go ye into all the world and preach the gospel to every creature” (Mark 16:15 KJV). Therefore, the church must be intentional as it refers to

106 Ibid.
107 Thom S Rainer Scrappy Church: God’s Not Done Yet, 33.
108 Ibid., 84.
109 George Barna, 83.
110 Ibid.,38
outreach. The witnessing team should identify the targets, and the geography should be familiar. The trouble with many churches and Christian witnessing is the lack of deliberate soul-winning and discipleship.

The target of evangelism is essential; however, the reason a church evangelizes is equally and, in some respect, more crucial. Aniol strongly suggests that “if the ‘why’ of mission is the fact that God sends the church, and if the ‘where’ of the task is the post-Christendom Western culture, then the ‘how’ of mission is incarnation. By incarnation, a genuinely missional church will be embedded in its target culture.”

Intentional witnessing is the correct approach to evangelism. As was eloquently stated by Aniol, a person’s theology explains that knowledge alone does not inspire Christians to witness to the unconverted. There must be more. The average human, Christians not excluded, cringe at the idea of speaking to another person in a casual conversation. Fearful thoughts can linger in the most mundane witnessing events. Then, conversing about a person’s spiritual position intensifies anxiety and blocks words' free flow.

According to Edward Hammett et al., *Reaching People Under 30 While Keeping People Over 60: Creating Community across Generations*, states that intentionally witnessing to the unconverted should be a regular part of a local church's practice. He further contends that deliberate ministry ideas should be the “new church model that reaches people under thirty.”

This idea of ministry should not remain inside the church’s four walls. The researcher restates firmly that knowledge alone is insufficient to motivate a person to reach the unconverted. A

111 Scott Aniol, 22.

church should also be committed to the Acts model of soul-winning and church growth.

Love for the lost person should prompt one to evangelize. Hammett strongly suggests that the church’s growth is hampered by and through a congregation’s love of their past. In other words, as a church becomes focused on itself, they lack the passion for viewing the spiritual needs of a lost world. Hammett further argues that this lack of love for the world limits the Christian witness.

**The Postmodern Unconverted**

The culture for soul-winning has changed. Those who are willing to do outreach should be aware of the shift. The type of people who lived in the communities around the world in the past are not the same. The moral, spiritual, and ethical makeup of people, in general, has developed or has become derelict in some cases. The altered way of thinking has entered the church. Christians who have become secular in their mindset and worldviews mimic the world they seek to reach.

Evangelism is grounded in the converted reaching out to the unconverted. Sharon R. Hoover, *Mapping Church Missions: A Compass for Ministry Strategy*, holds to the view that “a wrong view of man will cause a wrong approach to the task.” Hoover agrees with Stone and states that the evangelist should manifest the idea of steps in the soul-winning event or through the soul-winning process.” Hoover also says that a church should know or “learn the terrain. One becomes well-informed of the needs and practices in the space where the Lord is calling a

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113 Hammett, et al, 130.

114 Ibid., 162.


church or person to minister.”

“There are signs of receptivity among unchurched people in American culture. The present culture lacks awareness of God. Also, the church has not been the place that many seek in good or bad times. Persons will hear the gospel and be opposed to the hope of salvation by an all-knowing God and the idea of sin. Yet the potential will remain dormant unless committed Christians can successfully adapt their outreach models and attitudes in a way that capitalizes on the spiritual needs and questions of these unchurched individuals.”

The unbeliever is rebellious and full of hate. Ryan Denton and Scott Smith, A Certain Sound argue that “the unbeliever’s problem or a lack of belief in his heart” surfaces from “his hatred for God. He hates the existence of God and His written revelation. The idea is that God is the King of the universe. The unbeliever is actively at war against God, whether or not he admits it. Since the time the unbeliever came “from the womb” (Ps. 58:3), he has been living in rebellion, so naturally, he has an ax to grind against God.” The reader should note that “professing atheists and agnostics deny the need for any form of divine authority.”

At times rebellion is seen in how they identify themselves as “Nones” Richards believes that “Nones are people who tell us on surveys no preference for any particular religion. Those persons also do not have any allegiance to any religious group or organization. They

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117 Ibid.
118 Rick Richardson, 95.
120 Ibid.
121 Ibid., 44.
122 Rick Richardson, 11.
include atheists, agnostics, and “nothing in particulars” on surveys." 123  Denton and Smith support the argument of Richardson. They hold to the view that “denying God’s existence or other truth claims of Scripture is a defense mechanism to quiet the conscience. It is an attempt to sin boldly without any regard for the Judge of the universe.” 124

Richards notes that it is essential to remember that not all “Nones” are opposed to God. He states that persons may not be in church, but they can be attracted to churches “that show no desire to make a positive impact on the community.” 125 Further, a study revealed that “churches that only engage in compassion ministry and never verbally proclaim their faith in Christ are the worst at reaching new people and growing their congregations as a result. In essence, both sides of this dichotomy between words and deeds, proclamation, and demonstration proved deficient in the actual task,” 126

The secular culture rejects God, and in many cases, avoids church attendance. Therefore, a church will find many times that the “postmoderns do not want to be visited as an initial contact: they want to connect” 127 with a church or a group before coming into the main body. Small groups are great for the introduction of new persons and unchurched people to a church body. This literature review reveals that the culture has changed. It is different than when the early church existed. Also, the mindset, motivation, and lifestyles of its occupants are opposed to that of the Christian church. Further, the body of Christ has been dwelling in the past as it refers to evangelistic tools or methods. New converts in the modern church have been minimal in some

123 Ibid.
124 Ryan Denton and Scott Smith, A Certain Sound, 45.
125 Rick Richardson, 170.
126 Ibid.
127 Edward Hammett, et al, 166.
cases anemic. Effective evangelism can exist within a church led by God and modern soul-winnning tools.

**Theological Foundations**

God created humans as holistic beings. However, humanity sinned and became separated from God. The Creator was not mindful to abandon his fallen creation; therefore, He promised to save the people who walked away from him. The redemption of humanity was the work of Christ as the seed of the woman. He died and reunited the regenerated sinner with his Creator. This process of uniting God and humans is called salvation. The Christian church aids Jesus in the process of bringing humanity back to God. This process is called evangelism.

**The Need for Evangelism**

Humankind is sinful by nature; therefore, he needs salvation. According to Howard F. Vos, *Genesis- Everyday Bible Commentary*, “the Genesis record makes it clear that sin was not a part of God’s original creation. Rather, it came as the result of the temptation of the first human pair.” Further, God had created Adam and Eve with the power of choice. Vos notes that the first couple “freely chose to rebel against God at the suggestion of an alien evil spirit. That spirit is not merely some impersonal force, but a powerful supernatural personality in conflict with God.”

Jesus’s death for the world's sins is the only way God and humanity could be at one after Adam and Eve’s fall in the Garden of Eden. The Apostle Paul writes “that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation” (2 Corinthians 5:19 KJV). Moyer V. Hubbard, *2 Corinthians*:

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129 Ibid.
Teach the Text Commentary Series agrees with the Apostle Paul and writes that God was “the instigator in reconciliation during the salvation process.”\textsuperscript{130} In other words, “Christ’s death is the means of accomplishing reconciliation”\textsuperscript{131} of humanity to his Creator.

According to John MacArthur, 2 Corinthians: The MacArthur New Testament Commentary, Paul had a “straightforward message that sinners can be reconciled to God through the cross of Christ.”\textsuperscript{132} MacArthur aligned his view with both the Apostle Paul and Hubbard. It should be further noted that “reconciliation is not something a man does but what he receives.”\textsuperscript{133} God looks at Christ and “decides to stop rejecting man” \textsuperscript{134} based on the works of Christ. Further, by extension, the Christian disciple and the Christian church are called and commanded to share the good news of Jesus’ work on behalf of a fallen world. Paul called this the process of “the ministry of reconciliation” (2 Corinthians 5:19 KJV).

An Old Testament Argument for the Need of Evangelism

Evangelism is more than a word. It is work. The process of doing evangelism “entails sharing the good news of God with the hope that people will hear it and receive it.”\textsuperscript{135} Adam and Eve were the first to receive the good news. God promised in Genesis 3:15 that he would put “enmity between the serpent and the woman, and between the serpent’s seed and the woman’s Seed. The seed of the woman will crush the head of the serpent, and the serpent shall bruise the

\textsuperscript{130} Moyer V. Hubbard, 2 Corinthians: Teach the Text Commentary Series (Grand Rapids, MI: Baker Books, 2017), 111.

\textsuperscript{131} Ibid.


\textsuperscript{133} Ibid., 201.

\textsuperscript{134} Ibid.

\textsuperscript{135} John Mark Terry, 34.
heel of the woman’s seed.” God’s announcement was pleasant to the first humans, especially after God had cursed them for disobedience. Vos argues that God delivered “to Satan what often is called the protevangelium or first gospel.” Further, the actions of Satan and “the enmity between Satan and the woman showed that he was not the friend he had pretended to be at the time of the temptation.” Satan was the enemy of both God and humans.

The biblical narrative of the fall of humanity occurred with teamwork. Both the serpent and the first humans agreed to disobey the instructions of God. In other words, the results of sinning against God led to a “lifelong mutual hostility between mankind and the serpent race.” Gordon John Wenham and David Allen Hubbard, Genesis 1-15, Volume 1, Word Biblical Commentary argue that the unity against God ended in an eternal contest against each other.138

The manifestation of the contest revealed itself with the presence of evil within the world. Wenham and Hubbard also suggest that the fall of humanity prevented him from enjoying extended life. In their words, “from dust thou art, and unto dust shall thou return” (Genesis 3:19 KJV) “hints at their limited lifespan” of Adam, Eve, and their seed. Steinmann and Longman agree with Wenham and Hubbard. Andrew E. Steinmann and Tremper Longman III, Genesis: An Introduction and Commentary also hold to the view that the original sin of humanity “directly states that sin had become permanently attached to human nature.”140

136 Howard F. Vos, 29.

137 Ibid.


139 Ibid, 137.

sin’s results shows that the first murder occurs “immediately after humans are expelled from Eden”\(^\text{141}\) by God.

The curse of humanity was not limited to the Genesis passage. Job interrogates God and asks he be brought back to “dust again” (Job 10:9 KJV). The idea of dust surfaces again as the Psalmist acknowledges that humans are “dust” (Psalms 103:14 KJV). The Old Testament writers sum up the brevity of human life. The fall of humanity resulted from sin, and his judgment manifests itself in his earthly suffering. Further, the length of days and the quality of life strengthen the idea that humankind is under a curse from the original sin. Humans were taken from the dust by God, and the results of sin bring man back to the dust quicker than was designed by God.

**A New Testament Argument for the Need for Evangelism**

The New Testament addresses the need for evangelism; therefore, humanity’s sinful nature announces that it needs a savior. The Apostle Paul highlights the nature and results of sin in his book. Paul believes that “sin entered the world through one man, and death through sin, and in this way, death came to all people because all sinned” (Romans 5:12 NIV). The King James Version expands and reveals the continual effect of sin on humans. The word “passed upon all men” (Romans 5:12 KJV) brings the idea of the inherent presence of sin. It further shapes the view that the original sin and its consequence passes from one generation to another.

John MacArthur, *Romans 1-8* MacArthur New Testament Commentary is not opposed to Paul’s arguments on sin. Accordingly, he writes that “sin does not represent a particular unrighteous act but rather the inherent propensity to unrighteousness.”\(^\text{142}\) MacArthur writes

\(^{141}\) Ibid.

further that humans are not a “single entity. Adam represents the entire human race that is descended from him, no matter how many subgroups there may be.” Therefore, sin entered the world through disobedience. The actions of Adam and Eve alienated them and their offspring from God.

Humanity and God were estranged before Christ entered the world and died. God spoke to his creation; however, the connection was primarily through patriarchs, prophets, and priests. Thomas C. Oden, *Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon*, Ancient Christian Commentary on the Scripture highlights the view that “Christ Jesus, himself man, is the true Mediator, for since he took the form of a slave. He became the Mediator between God and men. In his character as God, he received sacrifices in union with the Father, with whom he is one God.”

**The Work of Christ on Behalf of Humanity**

Sin disconnected God and humans. As a result, humans could not come to God without a mediator. A qualified sacrifice is needed to remedy the separation between God and humanity; however, only one person would qualify to bring God and man back into a harmonious relationship. The Apostle Paul writing to Timothy, argued on behalf of the one person to fill the intercessor position between God and humanity. The apostle writes that “there is one God and one Mediator who can reconcile God and humanity—the man Christ Jesus” (1 Timothy 2:5 NLT).

143 Ibid., 280.

Jesus as Son of God and Divine Mediator

Jesus qualifies as a mediator for a few reasons. He is the Son of God. The Father also stated that Jesus was His “beloved Son, in whom I am well pleased” (Matthew 3:17 KJV). Jesus acknowledged that He and the “Father are One” (St. John 10:30 KJV). The union was not a symbolic connection. It was an authentic claim also confirmed by the Father. The collaboration of Father and Son ensured that salvation was accessible to the world. John the Apostle wrote that “God has given us eternal life, and this life is in His Son” (1 John 5:11 KJV). According to Christopher W. Morgan and Robert A. Peterson, Christian Theology: The Biblical Story and Our Faith, “Jesus’s death, resurrection, ascension, and sitting at God’s right hand” of the Father are among the deeds Christ performs to deliver humanity.

Jesus as the God-Man and Human Savior

Jesus saves the sinner. Again, the gospel writer states that Jesus gave to those who believe in Him “eternal life; and they shall never perish, neither shall any man pluck them out of my hand” (St. John 10:28., KJV). The work of Christ was not unplanned. The angels announced, in Luke 2:11, the birth of a baby and that this “unique baby is the Savior from sin, Israel’s promised Messiah or Christ, and God himself (Lord).” Jesus’ biological conception revealed the absence of human sperm. Therefore, Jesus was fully God and man at the same time. Michael A. Eaton, The Branch Exposition of the Bible, Volume 1: A Preacher’s Commentary of the New Testament supports this view and writes, “Jesus was born naturally, conceived without any man taking part. The male seed was put in Mary’s womb by the activity of the Holy Spirit.”


writes based on the angel Gabriel’s announcement to Mary. He told her that “the Holy Spirit shall overshadow” (Luke 1:35, KJV). The Spirit of God impregnating Mary would be the process of Jesus entering the earth. Further, it would also be how he gained human nature to deliver the sinner from the penalties of sin.

**Biblical Inerrancy**

The message of Christ, sin, and salvation is biblical. One should note that the Authority of the Bible has been questioned throughout the centuries by many persons. Both the converted Christian and the passionate atheistic and theological cynics have personal views on authenticity and credibility. Although there have been many credible writers on the subjects, there must be a contemporary answer to an age-old question. The Bible is the inerrant and inspired word of God written by fallible human writers.

The Bible has been placed under the theological microscope by multiple critics. One of the main areas that come under investigation is Biblical Inerrancy. Christian writers and theologians both possess different views on what the word biblical inerrancy means. This section shall create a fixed definition of the term.

L. Russ Bush, *Understanding Biblical Inerrancy*, states that “inerrancy” refers to the non-errancy, the lack of errors, the complete truthfulness of the Bible”

Humans are not without sin. Therefore, the idea of biblical inerrancy must be examined or defined based on who God is. The former is necessary because God gives the writers words to record. Also, the character of “… God is holy… (Psalms 99:9 ESV)” and without evil or sin.

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David R. Law, *Inspiration*, concurs with Bush. Law believes “biblical inerrancy is based on the nature of God. God, it is held, cannot contradict himself, nor does he lie. Consequently, since it is God who is ultimately the author of the Bible, it is inconceivable that God could permit errors of any kind into the Bible.”\(^{148}\) Therefore, one can conclude that the Bible is inspired because God dictated the words to human writers, and he never makes mistakes.

In addition, the word inerrancy can be coupled with the word infallibility. Robert L. Reymond, in *New Systematic Theology*, argues that infallibility means to be true “… devoid of, and incapable of teaching, falsehood error of any kind.”\(^{149}\) In addition, he goes further and notes that the truth of the Scripture “… dependeth not upon the testimony of a man or church, but wholly upon God (who is truth…)”\(^{150}\) personified. In short, both inerrancy and infallibility have similar denotations. Timothy Ward, *Words of Life: Scripture as the Living and Active Word of God* expounds on the words and notes that “… infallibility means that it does not deceive. To say that the Bible is ‘inerrant’ is to make the additional claim that it does not assert any errors.”\(^{151}\) God gave the Bible to humans without divine error. Henry C. Thiessen, *Lectures in Systematic Theology*, supports the idea of inerrancy and infallibility, sharing the exact theological definition. In his view, the Scripture is “… without error in the original manuscripts.”\(^{152}\)

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150 Ibid, 73.


This student believes that the Bible is inerrant and infallible in its original manuscript. He also contends that the Bible was given to humans by God, and in its present form, it is “…inerrant in all that it affirms … in moral and doctrinal matters.” 153

The biblical scholar would note that the Bible does not have a goal to mislead its readers. God is the author, and His character does not permit sin of any form. Scripture then is the “…divinely revealed message ‘preached’ (proclaimed) by God’s prophets and apostles as they spoke and wrote under the special inspiration of the Holy Spirit… (2 Pet 1:20-21).” 154

The Bible is God’s word; however, some scholars have discovered specific errors within the sacred text. Law suggests that God, as the author of the Bible, will not allow error to be inserted or exist within his Holy Scripture. In his words, he sees error as the term that “…is employed to describe a belief or proposition originally believed to be true, but now known to be incorrect.” 155 If skeptics labeled the Bible as erroneous, then the scholars who oppose inerrancy would have a solid theological ground to stand on. Reymond affirmed the former statement by Law and said the “Bible does not err in any of its affirmations.” 156

The Scriptures do not err in “fulfilling their function to communicate salvation in Christ and to equip the believer for all aspects of his faith and practice. However, they are not inerrant in all that they affirm or teach, particularly in matters of history, geography, and cosmology.” 157 Law also argues that the term error “… is understood to mean the deliberate and malicious

153 Ibid, 63.
154 Ibid.
155 David R Law, Inspiration, 85.
156 Ibid, 70
misleading of one person by another - the 'teacher' consciously imparts to the learner something the former knows to be a falsehood.”\textsuperscript{158} A careful examination of Law’s definition would lead the Christian scholar to conclude that error is “…a deliberate misleading of human beings on the part of a mischievous Holy Spirit.”\textsuperscript{159} Inerrantists are not ignorant as to the content of the Bible. They “… do not claim to able to resolve every historical difficulty that occurs in the Bible.”\textsuperscript{160} According to Reymond, “… no historical error has ever been proven to exist in scripture.”\textsuperscript{161}

Richard Taylor, Biblical Authority and Christian Faith, examined John Baillie’s views against Biblical Inerrancy. Those who oppose biblical inerrancy see this as an argument to disqualify the authenticity of the Holy Writ. Craig D. Allert, High View of Scripture? The Authority of the Bible and the Formation of the New Testament Canon forcibly argues that the 2 Timothy 3:15- 17 passage testifies against itself and the whole Bible. In his view, Allert Paul’s words “could not have referred to the whole Bible since it was not yet formed. The same document (2 Timothy) was not part of any canon when Paul wrote these words” \textsuperscript{162} He does give credit to Paul as the person giving rise to the discussion on the inspiration of the Bible. In Allert’s view, the word of Paul in the 2 Timothy 3:15- 17 “without a doubt comprise the primary text on discussions concerning inspiration because of the use of the term \textit{theopneustos} — translated here as ‘inspired by God,” and in the NIV as “God-breathed.”\textsuperscript{163} Allert then deflates

\textsuperscript{158} Ibid, 86.

