

LIBERTY UNIVERSITY

JOHN W. RAWLINGS SCHOOL OF DIVINITY

**Equipping Members of Watchmen Supernatural International Ministries
to Share the Gospel Effectively in the Local Community**

A Thesis Project Report Submitted to
the Faculty of the Liberty University School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

by

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Thesis Project Approval Sheet

Mentor Name & Title

Reader Name & Title

THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

EQUIPPING MEMBERS OF WATCHMEN ON THE WALLS SUPERNATURAL INTERNATIONAL MINISTRIES TO SHARE THE GOSPEL EFFECTIVELY IN THE LOCAL COMMUNITY

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Liberty University John W. Rawlings School of Divinity, 2022

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The problem is that members of Watchmen on the Walls Supernatural International Ministries are not having successful results when they share the gospel message locally. The purpose of this DMIN Project is to equip unisex adults and adolescent members of Watchmen on the Walls Supernatural International Ministries to conduct evangelism.

The thesis project seeks to design a plan to enhance the knowledge and abilities of WWSIM members to share the gospel effectively. The design is a theoretical and practical training plan that will impact twelve participants in the classroom, on the streets, and in a coordinated outreach in one of New York city's parks in the borough of Queens. Communities adjoining the location of WWSIM's sanctuary will be impacted. Participants are required to do interviews and complete surveys at the end of each teaching session.

This thesis project will be influential to pastors, ministry leaders, and congregants alike. One of its focuses is practical evangelism. This demonstrates that sharing the gospel is not limited to the proclamation of the message only, but any act of love and kindness that communicates the love of Jesus to recipients by helping to meet their essential needs is sharing the gospel. This requires leaders to visit their church communities. Ministry leaders who make their presence known in the community gain the confidence of the residents. This prepares the way for the proclamation of the gospel and results in the persuasion that will lead to a decision.

Keywords: practical, love, kindness, presence, proclamation, persuasion, decision

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Abbreviations

DMIN	<i>Doctor of Ministry</i>
IRB	<i>Internal Review Board</i>
WWSIM	<i>Watchmen on the Walls Supernatural International Ministries</i>

CHAPTER 1: INTRODUCTION

Introduction

Jesus, after his resurrection from the dead, gathered His disciples and commissioned them to share the Gospel to all people everywhere. He told His disciples,

All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.¹

Jesus's purpose in the world as the son of Abraham (Matt 1:1 NIV) was to fulfill the benediction that the Father gave to Abram concerning all human occupants of the earth. Reconciliation through salvation from their fallen state was the blessing that was promised to all people through Abram God stated in Genesis 12:3b, NIV “. . . and all peoples on earth will be blessed through you.” This blessing of salvation is available to all; however, obedient followers of Christ need to share the good news of salvation. Members of Watchmen on the Walls Ministries are encouraged to share the gospel beginning with their local community.

Ministry Context

Watchmen on the Walls Supernatural International Ministries (WWSIM) is a church founded on the principles of the Pentecostal Doctrine which incorporates a lifestyle of what the biblical apostles practiced. This lifestyle includes corporate worship, during which the manifest presence of the Holy Spirit is experienced, prayer meetings, praying for the sick, ministering to the needs of people in their homes, and on the street, and finding every opportunity to share Jesus with those that minister to through Bible study, outreach ministry, and other social

¹ Matthew 28:18 – 20 New International Version (NIV). Unless otherwise noted, all scripture references in this thesis project will be from the New International Version of the Bible.

events. They are fulfilling the Great Commission by becoming the love, voice, and hand of Jesus to those they meet. The previous statements are endorsed by Jack Jackson who believes that sharing the gospel demands a more comprehensive scriptural perspective than preaching or inauguration only. Alternatively, it must enclose the entire purpose of the church.²

WWSIM's congregation consists of fifty members ranging from six to seventy-one years of age. The members are of Jamaican ancestry. WWSIM is classified as a small church therefore everyone is included in some form of ministry that shares the gospel in one form or another.

Watchmen on the Walls Supernatural International Ministries is located on Linden Boulevard in the borough of Queens in New York City. The community surrounding the church is diverse with people of different ethnic backgrounds, with the majority originating from the Caribbean region where our Jamaican nationals migrated from.

Watchmen on the Walls Supernatural International Ministries was conceived in the mind of its founder on Yom Kippur October 8, 2008. However, at that time the pastor engaged in another ministry and so the vision of WWSIM was put on hold until the Holy Spirit gave the opportune time for its revelation to the congregation and its launching which convened at the headquarters Church at White Plains Road, in the Bronx New York on September 26, 2015.

Because there was a delay in procuring a building to house the new ministry. corporate worship services were postponed. The designated pastor and members met once weekly for house prayer meetings which lasted for approximately nine months. Finally, on June 6, 2016, WWSIM came into prominence in a new home to house the ministry. Corporate worship convened at 9:00 am on Sundays and at 8:00 pm on Fridays for prayer and Bible Study. WWSIM

² Jack Jackson, *Offering Christ: John Wesley's Evangelism Vision* (Nashville, TN: Abingdon Press, 2017), 11, ProQuest.

is situated at this location presently. During the initial outbreak of Covid19 in 2020 the ministry adapted to virtual worship. However, we have resumed auditorium worship.

WWSIM was launched with the intention of reaching nonbelievers by sharing the Gospel of Jesus with them with the intent of winning them to Christ. These new converts would be disciplined and raised up to continue the process, especially in their local community. They would be able to interact with family, friends, and neighbors as they present Jesus through sociable events. Members of the congregation were more interested in inviting family members, friends, and neighbors to the assembly's corporate worship service instead of personally sharing the Gospel with them. Therefore, getting invitees who were not introduced to Christ by those who invited them to respond with a decision for Christ has not been the easiest feat for WWSIM evangelism team.

Members of Watchmen on the Walls Supernatural International Ministries have the opportunity to gain experience spiritually in God's vineyard by extending themselves to study the Scriptures on a weekly basis that will provide the necessary knowledge about Jesus by which they'll share the gospel realistically by giving the appropriate responses to those who want to know more about the benefits of the good news of salvation. Believers should seek to know all they can about Jesus's life and ministry before they attempt to share Him with others.³ Jesus' disciples were trained in a comparable manner as they listened to His teachings, and performed regular chores before He sent them to evangelize. John Mark Terry remarked, "Evangelism points to Jesus Christ. New life in Christ comes through the birth, death, and resurrection of Christ demands that we share the good news in an authentic manner."⁴

³ Mark R. Teasdale, *Evangelism for Non – Evangelists: Sharing the Gospel Authentically* (Downers Grove, IL: InterVarsity Press, 2016), 110, ProQuest.

However, as it is with most ministries when it comes to prayer meetings and Bible studies it is usually the faithful few of the ministry that make themselves available because they find these ministry tools appropriate and essential for their profession of faith and for sharing the Gospel. This lack impedes the members' ability to effectively share the gospel, as one cannot forcefully communicate what they do not know. Akinyemi O Alawode affirms that the contemporary church must submit to the Holy Spirit through prayerful life and develop a convincing plan if they intend to present the Gospel effectively to attract this innovative society.⁵ Therefore the Scripture encourages members, to "Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly manages the word of truth" (2 Tim 2:15, NIV).

WWSIM provides different channels for sharing the gospel both locally and internationally. There is an outreach ministry that operates both locally and internationally. For the local operation, there is an annual event in one of the city's parks in the community where various aspects of sharing the gospel take place. The evangelism department holds this event on a given Saturday with the leader of the outreach ministry and other church members. There is the distribution of clothing and shoes. WWSIM members collected items from friends of the ministry, relatives of church members, and from members of WWSIM. They are prepared for distribution and joyfully received by men, women, and children of the areas adjacent to the park. Additionally, books and other religious items are available for the recipients. There is also a prayer station present where prayer ministers offer up prayers for those with personal requests

⁴ John Mark Terry, *Evangelism: A Concise History* (Nashville, TN: B&H Publishing Group, 1994), 133, ProQuest.

⁵ Akinyemi O. Alawode, "Paul's Biblical Patterns of Church Planting: An Effective Method to the Great Commission" *Theological Studies* 76, no. 1 (2020): 5, accessed September 28, 2021, <https://www-proquest-com.ezproxy.liberty.edu/docview/2391138606/fulltext/PDF>.

for prayer. There are also those ministers who proclaim the gospel whether to a group or on a one and one basis. The Gospel is also shared through the arts through singing and dancing at church events, concerts or other entertainment where non-believers have an opportunity to make a conscious decision pertaining to Christ. Risto A. Abonen comments, “One of the most effective forms of Christian witness is the existence of the church with its worship of God. The task of the church in the midst of a world estranged from God is to show how humanity should praise, worship, revere, and serve the living God.”⁶

The international arm of WWSIM’s outreach ministry to share the Gospel includes the distribution of clothing, food, and money at different intervals to Jamaica and other countries. Money collected by the church’s welfare fund is given voluntarily every Sunday. This money is sent to single mothers on a monthly basis to help to defray their domestic expenses and help to provide transportation fees, books and lunch for those children who are attending school. Money is also sent to help those who have lost their financial capability because of the Covid19 pandemic but have financial obligations concerning rent, mortgage, or automobile installments.

Food and clothing are either taken or sent in containers annually for distribution to certain communities with which WWSIM is affiliated. On separate occasions, there was a contingent from the ministry who ventured out on mission trips to share the gospel message in those communities where the supplies would be distributed to the people.

Watchmen on the Walls Supernatural International Ministries’ (WWSIM) motto states,

⁶ Risto A. Abonen, “Evangelism Challenges the Church’s Identity, *International Review of Mission* 430, no 2 (2017): 430. accessed May 4, 2022, <https://onlinelibrary-wiley-com.ezproxy.liberty.edu/doi/full/10.1111/irom> .

“Talking like Jesus, loving like Jesus, giving like Jesus gave to reach the lost for Christ.”⁷ Our endeavors are as follows:

- As members of WWSIM we endeavor to share the gospel of Jesus Christ with those we encounter, both near and far;
- We are committed to demonstrating the lifestyle of Jesus by helping to meet the needs of people by providing for them material things that are in our power, and by gaining their confidence through our welcoming interaction;
- Sharing the good news of salvation with our audience to get a response from our recipients that would result in a decision for Christ;
- Equipping members of WWSIM to share the gospel will be the vehicle that will ensure that the gospel will be shared with future generations and the lost will be won to Christ.

The governing ministerial body and the laity of WWSIM are desirous of being used as the vehicles by which the good news of salvation is shared both locally and internationally. As Christians with a purpose, we are sent to go and do as Jesus did which includes being servants to others and performing humble duties.⁸ Therefore, we willingly dedicate our lives to being instruments of outreach. We endeavor to be the Gospel to the non-Christians, to be the love of Jesus to the outcast, to be the arm of Jesus to the destitute, and the voice of Jesus to the disconsolate. Our desire is to obediently share the Gospel message through loving, giving and proclaiming God’s word to those we encounter. “The sincere desire to obey God begins by

⁷ “The Watchmen’s Voice: A Monthly Publication of Events” *House Publication* 1, no. 1 (2017): 8.

⁸ Don Everts, *Go and Do: Become a Missional Christian* (Downers Grove, IL: InterVarsity Press, 2012), 36, EBSCOhost.

remembering who He is and what He desires for you.”⁹

Watchmen on the Walls Supernatural International Ministries embraces this vision: “Equipping believers with the Gospel of the Lord Jesus Christ and motivating them to share the good news of salvation with unbelievers, widows, and orphans through the ministry of the Word of God, prayer, outreach, and the arts as they are directed by the Holy Spirit.”¹⁰ The Bible has a commendation for believers who practice “pure” and “faultless” religion by caring for “orphans” and “widows” (Jas 1:27, NIV). The purpose of sharing the gospel is to populate the kingdom of God. As Jurgen Moltmann rightly said, “Anyone who gets involved with Jesus gets involved with the kingdom of God.”¹¹

Our objectives are:

To present individuals with the gospel of Jesus Christ emphasizing the significance for their lives.

1. To teach individuals that the Holy Bible is God’s Word and that through His Word they can have a relationship with Christ and be able to introduce Him to others.
2. To teach individuals that prayer is the vehicle through which we communicate with God, therefore it is essential to cultivate a personal effective prayer life to grow in Christ.
3. To educate individuals that their bodies are the dwelling place of God’s Holy Spirit, therefore, they should practice good habits that will help them to be Christ-like

⁹ Navigator, *The spirit-filled follower of Jesus*, vol. 2, Designed for Discipleship (Colorado Springs, CO: NavPress, 2006). 10, Kindle.

¹⁰ The Watchmen’s Voice, 8.

¹¹ Jurgen Moltmann, *Jesus Christ for Today’s World* (Minneapolis, MN: Fortress Press, 1994), 15, Alexander Street.

4. To be a follower of Christ necessitates one's obedience to share the gospel both locally and internationally.
5. To ensure that all our corporate experiences are executed in an ambiance of God's presence, in worshipful, peaceable, welcoming presentations of our gifts and abilities.

These objectives can be achieved through varied procedures. Bearing in mind that education need not be complicated but should be vividly presented with simplicity that the children and the least educated in the congregation can comprehend as they participate meaningfully. Their assimilation of the experience will be priceless as they in turn will be inspired to share it with their peers. Steve Gladen and Rick Warren comment that "Whole church coordination doesn't happen by accident. It takes intentionality. . . . While it's true that the Lord can make things happen, He has also equipped us to be His hands and feet."¹²

Problem Presented

The problem is that members of Watchmen on the Walls Supernatural International Ministries are not having successful results when they share the Gospel message locally. The pastor and evangelism team realized that in 2021 the members of Watchmen on the Walls Ministries are not getting effective results in evangelism outreach programs in the local community. This problem has limited the spiritual growth of members because they are not fulfilling what Jesus requires of them. As members of a church in New York City, they need to obey the command of Jesus which is to bring the gospel to the lost for that is the basis of their faith. The call to evangelize is given to everyone both the laity and the ordained. Kirk Cameron

¹² Steve Gladen, and Rick Warren, *Planning Small Groups with Purpose: A Field-Tested Guide to Design and Grow your Ministry* (Grand Rapids, MI: Baker Books, 2018), 18, ProQuest.

and Ray Comfort endorsed evangelism as the key to bringing Jesus to the people and meeting their needs as Jesus did.¹³ This should be the goal of every true follower of Jesus Christ.

Earley and Wheeler agree with the aforementioned statements, about evangelism this is their response, “No one can call himself a follower of Jesus who is refusing to obey his orders, since this order to evangelize the world was clearly and repeatedly given, it must be obeyed.”¹⁴ Evangelism should be the pulsation of a believer’s heart as they seek to populate the kingdom of God. Evangelism is associated with obedience. It is the believers’ ‘obedience’ that is vital to fulfilling the mandate to proclaim the Gospel all over the world without concern for their safety.¹⁵

Jesus’s intention concerning sharing the good news of salvation was that the believers’ first audience should be those that are within their immediate sphere. Jesus demonstrated this intention when He brought deliverance to the demoniac of the Gadarene who lived among the tombs. He commanded the demons to leave him. The man’s deliverance placed him in his right frame of mind, and in showing his gratitude he wanted to accompany Jesus on His journey Mark 5:1-18, NIV. Jesus however dissuaded him by saying: “Go home to your own people and tell them how much the Lord has done for you, and how he has had mercy on you” Mark 5:19, NIV.

Sharing the gospel locally with family members, associates, neighbors and friends allows the believer to first gain the confidence of their audience through non-verbal communication of Jesus’s love. They have the privilege to present Jesus on a consistent basis through acts of love,

¹³ Kirk Cameron, and Ray Comfort, *The School of Evangelism: 101 Lessons How to share your faith simply, effectively, biblically. . . the way Jesus did* (Gainesville, FL: Bridge-Logos Publishers, 2004), 11, Amazon.

¹⁴ Dave Earley, and David Wheeler, *Evangelism Is: How to share Jesus with Passion and Confidence* (Nashville, TN: B&H Publishing Group, 2010), 24, ProQuest.

¹⁵ *Ibid.*, 27.

kindness, compassion, and giving demonstrated in unplanned situations. The Great Commission given by Jesus to all of His followers, in Matthew 28:18-20, NIV “. . . Therefore go and make disciples of all nations,”

Purpose Statement

The purpose of this DMIN project is to equip adults and adolescent members of Watchmen on the Walls Supernatural International Ministries to carry out evangelism. This project will be executed through workshops incorporating interviews, questionnaires, surveys, documentation of meetings, and visits to the neighborhood that will be investigated. Observation of the lead group that was selected by the facilitator in order to determine how well they understand the problem and the corrective measures that are being discussed for its resolution. The author will introduce different expressions of evangelism during which the participants will share the love of Jesus in several ways in the local community by socializing and helping to meet the physical needs of those to whom they minister before they share the gospel of Jesus Christ.

The principles that the thesis project implemented are founded on the Great Commission that was mandated by the Lord Jesus Christ in Matthew 28:19-20. The Great Commission is for all believers. Therefore, members of WWSIM are responsible to make themselves available so that they can be equipped by their ministerial leaders to be the instruments that God will use to share the good news of salvation in their local community.

Practical evangelism will be one way this is accomplished. John Mark Terry professor of theology at Malaysia Baptist Seminary defines practical evangelism as, “a process that involves cultivation, which means establishing seed-planting, which means sharing biblical truths; and

harvesting when the Christian appeals for a decision.”¹⁶ However, to achieve these results practical measures must be applied. These measures can include offering up prayers for your fellow citizens and requesting God’s direction to those who are destitute. Finally, to introduce communal interactions by starting social gatherings in your home.¹⁷

Members of WWSIM must pursue the most applicable procedures for sharing the gospel with a society that is engrossed by godlessness, xenophobia, and greed. Jesus has chosen His followers to proclaim the message of salvation to enable the hearers to respond with a positive or a negative decision. Sharing the gospel is an essential component of the Christian experience, therefore, believers should be educated about it, evaluate it, and implement it by totally committing themselves to share it in the local church community.