\textsuperscript{159} Ibid.

\textsuperscript{160} Robert L. Reymond, New Systematic Theology, 71.

\textsuperscript{161} Ibid.


\textsuperscript{163} Ibid, 254.
the argument of Paul giving inspiration and authority to the whole Bible as God’s breath or words. In his view, Allert argues that “…The phrase ‘sacred writings’ (hiera grammata) in 3:15 occurs only here in the entire Bible. It should be understood in conjunction with what appears to be a synonymous use in 3:16 for “Scripture.””\(^{164}\) In short, Allert does not see the whole Bible as inspired.

Craig L. Blomberg, *Can We Still Believe the Bible? An Evangelical Engagement with Contemporary Questions*” states that there are views that argue for the rejection of inerrancy. He believed that they based their argument on “the pervasive interpretive pluralism in an evangelical exposition of the Scriptures”\(^{165}\) If the amount of hermeneutical disagreement cancels the Bible as authentic, then their argument is weak. Many lawyers and other professionals postulate different views of their theories and doctrines. Does that disqualify them or their doctrine as not being authentic? It does not.

Richard Taylor, Biblical Authority and Christian Faith, adds his argument to the Doctrine of Inerrancy. In Taylor’s view, “the authority of Scripture is unqualified in the original autographs.”\(^{166}\) Based on Taylor’s point of view, the question that lingers is, what category do the copies fall in if it is also the word of God copied? The other parts should also be holy if the original is holy. Kenton L. Sparks, God's *Word in Human Words: An Evangelical Appropriation of Critical Biblical Scholarship*, revealed that Wayne Grudem’s objection to inerrancy addresses the sovereignty of God. A look at Grudem and Taylor’s views presents the belief that the two

\(^{164}\) Ibid, 157.

\(^{165}\) Craig L. Blomberg, *Can We Still Believe the Bible? An Evangelical Engagement with Contemporary Questions*,” (Grand Rapids: Brazos Press, 2014), 133.

theologians question the authority of God and his word. The Bible is not true sometimes. It maintains its purity always. Denny R. Burk, “Is Inerrancy Sufficient? A Plea to Biblical Scholars Concerning the Authority and Sufficiency of Scripture argues that the words of “the Bible are true because God Himself is true and cannot lie. But concerning authority, the statement also requires recognition that the Bible is authoritative because God Himself is authoritative.” 167

The Bible and God share the same characteristic. Liberal scholars may be eager to label the Bible as a book of fables or errors; however, Richard Taylor strongly disagrees and states that “… conservatives… argue with the notion of God speaking and giving humans writers, His Word is very central in the Bible and Scripture… an extension of this revelation.” 168 Taylor further argues that “… the Inspiration of the Scripture, by which the original event and its prophetic interpretation are accurately transcribed” 169 was all initiated by God. This process of God passing his word to humans happened many things. One such word used for it is inspiration, God-breathed.

Robert J. Hill, Reading Symbols, and Writing Words: A Model for Biblical Inspiration,” reflects on the words of the Early Church Fathers in their records and other terms used to describe this process. According to Hill, Jerome called it “…divine dictation.” 170 This divine encounter, according to Augustine, happened as “… God dictated the content and the style of the Book.” 171 It must be noted, at this point, that the Scripture is “… unfailing and unerring in

167 Denny R. Burk, “Is Inerrancy Sufficient? A Plea to Biblical Scholars Concerning the Authority and Sufficiency of Scripture” (Southwestern Journal of Theology · Volume 50 · Number 1 · Fall 2007, 76 – 91), 80.

168 Richard Taylor, Biblical Authority and Christian Faith, 41.

169 Ibid,40.


171 Ibid.
disclosing God’s self-revelation to man.” Since God is unchanging, then his Word possesses the same characteristics. Taylor asserts that the “… doctrine of inerrancy was never designed to pass judgment on the linguistic skills of a given writer.”

The style or genre may be different, but one message holds throughout the Bible; it is the word of God because God breathed into human minds his word to be translated and revealed to the world around them. Michael A. Grisanti, Inspiration, Inerrancy, and the OT Canon: The Place of Textual Updating in An Inerrant View of Scripture, argues that “…God guarantees the accuracy of everything involved in the process of inspiration.” Since God is actively involved in the inspiration and translation of his word, it would hold that his words would be inerrant.

Baillie’s argument that “… divine relations is to be found solely in ‘intercourse of the event and interpretation’” lacks a solid footing at this point. God is actively involved in each of the processes in the transmission and translation of his Word. In addition, Allert’s deflating the argument of Paul on inspiration and authority to the whole Bible as God’s breath or words would also not have a strong foundation based on the formerly stated opinion on God’s involvement in the word’s transmission.

John H. Walton, and Brent Sandy, The Lost World of Scripture: Ancient Literary Culture and Biblical Authority, argue “… that God has inspired the locutions (words, whether spoken or written) that the communicator has used to accomplish with God their joint illocutions (which

172 Taylor, 34.
173 Ibid, 127.
175 Richard Taylor, Biblical Authority and Christian Faith, 40.
lead to an understanding of intentions, claims, affirmations and, ultimately, meaning), but that those locutions are tied to the communicator’s world…“176 Then Burk is correct in stating that “…the case for biblical inerrancy rests on the absolute trustworthiness of God and Scripture's testimony to itself.”177 In addition, God would not allow “… one jot or one tittle shall in no wise pass from the law till all be fulfilled (Matt. 5:18, KJV)

In addition to the above paragraph, Law believes that “… a common argument in support of biblical inerrancy is based on the nature of God. God, it is held, cannot contradict himself, nor does He lie. Self-contradiction and mendacity are incompatible with God's omniscience and goodness. Consequently, since it is God who is ultimately the author of the Bible, it is inconceivable that God could permit errors of any kind to be incorporated into the Bible.”178

As asserted by Timothy Ward, the Bible is inerrant, Words of Life: Scripture as the Living and Active Word of God. He sees “… the idea that the Bible is ‘infallible’ means that it does not deceive. To say that the Bible is ‘inerrant’ is to make the additional claim that it does not assert any errors of fact: whether the Bible refers to events in the life of Christ or other details of history and geography, what it asserts is true.”179 Cornelis P. Venema, Functional Inerrancy: A Neo-Evangelical View of Biblical Authority disagrees with Ward. Venema states that “…the Scriptures do not err in fulfilling their function to communicate salvation in Christ and to equip the believer for all aspects of his faith and practice. However, they are not inerrant


177Denny R. Burk, 77.

178 David R Law, 78.

in all that they affirm or teach, particularly in matters of history, geography, and cosmology.”¹⁸⁰

Both persons present an excellent and convincing argument. However, one must look at the personality of God. He never fails.

Walton and Sandy believe that inerrancy stands sure in the theological arguments against it. They both state, “… that the prophets were real people existing in a real past. Second, it would affirm that the recorded oracles reliably represent the prophet’s spoken oracles (or those added by his followers, should there be any). Third, it would affirm that these oracles were indeed God’s revelation through the prophet, not the prophet’s imagination. Finally, inerrancy would assert that the oracles accurately represented God and his plan. Inerrancy would offer no information about “authorship” or fulfillment.”¹⁸¹

In "Facing Objections Raised Against Biblical Inerrancy, Ralph Thompson notes that “… God revealed Himself, His will, and His provision to men whom He had chosen for that purpose. Having received the word of truth, they proclaimed it. The initial act of imparting divine truth to man is "revelation."¹⁸² In addition, Thompson states that “…the Apostle Peter appears to have had the latter in mind when he announced that he would endeavor to make it possible that, to use his words, "ye may be able after my decease to have these things always in remembrance” (II Pet. 1:15).¹⁸³

Aquinas explains the process of biblical inspiration and, by extension, errancy as coming through God’s hands upon the human’s life. Hill acknowledges that Aquinas uses two terms, “…


¹⁸¹ John H. Walton, and Brent Sandy, 230.

¹⁸² Ibid, 21

¹⁸³ Ibid.
efficient instrumental causality…”\textsuperscript{184} and “Principal efficient cause”\textsuperscript{185} He calls humans writers and or preachers “… instrumental efficient causality…”\textsuperscript{186} and God is “…Principal efficient cause.”\textsuperscript{187}

According to Aquinas, this is the process where God gave the Bible to human writers. Hill illustrates the process that God originated came through Aquinas with a piece of chalk. He said, “… only when acted upon by the person using the chalk (“…”Principal efficient cause…”)\textsuperscript{188} can a mark be made. God is the principal cause and gives man words, like the prophets and biblical writers, to speak and write, respectively.

Therefore, the writer of Hebrews can say with confidence, “…In the past, God spoke to our ancestors through the prophets at many times and in various ways (Hebrews 1:1NIV)”. The prophets of old could also say with confidence, “…This is what the LORD Almighty says…” (Zechariah 1:3, NIV). They had a direct line of communication with God. The people in that era knew it, and many responded positively. Thiessen argues that “… only God can reveal the future and prophecy as it relates to prediction, is a miracle of knowledge.”\textsuperscript{189} In addition, “… fulfilled prophesy indicates and suggests that the writer of prophecy possessed in some manner supernatural intelligence.” \textsuperscript{190} That supernatural mind is possessed by the Creator and sustainer of the world. He wrote the Book and gave its words to others to distribute.

\textsuperscript{184} Ibid.
\textsuperscript{185} Ibid.
\textsuperscript{186} Robert J. Hill, 27.
\textsuperscript{187} Ibid.
\textsuperscript{188} Ibid.
\textsuperscript{189} Thiessen, 47.
\textsuperscript{190} Ibid.
The Bible is inerrant. According to Thiessen, “… in all that, it affirms whether in historical, scientific, moral or doctrinal matters.”191 Not only can one see the influence of God the Father. The Holy Spirit is also active in the process of inspiration. Ham, Ken, and Bodie Hodge. “How Do We Know the Bible Is True? Volume 1” notes that “the Holy Spirit moved men to write. He allowed them to use their styles, cultures, gifts, and character.”192 Many books written by inspired biblical writers are unique.

A person with a strong view of biblical inerrancy must disagree with the “Neo-orthodoxy characteristically emphasizes the element of "encounter" in its approach to Scriptures.” 193 In their presentations, they hold to the view that “if and when God reveals to a given man some truth through the Scriptures, that portion of the Bible becomes the Word of God for him.”194

The liberal theologians and thinkers may disagree with the Holy Spirit’s involvement in writing God’s Word. In their minds, God alone was responsible for the content of the Bible. Ham’s book states that while the writers were compiling the material for the Bible, “… at the same time, the Holy Spirit did not allow error to influence the writings. He overruled in the expressions of thought and choice of words.”195 Ham also notes that the Bible was a cooperative effort. In addition, “… in a harmony of the active mind of the writer and the sovereign direction of the Holy Spirit to produce God’s inerrant and infallible word for the human race.”196

191 Thiessen, 63.
192 Ham, Ken and Bodie Hodge. “How Do We Know the Bible is True? Volume 1” (Green Forest, Ar: Master Books, 2011.), 228.
193 Thompson, 24.
194 Ibid.
195 Ibid.
196 Ibid, 229.
Authority of the Bible has been questioned throughout the centuries by many persons. Although there have been many credible writers on the subject, the Bible outlast all critics.

**Sin and Evangelism**

Richard J. Regan, *The Power of God: by Thomas Aquinas*, notes that the Creation of the World leads critics to ask whether God, in creating the world, also created evil. According to Regan, Augustine, church Father, argues that God created “… visible things and adds to the world in which he creates all things the external actions of good or evil angels or human beings or any animals”197 Isaiah notes that Lucifer was “… star of the morning, son of the dawn (Isaiah 14:12)”. God created Satan. Satan is evil. Lucifer, also known as Satan, is the inspiration behind evil. Therefore, God created Lucifer, better known as Satan, who is evil. Peter describes the character of Satan as one who “… prowls around like a roaring lion looking for someone to devour (1 Peter 5:8)”.

Millard J. Erickson, *Christian Theology*, states that other critics also postulate the idea that “… God’s omnipotence”198 should be abandoned because of the presence of evil in God’s good world. They state that God permits evil because it is a product of his creation. God is all-powerful and is not evil. Whatever he creates must not be evil; therefore, God is good and not evil.

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Paul W. Kahn, *Out of Eden: Adam and Eve and the Problem of Evil*, sees the problem of evil in the world as a “…conception of the will.” This view juxtaposes the critics quoted by Regan and Erickson. They believe that evil exists because of human choices.

James A. Keller, *Problems of Evil and the Power of God*, writes that “…God created human beings with a power of self-determination, a power to choose what they will do within the physical limitations of their bodies and environments. Humans have “the power to choose to do evil as well as to do good.” God distributes free will to humans, and humans exercise that free will to do good or evil. When addressing sin, humans choose to be evil and produce evil.

After carefully examining the information above, one would conclude that God is the Creator of all creations. The spiritual and physical elements and characters are his design and product; however, he placed free will in the makeup of his creation, giving them the power to choose to do good or evil.

Christ made the payment for sin. The process required his sacrifice and death on the cross. Many Christian writers hold to the latter view. Erickson, one such writer, states that “Christ’s death was to remove the effects of sin, that is, guilt and condemnation.” In other words, Christ is at the center of the soteriological process. He was, as John the Baptist announced the “… the Lamb of God, which taketh away the sin of the world” (St. John 1:29, KJV). Benjamin B. Warfield, *The Savior of the World: Sermons Preached in the Chapel of Princeton Theological Seminary*, joins the choir of Christian scholars who see Christ’s death as a


prerequisite for the satisfaction of God. Warfield argues that “…. It is of the very essence of the Gospel, therefore, that salvation can be obtained through Jesus alone.”

John F. Walvoord, *Jesus Christ Our Lord*, notes that Christ suffered “… on the cross for the sin of the world and that He should triumph in His resurrection, in the salvation of all who believe” Therefore, there is no other person by whom salvation can be received “for neither is there any other name under heaven, that is given among men, wherein we must be saved … (Acts 4:12)”. Christ Jesus is the only way. “Salvation is the application of the work of Christ to the lives of humans.” Faith does play an active part in the salvation of humanity.

According to Charles Hodge, *Systematic Theology - Volume III*, the human soul becomes sons of “God by faith in Jesus Christ” Faith is needed for belief in Jesus and his works. There are Christians who “regard salvation as basically complete at the initiation of the Christian life.” However, one must note that the Holy Spirit also convicts the soul of sin. The works of Christ on the cross converts the soul. The Holy Spirit’s presence in the believer’s life is evidence of salvation. Erickson believes that “… the work of the Spirit is not completed when one becomes a believer; on the contrary, it is just beginning. He performs several other roles in the ongoing Christian life.”

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204 Erickson, 826.


206 Erickson, 827.

207 Ibid, 796.
In Jesus’ teaching, we find an extreme emphasis on “the work of the Holy Spirit in initiating persons into the Christian life.”\(^{208}\) The Holy Spirit begins the process of salvation and belief in Christ. Further, “…the Holy Spirit also works sanctification in the life of the believer. Sanctification is the continued transformation of moral and spiritual character so that the believers’ life comes to mirror the standing they already have in God’s sight.”\(^{209}\)

The sealing process is a sign that assures the believer that Christ saves him from his sins. Erickson states that at that point, “…believers can rest secure in the assurance that their salvation is permanent; nothing can separate them from the love of God.”\(^{210}\) Evidence of salvation is seen in the Scripture. Paul notes that those who are “…justified by faith … have peace with God through our Lord Jesus Christ… (Romans 5:1).”

Faith should then be the entrance into salvation. “The Holy Spirit gives evidence that he is at work in the life of the individual.”\(^{211}\) This process reveals evidence of salvation. The Spirit works in continual conviction and instruction in the believer’s life. In addition, Erickson records the words of Jesus in St. John 10:28. These words reveal the idea of eternal salvation or the security of salvation. In that verse, Jesus states, “…and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand… (St. John 10:28).” The idea of no one being able to “…pluck them out of my hand… (St. John 10:28)” reveals the verdict of eternal life and assurance of salvation. Jesus is stating the fact about his power and the

\(^{208}\) Ibid, 795.

\(^{209}\) Ibid, 797.

\(^{210}\) Erickson, 923.

\(^{211}\) Ibid, 924.
condition of those who trust in him. No one shall steal them, or they shall not fall away from the faith.

Jesus saves the believer and keeps him saved; however, the Holy Spirit seals the new believer’s life in Christ. Christ gives assurance. The Holy Spirit gives evidence of the salvation process. The Apostle Paul notes that after believing in Jesus as Lord, the new believer is “sealed with that Holy Spirit of promise” (Ephesians 1:13, KJV). That same Spirit of God then aids in developing a spiritual gift for a person who is in the body of Christ. Therefore, the work of Christ and the Holy Spirit are united to affect change and growth in the believers' lives. Erickson notes that “…Christ dwells in us if His Spirit dwells in us, and he dwells in us by the Spirit.”

Again, one can conclude that there is a union that works together for one reason: the Christian's salvation and sanctification.

Erickson, Christian also believes that the person and work of Christ are inseparable. Not only is He Lord. But he is “…prophet, priest, and king.” Some argue that Jesus was “…commissioned to a task.” If God commissioned him, then that supports an argument that says that Jesus was not divine but merely a human being. If he were only human, he would have no divine office to fulfill the work of the Father. Jesus would not be able to function “…revealing, ruling, and reconciling.”

First, Jesus was a “…prophet… in his town…” (Matthew 13:57). His prophetic ministry was “…like that of the other prophets in that he was sent from God.” This idea leads some

212 Ibid, 881.

213 Millard J. Erickson, Christian Theology (Grand Rapids, MI: Baker Publishing Group, 2013), 697.

214 Ibid.

215 Ibid.

216 Erickson, 698.
theologians to argue that Jesus was similar to other prophets. Erickson argues that the “… revelatory work of Jesus lies in the future.”217 Jesus professed things that will come to pass. Jesus is also Lord or ruler. He sits on “… David’s throne” (Isiah 9:7, KJV). Erickson further notes that “… three roles belong inseparably together.”218 One does not exist without the other. In other words, what He does reveals who he is. Jesus works or is in the office of Savior of the world.

The Atoning Work of Christ reveals his divinity and office. Again, one cannot operate without the other. The second person in the godhead gave up his divine personality. Then, he took on human flesh to die as a human. In short, Jesus was humiliated as he gave up “… the status he had in heaven and coming to conditions on earth.”219

Jesus came to pay the price of humanity. This message is the central theme of Atonement. Although the message is simple, some disagree, and others misinterpret the message and process of atonement.

First, the Socinian Theory “… rejected any idea of a vicarious satisfaction.”220 This view argues that “… Jesus was prophetic rather than priestly during his earthly days.”221 In their opinion, Jesus taught “…forgiveness rather than some sort of substitutionary sacrifice.”222 This view also believes that Jesus’ death was just a good example. In their minds, Jesus’ death was

217 Ibid, 700.
218 Ibid, 701.
219 Ibid, 710.
220 Erickson, 716.
221 Ibid.
222 Ibid.
“… an example of that total love for God that … must be displayed if…” salvation is to be experienced by humans. If the death of Christ is only an example of the way humans must love God, why would God send his son to die to give an object lesson of love? He could have chosen another method.

The Moral-Influence Theory takes the other side of the argument by the Socinian Theory. The Moral-Influence Theory suggests that the atonement was a “… demonstration of God’s love.” The argument presented by this theory also notes that “Christ did not make some sort of sacrificial payment to the Father” This view then, “… minimize … qualities as justice, holiness, and righteousness.” Jesus’ words dispel the previously stated argument. The Son of man came to “seek and save the lost” (Luke 19:10, KJV). Walvoord notes that the theory states that atonement was just an example are “a denial of many scriptures.”

The Governmental Theory paints man as a qualified being who can make himself righteous in the sight of God. It also suggests that a human can be restored through Christ’s works on the cross to God’s favor by doing “…one’s best or to respond to God’s love.” A great supporter of this view suggests that “… it is possible for God to relax the law so that he need not exact a specific … penalty for each violation.” This theory contradicts itself. They failed to see that God laid out the penalty for sin and payment for sin covered by his son, Jesus.

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223 Ibid.
224 Erickson, 717.
225 Ibid.
226 John F. Walvoord, Jesus Christ Our Lord (Chicago: Moody Bible Institute, 1969), 152, Kindle.
227 Erickson, 720.
228 Ibid, 721.
The Ransom Theory is the standard-bearer of the “… Origen and Gregory of Nyssa.”

This view fails in one respect. It identifies “… Satan rather than God who demanded Christ’s blood …” Therefore, the “… ransom was determined by, paid to, and accepted by Satan.”

The Christian church should reject this view. It places Satan and not God in the seat of the one who was offended and requires satisfaction.

The Satisfaction Theory goes beyond the Ransom Theory. It offers a well-balanced view of the Atoning work of Christ. It “… emphasizes that Christ died to satisfy … the very nature of God the Father.” It also sees sin as “… failure to render God his due.”

The Satisfaction Theory notes that God is the offended and not Satan. It also suggests that the atonement was required and not an example of God’s love. The atonement was done as an example to show humans how to love God. The atonement was a need because of the nature of a holy God and sinful humans. In addition, the penalty was not payable to a fallen angel. Therefore, the atonement is an act God initiated and not Satan.

Morgan and Peterson reveal the process of salvation in the life of a sinner. In their opinion, “God creates Adam and Eve in his image as holy beings who know him and enjoy a peaceful relationship with him. But they rebel against his leadership. Yet God graciously takes the initiative to intervene, confronts them about their sin, and even promises a restoration.”

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229 Ibid, 724.

230 Ibid.

231 Ibid.

232 Ibid, 727.

233 Ibid, 728.

234 Christopher W. Morgan and Robert A. Peterson, 9.
The writers provided a detailed view of the stages that a person experiences after being convicted by the Holy Spirit. Conviction of sin is the first step of the salvation experience.

Salvation is immediate and goes through a process. The sinner's journey begins at the time of his conviction by the Holy Ghost. It continues where the unconverted confesses a need to be saved. At that time, he will believe that he is the Son of God and can deliver him. Afterward, he goes through sanctification until he receives a glorified body. Morgan and Peterson present this information recorded in the chart below.

Jesus commands the Christian church to evangelize the world. Matthew records the words of Jesus. The apostle of Jesus states that Christ’s instructions were to “go … and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost” (Matthew 28:19, KJV). The first stage of evangelism was reaching the fallen humanity. It signals that the physical presence of his followers in the world was Jesus’ plan. Christ further directed the apostles to teach all nations. Discipleship was to occur after they had won a soul to Christ and the Way.

Jeannine K. Brown, *Matthew,* writes that the command of Jesus to reach all nations “indicates that the scope of the church’s mission is universal.” 235 Furthermore, Brown notes that “teaching constitutes an aspect of disciplining.” 236 In short, the gospel of Jesus goes to the fallen world through his followers. The sinner is given the gospel and instructed on the next steps in his faith journey. Evangelism does not cease at the point of preaching or witnessing to the lost person. The cycle starts with the proclamation. It continues until the disciple proclaims the gospel to another fallen soul. Grant R Osborne et al., *Matthew* highlights the verb disciple. In

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236 Ibid.
their minds, “the main verb ‘make disciples’ dominates, and all are aspects of that central part of
the commission.”237 Going into the world is a sign of global evangelistic outreach that can teach
and strengthen the disciple.

Evangelism is not limited to preaching. Jesus, Peter, Paul, and others preached to crowds
and groups. In addition, the scripture records Jesus speaking to Nicodemus on John 3. He also
talked to a woman at the well in John 4. Philip, the evangelist, assisted in the conversion of a
Eunuch in Acts 8. Then, Paul witnessed to a Philippian jailer in Acts 16. The message of sin and
the need for salvation is key to the gospel message. The method of sharing the good news
includes both crowds and individual witnessing. What is most important is strengthening the
newly converted disciples to carry the work further?

The Christian church should reach the lost soul remembering that God wins or draws the
lost to Christ through the witness of his word, the reach of the believer, and the work of the Holy
Spirit. Luke presents this position clearly as he claims, "the Lord added to the church daily such
as should be saved" (Acts 2:47 KJV). The Apostle Paul also writes and gives supports to Luke's
declaration. Paul holds to the view that it is God who acts in his sovereign role and works "both
to will and to do of his good pleasure" (Philippians 2:13, KJV). Jesus presents this message to
his disciples as he states, I “will draw all men unto me” (St. John 12:32 KJV).

**Theoretical Foundation**

The church can adjust evangelistic methods to reach a targeted group of unsaved people.
There should not be one way to lead a person to Christ. In the last one hundred years or more, the

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1157.
Christian church has focused on one or two forms of evangelism. The culture and people in the communities have changed. A person fishing should note a few things. The type of fish he is seeking. Then, he should be aware of the kind of bait required to capture or interest a specific fish species. A local assembly should create an evangelism program and adopt methods with the former things in mind.

**The Outdated Evangelistic Methods**

Many of the past programs and methods have failed to succeed in the modern secular culture. The church enjoyed home turf for years; however, the present make-up in many communities is not as they were in times past. First, many children have not been educated by parents in biblical knowledge. As a result, they grow into parents without a healthy church or theological grounding. Secondly, the absence of church knowledge does not provide a willing mind for church attendance or things of God. God’s power can and has done great things in many places where his name was only proclaimed once. Therefore, God is not limited to doing his work.

Mass evangelism has been a tool used by the Christian Church. The evangelists and churches would note that many persons can respond to an altar call to be saved by confessing sin. The call to salvation may happen at a church service or a special evangelism meeting. However, the discipleship process is not as effective as one would expect. Therefore, the newly converted persons do not progress to the next spiritual level in their lives. They become lost and eventually go back into their former lifestyles. Also, since the knowledge of sin and salvation may not be in great abundance, the soul may not be ready to receive Jesus as Lord.
Cold calling evangelism is like mass evangelism. The results may not be consistent and continual if discipleship is not involved. The evangelist may be challenged to find new or effective methods to reach this modern generation under God’s power and direction.

**Suggested Tools for Modern Evangelistic Outreach**

Tools for witnessing and spiritual growth are many. Modern evangelistic instruments are non-threatening are successful for a few reasons. First, they recommend ways the church can approach an unbeliever. Then, they suggest that the witness make emotional connections with the unconverted. These tools also present the view that an act of serving or giving a gift to the unbeliever can open the door for witnessing. Finally, they all seek to present the gospel of Jesus in some unique form to the community.

A salesperson would note that that sale is lost unless they connect to a person emotionally. The process of soul-winning is like sales. The evangelist presents salvation, and the sinner decides if he needs it. The evangelist should come to the witnessing event with passion for the lost and believe God wants to save. The believer should discern the emotionally weakened condition of the unconverted, and at that point, engage in the gospel presentation with those emotions fixed on their mind.

If the believer is witnessing to a friend, he will know the unconverted better. The same happens and can occur when a believer speaks to a family member about his soul condition. Fewer barriers are present as the message of Christ is proclaimed between two persons who are familiar with each other.

Cold calling evangelism is complex for many persons. If an unconverted person is a referral, the believer can open to that person through another person's kindness. The name and reputation of the person doing the referring will be a plus to the witnessing experience.
Any person experiencing a tragedy, or a crisis, is at a weak point emotionally. At that point, that person may require spiritual, emotional, or other assistance. The local church can provide prayer and spiritual aid to these people. If their life is absent of salvation, it can be presented to them by a witnessing group. A process of discipleship can also assist with growth spiritually and emotionally.

Life challenges evangelism is like service evangelism. First, service evangelism provided a way into a person’s life without feeling that you need something from them. It also gives the feeling that you are not trying to sell them church membership. In addition, you are not forcing Jesus on them. It opens the door to show kindness. A believer will have a chance to witness to the unconverted should the opportunity arise.

Service evangelism and prayer walks can come about from community outreaches. Prayer walks are when a church group visits the surrounding community. At that time, they can pray for any needs the people in a particular house may have. Service evangelism is less threatening to many persons. It can also open the door for a gospel presentation to that household.

Bring a Friend Sundays occur in many churches, with excellent attendance on that day. The local body can present the gospel from the pulpit. It can be present in literature and many other ways. The church can also follow up and deliver the gospel to an uncovered person who visited the church the previous weekend.

Christening Campaigns are extraordinary times that the church can visit its community. The local church can have as its goal to christen as many children as possible and connect with the district. The church can give our clothes, food, and other needed items to the needy. Then, the gospel can be presented at that time with follow-up sessions by church members.
Free workshops are a great way to connect with the community. Grief workshops and free relationship improvement seminars for couples are great examples. The church can reach people at their low and high periods. It is a way to do ministry and open the door for evangelism.

A local church can develop reading programs to assist a person in need by reaching its community. Children and adults can benefit. This program can teach them how to fill out applications for a job and other things. Bible reading can also occur as one of the training materials. Soul winning is at the center of this program, with a devotional weekly before training begins.

Social medial, radio and television programs are excellent ways to present the gospel to modern culture. A church or Christian can use a website to display information about Jesus and the need for salvation. A believer can refer a friend, family member, or anyone to the site as a way of presenting the gospel in a non-threatening manner.

WhatsApp, electronic mail can be great ways of issuing electronic gospel tracts. The same can be duplicated and distributed with printed material. The objective will be to get the message of Jesus and salvation out by any means.

**The Preparation of the Witness**

The unprepared witness hinders the effective presentation of the gospel. They may allow themselves to be derailed by a rebellious sinner and give up on the faith. It also leads fear to reside with that Christian. A negative experience sharing one’s faith can lead to a crisis of belief in Jesus. Therefore, two things are needed to avoid this tragedy. First, a witnessing training program for intentional outreach should be developed and implemented in a local church.
An Assessment Tool for Post Evangelistic Encounters

An assessment tool for post evangelistic encounters should be developed and given to all believers involved in the intentional witnessing campaigns. An assessment tool will aid the church in discovering trouble areas in the gospel presentation. Then, the weaker presenters can learn how to share the faith with success from the stronger ones. Finally, believers can learn about what people are thinking about God, the church, and the gospel. The information gathered can provide training materials for other witnessing campaigns.
CHAPTER 3: METHODOLOGY

Chapter three holds great importance to this research project. It will discuss a detailed plan of action for the thesis project. The design of the research presents two main sections. First, the researcher will present an intervention design. That section will give the reader an idea of the items and activities that the researcher will do to gain information about the problem. The intervention design shall also present surveys, questionnaires, and focus groups that the researcher shall undertake to achieve possible solutions for New Light Church's lack of numerical growth. In the second section, the researcher will present a plan to implement the Intervention Design. In this section, the reader will come to know the research process.

The reader should note that the research will be both qualitative and quantitative. The study shall undertake to discover why the lack of numerical growth exists in New Light. The researcher is aware that excellent research happens by providing a “context through which people can collectively clarify their problems and formulate new ways of envisioning their situations.” 238 The leadership, membership, and focus group will operate within an atmosphere assisting the investigative process.

Common customs or norms are more than mundane material. Some things can be discovered, learned, or applied to the world's remotest village from busy cities. Through the interview or information gathering process, the investigator should do two things. First, receive the material without bias and then communicate it to others pleasantly and engagingly. The researcher will then allow his readers to discover and digest new material without potential prejudice. Therefore, this chapter will show how New Light's research shall be “intensive and

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sustained immersion in the setting.” The reader should also note that the extensive data gathering shall “produce a cultural interpretation of the phenomenon” the church is experiencing. In short, the researcher will intimately investigate the culture of the church.

**Intervention Design**

New Light Church is not growing numerically. Therefore, this researcher will create a Contemporary Model of an Outreach Training Manual for the New Light Church. The researcher will institute various research methods before forming the manual mentioned above. The church’s leadership and membership will receive a survey. That exercise will be to discover how the church interprets the lack of growth. Further, key “stakeholders” within the local body will be interviewed by the researcher individually and in the “focused groups.” The researcher believes that participants, especially primary stakeholders, should be “consciously engaged in the process of describing the nature of the problem and gathering information.”

The material received from the leaders’ and members’ points of view will craft information to be used by both the church and the researcher. Also, the process of personal and group conferences will provide the researcher with needed information. The manual will become a tool to train the church in modern soul-winning methods, and it will encourage an evangelistic mindset maintained for years.

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240 Ibid.


242 Ibid., 104.

243 Ibid., 101.
Data Collection

The research process shall utilize standard tools of investigation. The project will use surveys, questionnaires, and interviews to determine how New Light can progress numerically. A combination of instruments will allow the researcher to test the reliability and validity of the information gathered.

Interview

The D.Min. project will use structured interview questions to collect material for the project. The reader should note that the “most common form of interview is the person-to-person encounter.” 244 That type of information gathering provides an opportunity for a person to “elicits information from another.” 245 The questions used by the researcher shall be critical for the investigator's work, and it will aid the reader to see that the interviews are “conversations with a purpose.” 246

A planned meeting shall occur with various key stakeholders in New Light. At the end of the study, the reader will see that all persons were necessary to the research process. The interview shall not be longer than twenty-five minutes. The researcher shall notify the participants of the interview time and inform the interviewee of feeling relaxed and speaking freely about the questions.

The meeting place for the interview will be at New Light Church. The church will provide a room with proper ventilation and adequate lighting. Notes written by the researcher from the meeting shall be recorded on his laptop computer and used later in his writing process.

244 Merriam and Tisdell, 108.

245 Ibid.

246 Ibid.
The questions for the interview will also be “highly structured.”\textsuperscript{247} During the interview, the wording and the order of questions will be “predetermined”\textsuperscript{248} by the researcher. A schedule of the questions asked during the interview process appears in Appendix F.

The interview process will begin with the leadership of the church. The Contemporary Outreach Manual will require many persons to execute the principles and plans. Those who are able and are willing to assist shall be a vital part of the training process. Again, many of the persons will come from the leadership and membership of New Light. According to Henard, “Leadership is the most important factor in making a comeback. Many people rate leadership as having the highest impact on comeback leaders. Leadership is about influence.”\textsuperscript{249}

\textbf{The Leadership Letter}

The researcher will create a letter and address it to the New Light Church Ministry Team. The letter will entail some advances in church growth and the changes in Nassau, N.P. The Bahamas. It shall also focus on the benefits of research for the church. The leadership will again come to know, through the letter, how New Light can come to be a more vital New Testament church.

The letter will be printed on one page and have a letterhead with the researcher’s name affixed at the top of the page. The researcher’s signature will appear at the bottom of the page. The investigator and stakeholders shall meet after an agreeable time. The leadership letter appears in Appendix B.

\textsuperscript{247} Merriam and Tisdell, 110.

\textsuperscript{248} Ibid.

\textsuperscript{249} Bill Henard \textit{Can These Bones Live: A Practical Guide to Church Revitalization} (Nashville, Tennessee: B&H Publishing Group, 2015), 127.
The First Meeting with the Leadership

At the first meeting with the administrative team, the researcher will request their permission to do three things. First, he will ask for the authority to meet with the congregation. The researcher will then seek consent to create a focus group from persons to aid in the study. He will then reassure the church’s leaders of his intention to meet with them after the research. After the survey, a final meeting will occur to discuss the findings from the analysis. Questions for the administration appear in this thesis project as Appendix B.