Irrespective of the formidable obstacles that believers need to overcome Jesus’ apostles encountered and conquered similar challenges. They shared the Gospel enthusiastically because they were persuaded that it was true. Moreover, they were convinced that people were lost without Christ.¹⁸ They serve as examples for contemporary believers. The Scriptures documented their historic triumph and reassurance for all believers who would follow in their footsteps. Jesus forgave His persecutors and His executioners for rejecting the Gospel (Luke 23:34). Christ’s life, death, burial, resurrection, and ascension is focused on the salvation of all men.¹⁹ On the other hand, Apostle Paul persevered in the preaching of the Gospel until his martyrdom and dared all believers to persist and proclaim until they receive “the crown of

¹⁶ Terry, *Evangelism: A Concise History*, 145.

¹⁷ Terry *Evangelism*, 145.

¹⁸ Michael Green, *Evangelism in the Early Church* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2003), 13, ProQuest.

¹⁹ Fulton J. Sheen, *Life of Christ: Complete and Unabridged* (Garden City, NY: Image Books, 2008), 104, ProQuest.

righteousness” (1 Tim 4:7-8 NIV). Members of WWSIM have fearless role models to imitate in sharing the Gospel in the local community. As Jesus assured His original disciples that He would not leave them as orphans; I will come to you” (John 14:18, NIV). Members of WWSIM can be assured that just like Jesus was with the first disciples they can depend on His continued presence with them. However, His presence was contingent on their obedience to fulfill the mandate that He gave. The Scripture confirms this by saying: “After the Lord Jesus had spoken to them, he was taken up into heaven and sat on the right hand of God. Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by signs that accompanied it” (Mark 16:19-20, NIV). Rebecca Manley Pippert, and Ruth Siemens passionately believe that “It’s one thing to be a Christian; another thing is to do it for a living.”²⁰ Christianity was the life of the apostles.

Basic Assumptions

It is true that the members of Watchmen on the Walls Supernatural International Ministries have not shared the Gospel effectively in their local community. I assume that at the end of this action research members who engaged in practical evangelism will be motivated to share the gospel with positive results in the local community. They will realize how impacting and rewarding sharing the Gospel in various ways has proven to be.

Definitions

There are three words that are used in this project that are susceptible to vagueness. These words should be interpreted in accordance with the following explanations.

Evangelism. For this project “evangelism” designates the activity of a follower of Christ in sharing the gospel of Jesus Christ with a non-Christian. Daniel J. Treier, and Walter A. Elwell

²⁰ Rebecca Manley Pippert, and Ruth Siemens, *Evangelism: A Way of Life* (Downers Grove, IL: InterVarsity Press, 1984), 3, Kindle.

describe evangelism as the:

Proclamation of the good news of salvation in Jesus Christ to bring about reconciliation of sinners with God the Father through the Holy Spirit's regenerating power. The word derives from the Greek noun *evangelion* (good news) and verb *evangelizomai* (to announce good news).²¹

Evangelism's focal point is the declaration of the Gospel by the believers. This activity ensures that every individual in the audience has the opportunity to make a conscious decision to respond positively or negatively for or against Christ.

Gospel. For the purpose of this project "Gospel" designates the historical and theological statements of the Good News pertaining to God's redemption of humanity through Jesus Christ, and man's response to his provision. Kevin J. Vanhoozer professor of systematic theology at Trinity Evangelical Divinity School wrote,

In the New Testament, the gospel (*evangelion*) is the good news of salvation in Jesus Christ, especially as a matter for public proclamation. The gospel concerns "salvation," the comprehensive reordering of God's relation to humankind. In the gospel, God is reconciled to sinful creatures, as fellowship is restored through the life, death, and exaltation of Jesus Christ.²²

The gospel in its historical, theological and individual components must be demonstrated in order for it to be categorized as a scriptural demonstration.

Great Commission. For this project "Great Commission" is designated as Christ's mandate to his followers to share the gospel locally and internationally with the intent of making new converts. Paul Borthwick wrote "Jesus did indeed make his wishes, his commands, and his

²¹ Daniel J. Treier, and Walter A. Elwell, *Evangelical Dictionary of Theology*, eds. Daniel J. Treier, and Walter A. Elwell (Grand Rapids, MI: Baker Academic, 2017), 546, ProQuest.

²² Kevin J. Vanhoozer, *Dictionary for Theological Interpretation of the Bible*, eds. Kevin J. Vanhoozer, Craig G. Bartholomew, Daniel J. Treier, and N. T. Wright (Grand Rapids, MI: Baker Publishing Group, 2005), 149, Credo.

promises clear to all of us before he ascended into heaven and sent the Holy Spirit. We have these so that we his children know exactly what we should be doing.”²³

Jesus’ perspective concerning the mandate that He gave to His original disciples is still relevant. The Great Commission must employ the threefold principles that Jesus included. Followers of Christ must proclaim the gospel, make disciples and teach them the word of God. They are obligated to fulfill the commands of Jesus Christ to His church. This is very essential to the advancement of the gospel because “the Great Commission has always been the heart of God.”²⁴

Limitations

The first limitation of this thesis project is time. The required time limit for the completion of the Doctor of Ministry curriculum, the amount of time participants have to dedicate to the process the workshops, meetings, and collection of information that has to be finalized within an extremely limited time frame. Preferably, the thesis project requirement should be for sixteen weeks. The second limitation is that members of Watchmen on the Walls Supernatural International Ministries are not able to complete the designated assigned project because of prior engagements over which they have no control. Therefore substitutions have to be made from the supplementary group. Workshops are repeated regularly to get the substitute, abreast with the assignment.

Thirdly, the participants are not involved in any previous study that require personal interviews, questionnaires or surveys as a component of the procedure. Therefore, some

²³ Paul Borthwick, *Great Commission, Great Compassion: Following Jesus and loving the World* (Downers Grove, IL” InterVarsity Press, 2015), 28, ProQuest.

²⁴ Earley, and Wheeler, *Evangelism Is*, 21.

members are intimidated to speak openly about sensitive topics that are included in the procedure.

Delimitations

The project is carried out at Watchmen on the Walls Supernatural International Ministries in Queens New York. Several members of the congregation are involved in this action research. The ministerial leadership and congregation are not able to guarantee results of recipients responding positively for Christ although efforts to evangelize the local community have been attempted.

Thesis Statement

“If ministry leaders of Watchmen on the Walls Supernatural International Ministries provide the necessary tools to equip the congregation to minister to the physical needs of the community, then they will develop the confidence and enthusiasm to engage in sharing the Gospel with those that they have been ministering to and will encounter physically.” This study intends to evaluate the positive changes in the results of WWSIM sharing the love of Jesus through unconventional means as they share the Gospel of the Lord Jesus Christ. These engagements can be executed by simply inviting their neighbor’s family to dinner, comforting and assisting a family in their community that has lost a loved one by visiting with them in their home, attending a birthday celebration and giving out school supplies on their block to kids returning to school.

These simple yet profound acts of sharing the Gospel locally serve to win the confidence and attention of the people in the local community and are a powerful way to demonstrate the love of Jesus with people in practical ways. These practical ministry procedures will open the door to share the Gospel verbally and believers can be better prepared to answer any question

pertaining to the faith they have in Jesus Christ and confirm why they engage in sharing the Gospel locally.

WWSIM members are called to be a community that share the gospel of the Lord Jesus Christ. Therefore, they must respond to the challenge to evangelize their local community. Evangelism is the only means by which unbelievers will be confronted with Jesus the only giver of eternal life who has authority over the body, soul and spirit of all human beings. He is the only “. . . way and the truth and life” (John 14:6, NIV).

It is the responsibility of all believers that have made Jesus their Lord and Savior to become campaigners of the Gospel by sharing the good news of Jesus wherever they go beginning first in their homes, their blocks, and taking it to the broader community. The Gospel was and still is Jesus’s objective when He gave the Great Commission to His disciples. Disciples of all ages are bound to this mandate, and this includes members of Watchmen on the Walls Supernatural International Ministries. As advocates of the gospel WWSIM members are hereby equipped and prepared for deployment into the harvest field of the local community or internationally where they will bring Jesus to the people that they encounter some on a daily basis and others at different intervals. R. A. Torrey states, “When Christians answer the call to labor in God’s field of harvest, they may be sent across the street to witness to a neighbor or across the ocean to a different culture.”²⁵

WWSIM members are therefore included in Jesus’ mandate recorded in Matthew 28:18-20 which reads: “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with

²⁵ R. A. Torrey, *A Guide to Effective Evangelism: How to Witness to Anyone* (New Kensington, PA: Whitaker House, 1986), 9, Kindle.

you always, to the very end of the age.” Jesus has all authority and has therefore authorized all believers to share the Gospel on earth. Believers at WWSIM need not be intimidated because Jesus has empowered them through the Holy Spirit.

Leaders of Watchmen on the Walls Supernatural International Ministries have no other options but to provide the necessary tools of evangelism that will inspire their members to share the Gospel in the local community. Every good leader is obligated to lead by example by practicing what they preach. It is therefore incumbent on the leaders of WWSIM to implement a curriculum that will provide relevant training pertaining to how to share the gospel in a simple yet effective manner. Additional leaders of WWSIM should lead members who are desirous to share the gospel on practical outreach ministry sessions where they will have an opportunity to witness their leaders evangelizing firsthand, beginning from the practical aspect to proclaiming Christ verbally in a confident manner. As the members mature in their training they will be sent out in groups or pairs. Jesus practiced His ministry in a similar fashion until His disciples were matured enough to do it on their own (Matt 10:1- 42 NIV).

The proposed training will have a positive impact on members of WWSIM who bear such passion for sharing the gospel, although all believers are mandated to be ambassadors of the gospel. The result will be phenomenal, and the community will be evangelized because everyone that was encountered will have an equal opportunity to accept or reject Jesus Christ as their Lord and Savior. Jesus’ ministry was His entire life and believers must follow His example.²⁶

Believers have a responsibility to be to the recipients of the gospel what Jesus is to them. They are to bring Jesus to the people of the community. They should prepare to be the voice of Jesus through Bible study with non – Christians, His hands in doing acts of

²⁶ Stuart Olyott, *Ministering like the Master* (Carlisle, PA: Banner of Truth, 2017), 10, Amazon.

kindness, as they seek to meet some of their physical needs. Their feet should go through the community making their presence known. This is how believers should demonstrate Christ to others with their lives.²⁷

²⁷ Douglas Jacoby, *Till the Nets are Full: An Evangelism Handbook for the 21st Century* (Spring, TX: Illumination Publishers, 2018), 84, Amazon.

CHAPTER 2: CONCEPTUAL FRAMEWORK

During the development of this Doctor of Ministry thesis project the information gleaned from previous research will be pertinent for the completion of this project. The inclusion of literature review facilitates the meaningful investigation of topics, themes and ideas appropriate to the topic that is designated for this project. It also provides insights into unexplored ideas that if investigated could add profound information to the research. Chapter two will present the theoretical foundation for equipping believers to share the gospel in their local community.

Literature Review

Evangelism is sharing the Gospel of the Lord Jesus Christ.¹ It is a direct command given to followers of Christ in (Matt 28:19-20), before His ascension. Believers are to incorporate it as a component of their daily way of life. However, the lifestyle of the evangelist does not affect the positiveness of the Gospel. John F. MacArthur, pastor-teacher of Grace Community Church states, “The reality is that God’s power comes through the message and not the messenger.”² This literature review will feature how the church should respond to the Great Commission, models of evangelism, sharing the gospel with different categories of people, representing Christ on earth and results of sharing the gospel. Robert E. Coleman says this regarding evangelism, “It is the conviction, grounded in the good news that ‘God was in Christ, reconciling the world unto Himself,’ that makes evangelism immensely more than a theory or a slogan. It brings it into

¹ Thom S. Rainer, *The Book of Church Growth, History, Theological Principles*(Nashville, TN: B&H Publishing Group, 1998), 65, ProQuest.

² John F. MacArthur, *Evangelism: How to Share the Gospel Faithfully*, The John MacArthur Pastor’s Library (Nashville TN: Thomas Nelson Inc., 2011), 1, ProQuest.

focus as a necessity.”³ Evangelism is bringing the Gospel of Christ to those who have not met Him.

How the church should respond to the Great Commission

Christ’s purpose is to bring reconciliation between God and man. However, He solicits the input of human beings to accomplish His purpose in His physical absence from the earth. Therefore, the believers’ response should be one of unpretentious obedience in helping to fulfill the mandate that Christ gave in Matthew 28:19 - 20, by sharing the gospel in their daily execution of duties through every available means (For more information see: *Telling the Gospel Through Story: Evangelism that keeps Hearers Wanting More*),⁴ and to impact every culture in their community. (For more information see: *Effective Intercultural Evangelism: Good News in a Diverse World*).⁵ Evangelism has a multidimensional effect and can be presented in different ways to reach all people.

Alvin Reid, senior professor at Southeastern Baptist Theological Seminary author of *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional*, emphatically illustrates how believers should respond to the Great Commission by saying, “Believers are commanded to evangelize. Therefore, we must evangelize obediently. Obedience matters to God. In this day of ‘Consumer Christianity’ which focuses on meeting our needs, obedience has become low on our priority list as believers.” God’s expectation is for His servants to accomplish His desires. In this civilization that caters to the customer, the church also exhibits a what – am – I – getting – from

³ Robert Emerson Coleman, *The Master Plan of Evangelism*, 2nd ed. (Grand Rapids, MI: Revell, 2010), 15, ProQuest.

⁴ Christine Dillon, *Telling the Gospel Through Story: Evangelism that keeps Hearers wanting more* (Downers Grove, IL: InterVarsity Press, 2012), 62, ProQuest.

⁵ Jay W. Moon, and W. Bud Simon, *Effective Intercultural Evangelism: Good News in a Diverse World* (Downers Grove, IL: InterVarsity Press, 2021), 98, ProQuest.

– this? point of view. Believers are required to improve the fundamental prerequisite of being followers of Christ by demonstrating compliance from the very core of their being.⁶ In order for believers to have an obedience response to the mandate to evangelize they must be mindful of what is required.

Thom S. Rainer, President and CEO of Lifeway Christian Resources emphatically states, “To evangelize is to spread the good news that Jesus Christ died for our sins and raised from the dead according to the Scripture, and that as the reigning Lord He now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. The results of evangelism include obedience to Christ, incorporated into His church and responsible service in the world.”⁷ The believers’ personal testimony of a changed life is essential in sharing the Gospel. There is the belief that believers can only share what they consider to be authentic and are dedicated to. They must acquire physical validation that the Gospel does what it says to recommend it to others purposefully.⁸

The command to present the Gospel to all men throughout the world continues to be the body of Christ’s assignment prior to Christ’s second coming. God’s love for mankind is unchangeable. Therefore, it is His desire that all should have a renewed mindset and embrace the gift of salvation that is available to whoever will accept it.⁹ It is most significant that believers obey the Great Commission.

⁶ MacArthur, *Evangelism*, 37.

⁷ Rainer, *The Book of Church Growth*, 65.

⁸ J. Mack Stiles, and Mark Dever, *Marks of the Messenger: Knowing, Living, and Speaking the Gospel* (Downers Grove, IL: InterVarsity, 2010), 112. ProQuest.

⁹ Alawode, “Paul’s Biblical Patterns of Church Planting, 76.

Reid and Rainer's response pertaining to obedience to Christ's mandate in the aforementioned statement regard it as the trademark of evangelism.

John Wesley, renowned evangelist who pioneered the spreading of the gospel in his day, said, "The fundamentals of the story of God as revealed in the Hebrew Bible and the New Testament, especially the law and its fulfillment in the good news of Jesus Christ, must be announced to the world. Otherwise, the world would not know the particulars of the gospel message beyond the law that had been engrafted on the soul."¹⁰ Wesley's claim about people not knowing the specifics about the good news if the gospel is not shared, is corroborated in the following expression. Prioritizing the sharing of the good news of redemption to people everywhere does not imply that believers' neighborhoods, or fellow citizens should not be catered to. Assistance without declaration and declaration without assistance are equally fruitless. Recipients are impacted by God's power when the good news is proclaimed.¹¹ Assistance and declaration are important components of the gospel. People need our helping hands, but that should not replace the preaching of the gospel.

Kim Kirsteen, professor of Theology and World Christianity at Fuller Theological Seminary highlights the pattern of Christian ministry by saying, "Of course the way we evangelize must be consistent with the loving God we proclaim. Particularly when a Christian community is a majority or otherwise holds power over others, it must be clear that Christian love, service, and respect is not conditional on a response but is given to all."¹² Jesus was not

¹⁰ Jack Jackson, *Offering Christ*, 36.

¹¹ Gary L. McIntosh, *Growing God's Church: How People are Actually Coming to Faith Today* (Grand Rapids, MI: Bakers Books, 2016), 49, ProQuest.

¹² Kirsteen Kim, "God of Life: Evangelism Today," *International Review of Mission* 103, no. 1 (2014): 91, accessed September 29, 2021, <https://onlinelibrary-wiley-com.ezproxy.liberty.edu/doi/full/10.1111/irom.12044>

partial in His ministry to different ethnicities. His concern was their degree of faith in His message. The gospel promises a confident expectation for all its recipients, which makes it beneficial for both the obedient proclaimers and the humble receivers.

In “Explorations in Evangelism: A partnership between WCC and CWM,” the authors express that believers are called to build faith in recipients of the Gospel, not to be promoters for different organizations in the body of Christ. Facing challenges of oppression as a believer that undermines one’s existence, can serve as a delightful and bold declaration of the Gospel. This was demonstrated in Jesus’ life. He was approved by the Holy Spirit, and assured by the God of all ages.¹³ Both Kristeen and Cruchley agree that evangelism must be done in a manner that advertises the God who is love, and should not be only about denominational promotion or numerical gains.