First Meeting with Membership

The researcher will give New Light the same survey questions that the leadership received. The membership will come to know that systematic evangelism is “an important factor in the churches with less than 1,000 members.” Therefore, the church should understand that consistent evangelism is a church’s reason for a church’s growth.

Surveys

The researcher will write and copy a consent letter distributed to persons involved in the training process. He will also use telephone calls and email to gain final approval from persons who received letters. Participants will provide information through in-person, written, and online surveys. Telephone surveys shall also take place. A copy of the consent letter appears in Appendix D with other notes. The survey questions will be structured. The researcher will also use predetermined questions that are in Appendix F.

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Online Surveys

The researcher is aware that he will collect “qualitative data through emails, blogs, online discussion groups, Skype, tweets, texts, and various forms of social media.” Therefore, data collection will be one of the tools he uses in the D.Min. project. It should be noted, by the reader, that the “purpose of a survey is to describe characteristics or understandings of a large group of people.” This option is better than questionnaires. The researcher shall also use a hybrid copy of the interview questions as a mode of information gathering as a tool for his research, as recorded in Appendix F.

As the interview questions, the online survey will provide the stakeholder with predetermined questions. There will be simple three and four multiple-choice answers provided for the convenience of the interviewee. The stakeholder will be able to pick from the responses provided. The researcher will engage in “purposeful sampling.” It should be noted the project shall select specific people, grouping, genders, and age groups to collect detailed information for the process.

Focus Group

The researcher selected two focus groups for this project. One group will come from the leaders. While the other shall come from the general membership. The reader will come to see that

251 Merriam and Tisdell, 115.


253 Merriam and Tisdell, 294.
“group interviews are focus groups” because those groups will focus on specific tasks and assignments.

**Developing A Focus Group**

After the general membership meeting, church members will form one of the focus groups. This group shall have the responsibility of doing a few things. First, this unit will be the body that receives selected questions from the researcher. Then, the group will also be the testing group for evangelism training and soul-winning strategies. This group will also represent the church's representative body and give the researcher information to gain wisdom for the D.Min. project and the evangelistic manual.

**Guidelines for the Focus Group’s Selection**

The following are guidelines for the select group. First, the body will meet for nine weeks. Secondly, the researcher shall train the group in soul-winning strategies. Thirdly, the material will be given in training and used to conversate with unconverted persons. Then, they will come to the researcher to present the findings of the conversations with the unsaved. Finally, after the ninth week, the group will assess the effectiveness of the material, strategies, and tools used in the witnessing process.

The focus group shall also receive a letter of consent to read and sign. The researcher shall advise the group of their part in the research process. The investigator shall inform the group, giving them the purpose for the training and the church’s ability to reach unsaved people. The group shall receive expressed gratitude for their time and assistance at the end of week nine and receive a certificate of evangelism training. A copy of their consent letter is in Appendix D.

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254 Tim Sensing, 120.
Summary Meeting with Leadership and The Focus Group

The summary meeting with the leadership shall cover a few things. First, the researcher shall thank the administrator at New Light for their permission and assistance in the process. The researcher shall give a presentation. This production shall include a PowerPoint production filled with charts and tables based on the nine training weeks. Also, the investigator will answer questions given to him by the group. The researcher shall receive inquiries from the leadership. He shall provide detailed answers to their questions. A time of planning will happen with the administration and the focus group in that meeting. The researcher will review areas that can be adjusted by New Light in the future, as it refers to its outreach and evangelism. Finally, the conference will also give the leadership and the focus group time to look at future training for other church members. The session will end in prayer.

Timeline and Schedules

The researcher will plan and submit a detailed schedule-timeline and duration of activities table. The document will highlight activities, training, and meetings through research at New Light Church. A letter requesting the church’s permission to do the research is in this document as Appendix B. The participant's letter, Appendix D, and confidentiality statement will also appear in this document.

Assumptions

The researcher possesses serval beliefs at this present time. First, he believes that the church is not actively using all the spiritual gifts available. Also, the pastor may be engaging in the majority of soul-winning activities. The researcher postulates that the church does not have steady growth, and membership has decreased.
The investigator also assumes that Christ has saved people from their sins in the Sunday worship service; however, New Light did not assist those persons in their spiritual growth, and as a result, they never stayed in that local assembly. Also, those persons who came to the church by way of friends and family members who invited them; however, they also were not received as members. Further, the church as a body is not actively practicing perpetual evangelism, community outreach, or discipleship.

**Implementation of the Intervention Design**

First, the researcher knows that people who participate in the project and the leadership of New Light Church are the major stakeholders in the research project. Secondly, the investigator is also conscious of the steps needed to proceed to his next stage. Further, this student knows that the investigator will interview through the research process in the study are human subjects. The researcher will respect the human subjects, and the information he shall collect will be considered confidential. Finally, this investigator is aware that the material and information obtained from research should not be shared or used unless permission is given to him by the stakeholders who grant said information.

Research is a fluid process. A researcher can plan or make projections. It is difficult to determine how the process is going to unfold. However, this student believes that eight weeks is a comfortable timeline to measure New Light Church changes. First, the researcher will train a focus group from New Light within eight weeks. The focus group and the church will change their evangelistic atmosphere through God's power and the researcher's various activities during that time. The changes in those eight weeks may not be ideal. Finally, a realistic timeline would be one year.
Criteria for Evaluating the Results

There are a few things that the researcher can state will be small and immediate changes with the evangelistic atmosphere in New Light. First, if the church has members beginning to talk more about unsaved people, this intervention will be successful. If Christ saved new people through the Gospel, this would be another good sign in church services. If more people volunteer to do personal outreach, that action will demonstrate that the process is working. Finally, if the church becomes more active in reaching their family members and friends with the gospel, it should resonate with an evangelistic change.

Pre-Test and Post Test

The researcher will discover New Light's evangelism's success by comparing the old and new approaches in two ways. First, the researcher will develop a focus group. This group will be the primary participant in the process. Measuring the old ways will come through them. The group will take a pretest on ways the church practices evangelism. They will then complete a Pre and Post-test that will reveal any changes made to the soul-wining process of New Light.

The general church body will also take a pretest and a post-test. A comparison between the old and new soul-winner practices will be measured. There will be a sample of the members who will also participate in the focus group. Again, the researcher will be using random sampling and convenient sampling. The research should be able to measure a substantial number of stakeholders. The Pre and Post Test will show in this document.

Results for the Interviews

The investigator will utilize several research tools for this project. First, he will interview numerous stakeholders. These persons will possess a tremendous amount of information about the church. In addition, they will have a significant influence on the larger congregation.
Secondly, the researcher shall create surveys to gather vital information for the project. Those evaluations will be in person, online, and by telephone. Finally, the researcher will use a focus group to aid in the other research methods. This group should be able to encourage a smoother process for change. The project will need many forms of information gathering.

**Triangulation**

The project shall use many modes of research. For example, the researcher will gather information for the project by distributing paper surveys. A selected group of members shall complete these. The researcher shall use random sampling with the second wave of research questions. A focus group shall assist in the material collection. Finally, the investigation will interview select persons for this project. All research modes will help produce a more `robust and detailed research project. The tools above are a process of triangulation. It is “using multiple sources of data means comparing and cross-checking data collected through observations at different times or in different places, or interview data collected from people with different perspectives or follow-up interviews with the same people.” 255

**Reflective Journal**

The journey of research has many experiences. Therefore, the researcher will have a detailed record of these encounters and significant events in the process. A description of the information, experiences, and events shall appear in his research journal. The diary will also have typewritten notes from a few areas. First, all interviews will appear in the journal. It shall also have records of the results of surveys and other significant documents or material pertinent to the study.

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255 Merriam and Tisdell, 245.
**PowerPoint Presentations**

New Light has many stakeholders who shall participate in this research project. First, the leadership of the church will aid in many ways. They shall provide an avenue for the researcher to develop a focus group and meet with the membership. The researcher will meet with this group and make a detailed PowerPoint presentation. This session will reveal how the researcher shall proceed with the congregation and focus group. At that time, the leadership will also know about other interviews and surveys that the researcher will complete for the project.

The church body shall also receive a detailed PowerPoint presentation. This session will reveal how the researcher shall proceed with the research to help the church to do two things. First, the researcher shall state to the membership some benefits to aid in the church's evangelistic atmosphere. The investigation will then note how the project can help the church lead more converts to Christianity and church membership. The church will also know about other interviews and surveys that the researcher will complete for the project. Then, the church will become aware of how they can assist in the whole research project.

**Dropouts**

Dropouts are always a possibility in any research process. The researcher knows that new stakeholders cannot be added to the process once in motion. Therefore, a contingency plan will have to be in place. The researcher will have to include, in the beginning, an abundance of persons who shall be interviewed, surveyed, or included in a questionnaire. The surplus of persons would act, should the need arise, to safeguard against insufficient persons who will contribute to the project.

Further, the investigator will interview the main stakeholders before the process begins. The researcher shall take this precaution to prevent significant encumbrances to the project. The
leadership shall know of the safeguards in the meeting with them. The membership will dedicate their time to the process and knowledge of this precaution. Therefore, they will discuss all his information in the membership meeting with the researcher.

Table 4. Needs of the Researcher

<table>
<thead>
<tr>
<th>Resources Needed</th>
<th>Purpose</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stationery</td>
<td>Letters to Church Leadership</td>
<td>The Researcher</td>
</tr>
<tr>
<td>Copy Machine</td>
<td>Printing Training Materials</td>
<td>The Researcher</td>
</tr>
<tr>
<td>Computer Projector</td>
<td>Training Presentation</td>
<td>The Researcher</td>
</tr>
<tr>
<td>Zoom Account</td>
<td>Training Presentation</td>
<td>The Researcher</td>
</tr>
<tr>
<td>Training Room</td>
<td>Training Presentation</td>
<td>New Light Church</td>
</tr>
<tr>
<td>Meeting Room</td>
<td>Meeting with Leadership</td>
<td>New Light Church</td>
</tr>
</tbody>
</table>

Table 4 enunciates the researcher’s needs in training the focus group to evangelize and do investigative work for their church. The research process will need people, resources, and prayer. The stakeholders in New Light will aid in all of them. The reader will see that the parts of the research will confirm the problem stated in chapter one and see that tools used by the researcher will aid in the solution for New Light Church (see table 5).

Table 5. Problem Defined and Solutions Proposed

<table>
<thead>
<tr>
<th>The Problems Defined</th>
<th>Intervention</th>
<th>Solutions After Intervention</th>
</tr>
</thead>
<tbody>
<tr>
<td>An Absence of Church Growth</td>
<td>Evangelism Training</td>
<td>Churchwide Evangelism Mindset Initiated</td>
</tr>
<tr>
<td>A Lack of Regular Outreach</td>
<td>Outreach Team Trained</td>
<td>Outreach Team Trained</td>
</tr>
<tr>
<td>A Shortage of Sunday Visitors</td>
<td>More New Members</td>
<td>More New Members</td>
</tr>
<tr>
<td>A Lack of Evangelism Training</td>
<td>New Converts Increased</td>
<td>New Converts Increased</td>
</tr>
<tr>
<td></td>
<td>More Members Discipleship</td>
<td>More Members Discipleship</td>
</tr>
<tr>
<td></td>
<td>A Healthier Church</td>
<td>A Healthier Church</td>
</tr>
<tr>
<td></td>
<td>Increase Evangelism Budget</td>
<td>Increase Evangelism Budget</td>
</tr>
</tbody>
</table>
Training for New Light Church

The writer will take information from the study and create a new soul-winning training manual for New Light Church. The material will be a source of information to the focus group as a part of the training session. The researcher will be the presenter and facilitator. This Training Session will appear in Appendix C.


The researcher shall train members of the focus group on how to give a presentation on the message of Jesus as Savior. He will also provide printed and digital information on sin, salvation, grace, and hell. The session shall be a combination of PowerPoint presentations and lectures. There will be a time for the focus group to interact with the researcher and practice the researcher's presentation with members of the focus group in this session.

Second Training Session – The Shift in Culture and How to Respond to It

The researcher shall give a detailed presentation concerning the Bahamian culture's moral and spiritual changes to the focus group members. The session shall be a combination of PowerPoint presentations and lectures. There will be a time for the focus group to interact with the researcher and practice the researcher's presentation with members of the focus group in this session. This sharing time will help the group see who they will reach, and they will come to possess the skills to engage the lost as they present the gospel.

Third Training Session – The Needs of the Unconverted and Maslow’s Hierarchy of Needs

The researcher shall train members of the focus group on how to recognize the needs of the unsaved. He will also present the spiritual and physical needs of many persons who have not received the gospel and asked Christ to be their Lord. The reader should note that the researcher will also present Maslow’s Hierarchy of Needs. At that time in the presentation, the researcher
will show the focus group how a person's material, biological and emotional needs can influence their decision to become a Christian. The session shall be a combination of PowerPoint presentations and lectures. There will be a time for the focus group to interact with the researcher and practice the researcher's presentation with members of the focus group in this session.

Fourth Training Session – Open Doors for the Gospel: The Grief Cycle

The researcher shall train the focus group on recognizing if an unsaved person is going through grief. The researcher believes that as people go through suffering, their need for spiritual assistance and intervention is high. At this point, the unsaved can hear the message of Christ, and the unconverted person can receive salvation. The researcher will also present the Grief Cycle, better known as the “grief stages processes.” The presentation will also give participants information on identifying when people are stuck at a particular place in the grief cycle.256

At that time in the training, the researcher will list and explain the stages of grief to the focus group. The session shall be a combination of PowerPoint presentations and lectures.

Fifth Training Session – Presenting the Gospel to Late Teenagers

The researcher shall train members of the focus group on recognizing the material, biological, and emotional needs of late teenagers. He will also present how the spiritual and physical needs of many persons who have not received the gospel and asked Christ to be their Lord affect their lives and life choices. Also, the researcher shall train the focus group on how to witness to late teenagers. At that time in the presentation, the researcher will show the focus group how late teenagers' material, biological, and emotional needs can influence their decision to become Christian. The session shall be a combination of PowerPoint presentations and lectures.

lectures. There will be a time for the focus group to interact with the researcher and practice the presentation given by the researcher with members of the focus group in this session.

**Sixth Training Session - Presenting the Gospel to Young Adults**

The researcher shall train members of the focus group on recognizing the material, biological, and emotional needs of young adults. He will also present how the spiritual and physical needs of many persons who have not received the gospel and asked Christ to be their Lord affect their lives and life choices. In addition, the researcher shall train the focus group on how to witness to young adults. At that time in the presentation, the researcher will show the focus group how many of the material, biological and emotional needs of a young adult can influence their decision to become a Christian. The session shall be a combination of PowerPoint presentations and lectures. There will be a time for the focus group to interact with the researcher and practice the researcher's presentation with members of the focus group in this session.

**Seventh Training Session - Session on Presenting the Gospel to Older Adults**

The researcher shall train members of the focus group on recognizing the material, biological, and emotional needs of older adults. He will also present how the spiritual and physical needs of many persons who have not received the gospel and asked Christ to be their Lord affect their lives and life choices. In addition, the researcher shall train the focus group on how to witness to older adults. At that time in the presentation, the researcher will show the focus group how many of the material, biological and emotional needs of older adults can influence their decision to become Christian. The session shall be a combination of PowerPoint presentations and lectures. There will be a time for the focus group to interact with the researcher and practice the researcher's presentation with members of the focus group in this session.
Eighth Training Session - Session on Outreach Forms, Questioners, and Records,

The researcher shall create outreach forms, questioners, and records needed for later use by the church. He shall train members of the focus group on how to use those forms. The group will also receive training on how to follow up on recently converted persons. The session shall be a combination of PowerPoint presentations and lectures. There will be a time for the focus group to interact with the researcher and practice using the material given by the researcher with members of the focus group in this session.

Wrap-Up Training Session – Session on Community Door to Door Outreach

The researcher shall train members of the focus group door-to-door witnessing and dress codes when in the community. The researcher will also give material on what to say and respond to common objections and questions. The session shall be a combination of PowerPoint presentations and lectures. There will be a time for the focus group to interact with the researcher and practice the presentation given by the researcher with members of the focus group in this session.
CHAPTER 4: RESULTS

New Light Church has the people, the passion, and the ability to reach unsaved people in the city of New Providence. The church can do consistent and intentional evangelism. The absence of an abundance of new growth at the church can come from a few things. First, the pastor relied on himself and a few persons in leadership to evangelize. Secondly, inspiration was not present in the church to do the work of evangelism consistently corporately. Then, training was not advanced or encouraged regularly for leaders and church members.

The research completed and included in this chapter suggests that the membership of New Light believes that the entire church should be involved in the work of soul-winning. In short, the church's leadership or a few select persons should not be the only agents reaching out to the lost. The memberships revealed their heart and passion by signing up to be trained to evangelize the unconverted. In addition, the record of growth in the past at New Light suggests that the membership invites family members, friends, and neighbors to the church. This provided growth in the church; however, the increase was not consistent. This chapter also presents the research findings completed in New Light and outside the local church.

After completing the eight weeks of research and training at New Light Church, the researcher has come to conclude a few things. First, believers can approach unsaved people. The church is not experiencing numerical growth as expected in the pastor's view. The Contemporary Model of an Outreach Training Manual for the New Light Church was used to change the evangelistic mindset of the participants trained. As a result of the research and training, New Light’s evangelism program was able to see great results. The church saw an increase of seventeen new members. The study gathered by the researcher could aid in the
solution sought. The survey results enable implemented changes in the church by the researcher and church leadership.

The researcher interviewed eight church leaders in New Providence, Bahamas. The participating churches are within a ten-mile radius of New Light Church. The study revealed that many of those local assemblies share everyday struggles with New Light, which is a focus of this thesis. The researcher also learned that the plan proposed for New Light Church could be successful. Further, the reader will see that the churches who took part in the research have similar ministry practices of New Light (see figure 7).

Further, the researcher can conclude that growth that is absent in New Light can occur should similar systems are put in place by the church and researcher. Therefore, the reader will see the similarities and differences between the churches in New Providence and those of New Light. Based on the information gathered from the community churches, the researcher completed flow charts to present the data (see figure 7).
An Assessment of Outreach Strategies of Local Churches Around New Light Church

Demographic Study of the Churches and Leadership

The researcher interviewed personnel from eight churches in New Providence, The Bahamas. Those churches were diverse in traditions, practices, and denominational affiliations. The average age of the pastors surveyed was fifty-nine. In addition, the average pastor served that local church for 25 twenty-five years. Further, the average church has seven hundred and

\[\text{[Figure 7. New Providence Church Outreach Strategies Survey\textsuperscript{257}}\]

\[\text{[Diagram of Outreach Strategies]}\]

\[\text{[Table of Outreach Strategies]}\]

\[\text{[Statistical Data and Charts]}\]

\[\text{[Research Data Accessed from Interviews and Surveys]}\]

\[\text{[Data taken from eight churches with New Providence, Bahamas, August 26, 2021.]}\]
forty-four members. The average church has been ministering to its community for seventy-one years.

Demographic Study of New Light and Its Pastor

New Light is a church that is not unique compared to others around it. First, the research revealed that New Light had served its community for 17 years. This church is one of the older churches in its community. New Light’s pastor is the organizing pastor, and New Light’s active membership is about two hundred (200). Its pastor is fifty years old and is a peer of many pastors in the community.

Outreach Strategies of Local Churches Around New Light Church

Street meetings, door-to-door visits, altar calls, and membership outreaches dominate some church's evangelistic tools in New Providence. Street meetings are the local church going out to the community to have a church service. It has a time of worship, a preached word, and an altar call/ time of decision.

Door to door visit is another way the church in New Providence evangelizes. Many churches have discontinued the age-old practice of door-to-door visitation due to Covid19 in the country. The members of a church go out and practice cold calling evangelism. They speak to people in the community who may be strangers to them. Community outreach is a way that the church can get new members and visits into the local body of Christ.

Altar calls are another way that new believes are invited into the kingdom of God after a sermon. The preacher or another person gives reasons why a person needs salvation. The person’s need for Christ and heaven is present clearly. The unsaved person then has an opportunity to confess their sins and ask Christ to be Lord of their lives.
Members are encouraged to invite persons in their circles to church with them. Many of the eight churches surveyed in this study would consider membership outreaches. Growing churches are actively involved in this endeavor.

Statistical Data of Outreach Strategies of Church Around New Providence

Chart 4.1 also reveals that (75%) seventy-five percent of the churches around New Light use street meetings as one of the ways to reach unconverted people. In addition, (75%) seventy-five percent of the churches use door-to-door visits as one of the ways to unconverted people. Also, (88%) eighty-eight percent of the churches around New Light use altar calls as one of the ways to reach unconverted people. Then, (88%) eighty-eight percent of the churches around New Light use membership outreach campaigns as one of the ways to win unconverted people (see figure 8).

New Light Church is not different from the churches growing numerically around it. This church continually gives unsaved people opportunities to become saved through altar calls. Then, the church also invites members to invite and bring their unsaved friends and family members to a church service or a ministry event.
Figure 8. New Providence Church Growth Survey

Research Survey from Churches Within the Community of New Light Church

The statistical data and charts were taken from Research Data Accessed from Interviews and Surveys taken from eight church with New Providence, Bahamas, August 26, 2021.
An Assessment of Church Growth of Local Churches Around New Light Church

The research revealed four main ways new believers and new members came into the church. The churches around New Light used altar calls, members came from other churches, and others just walked in as visitors on a Sunday morning. Further, many members aid in church growth. They actively invite friends and family members to visit or become an active member.

One hundred percent of the eight churches used altar call in some form. Thirty-seven percent of the church had new members come from other churches. Churches interviewed admitted that they did not or could not measure this area because the efforts secured no data. Further, 75% of churches saw new persons added as a member as walk-in visitors. Sixty-two and one-half of the churches see new growth in their congregation because of members’ invitation to others.

The researcher compared New Light with neighboring churches and saw that New Light also uses altar calls. Altar calls in that church produce 46.87% of new persons who come to church. This group is a combination of walk-in or first-time visitors. Then, further analysis revealed that 53.13% of new members come because of present church members inviting them.

Chart 4.3 reveals that community outreaches are challenging New Providence churches. The most significant area of struggle comes from members’ motivations. The research saw that 63% of churches have members unwilling to be committed to outreach to their community. 25% of churches see training as an obstacle to successful community outreach and personal evangelism. Twelve and one-half percent of the churches surveyed stated that finances, follow-up of newly converted, and an ever-changing secular culture affect their church evangelism effectiveness.
Figure 9. Hindrances to Outreach of New Providence Church\textsuperscript{259}

\textsuperscript{259} The statistical data and charts were taken from Research Data Accessed from Interviews and Surveys taken from eight church with New Providence, Bahamas, August 26, 2021.
Figure 10. Outreach Strategies Affected by the Covid-19 Pandemic in New Providence reveals that community outreaches challenged New Providence churches. The Covid -19 pandemic has dramatically affected the outreach arm of many churches and has forced them to use creative outreach methods. The flow chart above also reveals that contact with the community is limited, especially with door-to-door witnessing.

260 The statistical data and charts were taken from Research Data Accessed from Interviews and Surveys taken from eight church with New Providence, Bahamas, August 26, 2021.
Surveys

The researcher engaged a few survey groups with a variety of spiritual backgrounds. The surveys completed were used to create material in the outreach manual used by the researcher in New Light Church. The researcher has labeled them as “Spiritual Research Survey with Group A.” Another one is the “Believers Research Survey with Group B.”

**Spiritual Research Survey with Focus Group A**

The Spiritual Research Survey with Focus Group A participants mainly were unchurched and unsaved persons. The researcher sought to maintain confidentiality with subjects by asking for minimal personal data. The finding notes that the ages of the participants ranged from twenty-one (21) to sixty (60). The results of that survey are in (Table 6) below.

**Table 6**

<table>
<thead>
<tr>
<th>Participants Age Groups</th>
<th>Participants Age Percentages</th>
<th>Number of Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>21 - 25 years</td>
<td>11%</td>
<td>1</td>
</tr>
<tr>
<td>26 - 30 years</td>
<td>22.2%</td>
<td>2</td>
</tr>
<tr>
<td>31 - 35 years</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td>36 – 40 years</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td>41 – 50 years</td>
<td>33%</td>
<td>3</td>
</tr>
<tr>
<td>51 – 60 years</td>
<td>22.2%</td>
<td>2</td>
</tr>
<tr>
<td>No Age Stated</td>
<td>11%</td>
<td>1</td>
</tr>
</tbody>
</table>

The purpose of the Spiritual Research Survey was to gather information from the participants with various spiritual questions. The researcher coupled a few questions with similar
subjects so that the reader could have a fuller picture of the responses. The participants were primarily unchurched and unsaved persons. The survey questions listed in the Appendix give the reader more details.

An Analysis of Questions 1 – 4

The above-stated questions focused on the respondents’ church attendance.

This section concluded that church attendance declined with some person in two weeks before the research. In addition, this year, 2021 saw the decline of church attendance with other respondents not because of Covid19 (see table 7).

Table 7

<table>
<thead>
<tr>
<th>A Summary of Questions 1 - 4</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focus: Church Attendance</td>
<td>Yes</td>
</tr>
<tr>
<td>Church Attendance the last two weeks</td>
<td>33%</td>
</tr>
<tr>
<td>Church Attendance for the year</td>
<td>66%</td>
</tr>
<tr>
<td>Church Attendance Affected by Covid-19</td>
<td>44%</td>
</tr>
</tbody>
</table>

An Analysis of Questions 5-13

Questions 5-13 focused on the respondents’ replies to an encounter with a converted person as they received the question to trust Christ as Lord of their lives. The questions revealed that 66% of the respondents were committed to Christ in their lifetime. Then, 33% of the participants never received a question about becoming a Christian or following Jesus.

Further, the study revealed that 44% of the respondents who were asked to by a witness become a Christian responded in the affirmative, and 11% rejected. The researcher also discovered that 22% of the participants opted not to receive Jesus as Lord. Further, 11% of the participants
did not answer the questions dealing with salvation. Then, 77% of the respondents replied “Other.” Finally, 11% of the respondents replied that they were either afraid or puzzled by the invitation to serve Jesus in a full-time capacity. And they were not angry or turned off by the witnessing person.

Table 8. supports questions 5-13. This table reveals the percentages of acceptance and rejections by the respondents. Although trust only holds 11% of the surveyed participants, it is essential to the witness. It is crucial for a person hearing the gospel to receive it from the faithful witness clear and concise. Table 8 below offers more clarity on the respondents’ replies.

Table 8.

<table>
<thead>
<tr>
<th>Reason for the Rejection of the Witness</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>They were not ready to commit.</td>
<td>44% Rejected the Witness</td>
</tr>
<tr>
<td>Not Sure What to Do</td>
<td>22.2% Rejected the Witness</td>
</tr>
<tr>
<td>Did Not Trust the Witness</td>
<td>11% Rejected the Witness</td>
</tr>
<tr>
<td>Gave No Answer to The Question</td>
<td>22% Gave No Answer</td>
</tr>
</tbody>
</table>

The survey asked the respondents how the Gospel should be shared with them or another person. The respondents gave information to the study on how they wished to receive a believer’s request to follow Christ. Therefore, the table below lists information on the manner and the location persons may feel comfortable receiving the message of Christ. Table 9. details the desires of the witness’ comfort zones regarding hearing the gospel. Most of the respondents, 77.7%, stated that a person should receive information about God before committing to God. Then, there was a tie of 11% between hearing the gospel in private and hearing the gospel in
public. The unconverted respondents were not opposed to hearing the gospel. They were interested in knowing more before committing (see table 9.).

*Table 9*

<table>
<thead>
<tr>
<th>Assessment: Replies to the Manner and Location of Gospel Presentation</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>In a Public Service</td>
<td>11%</td>
</tr>
<tr>
<td>In a Private Place</td>
<td>11%</td>
</tr>
<tr>
<td>After a witness has given them information about God</td>
<td>77.7%</td>
</tr>
</tbody>
</table>

The researcher noted that 88% of respondents did not believe that following God was wrong; however, 12% were unsure whether following God was bad or good. Table 10. presents to the researcher and readers the reality that the respondents still desire God, although the culture has exited church buildings in significant amounts.

*Table 10.*

<table>
<thead>
<tr>
<th>Questions</th>
<th>Replies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is following God a good thing?</td>
<td>Yes</td>
</tr>
<tr>
<td>88%</td>
<td>0</td>
</tr>
</tbody>
</table>

Table 10. lists the finding from the participants on what would they need to follow God? This table provided both answers to the question and respondent demographics. The researcher noted that women were 66% of the respondents in the completed survey, outnumbering the men. Further, the age groups 41-50 years and 51-60 years were similar regarding the number of persons responding. The age group of 26 – 30 years maintained the highest number of persons giving information.
Three people did not give replies. They responded to other questions but failed to do so in this survey area. Finally, the participants believed that people would need to know more about eternity, the Bible, and the consequence of heaven and hell before following God (see table 11).

Table 11. Information People Need to Follow God

<table>
<thead>
<tr>
<th>Survey Participants’ Answers</th>
<th>Age Range</th>
<th>Sex</th>
</tr>
</thead>
<tbody>
<tr>
<td>No reply to this question.</td>
<td>31-35</td>
<td>Female</td>
</tr>
<tr>
<td>“Understand the Bible and the lessons that it teaches you.”</td>
<td>41-50</td>
<td>Female</td>
</tr>
<tr>
<td>“Just trusting your feelings by reading your Bible and understanding what you read.”</td>
<td>51-60</td>
<td>Female</td>
</tr>
<tr>
<td>“The truth about God, the Bible, and the gospel.”</td>
<td>26-30</td>
<td>Female</td>
</tr>
<tr>
<td>“Consider their life and beyond.”</td>
<td>41-50</td>
<td>Male</td>
</tr>
<tr>
<td>No reply to this question.</td>
<td>26-30</td>
<td>Female</td>
</tr>
<tr>
<td>No answer to this question.</td>
<td>26-30</td>
<td>Male</td>
</tr>
<tr>
<td>“About the consequences we make. Plus, benefits of heaven and hell.”</td>
<td>51-60</td>
<td>Female</td>
</tr>
<tr>
<td>No reply to this question.</td>
<td>No age given</td>
<td>No Sex given</td>
</tr>
</tbody>
</table>

Figure 11. records a graphic picture of who was the person that witnessed to the respondents and led them to commit to God. The chart shows that grandparents and parents were very instrumental in helping a person to become a Christian. In addition, a friend was in an equal position with family members aiding in the salvation process. Therefore, 66% of the people who assisted in the salvation process were family members and friends. The chart also notes that 33% of the respondents did not reply (see figure 11).
The researcher in the survey also explored the area of salvation and the afterlife. The researcher was able to see that 56% of the respondents believed in an afterlife. This area did not provide any commentary on whether the respondents were Christians or non-Christians. On the other hand, 33% of the replies noted that they were uncertain if there was an afterlife. Finally, the chart indicated that 11% of the respondents did not answer this question (see figure 12).

**Figure 11.**

**Who Asked Me To Be A Christian?**

- Parents/Grand Parents: 33%
- A Friend: 33%
- No Reply: 33%

**Figure 12.**

**Unchurched Views On The Afterlife**

- I believe in an afterlife: 56%
- I am not certain it exists: 33%
- No answer for the...
The Believers Survey

The researcher assessed a selected focus group. The persons that made up this study were born-again persons. In other words, they were all Christians. The survey will show that the replies were similar. However, many were different. In addition, salvation experiences should hold special attention.

Table 12 recorded the witnessing activity of Christians. The reader should note that believers were not consistently witnessing to unbelievers. The study pointed out that 50% of believers surveyed personally shared the Gospel with an unbeliever in the past six months. That number decreased. The study revealed that 33% who engaged in personal witnessing to the unsaved only did this two times in the last six months. The researcher notes that 16.6% of the respondents did not answer the survey.

Table 12

<table>
<thead>
<tr>
<th>Christians Who Engaged in Evangelism in Last Six Months</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Three Times in Last Six Months</td>
<td>50%</td>
</tr>
<tr>
<td>Two Times in Last Six Months</td>
<td>33.3%</td>
</tr>
<tr>
<td>No Reply to The Question</td>
<td>16.6%</td>
</tr>
</tbody>
</table>

The Believers’ Survey also noted how Christians invited persons to their local church. The respondents only invited persons to their church three times in the past six months. The study shows that 33% of the replies stated that they invited persons to their church two times in the past six months. Finally, in the past six months, 33% never asked any person whether they were believers or non-believer. The results stated above are recoded in (Table 13).
Table 13

<table>
<thead>
<tr>
<th>Christians Who Invited a Person to Church in Last Six Months</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Three Times in Last Six Months</td>
<td>33.3%</td>
</tr>
<tr>
<td>Two Times in Last Six Months</td>
<td>33.3%</td>
</tr>
<tr>
<td>No Invitations Given to Anyone in Six Months</td>
<td>33.3%</td>
</tr>
</tbody>
</table>

Table 14 assists with more demographics of the people surveyed through the Believers’ Survey. The researcher asked the respondents at what age did they had become saved. The ages 16-20 record the highest number of persons with 33.33%. The other three listings recorded 16.66%, aged 21-25 years old, 26-30 years old, and 41–50 years old. The last listing was also 16.66, with the response being “I don’t know how old I was then” (see table 14).

Table 14

<table>
<thead>
<tr>
<th>The Average Age That the Respondents Became a Christian</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>16-20 years old</td>
<td>33.33%</td>
</tr>
<tr>
<td>21-25 years old</td>
<td>16.66%</td>
</tr>
<tr>
<td>26-30 years old</td>
<td>16.66%</td>
</tr>
<tr>
<td>41-50 years old</td>
<td>16.66%</td>
</tr>
<tr>
<td>I Don’t Know How Old I Was Then</td>
<td>16.66%</td>
</tr>
</tbody>
</table>

Table 15 records a sample of why a person received Jesus as the Lord of their lives. Most of the respondents committed to God based on either crisis in life or personal emotional issues. Participant # 1 made a move to Christ because of a life crisis. Participant # 2 was similar because
of hurt and a troubled relationship with another person. Finally, Participant #3 was unique with the persons recorded and who replied. Participant #3 had an encounter with God in a dream, and her friend assisted in the process of salvation (see table 15).

**Table 15**

<table>
<thead>
<tr>
<th>Sample Answers from Participants Regarding Their Salvation Experience</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Question:</strong> Can You Share How You Got Saved?</td>
</tr>
<tr>
<td>Participants #1</td>
</tr>
<tr>
<td>Participants #2</td>
</tr>
<tr>
<td>Reasons: Why Participants Got Saved?</td>
</tr>
<tr>
<td>Participants #3</td>
</tr>
<tr>
<td>Reasons: Why Participants Got Saved?</td>
</tr>
</tbody>
</table>

Online Focus Groups

The researcher completed two online surveys on Survey Monkey. The first one was to gather information only from men. The researcher labeled it as the “Online Men Survey.” “The Spiritual Research Questions Survey” showed that women outnumbered men regarding those who replied to that survey. The researcher sought to gather more information from men to see if their experiences and views were like the women’s. Also, he sought to balance the gender in the study.

Further, the researcher directed the second survey toward members of New Light. This study was called “The New Light Membership Survey.” The Membership Survey sought to gather data from members in many areas. Both surveys presented data using tables and charts.
Online Men Survey

The Online Men’s Survey recorded answers to several questions. Question one asked the participants, “Has someone ever asked you to become a Christian?”. Believers asked eighty-seven and a half of the respondents to become born again. In addition, 12.50% of the replies revealed that no one had asked that participant to become a Christian (see table 16).

Table 16. Results from Online Survey Question #1

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>67.50%</td>
<td>12.50%</td>
</tr>
</tbody>
</table>

Question two asked the participants, “what was their response to question one if they answered yes to the first question?”. The researcher discovered that 71.42% of the respondents replied yes to the witness asking them to become saved, and 8.57% of the replies revealed that they rejected the question (see table 17).