Models of Evangelism

There are different types of evangelism featured in this thesis project research. The author will present the following types: personal evangelism, church evangelism, practical evangelism and Jesus’ model of evangelism. Each type will be researched and discussed. Believers will be instructed about the different types and how they will be executed.

Personal evangelism is one panhandler revealing to another panhandler where to find daily provisions.¹⁴ Joseph Aldrich, author of *Lifestyle Evangelism* views evangelism as a continuous procedure rather than a plan. It is more than performance. He thinks believers should intentionally cultivate relations with their neighbors, so as to draw them to Christ. When non-

¹³ Peter Cruchley, and Kyriski Avtzi, “Explorations in Evangelism: A Partnership between WCC and CWM,” *International Review of Mission* 106, no. 2 (2017): 439, accessed September 29, 2021, <https://onlinelibrary-wiley-com.ezproxy.liberty.edu/doi/10.1111/irom.12196>

¹⁴ MacArthur, *Evangelism*, vii.

believers experience the loving personality of followers of Christ they will be persuaded to become Christians.¹⁵ Personal evangelism has given believers the freedom to share the gospel during an unscheduled time and in a creative manner as the opportunity is presented.

John Mark Terry, professor of missions at Malaysia Baptist Theological Seminary agrees to some extent with Aldrich's more radical theory that believers can take an intentional approach in sharing the gospel. He wrote:

At first glance this might seem like "presence evangelism," which holds for maintaining a Christian presence and trusting that one will influence some to follow Christ. However, Aldrich's approach is much more intentional than that. He suggests praying for one's neighborhood and doing acts of kindness to develop friendships, friendships that will eventually lead to conversions. . . . He bases his approach in part on Paul's statement: "I have become all things to all men so that by all possible means I might save some" (1 Cor 9:22).¹⁶

Akinyemi Alawode believes that the method of presenting the gospel personally to non-Christians is not a one-size fits all. The presenters should scrutinize their methods before presentation. He believes Paul used different procedures to examine his message of the gospel to conform to those who were listening to his preaching. The procedure can be constantly adjusted but the content must remain consistent. Aldrich's deliberate theory would definitely not be appropriate in Alawode's view of personal evangelism, because there are "different strokes for different folks."

Gary L. McIntosh believes that regardless of the methods used in personal evangelism, believers are responsible to share the gospel with friends, acquaintances, family and neighbors. He remarked, "The most precious service we can render to our non-Christian neighbors and friends is to help them come to faith in Jesus Christ, who alone is the way to eternal life. Our

¹⁵ Joseph Aldrich cited in John Mark Terry, *Evangelism: A Concise History*, 145.

¹⁶ Terry, *Evangelism*, 145.

commission is to lovingly, yes, to go caringly, Most important, however, is to go sharing the gospel of salvation made possible through the death, burial, and resurrection of Jesus Christ.”¹⁷

The interactions with non - Christians, necessitates occasional visits with them, instead of expecting a visit from them. When sharing the gospel, believers need to be publicly focused on non-believers instead of more focused on the body of Christ. Gathering with non-believers impartially should be the centrality of the believer’s approach during ministry.¹⁸ It is easier for a believer to win his neighbor to the Lord by engaging them socially in one and one activities than to invite them to attend major activities at their assembly. Jesus offered to visit Zaccheus’ house to bring salvation Luke 19:1-10, NIV. Jesus is the believers’ example; therefore, they should visit the homes of their non-Christian neighbors and acquaintances in an effort to win them to Christ.

Kim Kirsteen confirms church evangelism with the new WCC statement . . . that, “Evangelism seeks to share this good news with all who have not yet heard it and invites them to an experience of life in Christ. Good news must be shared. There is no greater gift we can offer to our fellow human beings than to share. . . the love grace and mercy of God in Christ ”¹⁹

Kirsteen’s confirmation of evangelism as sharing the Gospel is sharply countered by Earley and Wheeler’s interpretation of evangelism which reads,

The word for evangelism literally means “good news” or the “message.” The problem is that most people define evangelism as merely *sharing* the good news (a verb) when actually evangelism is the good news (a noun). Our problem with evangelism is that we define it by the action, not by the nature or essence of the action. At the core, evangelism

¹⁷ McIntosh, *Growing God’s Church*, 50.

¹⁸ Ronald D. Runyon, “Principles and Methods of Household Evangelism” *Bibliotheca Sacra* 142, no. 565 (1985): 70, accessed September 29, 2021, <https://web-b-ebsohost-com.ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?>

¹⁹ Kim, *God of Life*, 88.

is the “good news” of Christ and therefore must be embraced as a lifestyle by every Christ follower.²⁰

There is no other gift as priceless as the Gospel that mankind can share with his fellowmen. It therefore behooves all believers to be awoken to the reality that it is their responsibility to be heralds of the good news of salvation. There is no exclusion in sharing.

Earley and Wheeler have however given a later positive perspective on their interpretation of evangelism confirming it as an “All-out obedience to the Great Commission. Sharing the gospel to the ends of the Earth whatever the cost.”²¹ Jesus commanded His followers to do precisely as He said.

Alvin Reid has endorsed Kirsteen’s statement about evangelism by confirming the Gospel as the pulsation of God’s holy Scriptures. The church is mandated to make the sharing of the Gospel its highest priority in ministry. The church must share the Gospel of the Lord Jesus passionately as they demonstrate the rhythm of God’s heart for evangelism to the world, which is Jesus’ objective for coming to earth to reconnect humanity to God.

C. Peter Wagner’s study explains that a house of worship is in particularly good posture for increase if ten percent of the believers have realized that they have the “gift of evangelist” which is the ability to share the gospel resulting in recipients deciding for Christ²² Sharing the Gospel is a vital ministry of the church and it necessitates that all hands should be on deck whether or not one has the “gift of evangelist.”

²⁰ Earley and Wheeler, *Evangelism Is*, 6.

²¹ Ibid.

²² C. Peter Wagner, “Recent Development in Church Growth Understanding” *Review and Expositor* 77, no. 142 (1980): 515, accessed September 29, 2021, <https://web-a-ebSCOhost-com.ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?>

Earley and Wheeler however contradict Wagner's idea of evangelist being a gift by saying, "Contrary to what many people believe in the church, evangelism is not listed as a spiritual gift in Scripture. While some people may have talents that aid in becoming more natural at evangelism, the call to evangelize is meant for the entire church. It is not reserved for a selected few soldiers."²³ While all are called to share the gospel, the Bible does confirm evangelist as one of the fivefold gifts to the church (Eph 4:11).

Grant R. Osborne New Testament professor at Trinity Evangelical Divinity School agrees with Wagner that, "Evangelists" were those skilled, particularly with the capability to propagate the good news. Phillip is known as "the evangelist" in Acts 21:8, as well as in 2 Timothy 4:5. Paul urges Timothy to "do the work of an evangelist" – to speak the Gospel message to gain souls for the kingdom of God.²⁴ The Bible confirms that Jesus gave the fivefold gifts to the church and proclaims in Ephesians 4:11–12, - NIV that "So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip His people for works of service, so that the body of Christ may be built up."

The responsibility of the church is to execute the mandate which Jesus commands believers to do. Non-Christians do not devote their service to the body of Christ; therefore, believers cannot devote all their service to houses of worship if they intend to win non-Christians to Christ. They need to determine where the evangelizing fields are beginning from their homes to the remotest span.²⁵ Jesus completed His earthly ministry triumphantly. The ball is now in the

²³ Earley and Wheeler, *Evangelism Is*, 6.

²⁴ Grant R. Osborne, *Ephesians: Verse by Verse*, (Bellingham, WA: Lexham Press, 2017), 86. ProQuest.

²⁵ Steve Gladen, and Rick Warren, *Planning Small Groups with Purpose: A Field-Tested Guide to Design and Grow your Ministry* (Grand Rapids, MI: Baker Books, 2018), 136, ProQuest.

church's court. It is required of all believers to score as many goals as possible, by sharing the gospel. The world is seeking people to promote and join its systems, so Christians must promote the kingdom of God and campaign for people to accept it.

Jimmy Scroggins, Steve Wright, and Bennett Leslie endorse the previous statements by saying, "If we're going to reach the millions who have yet to hear the gospel, we need to rethink our current invite strategy. Since we aren't going to get them to "come and see" what we are doing, we need to figure out ways to take the good news to the places they live, work and play."²⁶ Visitations and community events are ideal methods of bringing the Gospel to non-Christians in the community. Jesus took the Gospel to them so should we.

Gary L. McIntosh professor of ministry at Biola University states, "The priority of the church is to be viewed holistically, including such things as taking care of the environment, contending for social justice, declaring God's reign, as well as preaching salvation through Jesus Christ. . . . All that the church does . . . in carrying out its ministry is missionary by intent."²⁷ Sharing the good news of the kingdom was what Jesus did and He expects His church to continue His mission.

Practical evangelism is essential in winning people to Christ. It engages in developing interpersonal relationships with nonbelievers through social activities before the actual proclamation of the gospel. The believer should pray for their fellow citizens, as they seek to serve them and incorporate them in some projects instituted in houses of worship.²⁸

²⁶ Jimmy Scroggins, Steve Wright, and Bennett Leslee, *Turning Everyday Conversations into Gospel Conversation* (Nashville, TN: B&H Publishing Group, 2016), 11, ProQuest.

²⁷ McIntosh, *Growing God's Church*, 39.

²⁸ Terry, *Evangelism*, 145.

The idea of combining activities that display friendliness with evangelism help to demonstrate the love of Jesus. Evangelism occurs at locations which incorporates the serving of meals such as luncheons, birthday or dinner parties in a home, or a simple get – together in a church, also during a prison visitation where snacks are shared. These activities make kindness one of the central components of winning people to Christ, which Jesus demonstrated throughout His ministry.²⁹ Believers are the extension of Christ’s hands and should continue what He started.

Mack J Stiles and Mark Denver highlighted Jesus’ mannerism during His practical evangelism. They believe all followers of Christ need to emulate His example by exhibiting kindness in ministry. Demonstrating kindness constitutes, endorses, signifies and is an inference of the good news, however, it is not the gospel. All activities of kindness provide an opportunity to share the good news. Both kindness and sharing the Gospel are indivisible.³⁰

Joseph Aldrich speaks of “harvesting vehicles” as activities used to present the gospel and give opportunity for people to respond. . . . “These group activities expose people to three critical factors in effective evangelism: a transformed life, the Word of God, and the body of Christ in action. Home Bible studies is one of the most commonly used group activities.”³¹ Believers need to activate some foundational practices that were productive in the past and revive them to help to promote the sharing of the Gospel on all levels.

Jesus demonstrated a unique model of lifestyle evangelism during His earthly ministry. His evangelism is the hallmark of what His followers should portray. Mark Terry considers evangelizing as a lifestyle. He states: “Lifestyle evangelism is evangelism that is done naturally

²⁹ Tomlin, *Evangelism as Catechesis*, 99.

³⁰ Stiles, *Marks of the Messenger*, 69.

³¹ Joseph Aldrich cited in Runyon, *Principles and Methods*, 72.

in daily activities of life.”³² Jesus demonstrated this type of evangelism. He communicated with those He encountered as He journeyed throughout Palestine. His ministry was performed instantaneously. Jesus expects His church to pick up the mantle of practical evangelism as a lifestyle.

Stiles and Denver noted that Jesus spread the good news with “love” and “unity” which is the symbol He gave his followers as their clothing before humanity. This garment of love would be their identification as His followers. His disciples ministry of love would be the evidence that He was sent from God.³³ The hallmark of all believers is the image of Christ.

Jesus’ model of spreading the Gospel was done before He implemented the Great Commission. People responded positively to His message wherever He went. He delivered a demoniac, then told him to go and tell his family about his encounter with Him (Luke 8: 39). Jesus told Zaccheus to come down from a tree, and brought salvation to his house (Luke 19: 9). The Samaritan woman who met Jesus at the well told her fellow citizens about Jesus and invited them to meet Him. (John 4:28-29). The man born blind whom Jesus healed told the bystanders that Jesus opened his eyes (John 9:8-11).

Ministering to Different Categories of People

As proclaimers of the Gospel of Jesus Christ, believers need to be sensitive to the needs of their hearers. Sensitivity is a crucial matter because there are different groups of people those that might have been introduced to Christianity and those that have heard or not heard the gospel. Many of the younger are confused although they were introduced to Christianity or brought up in the church. (For more information see: *The Younger Evangelicals: Facing the Challenges of the*

³² Terry, *Evangelism*, 11.

³³ Stiles and Denver, *Marks of the Messenger*, 107.

New World).³⁴ Ed Stetzer, Richie Stanley, and Jason Hayes authors of *Lost and Found: The Younger Unchurched and the Churches that Reach Them*, indicate what they discovered from their study, “Remarkable differences by race, ethnicity, and background among other things. The four general types of younger unchurched are: Always unchurched (never been involved). Dechurched (having attended as a child). Friendly unchurched (not particularly angry at the church), Hostile unchurched (angry at the church or had some negative experiences with it)”³⁵ The church needs to revise its methods and programs to make them more presentable to younger people.

Runyon believes there are two groups of people: Those with Christian background and those without any religious background. Therefore, there are people who know about the Bible and the God who authored the Bible. On the other hand, there are those that might have or not have had any knowledge of the Bible nor the God that the Bible reveals.³⁶ Bringing the gospel to the people of the community necessitates that the proclaimers of the message are considerate and understand the hearer’s level of exposure to Christianity. Different categories of people include different age groups that the church needs to cater to that all have an opportunity to accept the Gospel. (For further information see: *Reaching People under 30 While Keeping People over 60: Creating Community across Generations*).³⁷ Different age groups is also a category of the people who attend churches.

³⁴ Robert Webber, *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids, MI: Baker Books, 2002), 239, ProQuest.

³⁵ Ed Stetzer, Richie Stanley, and Jason Hayes, *Lost and Found: The Younger Unchurched and Churches that Reach Them* (Nashville, TN: B&H Publishing Group, 2009), 13, ProQuest.

³⁶ Runyon, *Principles and Methods*, 69.

³⁷ Edward H. Hammett, Paul L. Anderson, and Cornell Thomas, *Reaching people under 30 While Keeping People over 60: Creating Community across Generations* (Danvers, MA: Christian Board of Publication, 2015), 203, ProQuest.

Representing Christ on earth

Christ Jesus commissioned His disciples to share the gospel, then He ascended into heavens. He left His disciples as representatives of His ministry on earth, which the Bible confirms: “We are therefore Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconcile to God” (1 Cor 5: 20, NIV). All believers from different Church ages are categorized as ambassadors.

Earley and Wheeler verified the previous Scripture by saying, “Serving as Christ’s ambassadors, we are His ‘representatives in residence’ sent from the kingdom of God into the kingdom of darkness, His ‘authorized messengers’ sent to tell others about Him.”³⁸ Ambassadors of Christs are campaigners of the good news of Jesus Christ. Their role is to share the Gospel with others and to encourage others to do the same. Ambassadors represent Christ on earth and are to follow Him.

Steve Gladen, Executive pastor of small groups at Saddleback Church and Rick Warren Senior pastor of Saddleback Church converse about their role as representatives of Christ. “So, in spurring small groups towards outreach, we will focus predominantly on how to mobilize groups to plant and water – to love nonbelievers through all the weeks and years it often takes to build and overcome misconceptions about Christianity. Whether it’s an individual, a community, or. . . a nation, we can’t win them to Christ until they believe we’re their friend”³⁹ Laura Yang author of *Everyday Evangelism: Practical Tips to use Today* confirms that a interpersonal link with non-believers helps to win them to Christ.⁴⁰

³⁸ Earley and Wheeler, *Evangelism Is*, 19.

³⁹ Gladen and Warren, *Planning Small Groups with Purpose*, 135.

⁴⁰ Laura Yang, *Everyday Evangelism: Practical Tips to use Today* (Bloomington, IN: WestBow Press, 2016), 53, Amazon.

Therefore, sharing the gospel with fellow employees is central to the believer's purpose of bringing souls to Christ and represents being on duty with Christ. It means working as His ambassador for individuals desiring to serve Jesus in that retailer, workplace, eatery, or plant. That's the ambassador's daily job description. As representatives of Christ, believers are on duty everywhere they go. They are therefore called upon to speak for God as they promote His kingdom and its accessibility. Earley and Wheeler's viewpoint concerning the ambassadorial obligations of believers on earth is collaborated by Gladen and Warren's views on the believers' responsibility as "representatives of Christ" who are always on duty for Christ everywhere.

It is established that believers should demonstrate three phases when sharing the Gospel. Firstly, there is "*appearance*" where they are exhibiting activities of kindness. Secondly, "*declaration*" of the gospel as they invite listeners to answer to the invitation to accept Christ. Jesus as their Savior. Thirdly, is "*conviction*" where the recipient is persuaded to accept Jesus as his Savior.⁴¹ It is confirmed by several writers that proclaiming the gospel of Jesus is the foundation for sharing the good news. Furthermore, sharing the gospel requires one to be really all together throughout their lifetime, lifestyle ,and conduct. Living in harmony is an essential component of evangelizing, especially when living amongst those that are not Christians.

Result of Sharing the Gospel

One of the results of sharing the Gospel is church growth. Rainer defines church growth as "Expansion growth is the numerical growth of a local congregation. The type of expansion growth mentioned by the Church Growth Movement is conversion growth. Believers move out into the world, win people to Christ and bring them into church membership."⁴² A church where

⁴¹ McIntosh, *Growing God's Church*, 60, 61, 62.