Table 17. Results from Online Survey Question #2

<table>
<thead>
<tr>
<th>Yes</th>
<th>Not at this time</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>2</td>
</tr>
</tbody>
</table>
Question three asked the participants how they felt “when they heard question number one?”. The researcher discovered that 50.00% of the respondents felt happy when they heard the question to become a Christian. Then, 37.50% of the respondents were puzzled, and 12.50% were afraid. The results are in (Chart 4.7).

**Figure 13. Results from Online Survey Question #3**

![Pie chart showing responses to question 3](image)

Question four asked the participants, “if you rejected question number one, what made you reject it?”. The researcher discovered that four of the respondents felt they were not ready to commit to God. Then, two of the respondents said they did not have enough information to follow God. Then two persons did not give a reply to the question. The results are in (Table 4.13).

**Table 18. Results from Online Survey Question #4**

<table>
<thead>
<tr>
<th>Reason</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not enough information</td>
<td>30%</td>
</tr>
<tr>
<td>I had too much to lose by</td>
<td>20%</td>
</tr>
<tr>
<td>Not ready to commit</td>
<td>60%</td>
</tr>
<tr>
<td>Didn't trust the person</td>
<td>0%</td>
</tr>
</tbody>
</table>
Question five asked the participants, “was question one clear?” The researcher discovered that 87.71% of the respondents thought the question was straightforward. On the other hand, 14.29% of the respondents believed that the question was not candid (see table 19).

**Table 19. Results from Online Survey Question #5**

<table>
<thead>
<tr>
<th></th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>85.71%</td>
</tr>
<tr>
<td>No</td>
<td>14.29%</td>
</tr>
</tbody>
</table>

Question six asked the participants how a person should receive a question about their faith and commitment to God. The question asked was, “How should a person be asked to become a Christian?” The researcher discovered that 62.50% of the respondents felt a person should receive, from a believer, information about God. Then, 25.00% of the respondents stated that a Christian should ask a person to follow God in a private place. Finally, only 12.50% noted that a public place was an excellent place to ask someone to become a Christian (see figure 14).

**Figure 14. Results from Online Survey Question #6**

- **In a private place** 25.00% (2)
- **In a public place** 12.50% (1)
- **After they are given information about God** 62.50% (5)
Question seven asked the participants about their readiness to receive spiritual questions and to have a spiritual conversation. Therefore, they were asked by the researcher how “can someone approach you to speak about spiritual things?”. The researcher discovered that 62.50% of the respondents were open to someone approaching them to speak about spiritual things. Their answers were a strong approval with the words “Strongly Agree.” On the other hand, 37.50% of the respondents replied with “Agree.” There was no negative reply to this question. Therefore, the researcher can conclude that people are open to receiving outreach and personal conversations about faith-related issues (see figure 15).

Figure 15. Results from Online Survey Question #7

Question eight is an extension of questions six and seven. The researcher sought in question eight, “how should a person approach you to speak about spiritual things?”. The researcher discovered that 50% of the respondents stated that they could approach them with information about God. Then, 37.5% of the respondents said a person could come to them and speak to them about God after having known the participant for a while. The researcher did not detail the amount of time needed to be acquainted with the respondents before talking about spiritual things. Then 12.5% of the respondent just needed an introduction before a person could speak to them about God (see table 20).
Question nine asked the participants, “is following God a good thing?” The researcher discovered that 62.50% of the respondents strongly agreed that following God is good. Then, 25.00% of the respondents agreed that following God is good. However, 12.50% of the people surveyed neither agree nor disagree that following God is good (see figure 16).

Figure 16. Results from Online Survey Question #9

Question ten asked the participants, “what would influence you to follow God?” The researcher discovered that 85.71% of them stated that going to heaven would influence them to follow God. Further, the research saw that 14.29% said a family member could encourage them to follow God (see figure 17).
Online Membership Survey for New Light

The Online Membership Survey recorded answers to several questions for the surveyed persons in New Light Church. Question one asked the participants, “how long have you been a member of this church?” The researcher discovered that 50.00% of the respondents were members of New Light for more than ten years. In addition, 21.88% of the replies revealed that they were members of New Light for five to ten years. Finally, 28.13% of the respondents were members of New Light for less than five years (see table 21)

Table 21. Results from Online Survey for New Light Church Body Question #1
Question two asked the participants, “how did you start attending New Light Church?” The researcher discovered that 31.25% of the respondents were members of New Light from the church started. In addition, 28.13% came to New Light at the invitation of a friend. Then, 25.00% became members of the church through a family member. Persons who became members of New Light because they lived in the area equaled 12.50%. Finally, 3.13% of persons surveyed are members because they heard about the church from someone other than family or friends (see figure 18).

**Figure 18. Results from Online Survey for New Light Church Body Question #2**

Question three asked the participants, “how would you describe the evangelistic atmosphere of New Light Church?” The researcher discovered that 64.52% of the respondents stated that the church’s evangelistic atmosphere is hot and doing well. Further, 2.58% of the replies noted that the church is cold and needs work. Finally, 12.90% of the respondents did not know the evangelistic atmosphere of the church (see table 22).
Question four asked the participants, “what should the church do now to reach out to unsaved people?” The researcher discovered that 59.38% of the respondents stated that the church members should invite unsaved people to the church to do outreach; however, 21.88% of the replies noted the church should do more street meetings as a way of doing outreach. Then, 15.63% of the respondents indicated that praying to God to bring people into the church should be a way of getting unsaved people into the church and outreach. Finally, 3.13% of the respondents did not answer how to do outreach (see figure 19).

Figure 19. Results from Online Survey for New Light Church Body Question #4
Question five asked the participants, “who will be responsible for planning and leading an evangelistic outreach?” The researcher discovered that 40.63% of the respondents stated that the entire church should be involved in planning and leading an outreach; however, 7.50% of the replies said that trained soul-winning members should do outreach to the unsaved. Then, 15.63% of the respondents stated that ministers and deacons should reach out to the unsaved people. Finally, 6.25% of the respondents said that the pastor should reach out to the unsaved person. (see figure 20).

**Figure 20. Results from Online Survey for New Light Church Body Question #5**

Question six asked the participants, “how many sermons on salvation have you heard preached in this church?” The researcher discovered that 90.63% of the respondents stated they heard many sermons on salvation from New Light’s pulpit; however, 3.13% of the replies held that they only heard ten sermons on salvation preached at New Light. Finally, 6.25% of the respondents stated that they heard five messages on redemption from the church (see table 23).
Question seven asked the participants, “how did you receive the message of salvation?” The question's objective was to give the researcher an idea of how a person became a Christian. Christ converted 59.38% of the respondents who heard the gospel, and the Holy Spirit transformed them in a church service. The reader should see that 2.50% of the replies indicated that they listened to the gospel in Sunday School. Then, 15.63% of the respondents stated that they heard it from a family member. Nine point thirty-eight of the respondents listened to the gospel from someone outside of their family, friend, or church circle. Finally, 3.13% of the respondents stated that they heard the gospel from a television or radio program (see table 24).

Table 24. Results from Online Survey for New Light Church Body Question #7

<table>
<thead>
<tr>
<th>Source of Message</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>In A Church</td>
<td>59.38%</td>
</tr>
<tr>
<td>In Sunday School</td>
<td>12.50%</td>
</tr>
<tr>
<td>From A Family Member</td>
<td>15.63%</td>
</tr>
<tr>
<td>From Another Person</td>
<td>9.38%</td>
</tr>
<tr>
<td>On TV or Radio</td>
<td>3.13%</td>
</tr>
</tbody>
</table>
Question eight asked the participants, “how long were you saved?” Jesus saved 50.00% of the respondents, and they were so for more than twenty years. Then, 25.00% of the replies stated that they were a Christian for more than ten years. Further, 18.75% of the respondents indicated that they were born again less than five years. Finally, 6.25% of the respondents stated that Jesus never saved them (see table 25).

Table 25. Results from Online Survey for New Light Church Body Question #8

<table>
<thead>
<tr>
<th>Less than a year</th>
<th>Less than five (5) years</th>
<th>More than ten (10) years</th>
<th>More than twenty (20) years</th>
<th>I am not saved and never go...</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>6.25%</td>
<td>18.75%</td>
<td>25.00%</td>
<td>50.00%</td>
</tr>
</tbody>
</table>

Question nine asked the participants, “how did you feel before salvation, and someone witnessed to you?” The researcher discovered that 75.00% of the respondents felt comfortable; however, 6.25% of the replies indicated fear. Then, 6.25% of the respondents stated that the words of the witness turned them off. Finally, 12.50% of the respondents said they could not remember how they felt (see table 26).

Table 26. Results from Online Survey for New Light Church Body Question #9

<table>
<thead>
<tr>
<th>Comfortable</th>
<th>Angry</th>
<th>Fearful</th>
<th>Turned Off By The Words</th>
<th>I Cannot Remember</th>
</tr>
</thead>
<tbody>
<tr>
<td>75.00%</td>
<td>6.25%</td>
<td>6.25%</td>
<td>6.25%</td>
<td>12.50%</td>
</tr>
</tbody>
</table>
Question 10 asked the participants, “how did you feel witnessing to unsaved people?” The researcher discovered that 78.13% of the respondents felt comfortable. However, 3.13% of the replies specified that they felt fearful. Then, 9.38% of the respondents affirmed that they were lost for words and puzzled (see figure 21).

Figure 21. Results from Online Survey for New Light Church Body Question #10

A Detailed Comparison of the Responses from Three Focus Groups

The researcher presented a detailed comparison of the responses from the three focus groups in Table 27. The reader will note that all groups received an invitation to come to Christ. All replies were above 50%. The Believer’s Focus Group “A” persons were hesitant to give an affirmative answer about the first time they heard the Gospel from a believer.

Group “A” and the Online Men’s Focus groups had a clear presentation of the Gospel. There was no ambiguity with the questions asked to them by the witness; both groups rejected the witness 44% and 66.67%, respectively. All groups believed that believers should give them information about God before committing themselves to God.
Serving God is a good thing. The group answered above 87% for this question; however, all groups had different reasons for following God, and their percentages were unequal. For example, Group “A” revealed that life issues and hearing God’s word was the controlling factor that influenced their move toward the Christian faith. The Online Men’s Survey Group stated that going to heaven guided them to choose Christ. Finally, the Believers’ Research Group was more on moral grounds. This group started a relationship with God because many wanted to serve God and do right (see table 27).

**Table 27. A Detailed Comparison of the Responses from Three Focus Groups**

<table>
<thead>
<tr>
<th>Question</th>
<th>Focus Group “A”</th>
<th>Focus Group “B”</th>
<th>Focus Group “C”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Were you ever invited to become a Christian?</td>
<td>Yes - 66%</td>
<td>Yes - 87.5%</td>
<td>Yes - 100%</td>
</tr>
<tr>
<td>What was your response to the person who asked you to become a Christian?</td>
<td>Yes (First time) 44%</td>
<td>Yes (First time) 62.5%</td>
<td>Yes (First time) 33%</td>
</tr>
<tr>
<td>If you rejected the person’s request to be saved, what was your reason?</td>
<td>Not Ready to Commit to Christ. (44%)</td>
<td>Not Ready to Commit to Christ. (66.67%)</td>
<td>N/A</td>
</tr>
<tr>
<td>Was the invitation to become a Christian clear to you?</td>
<td>Yes – 87.5 %</td>
<td>Yes - 85.71 %</td>
<td>Yes - 88.8</td>
</tr>
</tbody>
</table>
A Detailed Comparison of the Responses from The Leadership and Membership

The research was able to compare the replies of the church body with those of the leadership. The study showed that many leaders were at the church longer than members. However, the administration differed from the membership in many areas. For example, 64.52% of the members stated that the church’s evangelistic atmosphere was hot and doing well; however, 100% of the leadership said it was warm.

In addition, 59.38% of the members believe that membership outreaches are the way to reach the unchurched; however, 28.57 of the leaders believe that reaching out to the unsaved is an excellent evangelistic tool. Further, 40.63% of the membership feels that the entire church body should outreach to unbelievers. But only 14.28% of the leadership agreed with the membership. Trained people should reach unsaved people was the opinion of 71.42% of the leadership polled area. The membership holds the view that outreach is everyone’s role. The administration strongly disagrees with them. The members stated they heard many sermons on salvation; however, the leadership did not agree. Whereas 90.63 % of members heard many sermons on salvation, only 28.57% of the leaders agree with them in this area.
The leadership and members also equaled in the years they were saved. Christ saved many of the persons polled for more than twenty years. Both groups replied they were comfortable with a person witnessing to them before they became a Christian. The difference was seen regarding witnessing to other persons at this present time. The leadership, 87.71%, stated they were more comfortable reaching out to unsaved persons. Whereas 75% of the members said, they could witness to unsaved persons without fear (see table 28).

Table 28. A Detailed Comparison of the Responses from The Leadership and Membership

<table>
<thead>
<tr>
<th>Question</th>
<th>Leadership Survey</th>
<th>Membership Survey</th>
</tr>
</thead>
<tbody>
<tr>
<td>How long have you been a member of this church?</td>
<td>71.42% - More than ten years</td>
<td>50% - More than ten years</td>
</tr>
<tr>
<td>How did you begin attending this church?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>In NL from day one</td>
<td>42.85%</td>
<td>31.25%</td>
</tr>
<tr>
<td>Invited by a family member</td>
<td>28.57%</td>
<td>25.00%</td>
</tr>
<tr>
<td>Invited by a friend member</td>
<td>14.28%</td>
<td>14.28%</td>
</tr>
<tr>
<td>How is the evangelistic atmosphere of New Light Church?</td>
<td>100% - Warm</td>
<td>64.52% - Hot and doing well.</td>
</tr>
<tr>
<td>Cold and need some work</td>
<td>0% - Cold and need some work</td>
<td>22.58% - Cold and need some wor</td>
</tr>
<tr>
<td>I do not know</td>
<td>0% - I do not know</td>
<td>12.90% - I do not know</td>
</tr>
<tr>
<td>What should New Light do now to reach out to unsaved people?</td>
<td>28.57% - Membership Outreach</td>
<td>59.38% - Membership Outreach</td>
</tr>
<tr>
<td>Preaching</td>
<td>28.57% - Preaching</td>
<td>21.88% - Street Meetings</td>
</tr>
<tr>
<td>Youth Meetings</td>
<td>14.28% - Youth Meetings</td>
<td>15.63% - Pray for God to bring them</td>
</tr>
<tr>
<td>Pray for God to bring them</td>
<td>14.28% - Pray for God to bring them</td>
<td>3.13% - I do not know.</td>
</tr>
<tr>
<td>Telephone Outreach</td>
<td>14.28% - Telephone Outreach</td>
<td></td>
</tr>
<tr>
<td>Who will be responsible for planning and leading evangelistic outreach?</td>
<td>14.28% - The entire membership</td>
<td>40.63% - The entire membership</td>
</tr>
<tr>
<td>The entire membership</td>
<td>71.42% - The entire membership</td>
<td>37.50% - Trained People</td>
</tr>
<tr>
<td>Trained People &amp; Leaders</td>
<td>14.28% - The Pastor</td>
<td>15.63% - Ministers and Deacons</td>
</tr>
<tr>
<td>The Pastor</td>
<td>6.25% - The Pastor</td>
<td></td>
</tr>
<tr>
<td>How many sermons about salvation have you heard in this church?</td>
<td>28.57% - Many Sermons</td>
<td>90.63% - Many Sermons</td>
</tr>
<tr>
<td>Five Sermons</td>
<td>71.42% - Five Sermons</td>
<td>6.25% - Five Sermons</td>
</tr>
<tr>
<td>Ten Sermons</td>
<td></td>
<td>3.13% - Ten Sermons</td>
</tr>
</tbody>
</table>
The Results from The Evangelistic Training Sessions

The First Training Session: The Gospel in a Nutshell

The first session began in prayer and introductions. Many of the twenty-five participants arrived on time. The researcher provided printed and digital information on sin, salvation, grace, and hell. The first class was a combination of a PowerPoint presentation on evangelism and salvation done through an interactive lecture with questions and answers.

The researcher presented a diagram on the position of God and the unconverted persons. The presenter revealed current statistics about unsaved people. The first slide showed the mindset of
unsaved people who were surveyed. The presenter showed other slides on how the unsaved
would like to be reached in the evangelistic process.

    The presenter revealed to the participants that the process of evangelism is about
convincing and arguments. It is like the process of sales. The participants came to see that they
would first have to know some things about the lost individual. Then, they will also need to be
led into ways to reach that unsaved person where they are physically, emotionally, and
spirits.

    The night ended in prayer, and each participant's assignment contacted three unsaved
persons to provide a connection for a relationship for soul winning.

The Second Training Session: Crafting a Personal Testimony

    Session two began in prayer. The class focused on crafting a personal testimony. The
researcher started the lesson by reviewing the material covered from the first session. There were
only twenty persons who attended the second session. Eighty percent of the participants from the
first session participated in the second class. Excuses were registered by others who were absent.
The participants were led in rehearsing the gospel aspect and how a person comes to be born
again.

    The researcher led the participants into three activities. First, he presented a video to the
members of the class. The recording gave the people present an idea of how to present their
testimony to an unsaved person. Then, the process was also enhanced through a lecture and
handouts instructing the class on the steps to sharing the document.

    The researcher also gave the participants a moment to craft words that would assist in the
formation of their testimony. The class's responsibility was to write three words that would lead
the group in writing a full written document detailing their salvation history. The researcher
intended to assist the participants in having both written paragraphs and a memorized statement that the believer would present to an unsaved person replaying how they came to know the Lord as their Savior.

The group was then divided into twos and threes. This process allowed the class to practice with members of their grouping on sharing their personal written testimony. The groups were responsible for alternating the process of acting as the evangelist and the unconverted person. They were also responsible for doing the same process in the presence of the whole class. After this activity, the group was dismissed for the evening with prayer.

Results from the Third Training Session

Session three was more practical. The researcher prepared the class in the last session with a few assignments. First, the students were encouraged to write their salvation encounters to share them with the entire class. Participants were given a document to aid in crafting the person witnessing testimonies. Then, the class members were instructed to practice during the week away from the class, with a group member perfecting how a Christian can witness to an unsaved person. The two persons from each group were given notice that they would be presenting and dramatizing in the presence of classmates in the next session. The researcher also informed the group that he would explain the stages of grief.