⁴² Rainer, *The Book of Church Growth*, 20.

believers share the gospel effectively by persuading people to respond to the invitation will definitely experience numerical growth. Cathy Duffy's response to the aforementioned sentence about sharing the gospel is, "We can't share a faith that we don't have ourselves. Only if we have a real personal relationship with Jesus can we share it with others."⁴³

It is the responsibility of ministerial leadership along with the laity of a local congregation to develop strategies that will encourage the members to share the Gospel.

Their efforts will result in people being won to the Lord and the growth of the church.⁴⁴

A Church is a living organization. All living things experience growth some time or another.

Church growth is identified as both inner and outer growth which should incorporate propagation of the gospel through different procedures and formats. The illustration of a wholesome house of worship is demonstrated through the development of human beings which initiates with childbirth, growing and growth to adulthood, and reproduction.⁴⁵

Church growth pivots on evangelism. Gladen and Warren believe that nonbelievers will only become converts when the Gospel is proclaimed to them, they state, "Every day they continued to meet together in the temple courts. . . . praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved" (Acts 2:46-47, NIV).⁴⁶ Rainer's approach to sharing the gospel effectively to enhances church growth spiritually and numerically is endorsed by Gladen and Warren who believe in regularity in sharing the gospel. It is a great opportunity to spread the good news of salvation. However,

⁴³ Cathy Duffy, *Everyday Evangelism for Catholics: A Practical Guide to Spreading the Faith in a Contemporary World* (Charlotte, NS: Tan Books, 2018), 8, ProQuest.

⁴⁴ Wagner, "Recent Develop," 510.

⁴⁵ Alawode, "Paul's Biblical Patterns," 2.

⁴⁶ Gladen, and Warren, 20.

believers should be aware that to be effective witnesses for Christ, there must be responses from recipients, for the message requires such. If the body of Christ will be successful in sharing the gospel, those who will bring the challenge must be recognized among the congregants.⁴⁷

Theological Foundation

The Bible has emphatically placed an obligation on followers of Christ to share the gospel. It is therefore the responsibility of ministerial leaders of the church to equip the laity to fulfill their obligation of sharing the good news about Jesus Christ. Sharing the Gospel is known as evangelizing and this procedure is incorporated in the spiritual growth of the believer. A believer was first an unbeliever who responded to the proclamation of the Gospel by an evangelist or a trained layperson. This individual was convicted of sins and became converted after changing his mind set by believing in the death, burial and resurrection of Jesus Christ and accepted Him as his Savior. Evangelism is the byproduct of discipleship, the process by which the believer reproduces other believers by sharing the good news and persuading them to respond for Christ. Although evangelism is the responsibility of all believers, the onus is on church leaders to equip and deploy their members to be engaged in different aspects of evangelism that will encourage them to share the gospel.

Ephesians 4:11-12

An interpretation of Ephesians 4:11-12 endorses the thesis by illustrating that Jesus has chosen a hierarchy of church leaders for the purpose of preparing all the members of the church to fulfill the objectives of the church which was to share the gospel with the intent of producing new converts for Christ. The Scripture states, “So Christ himself gave apostles, the prophets, the

⁴⁷ Scroggins, Wright, and Leslee, *Turning Everyday Conversations*, 103.

evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up,” (Eph 4:11-12, NIV).

The viewpoint of the text focuses on the resurrected and exalted Christ who has provided the means of gifts for His church to be unified and edified through the individual and corporate working of the saint. The individual contribution to the edification and unity of the body in the text as seen in verse 7 and verse 11 conveys the corporate contribution to the body of Christ.

Concerning the gifts for unification, Andrew T. Lincoln commented, “In the writer’s perspective, the gifts of the exalted Christ come in the form of particular people, and these ministers are Christ’s means of equipping the Church to attain its goals of unity and maturity. They are to bring both individual believers and the entire Church to a state of completion. . . .”⁴⁸

The gifts that Jesus gave to His church are offices in which those who are endowed with such callings should function purposefully in an effort to motivate the body of Christ to aspire to be like Him. That is the goal of Christ that those who are inducted into the kingdom of God should be “edified” and “unified” by the chosen leaders spoken of in Ephesians 4:11.

The ministries however, that the resurrected Christ gave His Church were documented in Romans 12:6-8 as either ministerial offices or functions in the corporate body of Christ.

Apostles and prophets are the chief ministries listed in Ephesians 4:11 and also in 1 Corinthians 12:28. They were also the initial gifts that led the church from the first century. A pastor is symbolic of a shepherd chosen by God to lead His sheep (Psalm 80:1). Teachers are leaders who explicate the word of God and lead the congregants into the depths of truth.⁴⁹ Evangelists are those gifted to present the Gospel effectively which often results in souls being

⁴⁸ Andrew T. Lincoln, *Ephesians*, vol. 42, Word Biblical Commentary, eds. Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker (Grand Rapids, MI: Zondervan, 1990), 268, ProQuest.

⁴⁹ Osborne, *Ephesians*, 86, 87.

won to the kingdom of God. The Bible specifically emphasizes this gift in different passages including Acts 21:8 and 2 Timothy 4:5. The Apostle Paul in his training of Timothy his protégé, encouraged him to make soul winning a priority in his ministry.⁵⁰ However, the sharing of the Gospel is not exclusively the responsibility of evangelists, but each member of the body of Christ has a mandate to evangelize in some form or the other to populate the kingdom of God.

Ephesians 4:12 illustrates the threefold purpose of leaders in the body of Christ They are responsible “For equipping of the saints, for the work of ministry, for the building up of the body of Christ. Church leaders are primarily responsible to ‘equip’ ‘saints’ for service. The verb means to train or prepare people. It is also a medical term for the setting of broken bones and thus can be understood as restoring people to their God-given task in the body of Christ.”⁵¹

There are three “prepositional phrases” that Paul verbalized in 4:12 that are related to the five gifts given in 4:11. There are two major interpretations concerning the purpose of these “phrases,” which have given rise to several dissimilarities. These dissimilarities concern how the central expression, “εις “εργον διακονιαας” (“*eis ergon diakonias*,” “for the work of the ministry”), must be acknowledged.

First View of Ephesians 4:11-12: Five Gifts

Primarily, there are two focal points in the interpretation of the second prepositional phrase “for the work of ministry” in Ephesians 4:12. The first interpretation is summarized by Frank Thielman who believes that “The first view takes this phrase as coordinate with the preceding phrase *προς τον καταρτισιν των αγιων* (*pros ton katartismon ton hagion*), which is translated as ‘for the equipping of the saints.’ On this view, the apostles, prophets, evangelists,

⁵⁰ Osborne, *Ephesians*, 86, 87.

⁵¹ Ibid.

pastors, and teachers not only bring the saints to full maturity, but they also do the work of ministry.”⁵² This interpretation highlights the leaders as the ones who are to carry out the task of preparing the saints for ministry because they have the “maturity” to do the “equipping”.

Secondly, the first viewpoint is considered primordial. Thielman argues that this viewpoint “In its basic form, it takes all three prepositional phrases as coordinate with each other and sees each as a modifier of the verb *εδωκεν* (*edoken*, he gave) in verse 11. The three phrases describes three purposes for which Christ gave apostles, prophets, evangelists, pastors, and and teachers to the church. He gave them.”⁵³

There are several documented support for this interpretation. Advocates of this viewpoint contend that it matches the rhetorical nature of Ephesians because of the sequences of synchronize prepositional phrases that frequently adjust a “verb” without synchronizing “conjunctions.”⁵⁴ Paul utilizes similar foundational grammatical construction of prepositional phrases. throughout his letter to the Ephesians. These are found in 1:3; 1:20, 21; 4:13 and 4:14. The overall discussion of Ephesians 4:7-16, presents the idea of how each individual believer is utilized to foster the harmony and education of the body of Christ.

Contextually, 4:7–16 is concerned with the role of all believers in the unity of the church. In verse 7 at the beginning of the passage, “each one” (*ενι εκαστω*, *heni . . . hekasto*) receives grace “according to the measure [*μετρον*, *metron*]” that Christ decides. This matches the focus of verse 16 at the end of the passage when it says that “each single [*ενος εκαστου*, *henos hekastou*] part” assists the body in its growth “in the measure”(*μετρον*, *metro*) for which it has been empowered.⁵⁵

⁵² Frank Thielman, *Ephesians*, Baker Exegetical Commentary on the New Testament, eds Robert W. Yarbrough, and Robert H. Stein (Grand Rapids, MI: Baker Academic, 2010), 277. ProQuest.

⁵³ Ibid.

⁵⁴ Ibid., 278.

⁵⁵ Thielman, *Ephesians*, 278

Those scholars who believe that each believer is called to promote the unity of the body of Christ, and that the onus is not placed solely on apostles, prophets, evangelists, pastors and teachers favor Thielman's interpretation of verse 7.

Thirdly, this interpretation gives the impression of a better perception of the word "equipping" which is to bring to completion. Lincoln endorses this view and believes the group of five gifts is, "For bringing the saints to completion, for the work of service, for the building up of the body of Christ." He further explains that the second prepositional phrase should not be seen as distinct from the first and that the two taken together contain one idea, namely that the ministers have been given to equip the saints to carry out their service."⁵⁶

Fourthly, this view can be identified with Paul's writing style in which he uses a particular structure of prepositional phrases in his letters. Three prepositional phrases are seen in 1: 3; 1: 20, 21; 2: 7; 4: 13 and 4: 14. There are four prepositional phrases in 6:12 and five in 1:5, 6. The interpretation of the prepositional phrase in verse 12 should not be interpreted differently because it coordinates with Paul's writing style.⁵⁷ Lincoln commented, "What is more to string together a number of prepositional phrases, all dependent on the main verb and coordinate with each other, is a characteristic feature of this writer's style."⁵⁸

The fifth view presents a diversion from the original gifts of apostles, prophets, evangelists, pastors and teachers and highlights the believers. Lincoln however argues that the change is unacceptable because "The primary context here in v 12 is the function and role of

⁵⁶ Lincoln, *Ephesians*, 253.

⁵⁷ Ibid.

⁵⁸ Ibid.

Christ's specific gifts, the ministers, not that of all the saints."⁵⁹

Supporters of the first interpretation are satisfied with the textual support of this view. They have analyzed the motivations of opponents of this view which they categorize as an eagerness to avoid the strategy of upholding or improving the ability of religious hierarchy and to strengthen an autonomous representation of the ecclesiastical.⁶⁰

Second View of Ephesians 4:11-12

In the second view Thielman argues that "The phrase (*εις εργον διακονιας*) fills out the meaning of the term *καταρτισμον* (*katartismos*) now translated as 'preparation' or 'equipping,' the five groups of verse 11, then prepare or equip the saints 'for the work of the ministry.'" ⁶¹ This view gives prominence to the second prepositional phrase "for the work of the ministry" suggesting that the five ministerial gifts are to adhere to the first prepositional phrase "to equip the saints" by preparing them until they are mature and capable of fulfilling the work of ministry.

Those who are in favor of this view are of the opinion that it substantiates the meaning of "διακονια" ("*diakonia*," "ministry"). Thielman points out that, "This term often appears in Paul's Letters and elsewhere in the NT as a reference to 'the ministry of the word' and frequently seems to carry an official nuance (Acts 6:4; cf. 2 Cor 3:6-8; 5:18; 6:3; Rom 11:13; Acts 20:24; 21:19; 1 Tim 1:12; 2 Tim 4:5).⁶² This distinction of the "official nuance" collaborates with the

⁵⁹ Lincoln, *Ephesians*, 253.

⁶⁰ Ibid..

⁶¹ Thielman, *Ephesians*, 277.

⁶² Ibid., 278.

meaning of (“*diakonia*”) “ministry” of those who are given as gifts to the church and not the laity.

Secondly, this interpretation has to contend with several “syntactical” and “contextual” complications. Thielman emphasized the absence of consistency in this interpretation: “Syntactically, it is true that Ephesians frequently modifies verbs with strings of prepositional phrases, but the strings are . . . as ambiguous as this one. . . . In the phrase ‘having predestined us for adoptive sonship through Christ Jesus’ in 1: 5, does the phrase through Christ go with ‘predestined’ or adoptive sonship’? A similar ambiguity arises in 2: 7; 4:14; and 6:12.”⁶³ However, the ambiguity is practically excluded from prepositional phrases that consists of verbal action. These passages (1:3, 20 – 22; 4:13) are examples of prepositional phrases with the presence of verbal actions. Thielman concurs, “Here in 4:12, however the noun *καταρτισμος* is a verbal noun and could easily by itself be modified by a prepositional phrase to indicate the purpose of its implied verbal action.”⁶⁴

The lack of syntactically parallelism in prepositional phrases is not simply a change from “*προς*” to “*εις*,” which could be a literary adaptation. Furthermore, “the object of *προς* has an article whereas the objects of *εις* have no article.”⁶⁵

The second interpretation is possibly correct. Thielman believes, “The three prepositional phrases build on each other, and the apostles, prophets, evangelists, pastors, and teachers of 4:11 equip all believers to do the work of ministry for the edification of Christ’s body.”⁶⁶

⁶³ Thielman, *Ephesians*, 278.

⁶⁴ Ibid.

⁶⁵ Ibid.

⁶⁶ Thielman, *Ephesians*, 278.

Thielman argues, “If this is right, the term *καταρτισμος* (*katartismos*) has less the nuance of ‘completing’ or ‘perfecting’ the saints than of ‘equipping’ them for a particular purpose. The noun is rare, appearing only in the NT and seldom outside of medical texts prior to the first century.”⁶⁷ The medical usage implies the “straightening” or “setting” of a “joint” or “broken bone.” “Paul uses the term here with this last meaning: the saints are prepared (*eis ergon diakonias*, for the work of ministry).”⁶⁸ Nevertheless, this perspective is challenged by contextual complexities, and grammatical alteration of prepositional phrases which is one of the characteristics of Ephesians.⁶⁹

However, a particular reversed construction links Ephesians 4:7 to 4:11, “he gave.” The ministries that are given are those that are listed in Ephesians 4:11. These are given by Christ to His church, although there is no indication to whom the ministries were given. There however, is no doubt that these ministries were given to the church.

Thielman explains that “In this view of “the work of the ministry in 4:12 a relatively recent innovation that is suspiciously supportive of the egalitarian and democratic spirit popular in some circles at the end of the twentieth century.”⁷⁰

Thirdly, in view of Ephesians 4:12, NIV “To equip his people for works of service, so that the body of Christ may be built up.” The explanation of the word “equip” also connotes Paul’s mention of “armor of God” (Eph 6:10-20). It demonstrates the picture of coaching believers how to utilize God’s defense. It also suggests that a believer is taught and certified for

⁶⁷ Thielman, *Ephesians* 279.

⁶⁸ *Ibid.*, 279, 280.

⁶⁹ *Ibid.*, 278

⁷⁰ *Ibid.*, 279.

duty (Luke 6:40; 2 Tim 3:17). Church leaders are not called to carry out their tasks exclusively, but inclusively, by “equipping” the saints to share the Gospel as they strive to expand the kingdom of God.

Fourthly, the final aim of the groundwork of the believers and “the work of the ministry” is the “*οικοδομη του σωματος του χριστου*” “(*oikodome tou somatos tou Christou*, the building up of the body of Christ).” Paul’s designation of the aim of “building up the body of Christ” as appearing “at the unity [*ενοτητα, henoteta*] of the faith and knowledge of the Son of God.”⁷¹ Those who “equip” the laity for “the work of ministry” in 4: 11 are all instructors, and in 4: 14–15 Paul describes the mark of “maturity” the church is advancing towards is its cleanliness from incorrect coaching.⁷²

In the final review of this view, the risen and victorious Christ has bestowed a suitable degree of “grace” to every saint. Five groups received special giftings to equip non-gifted saints “for the work of ministry.” The apostles, prophets, evangelists, pastors, and teachers,” were “gifted” to teach the “word” and labor with the non-gifted “to build up the body of Christ.”

The language in Ephesians 4:16 helps with the interpretation of verse 12: “From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work” Eph 4:16, NIV. Emphasis is placed on individual members’ contribution to help build the body of Christ. The language is similar in Ephesians 4:12, NIV, “To equip his people for works of service, so that the body of Christ may be built up.” The emphasis is on “body” and “built.” The language used in verse 16 advise us how to clarify similar language used in verse 12. In this verse emphasis is placed on everyone contributing to

⁷¹ Thielman, *Ephesians*, 281.

⁷² Osborne, *Ephesians*, 88.

the edification of the body of Christ., while verse 12 incorporates the entire body of Christ.

Paul usually likens the similarity of the body with numerous members to emphasize the contribution of each to the whole. Romans 12:4-6, NIV expresses this similarity, “For just as each of us has one body with many members, and these members do not have the same function, so in Christ we, though many, form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us. . . .” The similarity of the language is seen in “body” and “gifts” as in Ephesians 4 demonstrating how each member has the ability to promote the wellbeing of the entire body. Paul further utilizes a similar vernacular in 1 Corinthians 12:4-7, NIV he states: “There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work. Now the manifestation of the Spirit is given for the common good.”

Here Paul demonstrates that each individual member of the body of Christ receives a gift from God which is associated with a particular role that profits the church on a whole.

Additionally, he incorporates the likeness of the body in 1 Corinthians 12:12-27, NIV:

Just as the body, though one has many parts, but all its many parts form one body, so it is with Christ. . . . But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. . . so that there should be no division in the body, but that its parts should have equal concern for each other. . . . Now you are the body of Christ, and each one of you is a part of it.

The ministerial leaders of the body of Christ acknowledged in Ephesians 4:11 are responsible for teaching the congregants to undertake extensive ministerial duties for the building up of the ministry.⁷³ It is established that not all members of the body of Christ have the gift of evangelist, although all should be prepared to testify about Jesus, by sharing the good

⁷³ Thielman, *Ephesians*, 281.

news of salvation. One way in which the members can share the Gospel is by proclaiming the Word of God especially for those members that are more mature in the Word. The fact that they have experienced the ministry of reconciliation therefore they are responsible to share the message of reconciliation testifying to the world about the reconciling work of Jesus Christ.

Paul confirms this ministry and message of reconciliation in 2 Corinthians 5: 18-20, NIV. “All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, . . . not counting people’s sins against them. And he has committed to us the message of reconciliation. We are. . . Christ’s ambassadors, . . . God were making his appeal through us. . . . Be reconciled to God.”

Conclusion on Ephesians 4:11–12

Founded on the suggestions offered, the second view appears to be more precise. The syntactical and contextual clarification are more foundational than the first. The reading from the English Standard Version (ESV) verifies what Jesus did in Ephesians 4:11-12. It reads, “And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ.” The fivefold gifts to the church are sometimes called offices. Schnackenburg states that “’Office’ as a function of proclamation and transmission of the Gospel as a service for the Church in communion of all believers, and further for the immediacy of Christ in all office-bearers’ and for the connection to the ‘apostolic’ tradition.”⁷⁴

The ascended Christ has given an applicable amount of gifts to all believers. Among them are the five groups that are particularly equipped to train believers to carryout the given

⁷⁴ Rudolf Schnackenburg, *Ephesians: A Commentary* (Edinburgh, UK: T&T Clark LTD, 2001), 331, ProQuest.

assignment. Those specially equipped and those that they teach are to work together for the good of the ministry.⁷⁵

Matthew 28:18-20

An interpretation of Matthew 28:18-20, NIV supports the thesis by demonstrating that all Christians are mandated by the Lord Jesus Christ to share the gospel:

And Jesus came and spake unto them, saying, “All authority in heaven and on earth. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Previous to giving the Great Commission to His disciples, Jesus joined them on a mountain in Galilee where they were instructed to meet Him. Matthew 28:17, NIV states, “When they saw him, they worshipped him; but some doubted.” Obviously, it was a dual reaction of “worship” and “doubt” from the disciples which scholars believe have helped Christians to have a clearer understanding of Jesus’ mandate to His disciples.

It is deduced that the disciples’ doubt was in connection to the physical reappearance of Jesus. Several scholars support the idea that some of the eleven disciples doubt (“using *hoi de* in a partitive sense”). They believed that others among the eleven had a better discernment, while others were baffled or even terrified about by the reappearance of Jesus. Numerous scholars however are of the opinion that all eleven disciples doubted.⁷⁶ This view uses the verb “*distazo*” interpreted as “doubted” in the idea of “unbelief” or “disbelief” with usage like “were uncertain”. “*Distazo*” can refer to “uncertainty” or “hesitancy” concerning a specific situation.⁷⁷

⁷⁵ Thielman, *Ephesians*, 280.

⁷⁶ Michael J. Wilkins, *Matthew*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2004), 348, EBSCOhost.

⁷⁷ *Ibid.*, 349.

Michael J Wilkins dean of faculty and professor of New Testament language and literature at Talbot School of Theology remarked about Jesus' post-resurrection appearances: "The eleven disciples, who have received at least two or three appearances from the risen Jesus in Jerusalem prior to this appearance (Luke 24:36-49; John 20:19-28), are prepared to worship him. . . . Those disciples in Judea and Galilee who have not yet seen the risen Jesus (. . . in Matt 28, 10) doubt, much like Thomas (John 20:24-29), until Jesus appeared to them bodily."⁷⁸

It is commonly debated that the group characterized as doubting the resurrection of Jesus are His "brothers" which are referred to in verse 10 and are not considered to be the eleven disciples referred to in verse 7 which would put the "brothers" on a similar platform like Thomas who would not believe that Jesus had risen from the dead.⁷⁹

Wilkins addressed their level of doubt by saying, "The cause for their doubt may be that Jesus is not the same as prior to the resurrection."⁸⁰ Donald Arthur Carson says, "Doubt about who Jesus is or about the reality of His resurrection does not seem appropriate for true worship."⁸¹

The view concerning those doubting the physical resurrection of Jesus does render a negative connotation on worship. However, there are other references to Jesus's disciples stricken by fear in Matthew's Gospel. One such reference is found in the account of the Transfiguration of Jesus recorded in Matthew 17:5-6, NIV, "And a voice from the cloud said, 'This is my Son, whom I love; with him I am well pleased. Listen to him!' When the disciples

⁷⁸ Wilkins, *Matthew* 349.

⁷⁹ Ibid..

⁸⁰ Ibid.

⁸¹ Donald Arthur Carson cited in Michael J. Wilkins, *Matthew*, The NIV Application Commentary, 349

heard this, they fell facedown to the ground terrified.” The disciples’ demonstrated dual reaction of “worship and fear Jesus appeared to them with a touch and a word of admonition and commission.”⁸²

The dual reaction of worship and fear in the account of the Transfiguration in chapter 17 and the account of worship and doubt in the disciples’ reaction to the resurrection of Jesus in chapter 28 suggests that these dual reactions can occur simultaneously. The occurrence in chapter 14 is the only other incident where doubt occurs. The term is used in Peter’s encounter of walking on water. Matthew 14:28-31, NIV where Peter joined Jesus and walked on water reads, “Lord, if it’s you,” Peter replied, “tell me to come to you on the water.” “Come,” he said. Then Peter got down out of the boat, walked on the water and came toward Jesus. But when he saw the wind, he was afraid and, beginning to sink, cried out, “Lord, save me!” Immediately Jesus reached out his hand and caught him. “You of little faith.” He said, “why did you doubt?” Peter’s reaction was not that he doubted the person or miraculous power of Jesus. It was his insufficient faith and inability to participate in a miraculous encounter. The limitation was in him and not in Jesus. His demonstration of uncertainty was on a miraculous experience that he felt was beyond his scope. The disciples also reacted with uncertainty concerning Jesus’ resurrection.

Wilkins commented on the disciples’ uncertainty by saying,

The disciples had been focused on assisting Jesus in establishing the kingdom on earth, but now that he is crucified and raised, they do not know what they should be doing. According to Acts 1:6, they are still expecting Jesus to restore the kingdom to Israel, even after the resurrection.⁸³

⁸² Wilkins, *Matthew*, 349.

⁸³ *Ibid.*, 350.

The disciples' uncertainty of their future with Jesus' physical absence resulted in their confusion as to what their next assignment would require. Matthew's account concerning the disciples' commissioning indicated that they were not self-confident, but they, however, were given Christ's assurances of triumph.

Jesus' authority was demonstrated in the face of the disciples' uncertainty. He assured them by saying, "All authority in heaven and on earth has been given to me" Matt 28:18, NIV. Evidently Christ's commission was given to men who lacked confidence. However, His commission was not given because of the disciples' ability, but exclusively on Christ's authority and infinite power.

Christ's Mandate in Matthew 28:18-20

After declaring His authority to His disciples, Jesus gave the mandate concerning what the disciples assignment would entail. This command became known as the Great Commission. Wilkins describes the composition of the commission by saying:

The Great Commission contains one primary, central command, the imperative "make disciples," with three subordinate participles. "go," "baptizing," and "teaching." The imperative explains the central thrust of the commission while the participles describe aspects of the process. These subordinate participles take on imperatival force because of the imperative main verb and so characterize the ongoing mandatory process of discipleship to Jesus.⁸⁴

The Great Commission that Jesus gave proposes more than ensuring "salvation" for His followers. "Veiled in the "imperative" "make disciples" is a dual requirement to and the procedure of transforming into a disciple. As an individual answers to this request to leave his homeland to embark upon a life as a follower of Christ, he begins the life of

⁸⁴ Wilkins, *Matthew*, The NIV Application Commentary, 400.

discipleship.”⁸⁵

Jesus’ mandate concerning baptism is consistent with the New Testament. The book of Acts records baptism performed “in” Jesus’ name (Acts 2:38; 8:16; 10:48; 19:3-5), in the Pauline accounts “in” “Christ” (Rom 6:3; Gal 3:27) and in “Father, Son and Holy Spirit” (Matt 28: 19). Baptism is the rite that gives the individual formal admission into Christ’s body.⁸⁶

Wilkins explains this participial phrase, “Teaching them to obey everything I have commanded you” It “is the final participial phrase in Jesus’ Great Commission, ‘teaching,’ indicates the process by which disciples . . . are continually transformed through discipleship and discipling process. Discipleship is the process by which a disciple (Christian) is transformed, . . . discipling is the involvement of one disciple helping another to grow in his or her discipleship.”⁸⁷

All disciples, are to be instructed to “obey everything that Jesus has commanded [*entellomai*],” so that they will progressively become like him (cf. 10:24 – 25; Rom 8:29; 2 Cor 3:18).⁸⁸ Jesus assured His disciples that His manifest presence would always be with them. At this point He made an ingress into history which is summarized in the name Immanuel, “God with us” (Matt 1:23, NIV). The promise of Jesus’ steadfast presence was the note on which the Great Commission ended which would be a comfort to the disciples.⁸⁹ Jesus’ promises are also extended to contemporary believers. Therefore, the Great Commission can be executed in every place where believers are. Assuredly, Christ’s manifest presence will be with them there because He is everywhere at the same time.

⁸⁵ Wilkins, *Matthew*, The NIV Application Commentary, 451.

⁸⁶ Ibid.

⁸⁷ Ibid.

⁸⁸ Ibid.

⁸⁹ Ibid.

Theoretical Foundation

The rationale for sharing the Gospel of Jesus is to ensure that every individual in the local community has an opportunity to have the Gospel of the Lord Jesus Christ presented to them. Gospel opportunity should be the objective of all believers who are involved in sharing the Gospel with the intention of winning souls for Christ. Being convinced that God the Father sent His Son Jesus Christ to be the good news of salvation to redeem humanity from their fallen estate should inspire believers to be soul-winners for Christ. This conviction should be of the utmost importance and should take precedence over other matters and should never be erased.

Evangelism is the responsibility of every follower of Christ. However, there are different ways in which this task can be executed, as long as the believer is sincere and passionate about it. Earley and Wheeler believe that God's heart was always set on evangelism, and he made it known by commissioning His disciples to do so. They remarked,

Interestingly, in this final giving of the Great Commission, Jesus does not tell them what to do (evangelize) but what to be (witnesses). Sharing the message of the death, burial, and resurrection of Jesus should so consume His followers that they literally become it. In a legal sense the word *witness* means "telling what you have seen and heard with consuming passion." It is the Greek word *martus*, from which we get our term *martyr*.

Believers should be captivated by the desire to share the gospel even if they become martyrs.

Many believers of the early church lost their lives spreading the good news of Jesus.

Evangelism should remain the hallmark of contemporary believers. It is therefore the onus of ministerial leaders to train those who would lead the charge in this era and mobilize all believers to become the gospel. Jesus' disciples of the early Church were radical in ministry and so should the contemporary church.

Historical Support

Accounts of revival has been documented throughout different eras and the twentieth century lends its support to the thesis by demonstrating that sharing the gospel in the homes or community of the recipients quite impacting. America and Europe were greatly impacted by the First Great Awakening which resulted in significant renewal in the lives of the adherents. One of the foremost ministers in this revival was Jonathan Edwards who accurately documented the events of the revival in a book called *A Faithful Narrative of the Surprising Work of God*. The behavior of especially the young citizens in one town that he visited was appalling. He stated, “Many of them [were] very much addicted to night walking, frequenting the tavern, and lewd practices. It was their manner very frequently to get together in conventions of both sexes for mirth and jollity, which they called frolics, and they would spend the greater part of the night in them.”⁹⁰ He noted that to help to find the solution to their problems he had to visit their homes which resulted in noticeable changes in their spirituality.⁹¹

Edwards remarked concerning changes in the peoples’ behavior after his personal visit to their homes in the neighborhood,

There was scarcely a single person in the town, old or young, left unconcerned about the great things of the eternal world. . . . [S]ouls did, as it were, come by flocks to Jesus Christ. . . . [T]he town seemed to be full of the presence of God: it was never so full of love, nor of joy, and yet so full of distress, as it was then, There was remarkable tokens of God’s presence in almost every house.⁹²

There are instances when recipients request a visitation from the ministry team for prayer or a birthday party. This opportunity gives the ministering team a brief glimpse into the lifestyle of

⁹⁰ Mark Terry citing Jonathan Edwards in *Evangelism: A Concise History*, 89.

⁹¹ Ibid.

⁹² Ibid.

the recipients, and a better understanding of their physical and spiritual needs. Edwards however attributed the changes that brought on the revival to the death of two members of the community, and the remarkable transformation of a woman called the “greatest company-keeper in the whole town” which stimulated the town.⁹³

What Evangelism Consists of

Evangelism incorporates the entire life of a follower of Jesus Christ. It is what he has become. It is not something that is practiced irresponsibly but is planned and carefully executed. Earley and Wheeler emphasize that “‘Evangelism is obedience to the Great Commission.’ And He said to them, ‘Go into the world and preach the gospel to every creature.’” (Mark 16:15).⁹⁴ Because “evangelism is the real business of life,” believers should reject every diversion from their assignment which is to bring souls to Christ. Moreover, they are Christ’s envoys and are sent to be “His representatives in this dark world of sin. Believers are Christ’s “authorized messengers” on the earth.⁹⁵

C. S. Lewis views evangelism as “The glory of God, and as our only means of glorifying Him, the salvation of souls is the real business of life.”⁹⁶ Evangelism requires believers that have determined in their hearts to make Jesus Lord of their lives, and have committed themselves to the business of evangelizing cheerily bringing splendor to the name of Christ their redeemer.

John Piper explains that “There is no escape: if we, by God’s grace, are successful in evangelism we will be happier, our joy in God will be increased.”⁹⁷ Evangelism is classified as

⁹³ Terry, *Evangelism*, 89.

⁹⁴ Earley and Wheeler, *Evangelism Is*, 20.

⁹⁵ *Ibid.*, 15, 19.

⁹⁶ Dave Earley, and David Wheeler citing C. S. Lewis in, *Evangelism Is*, 15.

⁹⁷ Dave Earley and David Wheeler citing John Piper in, *Evangelism Is*, 9.

ecstatically exhilarating. This exhilaration is shared by all participants engaged and includes the ones sharing the good news, the recipients of the good news, and heaven also. ⁹⁸ Luke 15: 10, NIV reads, “In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents.”

Evangelism is not an option; it is a biblical mandate that must be executed. It cannot be described as giving data to others, but as a life through which Jesus is personified. Evangelism is not just something that one volunteers to do, it is similar to breathing it is an involuntary reaction to sharing Christ at every given opportunity.⁹⁹

Evangelizing effectively

To evangelize effectively necessitates that the evangelist, or layperson should have a particular demography and community that they intend to share the gospel with. They must understand the needs of the people and how they can best minister to their needs by engaging in practical evangelism. Evangelism is a process that involves development, which suggests forming an amicable relationship, sowing, which implies imparting biblical truths, and reaping, when the presenter makes an appeal for a choice for or against Christ.

There are six practical steps the presenter should follow to accomplish these objective.

- 1) He should pray for his neighbors and ask the Holy Spirit to direct him to those in need.
- 2) Begin a communicable relationships with families in your neighborhood.
- 3) Develop acquaintances through casual events
- 4) Acquire familiar hobbies in sports events.

⁹⁸ Earley and Wheeler, *Evangelism Is*, 9, 13.

⁹⁹ *Ibid.*, 5, 6.

5) Be responsive to the requests of others. 6) Find occasions to welcome your friends to events.¹⁰⁰

Jesus set the hallmark for effective evangelism by ministering to the needs of the outcast, and the less fortunate. The physical, emotional, and spiritual welfare of the people in the local community should be the chief priority of those who endeavor to evangelize.

Louis Tay, and Ed Diener, from the Department of Psychology, University of Illinois agree that human beings have six fundamental needs that when they are met will bring fulfillment to the recipients and even those around them. These needs are, “Basic needs for food and shelter, safety and security, social support and love, feeling respected and pride in activities, mastery, and self-direction autonomy.”¹⁰¹ Engaging in practical evangelism is a way of showing our thoughtfulness for the recipients as we endeavor to meet some of their basic needs. However, though necessary for evangelizing, practical evangelism should never be used to replace the spoken word of God. It symbolizes and supports the gospel, it is a true connotation of the Gospel, but it is not the Gospel. The gospel is the death, burial, and resurrection and ascension of Jesus.¹⁰²

Developing a strategy for Action

For any leader to be successful in their endeavor they must devise a strategic plan for the objectives they intend to embark on, the resources they will need, how it will be executed, who will assist them, the duration of time that might be necessary, the pitfalls they may encounter, and the desired results that they seek. Phillip W. Sell explains,

¹⁰⁰ Mark Terry citing Joseph Aldrich in *Evangelism, A Concise History*, 145.

¹⁰¹ Louis Tay and Ed Diener, “Needs and Subjective Well-being around the World” *Journal of Personality and Social Psychology*, 101, no. 2 (2011): 355, accessed December 2, 202, EBSCOhost.

¹⁰² Stiles, and Denver, *Marks of the Messenger*, 69.

The question that is frequently asked in ministry planning is “What is the philosophy and strategy of ministry?” Philosophy and strategy of ministry (whether articulated or assumed) tends to be the primary distinguishing factor between one ministry and another. A philosophy and strategy of ministry should provide the ministry agency’s deepest held theological convictions. It should provide focus for ministry and criteria for decision – making both among governing bodies and among those in the trenches of ministry practice. It should make both ministry activities and evaluative practices intentional.¹⁰³

It is the responsibility of the ministerial leadership to ensure that evangelism is offered in its rightful context and that those involved should be working together in strategic ways to ensure the success of the ministry. In planning a particular ministry to implement evangelism the leadership should create room for vision, values, and training to equip those who will be harbingers of the gospel. There should be clear objectives between the relationship of the planned ministry and the theological teachings and activities of the church.¹⁰⁴

Any plan that is developed for evangelism must be based upon the mandate that Jesus gave us in Matthew 28: 18-20, and the role of the ministry gifts that He gave to the Church in Ephesians 4:11-12. The ministry gift that is foremost in evangelizing is that of the evangelist. The evangelist is commissioned by Jesus along with the other ministry gifts “to equip his people for works of service, so that the body of Christ may be built up” (Eph 4:12, NIV).