The night began with prayer. As they requested in the last session, the students shared their testimonies for half an hour. They were encouraged to stand and state how they came to become believers in that time. The researcher discovered that many class members had sad events that made them know Jesus as Lord. On the one hand, a few had painful issues or life tragedies that caused them to feel lonely, angry, abused and confused. The need for God was sensed, and submission to Christ took place after that point.
On the other hand, others had a staged process to God. In other words, these participants were not as vibrant as the other persons sharing their testimonies. This group had persons who grew up in church or a Christian home, and they either were saved at an early age or had a transitional approach to God through regular or non-earth moving events.

The researcher gave commentary and encouragement to the participants upon the completion of their sharing. He also provided to the group members tips on how they could improve the sharing process and do so in a shorter time frame. The segment ended with suggestions and comments from the researcher.

The other segment allowed the participants an opportunity to dramatize how a Christian would share the Gospel with an unbeliever. The group members were paired and shared in the presence of the entire class. The presentations allowed the group to see the strengths and weaknesses of their classmates as they witnessed. This segment also permitted the researcher to offer feedback to the persons presenting. The researcher was also able to experience how much of the class instruction was digested by the participants. Many of the students took material given to them and presented it with their own words and additional material. The researcher was encouraged to see this because it signaled that the students received and restated with augmentations to the original presentation.

The final segment of the evening was a presentation on the Grief cycle. The researcher lectured on the normal grief processes that a person may experience with a life tragedy or loss. In the grief segment, the presenter further stated that persons who the class may meet could be experiencing one or many stages of grief. He also instructed the participants that should that be the case, the actions, behaviors, or replies given to them may result from the stage of grief they
are experiencing. The presented also noted that the witness should not take the actions of the unsaved personally because the unsaved is hurting and needs peace with God.

The evening ended in prayer. The researcher also gave the participants are few assignments. The class was encouraged to read the material provided on the presentation of the Gospel. The outline was given to the students with the intention of the class member sharing the Gospel personally and preparing them for the community outreach. Then, he instructed the group to share the Gospel with three persons outside of the class experience. The group will summarize their experience in next week’s session.

**Results from the Fourth Training Session**

The session was started with prayer. The researcher reviewed the previous session. The participants were encouraged to practice a mock witnessing encounter with an unsaved person. This took up most of the session because the presenter desired to see each participant well versed with the information. The researcher taught an outline for witnessing from the template that the students possessed. He read and explained with the group members presenting questions and the researcher answering their questions.

The researcher went to individual class members to see if they understood the outline and the material. At this point in the session, they were given questions, and the researcher was pleased with the results. The session ended in prayer.

**Results from the Fifth Training Session**

After prayer, the class was led into four groups. The researcher designed these groups to have two to three participants sharing the Gospel with one person in each group. In each group, there was an observation to see if the presenters were following the outline given by the researcher in the last session. The group members all had time to switch roles. The presenter was
able to provide members of the group a chance to see their strengths and weaknesses related to witnessing or soul winning. The group was brought back into the main section of the auditorium, dismissed in prayer, and asked to witness with someone during the week.

**Results from the Sixth Training Session**

This session compiled questions and answers about the community’s outreach. The researcher gave the group a list of things to expect as they went into the community. The class was lectured on ways to handle objections to the Gospel. It was also a time for the group to learn about dress code, mannerisms, and working with two or more persons. The training also gave the persons an opportunity to practice on each other as it refers to soul winning.

**Results from the Seventh Training Session**

The group met at the church. A group member led in prayer for the outreach. The participants were also divided into groups of twos and threes. They went from door to door into the community of New Light. The members of the church were well received. Many persons hear the Gospel. Prayer was offered for salvation. Four blocks of houses were covered, with an average of ten households on each side. The church reached out to families, individuals, and lost souls. After the outreach, the group members returned to the church and did a debriefing on the outreach. The group ended in prayer.

**Results from the Wrap-Up Training Session**

The researcher was able to poll each of the persons present. The group members shared their experiences from the session to the current session. It was discovered that many of the persons in training spoke about which sessions and activities were most helpful to them. They talked about things that were a challenge for them and how their experience could change their ability to approach lost souls in a witnessing atmosphere.
The researcher also spoke about the next level for the group and how they would benefit from further training. One group member asked about Apologetics and if training could be provided for them as a group or individual. The session ended in prayer.
CHAPTER 5: CONCLUSION

New Light church had a problem with a consistent and intentional membership outreach system. The researcher discovered that the church’s regular habits and practices prevented it from seeing continual growth. Therefore, the study sought to approach the problem by producing a Contemporary Evangelism Outreach Manual. The document had as its argument the goal of assisting the church to practice regular evangelism and maintain behaviors, practices, and habits that would increase the number of persons won to the Lord and, to a greater extent, the number of persons added to the church’s membership.

This chapter summarizes the thesis project. It presents a few sections as a conclusion to the study completed by the researcher. First, the writer will revisit the limitation and delimitations of the research. Chapter one houses both the theological and theoretical foundations. The reader will note that the study gives three main themes from the Review of Literature. The researcher’s commentary reveals a connection between the Review of Literature and the findings. Finally, the researcher summarizes the entire project with suggestions and recommendations for New Light to assist them in growing and spiritually healthy.

The Problem and Purpose Statement Restated

The problem with New Light Church is that it lacks consistent numerical growth. The research has two main objectives that inspired the D.Min. thesis project. First, it endeavored to learn why New Light Church was not growing numerically. Then, the study sought to produce a Contemporary Model of an Outreach Training Manual for the New Light Church. The researcher was successful in achieving both of those objectives.
Basic Assumptions

The researcher assumed that he would complete an evangelistic outreach manual for the New Light Church. He was successful. Then, the study’s hypothesis was grounded in the idea that the researcher could train leaders and church members to evangelize the lost soul. The church body was also able to receive evangelism training, and many church leaders were in the classes.

Limitations

The New Light church is in New Providence, The Bahamas. The location restricted the researcher from traveling to other islands in the Bahamas. In addition, the limitation of the geographical location prevented the investigator from comparing his finding from New Light with a more significant number of churches in the Bahamas. Although the study included data from churches in the immediate twenty-mile radius of New Light, the number of churches was still not expansive due to restrictions on the Bahamian population because of Covid-19. The study was limited to a small number of churches because of the COVID-19 conditions. The small amount of churches studied yielded a significant amount of helpful material on church growth.

Delimitations

The COVID-19 protocols in the Bahamas confined the project’s data pool to the small number of people who could be reached evangelistically by New Light or physically contacted for the study. The researcher also limited his survey to persons above the age of sixteen. Therefore, the data only listed material received from persons above seventeen years of age. Then, the researcher completed more online studies and paper surveys rather than in-person data collection. A limited number of persons received this personal evangelism training in person.
The ages of the persons trained were not a hindrance. The researcher discovered beneficial information, and there were persons of all ages who were trained to do soul winning.

**Theological Foundations**

God created humans as holistic beings. However, humans, who are fallen humanity, were separated from God. The separation between God and humans created the need for evangelism. In short, for humans to come back to fellowship with God, there was a need for salvation. Christ made the payment for sin created by the fall of humankind. The process required his sacrifice and death on the cross of Calvary. As a result, the Christian church’s main objective is to reach out to lost souls and invite them to God.

**Theoretical Foundation**

A church can adjust evangelistic methods to reach a targeted group of unsaved people. There should not be one way to lead a person to Christ. In the last one hundred years or more, the Christian church has focused on one or two forms of evangelism. The culture and people in the communities have changed and, the Christian church has not adjusted its soul-winning methods to provide current outreach tools to interest the unconverted. People fishing should know the type of fish they are seeking. Then, they should be aware of the kind of bait required to capture or interest a specific fish species. This process should also be the case with the Christian Church.

**Intervention Design**

New Light Church is not consistently growing numerically. Therefore, this researcher created a Contemporary Model of an Outreach Training Manual for the New Light Church. The investigator instituted various research methods before forming the manual mentioned above. The evangelism training provided participants at New Light with material that revealed data about the people they intended to reach with the Gospel.
Data Collection

The research process utilized standard tools of investigation. The project used surveys, questionnaires, and interviews to determine how New Light could progress numerically. A combination of instruments allowed the researcher to test the reliability and validity of the information gathered.

Implementation of the Intervention Design

The researcher did not require IRB approval. After being notified of that fact, he commenced his study. The researcher knew the people who participated in the training project, and he knew that the leadership of New Light Church were the major stakeholders in the research project.

Criteria for Evaluating the Results

The researcher can state a few things that can as small and immediate changes with the evangelistic atmosphere in New Light. First, if the church members interacted more with unsaved people and were continually conscious of their salvation needs, this intervention would be successful. Persons saved in the Sunday morning services will be another good sign. The number of people interested in personal evangelism training will indicate that the process is working. Finally, if the church becomes evangelistically passionate, the researcher will be confident that New Light Church is on the right track.

The researcher scrutinized several texts that appear in the Review of Literature. The sources in the Review of Literature created a few themes that surfaced in the findings of this research. The researcher recorded those themes in this section. Further, the researcher provided the reader with commentary that shows how the sources within the Review of Literature and the findings provided from the research are compatible.
Theme # 1: The Potential for Numerical Growth at New Light

The research discovered that New Light has excellent potential as a growing evangelistic church. However, it was not utilizing or appreciating what benefits were at its disposal. The church has “2624 occupied” houses in the church’s area, known as South Beach. The researcher led the church focus group to hypothesize the church’s growth rate if only two persons were in each household; in South Beach, the number of persons would total 5248 people. In addition, this church could reach with the Gospel; only 2% of the people in South Beach, the local body of believers, could experience church growth with 105 new members.

The trend of growth remains constant for this church. If New Light evangelized the 105 people, that would equal 30% of the church’s growth. The entry statistics for this church revealed that “29.41% of members” came to the church because they lived nearby. The study showed that “47% of the members came to the church because of a family member’s invitation and 11.76% from a friend’s invitation.” If that combined, 58.76% of the members would invite one new person to the church, New Light could grow by 60%. In addition, if "the 5.88%" who came to the church through a coworker's invitation would invite another coworker to the church, then the church would see another 6% growth. The church’s growth would be

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262 The statistical data and charts were taken from New Light Church’s Membership Entry Statistic 2021 Data Accessed August 27, 2021.

263 Ibid.

264 Ibid.
66%. Therefore, this membership can influence the church’s growth by what they do evangelistically.

The Connection to the Review of Literature

McRaney Jr. notes that in his local church, more than forty-eight persons came to “Christ through relational evangelism and forty-four became baptized church members.” Based on McRaney’s statistics, when a believer develops a relationship with a non-believer to witness them, sustainable harvest in the evangelistic department occurs. Then, as it refers to church growth, the relationship with an existing member can have a more significant long-term effect on a new member’s commitment to Christ and the local church.

Further, as McRaney states, “a long-term relationship is not essential to share our faith, but we need to establish a positive point of contact.” The point of contact is an open door for God to use as he reaches the unsaved person with his word. Based on the entry statistics, New Light can see the increased fruits of evangelism to come in abundance as the Lord adds to the “church daily those who were” (Acts 2:47, KJV) saved. This scripture is true because the church members contact family members, friends, and coworkers and invite them to church.

In the eyes of Seversen, New Light would be a church that “sees that natural or indigenous relationships can be a useful evangelism tool.” New Light is growing and reaching new persons with the Gospel and inviting them into the church as members. However, Henard’s assessment of this church would label it unhealthy. According to that author, "healthy growth can be defined as …consistent growth over five years, not just one or two years. The baptismal

266 McRaney Jr., 51.
267 Beth Seversen, Not Done Yet: Reaching and Keeping Unchurched Emerging Adults (Downer Grove, IL, InterVarsity Press, 2020), 54.
church rate is 35:1, meaning that the church baptizes one person for every thirty-five members. Growth occurs whereby conversions provide at least 25% of the annual growth.”

New Light has not grown that fast, and growth has not been consistent.

**Theme # 2: The Tools Needed to Do Outreach and Evangelism**

The researcher began this study with the belief that the members of New Light were extroverts to a great extent. In addition, he assumed that the member would be unwilling to do outreach or evangelism. The church’s history of a few outreaches or personal soul-winning endeavors influenced the researcher's view about the church’s evangelism passion; however, the research revealed that the student's assumptions were incorrect.

The study also disclosed that the membership of New Light knows that systematic evangelism is “an important factor in the churches with less than 1,000 members.” The church’s enthusiasm to be trained to do soul winning was evident. The researcher initially proposed having twenty persons from the membership trained to do evangelism with the new manual for outreach; however, the training began with 26 people were enrolled for training.

In addition, the research uncovered the boldness and willingness of the members to do soul winning. A detailed view of the membership’s views on evangelism noted that 59.38% of the membership hold that membership outreaches are the way to reach the unchurch and unsaved; however, 28.57 of the leaders believe that reaching out to the unsaved is an excellent evangelistic tool. The leadership is not in line with the members on outreach. Further, 40.63% of the membership feels that the entire church body should do outreach to unbelievers. Again

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268 Bill Henard *Can These Bones Live: A Practical Guide to Church Revitalization* (Nashville, Tennessee: B&H Publishing Group, 2015), 129.

only 14.28% of the leadership agreed with the membership on outreach and that trained people should reach unsaved people. This view existed with 71.42% of the administration of New Light. The membership holds the view that outreach is everyone’s role.

**Connection to the Review of Literature**

In "A Culture of Evangelism," Mark Wagenaar" *Puritan Reformed Journal* proclaims that the standard evangelistic practices of the modern church are inadequate. In his view, "the mindset of most American churches is to seek to win souls by large-scale evangelism raids." 270 One would disagree with Wagenaar's tone as he aggressively attacks the old way of doing evangelism.

**Theme # 3: Believer’s Attitude and Atmosphere Needed for Reaching the Unsaved**

The researcher executed an online study with one hundred percent of the New Light participants. The researcher also invited the leadership of New Light to complete an interview with a few questions. That study revealed that 100% of the administration believed that the church’s witnessing temperature was warm. This view differs from the membership’s views on the same question. The research completed on the membership revealed that 62.52% of the membership polled thought that New Light’s evangelism temperature was hot and doing well. Further, the combined views of the church’s leadership and membership believed that the church is healthy in evangelism.

Then, membership research found that 59.38% of the respondents noted that inviting unsaved persons to church was an excellent strategy for salvation. The leadership had mixed results in this area of the research. According to the study completed on the spiritual leadership

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of New Light, only 28.57% of them believe members should do outreach, and 28.57% believe that preaching to the unsaved is a good thing to do. The leadership also suggested that youth outreaches and other forms of outreach were good to do evangelism. While we see a great divide in both the administration and membership survey results, they agree that evangelizing the lost is a great idea. The passion for the lost person grounds the church and sets the atmosphere for consistent and continual soul winning.

Further, the research states that 40.63% of the members suggested that the whole church body evangelize the lost soul. In addition, 37.50% indicated that trained soul-winners should reach the unsaved. The researcher believes that he is most positive as he prepares the church to evangelize with a contemporary manual. The researcher added the two percentages above and 15.63% of the members, who state that ministers and deacons should do outreach and evangelism. He saw that 93.76% of the membership believes that members and leaders should evangelize evangelism and outreach. Only 6.25% suggested that the pastor be the one doing soul winning. The view of the membership in this area indicates that the church holds to a biblical view of evangelism. The apostles devoted themselves “continually to prayer, and the ministry of the word” (Acts 6:4, KJV).” The membership’s view suggests the church is ready to do individual outreach after performing the skills.

**Connection to the Review of Literature**

Ford would agree with both New Light’s leadership and membership mindset. According to Ford, “evangelism in the early was practiced through a three-prong approach. It was based on the “Koinonia – the witness of fellowship; diakonia – the witness of service; kerygma – the witness of proclamation.” 271 Jesus was the author of all three of these methods, and he loved the

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271 Leighton Ford, 68.
sinner and ate with them. Jesus also served the world as he preached “the gospel of the kingdom of God” (Mark 1:14, KJV).” 272 Jesus did servant evangelism, and at the same time, he was able to build relationships to talk about God’s kingdom.

God in Christ is the manifestation of expressed love. Christ became human and identified with humanity to bring the lost world back to God. The approach of outreach then must take on a different look. Evangelism is an artful craft of humans trying to persuade people of their need for salvation. According to Richardson, evangelism is the church, which is "actively looking for ways to meet the needs of its community. It is then the process of a church constantly looking for outreach opportunities as it joins God on his mission to reach the estranged world. Therefore, one must come to see outreach as central to the heartbeat of the church." 273

Don Everts et al. hold to the view that "a witnessing community has a fairly warm outreach temperature. Helping other people in their journey toward Jesus is a normal part of what it means to be a follower of Jesus. Witnessing communities have heard and responded to the call of God to be a blessing to others." 274 This environment exists in New Light. The church has a warm evangelistic temperature.

A person who is open to hearing the needs of the unsaved possesses more knowledge to be compassionate to them. However, a connection should be made with that person before there is a conversion. Then, people should also have a warmer heart as they witness the unconverted people. The word “warm” suggests that the witness should be excited to speak about Christ and salvation.

272 Leighton Ford, 68.
273 Rick Richardson, 15.
Pre-Test Results

The researcher gave the participants a pretest to determine their evangelistic knowledge and experience level. After the test was completed, the researcher discovered that 61.54% of the focus group was very confident about witnessing unsaved people. Then, 7.69% of the group was somewhat satisfied with their witnessing ability. Compared to the other two groups of respondents, 30.77% of this group were not so confident in their soul-winning skills.

Before the training, the group was timid regarding soul winning. For example, only 25% found it easy to speak to the unsaved. Then, 18.75% found it easy to talk to the unsaved about their soul condition, and some found it neither easy nor difficult. The group members who found it difficult were the most significant number of persons, 37%. The persons who found it very difficult were 6.25%.

Post-Test Results

The Post-Test also revealed that 46.15% of the respondents found it difficult speaking to people. This fear was manifested as they were asked to witness in-class training activities and speaking to the unsaved about their soul condition. The training was successful in helping the focus group members to be more confident in their witnessing ability. For example, 38.46% of the respondents strongly agreed that the training assisted them in soul winning. On the other hand, 61.54% agreed that the training aided them in confidently witnessing. The Post-test further revealed that 23.08% of the group are highly confident after the evangelism sessions. Then, 23.08% of the group are both very secure and somewhat satisfied in their witnessing ability after the training.

Tips on speaking to others about Christ were listed by 61.54% of the class as a benefit of the training. Then, learning how to share their testimony was listed by 7.69% as a positive aspect.
of the course. Further, the videos presented by the research instructing the group on ways to witness were beneficial to 23.08% of the class members. Finally, 7.69% noted that other things were helpful during the training.

The respondents noted that their willingness to witness was improved because of the training. There was 15.38% of the group that witnessed to at least one person because of the training. Then, 30.77% of students witnessed to at least two to three persons because of the training. Compared to the others, 23.08% stated that they witnessed to four to five persons since participating in the training. This was in a seven-week time frame.

Contrasting the results above with what the participants did before the training unveils the reality that remarkable changes occur in the lives of the focus group. For example, only 23.08% of them witnessed to one to five persons a week. The exact number of persons, 23.08%, witnessed five or more persons a month. Then, 38.45% witnessed to less than five persons a year. The Post-test also discovered that 100% of those trained to witness felt that they could share the Gospel now with others.

The evangelistic habits of the participants changed. For example, 23.08% stated that they look for people to speak to about salvation. The same about, 23.08%, noted that they now ask persons if they can talk to them about being saved. Also, 53.85% of the group are eager to see people saved.

**Conclusions of the Study**

This researcher has a clearer view of the helpful and damaging practices found in the New Light Church. The research was also able to make other substantial deductions. First, the study notes that both leadership and membership are interested in seeing the lost come to know Christ as Lord in their lives. This was seen in the number of persons who signed up to be trained
for the word of evangelism. The writer notes that a diverse group of people with different ages and backgrounds participated in the classes.

Second, the research revealed that various training methods were needed to fulfill the objectives. For example, the researcher gave lectures, PowerPoint presentations, handouts, and video presentations. In addition, there were one-on-one, two on two, and group activities used to teach and reinforce the information given by the researcher.

Third, the researcher concluded that the fear of public speaking exists with many Christians. The researcher saw participants’ fear of approaching persons within a witnessing atmosphere. This fear was high in the earlier portions of the training. Then, it lessened and then became a nonfactor as the class received evangelism training.

Fourth, the study revealed that New Light was able to grow. Seventeen new members became part of the church following during the research period. Sermons, training, and outreach by members inspired by God’s Spirit-led to Christ’s church increase. The lack of growth that the church experience was due to the lack of intention training and soul-winning. There were persons in the class that admitted to deliberately seeking lost souls to share the Gospel with them.

Fifth, New Light had more visitors, a total of 23 guests, during October and November. Therefore, during the research and training periods, more members invited their friends and family members to visit the church. This action indicates a shift in the motivation and mindset of the congregation.

Sixth, there are opportunities for outreach and evangelism. The researchers noted that 66% of the respondents didn’t attend church last year. Then, 55% of the respondents were not prohibited from attending church because of the COVID-19 pandemic. The research allows the
research to note that many persons are not going to church. The harvest is plentiful as it relates to unsaved and unchurched persons. It should also be stated that 33% of the people polled didn’t not receive a question about their soul condition. This led the researcher to affirm a lack of strong Christian witness in the community of New Light.

Seventh, the Bahamian community is not anti-God, to a great degree. The study stated that when a person was asked to commit to Christ, 44% rejected God because they were not ready. At the same time, 22% were not sure what to do. These facts led the researcher to believe that more should be done to teach and communicate to the unbeliever steps to get to God. Then, there should also be information given to a person about who God is and what God has done for humanity. The research also noted that 77% of people who made a commitment to Christ after receiving more information about God.

Eighth, the research further highlights that 66% of the person who became Christians do so through the invitation of a family member or friend. This strongly suggests that the people familiar with the unsaved and unchurched are the most excellent tools to reach the non-believer. Believers are not faithful in soul winning. This was evident as the researcher saw that 50% of respondents only witnessed to three nonbelievers in the last six months. In addition, 33% of the respondents gave no invitation to anyone to attend church with them during the previous six months. On the other hand, 66% of the respondents asked people to visit a church with them only two to three times in the last six months. There is a lot of work, training spiritual growth needed by the Christian church as it related to soul willing and church invitations to unchurched persons.
Recommendations

Training for Evangelism and Soulwinning.

The researcher notes that New Light is in a good spiritual and physical position to experience church growth. The church and its leadership should be involved in the process of evangelism. The church’s leadership is recommended to lead in the continual monthly training seminars for evangelism and personal witnessing.

Further, the researcher advises the church's leadership to encourage personal evangelism from membership. At the same time, the administration should lead by example and participate in individual soul winning.

Continual Community Outreaches

The researcher also recommends to New Light that the church plan and execute monthly and quarterly community outreaches. These events can take the format of service evangelism. Also, they can arise from Christening campaigns, membership invitation campaigns, and special food and clothing distribution.

An Apologetics Class

The researcher advises the church's leadership to plan, begin, and maintain an apologetics class to assist members in strengthening their theology, spiritual lives, and soul-winning capabilities.

Monthly Evangelism Assessment Surveys

The researcher believes that New Light can fall into old negative habits again, referring to soul winning. Therefore, the researcher suggests that the pastor create a team of persons passionate about unbelievers. This team will assess the church’s evangelistic temperature.
The Search Light Committee

A plan is needed to maintain the passion for souls in New Light Church. The researcher believes that there is a possibility of the progress and growth gained being lost through neglect. He suggests that a team of persons should be appointed to maintain the evangelistic passion gained through the research and training. Therefore, New Light should create and activate a committee to oversee further spiritual and physical growth.

The committee will be known by a new name other than the Evangelism Ministry of New Light. It will have a more robust and profound emphasis than corporate outreach and community ministry events. The committee will be charged to have eyes on every area of the church to ascertain its evangelistic temperature.

Pastoral Team Accountability Group

This group will oversee the New Believers’ Class, New Members’ Class, and The Search Light Committee. This group will comprise the Senior Pastor and three other members of the church. The pastor shall chair the team. They shall meet to pray for the church and lost souls. It will also ascertain the evangelistic desire of New Light and the number of persons who were saved during that month.

The Accountability Group will also be divided into three sub-committees. One person will oversight the Search Light Committee. Another person will give the leadership of prayer being offered in service on Sunday and Wednesday for lost souls. Then, a leader will guide visitors or guests' services section of the church. With guest services under his guidance, this person shall also seek to funnel names to the Search Light Committee for follow-up and soul-winning opportunities.
The Creation of the Search Light Committee

The Pastoral Team will meet with the church. This meeting will inform the church of the progress gained through evangelism training and research. It will also suggest that the gains should not become a loss. After the inspirational meeting, the leadership will ask the church to look among themselves to choose team leaders for discipleship groups.

Weekly Operations of the Search Light Committee

The Team Leader of Discipleship Group

The teams will meet either in person or electronically to pray for lost souls that they know. The team leader will give guidance weekly to the team members. At that time, a general prayer should be offered for lost people around Nassau and The Bahamas.

The team leader will also call members of the group weekly to see if they are praying and inviting lost persons to the church. Then, they will be asked if they presented the gospel to anyone during the week. This will give the committee members regular encouragement to do outreach work.

Committee Members of the Discipleship Group

The committee will use the monthly assessment survey formats suggested by the researcher. Also, the operation of the Search Light Committee will occur weekly, monthly, and quarterly. They will also do personal prayer and outreach on behalf of the church.

The committee members will then look in the congregation of New Light for new committee members to add to the team. The new member will be placed and paired with a senior team member for one month. This will allow the latest person to become familiar with the team's operations. After the month, the new person can be added to a new unit created with both senior and new members. This allows the work to experience continual growth.
The Meeting of the Search Light Team

The team will meet weekly through an online electronic format. The leaders will follow up with members during the week. At this time, reports on new people, souls won to the Lord, and prayers to be offered for persons will be presented. Quarterly meetings will be held with the church to give and restate its evangelistic vision. At this time, the pastoral team will receive recruitment for new persons and prayer for lost persons.

Sunday Morning Live

Sunday Morning Live Moment will be a weekly reminder to the church that there are lost souls to be saved. The leadership of the Search Light Committee will appoint a person to present for no longer than two minutes. The person will remind the church of the Great Commission. Then, they will remind the church of ways the body can do outreach. Finally, the church will be encouraged to invite someone to be saved during the week.

Wednesday Night Live

This will take on the same format as the Sunday Morning live. It will also be introduced and sustained in the weekly meetings of the church. The researcher sees that the following suggestions will give New Light a plan that they can execute for consistent and intentional spiritual and numerical growth. If followed, this church will continue growing until the Rapture of Christ’s church.


Grisanti, Michael A. Inspiration, Inerrancy, and the OT Canon: the Place of Textual Updating in An Inerrant View of Scripture, (Journal of the Evangelical Theological Society, JETS 44/4 (December 2001) 577-98)

Ham, Ken, and Bodie Hodge. “How Do We Know the Bible Is True? Volume 1.” Green Forest, Ar: Master Books, 2011.


Michael A. Grisanti, Inspiration, Inerrancy, and the OT Canon: the Place of Textual Updating in An Inerrant View of Scripture, (Journal of the Evangelical Theological Society, JETS 44/4 (December 2001) 577-98)


Walvoord, John F. *Jesus Christ Our Lord*. Chicago, IL: Moody Bible Institute, 1969.


September 8, 2021,

Antonio Beckford
Phillip Stevens


Dear Antonio Beckford and Phillip Stevens,

The Liberty University Institutional Review Board (IRB) 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 does not classify as human subjects research. This means you may begin your project with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your study is not considered human subjects research for the following reason:

(2) Your project will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46. 102(l).

Please note that this decision only applies to your current application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. If you choose to use our documents, please replace the word research with the word project throughout both documents.

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

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office
Appendix B: Researcher’s Letter for Church Permission

Sample Letter Seeking Permission

Dear Leaders,

Liberty University has permitted me to conduct a research project. This assignment shall create a new outreach manual for this church. It should be noted that research of this quality will need a few things. First, we will need access to the church and its members. We seek the permission mentioned above to conduct interviews, surveys and form a focus group to assist in this researcher’s research.

Then we will need the authorization to meet at the church property to do the research and to meet with stakeholders. Finally, we will need clerical assistance in the office to secure copies. We look forward to a great project being completed. Let us work together to aid this local body of Christ.

Sincerely,

Antonio Beckford
Researcher
Appendix C: Church’s Permission Letter to the Researcher

Sample Letter of Permission

Dear Sir,

New Light Church’s leadership has agreed and permits you to research our church body. We understand that the focus is on evangelism and outreach methods used and not yet practiced by the church body. Further, we believe that souls are essential to the Lord and the growth of any body of believers.

The church’s office is ready and available to you. The staff shall provide you with any assistance needed. We look forward to a great project being completed. Let us work together to aid this local body of Christ.

Sincerely,

Associate Minister
Appendix D: Participant Consent Letter

Sample Letter of Consent

Dear Participant,

New Light Church has permitted me to research some needs of their local assembly. We write asking for your assistance in the process. Here is a list of things that we will be asking from you:

a. Your written or electronic consent to be a part of the research.
b. Your willingness to answer confidential questions given to you.
c. Your prayers for this church and ministry.

Sincerely,
Antonio O. Beckford
Appendix E: Questions for the Leadership of New Light Church

1. Please indicate which age group best describes it?
   - 18 to 24 years
   - 25 to 30 years
   - 31 to 35 years
   - 35 to 40 years
   - 40 to 50 years
   - 50 to 65 years
   - 65 years or older

2. How long have you been a member of this church?
   - I was part of this church as a member for less than 1 year
   - I was part of this church as a member between 1 and 2 years
     - I was part of this church as a member for 2 to 5 years
   - I was part of this church as a member for 5 to 10 years
     - I was part of this church as a member for over 10 years

3. How did you start attending New Light?
   - I was here from day one.
   - I was here from year one
     - I was born into this church
   - Someone invited me to this church
   - I live in the neighborhood

4. How would you describe the evangelistic atmosphere of New Light Church?
   - Hot.
   - Warm.
   - Cold.
   - Not sure of the evangelistic atmosphere.

5. Is New Light Church actively involved in outreach for lost souls?
   - Yes
   - No
   - I Do Not Know

6. Describe what the church does now to reach out to unsaved people?

_____________________________________________________________________

7. Are there any things that can happen in the area of soul winning at your church?

_____________________________________________________________________

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8. Who will be responsible for planning and leading a soul evangelism campaign?
   a. The Pastor   b. Church Members   c. Deacons
   d. Ministers   e. Trained People f. I Do Not Know
9. What would be the results that you would expect from an outreach event?
   a. More souls won to the Lord.   b. Church Growth   c. I Do Not Know
   d. More people talking about Jesus.   e. More New People in Church
10. How many souls winning sermons about salvation have you heard from the pulpit?
    a. Less than 1 sermons.   b. Not often   c. I cannot remember
    d. More than 5 sermons.   e. Too much
11. How did you receive the message of salvation?
    a. In Church   b. A Family Member   c. Another Person
    d. In Sunday School.   e. A Friend.
12. How Long were you saved?
    a. Less than 2 years.   b. Less than 5 years   c. Cannot remember
    d. More than 5 years.   e. More than 10 years
13. How did you feel when someone speaks to you about sin and salvation?
    a. Comfortable.   b. Angry   c. Cannot remember
    d. Puzzled   e. Fearful   f. Turned off from the person
14. How did you feel about talking to someone about salvation and sin?
    a. Comfortable.   b. Frustrated   c. Cannot remember
    d. Puzzled   e. Fearful
Appendix F: Questions for the Church Body

1. Please indicate which age group best describes?
   - 18 to 24 years
   - 25 to 30 years
   - 31 to 35 years
   - 35 to 40 years
   - 40 to 50 years
   - 50 to 65 years
   - 65 years or older

2. How long have you been a member of this church?
   - I was part of this church as a member less than 1 year
   - I was part of this church as a member between 1 and 2 years
     - I was part of this church as a member for 2 to 5 years
   - I was part of this church as a member for 5 to 10 years
     - I was part of this church as a member for over 10 years

3. How did you start attending New Light?
   - I was here from day one.
   - I was here from year one
     - I was born into this church
   - Someone invited me to this church
   - I live in the neighborhood

4. How would you describe the evangelistic atmosphere of New Light Church?
   - Hot
   - Warm
   - Cold
   - Not sure of the evangelistic atmosphere.

5. Is New Light Church actively involved in outreach for lost souls?
   - Yes
   - No
   - I Do Not Know

6. Describe what the church does now to reach out to unsaved people?

_________________________________________________________________
_________________________________________________________________
7. Are there any things that can happen in the area of soul winning at your church?

8. Who will be responsible for planning and leading a soul evangelism event?
   a. The Pastor       b. Church Members       c. Deacons
   e. Ministers       f. Trained People       g. I Do Not Know

9. What would be the results should be expected from an outreach event?
   a. More souls won to the Lord.       b. Church Growth       c. I Do Not Know
   d. More people talking about Jesus.   e. More New People in Church

10. Has the community remained the same spiritually over the last five years?
    If so, please explain how. If not, please explain why you hold that point of view.

11. What hinders New Light in the area of evangelism?

12. How can New Light reach unsaved persons?

13. How can New Light reach the “Nones”, people who do not belong to any church?

14. How many souls winning sermons about salvation have you heard from the pulpit?
   a. Less than 2 sermons.       b. Not often       c. I cannot remember
   d. More than 5 sermons.       e. Too much
15. How did you receive the message of salvation?
   a. In Church           b. From a Family Member   c. From Another Person
   d. In Sunday School.   e. From A Friend.

16. How Long were you saved?
   a. Less than 2 years.  b. Less than 5 years   c. Cannot remember
   d. More than 5 years.  e. More than 10 years

17. How did you feel when someone speaks to you about sin and salvation?
   a. Comfortable.       b. Angry                c. Cannot remember
   d. Puzzled            e. Fearful             f. Turned off from the person

18. How did you feel about talking to someone about their salvation and sin?
   a. Comfortable.       b. Frustrated          c. Cannot remember
   d. Puzzled            e. Fearful
Appendix G: The Unconverted People’s Survey

1. When was the last time a Christian or church attender spoke with you about heaven?
   - Two days ago
   - One week ago
   - One month ago
   - This year
   - Five years ago
   - Never

2. Do you know any person who goes to church?
   - Yes
   - No
   - I am not sure.

3. What do you think about the word sin?
   - Nothing
   - A little
   - ____________________________________________________________________________

4. Do you think spiritual things are important?
   - Yes
   - No
   - I am not sure.

5. Are you a Christian?
   - Yes
   - No
   - I am not sure.

6. Have you ever considered becoming a Christian?
   - Yes
   - No
   - I am not sure.

7. What do you think it takes to be a Christian or a follower of God?
   - I am not sure.
   - Going to church
   - Being a good person
   - Believing that Jesus is God’s Son
   - Asking God to forgive of all the wrong thing that I have done.
8. What do you know about the word salvation?
   o It means to be saved.
   o It means to be rescued.
   o It means to be helpful.
   o It is when God forgives a person from all the things they did that was bad.

9. Do you believe humans are good and don’t need to be forgiven of any wrong?
   o Yes
   o No
   o I am not sure.

10. What will you say to God if you go to heaven?

11. Do you believe there is a place called hell?
   o Yes
   o No
   o I am not sure.

12. Who should go to hell?
   o Sinful people
   o Criminals
   o Liars
   o I am not sure.
   o __________________________

13. How many sinful things does a person need to do to qualify for hell?
   o Two things
   o Five things
   o One hundred things
   o One Thousand things
   o I am not sure.
   o No one should ever go to hell

14. Who would you feel comfortable speaking to about spiritual things?
   o No one
   o Anyone
   o A preacher
   o A Christian
   o A friend
   o A family member
First Contact and Connection Survey

Name: ____________________________________

Age: Between ( ) 18 – 25 ( ) 26 – 35 ( ) 36 – 46 ( ) 47 – 67 ( ) 68 – 80

How long have you been at this church? ( ) 3- 6 months ( ) 6 months – 1 year

( ) 1- 5 years ( ) 6 years or above

What lead you to visit this church?

( ) A family member invited me ( ) A friend invited me

( ) This church is near my house ( ) I heard about the church from a co-worker

( ) The pastor invited me