Kim Kirsteen says concerning ministry gifts,

Christians have born witness to Jesus since the very beginning of the early Church at Pentecost, and understand that they are “sent” into the world as Jesus himself was sent in the power of the Spirit by the Father (John 20: 21-22). The term “mission” derives from the Latin “I send”. It carries the sense that God needs emissaries to make good news of Jesus Christ heard (Rom 10: 14-15) and that those who witness to Christ are ambassadors (2 Cor 5: 20).¹⁰⁵

¹⁰³ Phillip W. Sell, “A Map for Ministry: Constructing a philosophy and strategy of Ministry” *Christian Education Journal* 7, no. 1 (2003): 67, accessed November 14, 2021, <https://www.proquest.com/docview/205441231?pq-origsite=summon&accountid-12085>.

¹⁰⁴ Stiles, and Denver, 85.

¹⁰⁵ Kim Kirsteen, *Joining in with Spirit: Connecting World Church and Local Mission* (London, UK: SCM Press, 2012), 9, ProQuest.

The pastor's role in evangelism is to bring Christ to the community by devising proposals that cater to the needs of not only the local community but to the people internationally. The vision of the pastor should be to bring Christ to people of all ethnicities, and geographical locations. The pastor should assess the issues that the locals are faced with and strategize ways of helping to remedy them by attending to their well-being. Louis Tay and Ed Diener believe that "People's well-being might depend not only on their success but also on the well-being of those around them. Therefore the need fulfillment of others might influence a person's well-being beyond the fulfillment of their own personal needs."¹⁰⁶

Ministry leaders should have strategic interventions on how to help the homeless, mentally deranged or poverty-stricken members of the local community which could take the form of soup kitchens, clothing, a food pantry, or the telephone number for government agencies that can be informed about deplorable health or living conditions of locals. The ministerial team should make special effort to meet with the residents of the community. (See: *Mapping Church Missions: A Compass for Ministry Strategy*).¹⁰⁷

Prayer is a priority in preparing for ministry. The ministers and those in training for field evangelism must engage in a lifestyle of prayer. Jesus led a life of prayer that sometimes continued all night long (Luke 6:12). The pastor and evangelist must lead the charge as they resort to an exemplary life of public and private prayer that can be emulated by their followers. The Scripture invites believers to "Pray continually" (1Thess 5:17, NIV).

¹⁰⁶ Tay and Diener, "Needs and Subjective Well-being around the World", 355.

¹⁰⁷ Sharon R. Hoover, *Mapping Church Missions: A Compass for Ministry Strategy* (Downers Grove, IL: InterVarsity Press, 2018), 17, ProQuest.

Training others to work in the field provides an adequate support system for both the evangelist and the pastor as they purpose together to bring Christ to the people. Training believers that the Scriptures are God's authentic Word is a must because it is the foundation of the congregants' spiritual growth that will enable them to share the Gospel confidently with others.

John MacArthur notes that there are five foundational areas that prove that the Bible is true,

The first area is Experience: Scripture says God will forgive our sins (John 1: 9). . . . Science: The Old Testament says that the sun stood still? But what happened is that the earth stopped revolving, and it appeared that the sun stood still (Josh. 10: 13). Christ, . . . another area of tremendous evidence for the truth of the Bible is the very life of Christ. *Jesus Himself believed in the authority of the Bible* (Matthew 5: 18). . . . The fourth area of proof that the Bible is true is that of miracles. The Bible is a divine book because it includes miracles, and that proves that God is involved in it. There is no

way to explain the Bible's prediction of historical events unless we see God as the author.¹⁰⁸

Messages from the Bible should emanate from the lips of the evangelist even when in their own private space and time. After all, that is their job description to bring the living Christ through His written Word to the people.

A plan should be designed to follow up not only those that have responded to the Gospel message but others that were in dire need, like the homeless that were recommended to shelters, the sick that were in hospitals, and others that needed governmental help to get back on their feet. The pastor and the evangelist working together for the well-being of the people in the community is what keeps evangelism on the frontline in a ministry. The use of social media in ministry has become prevalent in this electronic era where different networks or ecosystems are used in the presentation of the gospel. Stephen D. Lowe and Mary E. Lowe comment" As

¹⁰⁸ John MacArthur, *How to Study the Bible* (Chicago, IL: Moody Publications, 2009), 11-15, ProQuest.

humans, we live in a series of nested ecologies – all of which are connected in one form or another and therefore mutually influence each other to varying degrees.”¹⁰⁹ Therefore, although presence is the number one way of doing evangelism, doing follow-up via electronic media is better than not touching bases at all.

Leadership

Every ministry must invest in its leadership as they are the ones who are at the forefront of the ministry to help with its advancement. Whether you are a pastor, a departmental leader, an educator, or an officer of the ministry, trustworthy leadership is indispensable in contemplation of making an impact that would change the lives of those you are leading and the lives of others. Graeme Thompson Director of Strategy at Tai Group New York states,

Human capital development – the nurturing and development of leaders, teams and organizations – is increasingly the focus of initiatives to enhance business success. But, despite considerable research and teaching of theory and practice, for most of us it’s still tough to actually become a ‘good leader.’¹¹⁰

A good leader will work collaboratively with others for the establishment of a communal objective for the advancement of the business of ministry. Leadership is focused on communication, reliability, and unselfishness. It cannot be restricted as the zenith of the organization is its goal. Leadership is involved with evolving procedures so long as the foundational mandate remains consistent.

The fruitful achievement of leadership is based upon the efficiency of the leader.

¹⁰⁹ Stephen D. Lowe, and Mary E. Lowe, *Ecologies of Faith in a Digital Age: Spiritual Growth through Online Education* (Downers Grove, IL: InterVarsity Press, 2018), 23, ProQuest.

¹¹⁰ Graeme Thompson, “The Art and Science of Experiential leadership: Culture at the Core of Process Change Success” *Journal of Business Strategy* 31, no. 4 (2010): 85, accessed December 2, 2021, <https://www-emerald-com.ezproxy.liberty.edu/insight/content/doi/10.1108/02756661011055221/full/html>

Therefore, to be able to provide godly leadership such as Jesus gave to the church in Ephesians 4: 11. Believers must first become servants in some capacity, before they can be effective leaders. Jesus' disciples were accustomed to doing basic jobs in serving Him as they were being trained by Him to be ministers of the gospel. One example of their servanthood was their preparation of the place where Jesus celebrated the Passover with them (Matt 26: 17-19). After Jesus' resurrection it was now time for the disciples' transition from servanthood to leadership. Jesus commissioned them by saying, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Spirit," Matt 28: 19, NIV.

Successful leaders are those who are dedicated to developing the religious, expert and individual development of those they lead. Robert K. Greenleaf states, "The first order of business is to build a group of people who, under the influence of institution, grow taller and become healthier, stronger, more autonomous."¹¹¹

Vision

Every local ministry should have an idea of where they are going and what they want to achieve. Being assured by the Scriptures that becoming like Christ is the vision makes it achievable. Christ should be pursued as the aim, the ultimate, the catalyst, the originator, and the producer of the ministry. Moreover, He is the commissioner, the high priest, and a companion to those who are mandated to carry the gospel. The pastor's vision should be solely focused on Jesus with confidence, knowing that "Being confident of this , that he who began a good work in you will carry it on to completion until the day of Christ Jesus" Phil 1: 6, NIV. (For further

¹¹¹ Robert K. Greenleaf, cited in Keith K. Purser, "Ministry Leadership in Puget Sound Church of Christ"(PhD diss., University of Phoenix 2003), 32, ProQuest Dissertations & Theses Global.

information see: *A God-Sized Vision: Revival Stories that Stretch and Stir*).¹¹² The pastor should learn to see all people through the eyes of Christ, and be to them what Christ ordained him to be. He might be the only Jesus that some people will know.

The pastor's vision is of utmost importance for the advancement of the ministry. It takes precedence over all other departments, or outreach programs that are carried out in the church. "Organizationally, Malphurs maps out a detailed plan for adopting vision . . . to cross boundaries between church and para-church ministries. . . . In a local church context, this seems unrealistic in light of pastoral transitions. . . . On this point, then it seems reasonable to expect a church to be in a state of constant confusion as the vision changes with each new pastor."¹¹³ This constant confusion ought not to be so, even if there is a transition in the pastorate. If Jesus is their vision, then although there might be a little uneasiness the vision should be up and running without hesitancy. The Bible states, "Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy – think about such things" (Phil 4: 8, NIV).

Values

The ministerial team which consists of the pastor, the evangelist and others who are a part of the ministry team must meet with members of the local community in order to make their presence known in the neighborhood. During these outreach both physical and spiritual needs must be discussed. A feeding program is a great outreach method, but more so arrangements

¹¹² Collin Hansen, and John D. Woodbridge, *A God-Sized Vision: Revival Stories that Stretch and Stir* (Grand Rapids, MI: Zondervan, 2010), 145, Kindle.

¹¹³ James R. Ayers, "Advanced Strategic Planning: A New Model for Church and Ministry Leaders /Developing a Vision for Ministry in the 21st Century / The Dynamics of Church Leadership" *Journal of the Evangelical Theological Society* 43, no. 4 (2000): 742, accessed December 3, 2021, <https://www.proquest.com/docview/211161265?pq-origsite=summon&accountid=12085>.

should be made for the Word of God to be presented. A home group Bible study is usually ideal for such interactions. The members of the ministry team must be knowledgeable of the Word of God in order to explicate it to those who may ask biblical questions. If the outreach is a public one such as in a park, the evangelist is expected to proclaim the message of Jesus while team members offer prayer or counseling to those who respond.

J. Kevin Livingston believes. “a true biblical foundation for mission must be *grounded in the reconciling event of God in Christ*, not simply in an authoritative biblical commission. A true biblical theology of mission must assert that *mission is at the heart of the church’s being and nature.*”¹¹⁴ The focus of ministry should be on Christ Jesus and not on the written mandate. The mission of the church is to bring Jesus to the people in a persuasive manner that demands a response for Christ.

The mission of the church is to win the lost to Christ. The ministerial team and other Field workers need to find them wherever they are and minister to their physical and spiritual needs and bring them to Jesus. That is the mission that Christ gave His life for to bring them to God.

Conclusion

Members of Watchmen on the Walls Supernatural International Ministries are encouraged to share the gospel in their local community. By responding to this mandate, they will be walking in obedience to Christ. This project will be executed through different models of sharing the gospel, namely: personal evangelism, evangelizing as a church, introducing practical

¹¹⁴ J. Kevin Livingston, *A Missiology of the Road: Early Perspectives in David Bosch’s Theology of Mission and Evangelism* (Cambridge, UK: James Clark & Co, 2014), 158. ProQuest.

evangelism and emulating Jesus' model of evangelism. They will also learn how to minister effectively to different categories of people. Being cognizant that they are representatives of Christ in the earth should motivate members of WWSIM to be persuasive in their presentation of the good news. The gospel can be shared through different interactions with friends, neighbors, and those they meet in the community. Participants will share the good news in ways that will demonstrate the love of Jesus and demand a response. Their goal is to seek to win the lost which will result in the expansion of both their ministry and the kingdom of God. Believers must be cognizant of the "Great Commission" given by Jesus prior to His ascension. Knowing that they are included in the assignment and are selected to work together with the special group of offices that Christ gave to His church "for the work of ministry." The goal is building the body of Christ (Eph 4: 11, 12). Jesu' heart for His church is that the officers prepare the congregants to labor with them as one to win the lost to Christ.

CHAPTER 3: METHODOLOGY

The ministerial leadership of Watchmen on the Walls Supernatural International Ministries realized in 2021 that although the members were sharing the Gospel they were not successful in persuading recipients to accept Jesus. A plan of action was developed to provide a workable solution for this problem. This would be implemented over a six-week period with biweekly meetings.

The purpose of this chapter is to introduce and implement six weeks of theoretical and practical training to equip participants to share the gospel faithfully, obediently, and fearlessly at home, in their neighborhoods, and on their jobs. There were six sessions of bible training on various topics, over a period of three weeks. At the end of each teaching session, participants completed a ten question survey pertaining to the topic. They choose their answers from six categories which were: “agree,” “somewhat agree,” “strongly agree,” “disagree,” “somewhat disagree,” and “strongly disagree.” At the end of the third week participant repeated all sixty survey questions, which was intended to evaluate, their progress in areas that they had not mastered in the previous surveys. All survey responses were tabulated and compared.

There were also three weeks of practical training where the participants were introduced to sharing the gospel on the streets. The last practical activity was implemented in one of the city’s parks where we distributed, clothing, water, and snacks. The word of God was presented and prayers were offered. For each the thesis facilitator and a team of ministerial leaders accompanied practical event participants. On their first lesson, participants observed, as the ministerial team and the facilitator shared the gospel on the streets, which included handing out care packages or snacks. All participants and ministerial team members were assessed on

different categories which included greetings, introduction, smile, listening skill, presentation and results, which were graded. with ten being the highest and one being the lowest score.

Intervention Design

WWSIM has had a passionate group of members since the time of its inauguration. Two services are conducted weekly on Sunday and Friday. Although these two days include some aspects of evangelism, Saturday is the day when the evangelism department executes its major ministry, whether it is simply to walk through the community handing out pamphlets, distributing care packages, speaking one and one with individuals they encounter, proclaiming the Word of God audible or staging a coordinated outreach in one of the community's parks. The coordinated outreaches include the distribution of clothing, books, the ministry of the word of God, and prayers both collectively, and individually, for various needs; such as financial, health, jobs, housing and to be set free from addictions.

On all of these occasions, there was the expectation that the listeners have an opportunity to invite Jesus into their hearts as they decide to follow Him. A coordinated effort was included in all of these events where financing, advertisement, availability of members, assignment of workers, timeframe, and locations were discussed. Members of the department prepared flyers (see appendix D) for the coordinated outreach and members of the congregation were asked to help distribute the flyers.

A follow-up plan was designed to equip members how to share the Gospel when recipients attend these events whether it is the Sunday morning worship service, the street ministry, or the outreach. Recipients who visit the Sunday services have an opportunity to respond to the invitation to accept Jesus as their Savior publicly at the end of the sermon.

Members of the evangelism team ministered to those who responded to the invitation. They prayed with and counseled recipients and took their information for future follow-up.

A theoretical training plan was designed for execution. It highlighted proper procedures and biblical themes to equip the members on how to share the gospel individually, and collectively during visits from recipients who attend the Sunday services, those they meet on the streets in the neighborhood or at their places of work (see Appendix A).

Preceding the beginning of the six weeks project the twelve participating members of Watchmen on the Walls Supernatural International Ministries were invited to take part in a training class on evangelism. The class was advertised publicly during the Sunday Worship service, and via emails to absentees. The class would accommodate those who were interested in sharing the gospel in a confident manner that would result in recipients deciding for Christ. Respondents to the advertisement were informed that this class was a commitment they were making for becoming Jesus' voice in their communities and anywhere life would take them. Therefore, they were to be prayerful about their decision and only make an agreement to the training class if they believe they will be committed to the ministry of sharing the Gospel.

A ministerial team from WWSIM was also selected to analyze the training program that would be executed twice weekly. The aim of the ministerial team was to evaluate the appropriateness of the lessons, subject matter, simplicity, and applicability to the teachings of WWSIM. Each ministerial team member were given the form and were instructed on how to complete it (see Appendix B). The participants were offered the following instructions: that the ten questions given were to be evaluated according to the suitability of the subject matter, simplicity, and applicability to the teachings of WWSIM. These questions were graded on a Likert scale of "1" to "5" with "1" being the lowest and "5" being the highest. The members of

the evaluating team will be given the lessons on the Sunday preceding the actual teaching of the lesson, which is ample time to make any adjustments to the content.

This thesis project took place over a six-week period in the auditorium of WWSIM with visits to the community. Two ninety minutes sessions will be held weekly with the first session convened on a Sunday afternoon following the scheduled worship service. The second session was held on Friday. The lessons were followed by a related survey weekly. In week one, session one a meeting was convened with participants and the project's facilitator. The participating members of WWSIM were instructed concerning the necessary protocols that are included in the project. Although this thesis does not meet the standard for an action research, but is considered a project as ruled by the Institutional Review Board (IRB) on May 23, 2022, participants were required to adhere to certain standard protocols and completion of the necessary documents signifying their voluntary consent and commitment to this project. The words "research" and "researcher" was eliminated from this thesis and all existing templates were adapted from the IRB (see Appendix E).

The responses of the surveys featured six categories for agreement or disagreement using a Likert scale. The Likert scale included the following choices of "strongly disagree," "disagree," "disagree somewhat," "strongly agree," "agree," "agree somewhat." Each member answered sixty questions ten in each of the six surveys. All questions had the six choices of the scale to give the members an opportunity to select the particular answer that best describe their situation.

The teaching session on "Overcoming Obstacles To Sharing The Gospel" was presented for approximately forty-five minutes and focused on how regularly they shared the gospel, their confidence, competence, and hindrances to sharing the gospel. The next twenty-five minutes

gave participants an opportunity to ask questions pertaining to issues they had regarding sharing the gospel.

Part B of the teaching focused on “Man’s Fallen State.” It was presented in session two of week one by the project’s facilitator. A brief revision of the lessons for both sessions followed, then participants complete a twenty question survey. Weeks two and three followed a similar pattern with two sessions of instructions on themes from the Bible. The first theme in week two was “Man’s Need For a Savior.” It was presented by the facilitator with ample time given to the participants to ask questions, state their misconceptions and how they could apply the message to their lives, before imparting it to others.

During the second session of week two, the lesson focused on “The life of Jesus the Son of God.” This teaching included Jesus’ life, death, burial, resurrection, and ascension. Each teaching session will be recorded for future reference and revision. Each week a corresponding survey will be given in session two after a brief revision of both lessons.

Week three was an exception to the pattern adhered to in weeks one and two. The two teaching sessions were automatically combined into one session in which two topics were presented. The first topic was “Man’s Salvation Through Faith, Repentance, and Justification through Jesus Christ.” The second lesson featured “Teachings about God,” including His nature, His attributes both essential and moral. At the end of the teaching participants answered twenty survey questions.

The second session of week three was opened for questions pertaining to all six topics taught over the three week period. Following a brief revision participants answered all sixty survey questions. This final participation in the retaking of the surveys was to evaluate how well they have mastered the lessons that were taught especially in areas that they were weak (see

appendix B). The results of the original surveys taken from weeks one to three were compared with the results of the surveys that were repeated on the final session of week three. The results were documented.

During weeks four to six members began a practical training for evangelizing on the streets in the community. The concept of inner-city ministry is not new it was used in the New Testament by Jesus and the apostles. Their lives portrayed the totality of evangelism.¹ Participants led by the facilitator and members of WWSIM's ministerial team visited the designated area in which they evangelized twice every week for three weeks. They shared the love of Jesus with those they encountered, leaving handouts about the ministry and pamphlets about salvation (see Appendix D). Participants discussed their experiences about sharing the gospel at the end of each session when they reassemble at the auditorium.

Implementation of the Intervention Design

Week One/Session One

On the first day and first session of the class, the twelve participating members were taught about "Overcoming Obstacles To Sharing The Gospel." The lesson was presented by a guest speaker from a neighboring church. Prior to the teaching participants were asked questions about obstacles they face when sharing the gospel. Different responses were given including their lack of biblical knowledge, their fear to speak in public, their level of competence, and different misconceptions pertaining to the doctrine. Part A of the lesson will focus on how regular they will share, how confident they will feel when sharing, and the hindrances to sharing the gospel. Scriptures that dealt with the regularity of sharing the gospel, and overcoming human

¹ Francis M. Dubose, "The Practice of Urban Ministry: Urban Evangelism," *Review and Expositor* 80, no. 4 (1983): 517, accessed August 3, 2022, <https://web-5-ebshost-com.ezproxy.liberty.edu>

emotions were presented. The Bible text in the presentation included Acts 5: 42, NIV, “Day by day, in the temple courts and from house to house they never stopped teaching and proclaiming the good news that Jesus is Messiah.” This text answered the question of regularity in sharing the gospel.

The following text substantiates the state of mind that is necessary when believers share the Gospel. It reads. “Pray also for me, that whenever I speak, words may be given me so that I will fearlessly make known the mystery of the gospel” (Acts 6:19, NIV). The second text confirms that participants must be fearless in sharing the Gospel, by spending quality time in prayer, which will strengthen them emotionally and spiritually to proclaim the Gospel. “Then Paul and Barnabas answered them boldly: ‘We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles’” (Acts 13:46, NIV). This text encouraged participants to speak the Word of God confidently, daily as they seek to be representatives of the Lord Jesus Christ. Participants highlighted points in their handouts and made jottings concerning how to Overcome Obstacles to Sharing the Gospel (see appendix B). They answered ten survey questions on the topic in part A which included the following statements “ The gospel should be shared at your own convenience.” Only those without fear should share the gospel.” And “I have never shared the gospel.”

Week One/Session Two

Part B of the lesson plan will cover “Man’s Fallen State.” The project facilitator presented handouts with the outline which included Scripture passages such as 1 Corinthians 15: 22, NIV. “For as in Adam all die, so in Christ all will be made alive.” The text highlighted man’s disobedience that brought spiritual death to all human being. Jesus Christ came to counter death by submitting to physical death that human beings who accept Him will have everlasting life

living eternally with Christ. The second text states, “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned” (Rom 5:12, NIV). This Scripture draws attention to sins that are passed down through the family line and renders all members of that family guilty whether or not they participated personally. Participants made their personal notes from the outline. After a brief revision participants were given ten survey questions. They were told that the survey focused on man’s sin (see appendix B).” In Part B, they will answer questions pertaining to the “Fallen State of Man.” The members were expected to answer truthfully to all the questions on the survey. Part B contained the following statements “Adam’s sin was passed on to all human beings,” “Sin results in both spiritual and physical death.” And “If we practice good works we can erase our sins.” (See Appendix B). The participants were instructed to answer all questions truthfully. They were told to choose only one answer for each question from 1 through 10, using the alternatives of “strongly disagree,” “disagree,” “disagree somewhat,” “agree somewhat,” “agree,” and “strongly agree” to all the questions on the survey. Facilitator collected completed surveys graded and documented them.

Week Two/ Session One

Part A of this lesson featured “The Need for a Savior.” The presenter commented on the previous lesson of Man’s Fall which necessitates his need to be redeemed in order to have fellowship with God from whom He was separated. Prior to the coming of Jesus to become the sacrifice for sin, God implemented a sacrificial plan that only covered man’s sin; therefore, a Savior was needed to bring back man to God. Jesus was the voluntary lamb of God. The text incorporated in the lesson included 2 Corinthians 5:18- 19, NIV. “All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation that God was

reconciling the world to himself in Christ, not counting people's sin against them." This scripture passage confirms Jesus' voluntary sacrifice for sinful humanity that He could bridge the gap between God and man. Romans 5: 8, NIV, states, "But God demonstrates his love for us in this: while we were still sinners, Christ died for us." Jesus Christ is loving, compassionate and kind. He saw the need of helpless man and freely gave His life for all. Jesus' death was necessary because according to the Scripture "For all have sinned and fall short of the glory of God" (Rom 3: 23, NIV).

The following statements were included in the survey, "Man was separated from God because of sin," Jesus had no sins, but He took our sins." "God the Father is a Spirit, but Jesus is both Spirit and flesh;" and "Without Jesus man could not have a relationship with God the Father." (See appendix B). Participants answered ten survey questions for part A.

Week Two/Session Two

Part B of this lesson focused on "The Life of Jesus the Son of God." This lesson incorporated His birth, life, death, burial, resurrection, and ascension. This lesson is the foundation of the gospel and the Christian doctrine. It is the message that brings salvation to sinful man. Scriptures in this lesson included Luke 1:34-35, NIV, which reads, "How will this be," Mary asked the angel, "since I am a virgin?" The angel answered, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God." Jesus was the sinless Savior whose conception was divine. The second text says, "As soon as Jesus was baptized, He went up out of the water. At that moment heaven opened, and he saw the Spirit of God descending on him" (Matt 3:16, NIV). Jesus was our example on earth. Mankind is to follow His lifestyle. This verse was the beginning of His earthly ministry where He shared the gospel message through miracles, healings, signs, and

wonders. Jesus was crucified on a cross for man's sins which the Scripture confirms; "And they crucified him. Dividing up his clothes, they cast lots to see what each would get" (Mark 15: 24, NIV). Jesus was buried as is stated in Mark 15: 46, NIV, "So Joseph bought some the linen cloth, took down the body wrapped it in the linen and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb." Jesus was resurrected as is recorded in 1 Corinthians 15: 3-4, NIV, "...that Christ died for our sins according to the scriptures, that he was buried, that he was raised on the third day according to the Scriptures." His resurrection assures believers that Jesus conquered death, and there was no need to fear death. Jesus was seen by his disciples, after His resurrection and encouraged them for a period of time before he ascended into heaven. This is confirmed by this Scripture passage, "While he was blessing them, he left them and was taken up into heaven" (Luke 24: 51, NIV). Believers will also be escorted to heaven when they die or in a specific timeframe if they never experience physical death.

The following statements were included in the survey: "Jesus' mother was the virgin Mary." "Jesus was baptized in water for our example." And "Jesus was 100% God and 100% man" (see appendix B) After a brief revision participants completed a ten-question survey on part B of session two of week two. The facilitator collected completed surveys for grading and documentation.

Week Three/ Session One

Parts A and B were combined in week three session one. The first lesson discussed "Man's Salvation through Repentance, Faith, and Justification through Jesus Christ." The second lesson featured "Teachings about God." The presenter reflected on man's sin which separated him from God, and the application of the Levitical sacrifices that only covered man's sins but could not erase them. Jesus became the sacrifice and the high priest so He could atone

for man's sins and bring him into a right relationship with God. The following Scripture passages were included in the lesson: "For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God – not by works, so that no one can boast" (Eph 2:8-9, NIV). For a man to restore his relationship with God he needed to have a new mindset. Firstly, he must believe that Jesus is the Son of God that came to earth to bring man back to God. Secondly, he must change the way he thinks, confess Jesus as his Lord and Savior, and apply what he has learned from the doctrine/teachings as he is incorporated in the body of Christ. Thirdly, humanity needs to recognize what Jesus Christ has done for them, through His sacrificial death, burial, resurrection, and ascension to restore their relationship with God the Father. The Scripture states, "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ through whom we have gained access by faith into this grace in which we now stand" (Rom 5:1-2, NIV).

Part B of this lesson highlighted "Teachings about God" including His nature and His attributes, both essential and moral. The participants were instructed concerning the revelation of God, who has disclosed Himself as one God, functioning as three persons, the Father the Son, and the Holy Spirit. They are identifiable, yet inseparable in nature. The nature of God is revealed as Spirit (John 4:24), Light (1 John 1:5), Love (1 John 4:17), and a Consuming Fire (Heb 12:29). His essential attributes are those that belong to Him alone. Some of these are as follow. His Self-existence; which means He is totally self-sufficient, and does not need external support. This self-existence does not apply to man because he is completely reliant on God for all things. His Immutability, which means God is changeless in His nature (Mal 3:6). His omnipotence, which means there is no impossibility with God (Matt 19:26). His omniscience, which means that God is knowledgeable of all things (Ps 139:4). His omnipresence, which

implies that God is boundless by space or time. He is present everywhere at the same time (Ps 139:7-12).

His moral attributes also known as His communicable attributes are those that He shares with man. These include His perfect holiness; which indicates that He does not condone sin nor can He commit sin (Lev19:2). Perfect love; love is at the center of God's nature. God not only demonstrates His love, but He is love (1 John 4:8, 16). And His perfect faithfulness; which signifies that God is completely dependable, true-hearted, good, and accurate (Isa 25:1). The following Scripture passages endorse God's nature, John 4: 24, NIV states, "God is spirit, and his worshippers must worship in the Spirit and in truth." Also Genesis 1: 1, NIV supports God's self-sufficiency, "In the Beginning, God created the heavens and the earth." Psalm 139:7-8, NIV, speaks of His omnipresence, "Where can I go from your Spirit? "If I go up to the heavens, you are there; If I make my bed in the depths, you are there."

Participants were to select the most appropriate responses for statements that were included in Part A of the survey such as, "All sins disobey the law of God." "All sins are punishable by eternal death." "A lie should receive the same punishment as murder," and "I don't need to believe on Jesus to be saved, I just need to raise my hand at the altar." Part B included statements such as " God is unchangeable." "God existed before creation," and God is known for His perfect love." (See Appendix B). The facilitator collected completed surveys for grading and documentation.

Week Three/Session Two

The facilitator of this thesis project began a revision of the training plan from weeks one to three. Participants were asked questions related to the teachings for those weeks They were allowed to consult their notes and discussed misconceptions. Relevant Scripture passages for the

lessons were revisited to discuss understanding and correct applications. A recap of week one's lesson, session one A. "Overcoming Obstacles to Sharing the Gospel, highlighted the following ideas: regularity of sharing the gospel, how confident they feel when sharing, and common hindrances to sharing the gospel. Participants revisited Scriptures relevant to the lessons. Part B of week one session two focused on "Man's Fallen State," themes from the lessons pertaining to Adam's disobedience and spiritual death which were passed on to all generations were highlighted. Relevant Scriptures were revised.

Week two session one, Part A revision was conducted for "The Need for a Savior." There was a brief review of Man's Fall which separated him from God. Jesus came to renew man's relationship with God by offering up Himself as a sacrifice for sin. Part B of week two session two, Was revised and the topic was "The Life of Jesus, the Son of God." This topic featured His birth, life, death, burial, resurrection and ascension, along with the relevant Scriptures.

Week three session one, Part A, featured two topics "Mans' Salvation through Repentance, Faith and Justification through Jesus Christ," and "Teachings about God." Man's sin necessitated a new mindset, which could only be brought about by his belief in Jesus Christ and his confession of Him as the Son of God. These actions will bring him in a right relationship with God the Father.

Part B revision concentrated on "Teachings about God," which included the disclosure of God, the nature of God, and His attributes both essential and communicable. Participants were given an opportunity to retake all sixty survey questions in one sitting. They were told to choose the most appropriate answer for each question. They used the alternatives of "strongly disagree," "disagree," "disagree somewhat," "agree," and "strongly agree." This second sitting sought to evaluate their mastery of topics that they had not previously answered correctly. Results were

compared with previous surveys taken, to determine participants' grasp of the subject matter, and recognizable improvements. Completed surveys were collected graded and documented.

Week Four/ Session One

The fourth week marked the beginning of the practical phase of this project. One of the goals of this practical implementation of the project was "sharing God's love in an urban, pluralistic context."² The thesis facilitator and ministerial leadership team of WWSIM met with those participating in the project in the church's auditorium to make plans for the execution of the second phase of the implementation of the intervention design. There was an open discussion pertaining to the first fieldwork. Participants had an opportunity to express their expectations their inhibitions their misconceptions, fears, and inabilities. They related to areas of survey one concerning confidence, competence and hinderances that they encountered but overcame (see Appendix B).

There was a brief presentation of certain protocols that must be adhered to when sharing the gospel on the streets. For example participants must be courteous to those they encounter by identifying who they are the name of their church, and their purpose in the neighborhood. They should always smile, speak cordially, be a good listener, never exchange retaliation to those who are intolerant of the message of salvation and always take the names of those who accommodated their presentation so that they can further communicate with them. Participants must be knowledgeable of certain important amenities in the neighborhood that might be beneficial to some people that they meet.

² Christopher Flanders, and Werner Mischke, *Honor, Shame, and the Gospel: Reframing our Message and Ministry* (Littleton, CO: William Carey Publishing, 2020), 230, ProQuest.

The participants were graded from 1 to 10 with “10” being the highest and “1” the lowest. These are the categories: greetings, introduction, smile, listening skills, presentation, and results. They received an overall score.

Revision of the practical implementation of the intervention design took the form of a dramatization that highlighted the protocols previously discussed. The participants were divided into groups by the facilitator. The groups were dispatched to separate locations in the community that had been selected for ministry accompanied by the facilitator or the ministerial team. Their first lesson was observed as the facilitator and the ministerial team demonstrated how they should minister to those who accommodated them whether on the street or at a door that they have knocked as they walked through the neighborhood. (For further information see: *The Forgotten Ways: Reactivating the Missional Church*).³

The groups reassembled at the church’s auditorium for a brief discussion of their observations on their first practical evangelism. Participants state their experiences from notes that they made while observing their leaders. They explained what seemed to be a challenge for them, what seem doable, what misconceptions were resolved, and how confident they think they were to implement what they have observed in the next session. Prayers were offered for the participants’ confident presentation in the next session.

Week Four/Session Two

Compared to the other sessions, this session was quite unique. One of the participants planned a pre- Memorial Day celebration barbeque at her home. Invitations were given to all the participants who did not have prior commitments for the Memorial Day celebration. Four members along with the facilitator readily accepted the invitation. The participants were divided

³ Allan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos Press, 2006), 179, ProQuest.

into two groups, one group that carried out the scheduled assignment of visitation to the community, and the other group that would attend the barbeque. Those executing the regular assignment of visitation to the community were accompanied by members of the ministerial leadership team. Armed with pamphlets about WWSIM, steps on how to be saved (see Appendix D), and some care packages they were dispatched to their assigned locations after a corporate prayer.

The participating host of the barbeque extended verbal invitations to some of her neighbors that had no previous commitments for the holiday celebrations on Monday. It was almost an impromptu event so quick planning had to be implemented. The invitees from the thesis project along with the host volunteered to supply certain items as their contribution to the get-to-gather. The quick-thinking host thought it was a good idea to present the visiting neighbors with souvenirs as an act of gratitude for graciously accepting the invitation on such short notice. The preparation was done, and all the items were in place. There were members of the host's family and friends who assisted with the barbequing.

Sunday afternoon at 4: 00 pm the participants of the thesis project arrived at the location of the barbecue. There were approximately twenty people present. There were different ethnic groups among the invitees. The host welcomed the team and introductions were done. The host and fellow participants individually greeted the neighbors cordially. Everyone intermingled sharing pleasantries, playing cards, and dominoes. This was a typical pattern of Craig Springer's concept of evangelism, "Conversation, not just proclamation!"⁴

A distinctive feature of the event was a karaoke competition to see who could sing along with popular gospel (For more information see: *The Great Commission to Worship: Biblical*

⁴ Craig Springer, *How to Revive Evangelism: 7 Vital Shifts in how we share our Faith* (Grand Rapids, MI: Zondervan Reflective, 2021), 43, Amazon.

Principles for Worship-Based Evangelism),⁵ or classical songs. This session was well received. Everyone applauded every competitor even when they sang off-key. There was a vote for the winner who received a souvenir and food to take home.

The host thanked all the attendees and handed out souvenirs to the visiting neighbors. Information was exchanged between some of the invitees and the thesis project participants. It was now time for everyone to say goodbye, after thanking the host and family for a delightful afternoon of fun, food, music, and laughter. Church-centered outreach should be designed to minister to different ethnicities in a church community. God created all ethnicities.⁶ This was part of the motivation for connecting with the diverse people in the community.

Both groups of participants will have an opportunity to share their experiences and observations and discuss any apprehensions or inconveniences they encountered during sharing the gospel in different ministry ventures when they reassemble in the sanctuary for the next session on Friday afternoon. Each group of participants were graded on the designated categories on a scale of 1 to 10 with 10 being the highest and “1” the lowest. They discussed their experiences, observations, and results of their sharing the gospel practically in different ministry venture. They was a challenge to practice what they were taught at work and among unsaved family members, and acquaintances.

Week Five/ Session One

Participants met and discussed their dual assignment on Friday afternoon. Both groups were beaming with things they needed to share from their last venture. The team that attended

⁵ David Wheeler, and Vernon M. Whaley, *The Great Commission to Worship: Biblical Principles for Worship-Based Evangelism* (Nashville, TN: B&H Publishing Group, 2011), 22, ProQuest.

⁶ Roger S. Greenway, and Timothy M, Monsma, *Cities: Missions' New Frontier* 2ed. (Grand Rapids, MI: Baker Academic, 2000), 88, ProQuest.

the barbeque was excited about what they encountered. They spoke about how friendly everyone was, and their curiosity about sharing in a new environment. They spoke of their intentionality to being practical in their sharing the gospel as they demonstrated the love of Jesus as they mixed with the invitees and communicated on a general level. They answered questions about WWSIM and salvation only when they were asked. The facilitator presented their overall scores for the distinct categories for which they were observed.

The participants that engaged in the scheduled assignment in the community told their personal stories about their first experience sharing the gospel on the streets of New York. Some were excited about those they encountered; others had reservations about their performance but hoped to develop their confidence as they continue the project. Overall, many people from the neighborhood accepted the information about the steps for salvation, the flyer with the information about WWSIM, and also care packages. A new idea was presented by some of the participants which are to buy prepaid Dunkin Donuts gift cards to distribute to those who ask for cash. By doing so, cash will not change hands for things that are not for food. These teams were not evaluated on the six categories for observation because the evaluation is done by the facilitator.

The ministerial team sought to motivate the participants by commending their efforts. Positive reports pertaining to participants who were able to engage recipients in productive discussion or getting them to respond to the Gospel message were highlighted. However, all participants were applauded for their efforts. Those who felt less confident in their execution were encouraged. Based on their reports all incorrect procedures were discussed and corrective measures were implemented to improve future execution. The facilitator restated the necessary protocols that participants must follow when they do practical evangelism. After a corporate

prayer they were dispatched to their assigned locations accompanied by the ministerial team and the project facilitator.

The facilitator, ministry team and groups reassembled in the sanctuary's auditorium for a discussion concerning their experiences. There reports included an urgent demand for the Dunkin Donut gift card as many of the recipients they encountered on the streets expressed their need for something to eat because they have no job, or they did not make enough to be satisfactorily fed. Participants referred many to food pantries in the area or adjoining neighborhoods.

Week Five/Session Two

The Facilitator, ministerial team and participants will meet in the church's auditorium to discuss ways in which they can better serve those that are in need in the communities in which they are sharing the gospel. Some participants brought sandwiches and drinks and water to give to those recipients that are homeless and might be too hungry to walk to a Dunkin Donut location.

After a corporate prayer participants, the ministerial team, and the facilitator went to various locations in the community. Participants were also encouraged to visit their assigned locations with another participant voluntarily before the scheduled sessions. The facilitator, ministry team, and participants reassembled in their groups at the designated meeting place and evaluated their evangelism assignment in the community. The evaluation focused on the following areas:

1. How many people they have communicated with?
- 2 How many people have physical needs that WWSIM can help to meet?
3. How many people with needs that they will be referred to governmental agencies?

4. How many people have shown interest in accepting Jesus as savior, attending Sunday services or attending a home Bible study?

The twelve participants were divided into three groups for designated locations. Each group was accompanied by a member of the evangelism department or the facilitator. The Facilitator frequently interchanged in accompanying different groups in order to see firsthand how each participant executed what they were taught.

Separate groups have reported favorably concerning the number of people they have communicated with, even if it was just a brief friendly greeting. In their report they discussed that many people professed to be Christians when they attempted to present them with the pamphlet concerning steps to be saved. Many, however, were those that are seeking help and prayers for various needs which include food. (For further information see: *The Ethics of Evangelism: A Philosophical Defense of Ethical Proselytizing and Persuasion*).⁷

Each group agreed that physical needs were the major need that they had encountered in the locations where they were sharing the gospel. However, many of the needs were beyond WWSIM scope. Those recipients who were not looking for immediate responses provided their information and were documented for further reference to sources that can better assist them.

Some groups reported that some of the recipients that have needs that could be met by governmental agencies were not motivated to seek help from them. Their reasons of their lack of interest were that the people from South America who are flocking the border, and the war in Ukraine were the only ones who are prioritized by the government.

All the groups stated that those who were encountered only a few shewed interest in attending a Sunday worship service. Some have shown interest in attending events like a concert.

⁷ Elmer J. Thiessen, *The Ethics of Evangelism: A Philosophical Defense of Ethical Proselytizing and Persuasion* (London, UK: Paternoster, 2011), 27, ProQuest.

Many said they are members of churches. Those who showed interest in accepting Jesus were relatively few. The majority reported that they wanted to accept Jesus as their Savior, but they were not ready, because they had certain issues that they needed to address. Having a home Bible study was not practical for many. The group that had the facilitator as their observer this session will be evaluated on the following categories: greetings, introduction, smile, listening skill, presentation, and results. Participants' efforts were applauded. There were further directives concerning ways in which the participants and the ministry team can find ways and resources in helping to meet the needs of people in the community. WWSIM members provided some basic care packages to be distributed on the next assignment.

Week Six/ Session One

Week six session one incorporate the provisions for some of the items needed for the care packages for distribution in the community. This meeting also included the planning of the outreach in one of the city's parks. The designated park was selected according to availability and proximity to WWSIM. Members were assigned different responsibilities. Some assigned to transport items, others to set up the tables, racks, and prayer station, others will put the items on display, some will hand out flyers about the WWSIM, and steps to salvation. The prayer station was manned by a ministerial leader and different participants who took turns to pray for those with various needs for salvation, healing, jobs, financial breakthrough to name a few.

Firstly, the evangelism president applied for a permit online from New York City's Parks Department Queens division. Upon their response the outreach assignment was confirmed, and preparation began. The advertisement for clothing, shoes, and other household items, books among other things were made beforehand in the congregation. Assignees were given their

positions for the event. Flyers were printed and given to members of the congregation, and the thesis project participants for distribution in the community.

Some participants and other assignees picked up the donations, and prepared them for the event. The facilitator and the evangelism president planned the agenda of the event. Saturday was the chosen day and the event commenced approximately 1:00 pm. Participants were to arrive at 12:00 pm to set up the tables prayer station, display the items on tables and racks. The next phase of the session featured the facilitator, ministerial team and participants putting the packages together, praying, then dispersing throughout the community in their assigned groups to their designated locations in community to share the gospel.

Participants conversed with recipients, handed out pamphlets and care packages, prayed with those who are receptive to the gospel, and took their information. They encouraged those who needed further governmental assistance to go to the nearest hospital, or community health clinics for medical assistance. Others needing other aid were given locations to visit and were encouraged to be persistent until they receive the necessary aid that they are seeking.

The participants began a new phase of evangelism by knocking on the doors of houses that had no “Beware of the dogs” signs. This aspect took their assignment of sharing the gospel in the community to another level. The groups were instructed to be calm, cautious, and very courteous to every occupant whether they are receptive or resistant their reasons for calling on them. A different group was assessed every session on the designated categories.

All groups will reassemble at the meeting place for discussion of their assignments. They discussed additional measures to distribute the flyers for the upcoming outreach, finetune, their outreach assignments and encourage one another to do their best on their first cooperative assignment. Similar to this process, John Sentamu, and Andrew Davy view outreach as new

programs for creating a broader picture for sharing the gospel.⁸ The facilitator reassured participants that the outreach was fun, and, a great event to learn from. Participants were given flyers (see appendix D) which they distributed on their own time.

Week Six/Session Two

The day of the coordinated outreach finally came. It was Saturday, June 25, 2022. The participants were up early and had assembled at the church's auditorium with the facilitator where many items were previously dropped off for preparation. The items were sorted, labeled, and placed in boxes for transport to the site. At approximately eleven o'clock the movement began to the Rufus King park after a corporate prayer for God's presence, protection, Holy Spirit's conviction of the listeners and receivers of the goods, and for a favorable day. The setting up began at 12:00 pm and the event commenced at 1:00 pm through to 5:00 pm.

On arrival, a brief prayer was offered at the site. The facilitator, participants, and WWSIM volunteers began the day's proceedings by assembling tables and racks and the prayer station. The clothes and shoes were displayed in different categories women, men and children according to sizes and types. Participants assigned to handing out information flyers stood at the entrance of the park laden with flyers, including information about WWSIM, steps to salvation, and advertisement of the event. Those working at the prayer station made themselves ready to pray with those that requested prayer for salvation, healing or deliverance from different bondages.

Participants manned the tables, racks of clothing and shoes where recipients carefully sorted through the piles for suitable pieces for themselves, or family members whose sizes they have given. Others hastily took anything that was available, while other recipients asked for

⁸ John, Sentamu, *Crossover City: Resources for Urban Mission and Transformation*, ed. Andrew Davey (New York, NY: Mowbray, 2010), 37, EBSCOhost.

specific items for children, newborn, petite or tall. Available items were sorted and handed over to the seekers. As the day's event progressed the evangelism president brought a message from the Scripture. It was a simplified word taken from John 3:16 about God's love for mankind that prompted Him to send His only begotten Son to be the remedy for the sin problem that has plagued humanity since the fall of Adam. Participants prayed with those who respond to the gospel message, document their information, gave them a New Testament Bible, and a flyer with WWSIM's information.

A group of participants walked through different sections of the park with care packages, water and sandwiches in search of homeless people who sometimes hangout in the park catching up on their night's rest on benches. The participants offered the items to them and discussed ways that they can be of any assistance to them.

The items were going very quickly and many recipients who came later in the afternoon were very disappointed but sorted through what they could find for themselves or family members. Many asked when the next event would take place. Others ask if they would receive items of clothing if they attended a service at WWSIM. On the whole some seemed more interested in satisfying the material needs than even contemplating the spiritual needs.

As the allotted time for the event drew to a close fewer and fewer items remained on the racks or displayed on the tables. Those working at the prayer station were still praying for those who requested prayer. The information crew were moving around the outer perimeter of the park handing out flyers about the steps to salvation and the pamphlet about WWSIM. Some of those that were interested requested pick up for the Sunday worship service. A few showed interest in the Friday night Bible study and prayer meeting. Their information were recorded for immediate follow-up.

The event time gradually came to an end at 5: 00 pm. Participants and ministerial volunteers took down tables, racks, and prayer station. The few items that remained were placed in boxes for distribution to some charitable agencies. The facilitator, participants evangelism team, and WWSIM volunteers joined hands in thanksgiving to God for a favorable day. All the tools were transported back to WWSIM's auditorium.

The facilitator, participants and ministerial team will meet for the evaluation of their last ministry event. They will discuss their experiences in sharing the gospel in this coordinated venture, praying for people, meeting the physical needs of many through distribution of clothing, food and care packages. They told how many recipients they communicated with, how many made commitment to accepting Jesus, attending Sunday services, Bible study, referrals to governmental agencies, or requesting a home Bible study. They will also be given the opportunity to give their individual reports about their experiences over the six sessions of practical evangelism. A follow-up plan was devised to help those recipients that they encountered during the three - week period of practical evangelism to receive the physical, medical, and emotional help that they might need, but most importantly, they will bring Jesus to them. This assessment was based on the performance of the entire team during this final session of the thesis project. All designated categories was evaluated..

Conclusion

The members of Watchmen on the Walls Supernatural International ministries who participated in this six weeks research project were very enthusiastic in their approach to learning how to share the gospel in the community. However, the actual events were not without inhibitions, inabilities and some misconceptions especially for those who have never participated in ministerial outreach prior to this project. This practical outreach revealed the desperation of

some of the recipients, and the arrogance of others who believe that they are okay and have no need to be introduced to Jesus. All the participants were cordial even when some of those that were approached were blatantly intolerant to the gospel. Everyone that participated in this phase of the thesis project said they have gained much knowledgeable experience from their involvement and many hope to keep practicing this ministry individually (for further information on personal evangelism see: *Evangelism: Share the Good News*).⁹

The coordinated outreach was exceptionally well received and the attendance of volunteers and recipients was amazingly good. Everyone was satisfied with the products as they sorted through the piles, fitted some pieces of clothing, and shoes with delight and exuberance. Many were prayed for to accept Jesus as their Savior, for personal needs, healing and breakthroughs. Their information was documented for follow-up.

The final meeting for the thesis project team revealed many underlying factors that either enhanced or undermined the project. Some participants gave a sigh of relief knowing that they were no longer under the watchful eyes of the facilitator and the ministerial team. They confessed that they have learnt a lot but preferred to work on their own time and with partners of their own choice. Some, however, have acknowledged that they have not gained the level of confidence that they had expected, but they planned to continue working on it by sharing the gospel regularly on their own or with a friend or family members. Most participants believed that organizing events on their block in their neighborhood is a safe and easy way to effectively share the gospel. Many had ideas of planning and executing a block event for back to school and requested assistance from fellow participants concerning the provision of the necessary items for the intended project. The facilitator suggested that they could seek assistance from WWSIM

⁹ Heather Lear, *Evangelism: Share the Good News* (Nashville, TN: Abingdon Press, 2016), 10, 11, ProQuest.

congregants who would help with the provision of supplies and their local councilman who might be able to provide financial donations from grants allotted to the district the event would take place in. Everyone said the training was beneficial and thanked the facilitator and the ministerial team for their expertise.

(for further information on practical evangelizing, and proclaiming the message, see: *Gospel Witness: Evangelism in Word and Deed*).¹⁰

Amidst the hustle, and the bustle of New York City, Church leaders must make the sharing of the gospel the priority of their ministry. Believers are followers and will have no excuse concerning evangelism when their leaders are promoting the gospel on the frontline.¹¹

¹⁰ David Gustafson, and Robert E. Coleman, *Gospel Witness: Evangelism in Word and Deed* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2019), 103, ProQuest.

¹¹ Matthew Bowman, *The Urban Pulpit: New York City and the Fate of Liberal Evangelicalism* (New York, NY: Oxford University, 2014), 163, Oxford Academic.

CHAPTER 4: RESULTS

This project was executed over a six-week period with two sessions weekly. The theoretical portion of the implementation of the intervention design consisted of two lessons in week one that were done in two sessions. The first lesson had twelve participants completing twenty survey questions featuring the teaching from sessions one and two. The results from the surveys were recorded on two separate sheets. The first sheet consisted of the first sixty survey questions answered over five sessions in three weeks and the second sheet consisted of the results of sixty survey questions answered on the sixth session of the third week. The answers were compared with the last session of the third week to determine their improvement in the lessons on “Overcoming Obstacles to Sharing the Gospel,” and doctrinal themes that were taught from the Bible.

In week one twenty survey questions contained two different topics and were labeled part A and B. The first topic part A was “Overcoming Obstacles to Sharing the Gospel” which consisted of ten questions. Of the twelve participants who completed the survey questions 1 out of 12 (approximately 8%) wrongly disagreed that “The gospel should be shared when the opportunity is present.” Although only one participant wrongly disagreed with one question, the statement “The gospel should be shared when the opportunity is present.” There was a revision of the lesson with special emphasis on how regular the gospel should be shared. For part B the second topic in week one “Man’s Fallen State,” 4 out of 12 (approximately 33%) incorrectly agreed that “Sins are committed by our actions only.” For the question “If we practice good works we can erase our sins,” 5 out of 12 (approximately 42%) incorrectly agreed to this statement. The statement “Babies are not responsible for their sins,” 1 out of 12 (approximately 8%) incorrectly disagreed.

Table 1. Week 1 part A Response to survey question on “Overcoming Obstacles to Sharing the Gospel”

Question	Incorrect Response	Approximate Percentage
8	1 out of 12	8

The second topic that was taught in week one was “Man’s Fallen State.” It made up the second ten questions of the twenty survey questions. Of the twelve participants that completed the survey 4 out of 12 (approximately 33%) incorrectly agreed that “Sins are committed by our actions only,” 5 out of 12 (approximately 42%) incorrectly agreed that “If we practice good works we can erase our sins.” The statement “We are only responsible for our personal sins” 3 out of 12 (approximately 25%) incorrectly agreed “Babies are not responsible for sin,” 1 out of 12 (approximately 8%) incorrectly disagreed.

Table 2. Week 1 part B Response to survey questions on “Man’s Fallen State”

Question	Incorrect Responses	Approximate Percentages
13	4 out of 12	33
15	5 out of 12	42
17	3 out of 12	25
19	1 out of 12	8

The results indicated that some participants did not understand some of the essential points that were presented during the teaching session. The revision focused on key Scripture passages that emphasized the fall of man which was the result of Adam’s sin. 1 Corinthians 15: 22, NIV, states, “For as in Adam all die, so in Christ shall all be made alive.” In Romans 5:12,

NIV the Bible says, “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned.” This passage suggests that if a person has never committed any personal sins, he has inherited sins from Adam his forefather, and needs to repent. Repentance is to have a new mindset from the one that a person has been born with. Participants freely discussed any misconceptions they had concerning the statements in the survey that they were addressed and corrected.

The second combined survey for week two parts A and B, session one and two saw the following results. Part A focused on the topic “The Need for a Savior” and Part B featured “The Life of Jesus the Son of God” (including His birth, ministry, death, burial, resurrection and ascension). All twelve participants answered the first ten questions of Part A numbering from 21 to 30.

However, their weaknesses were revealed in questions numbers thirty–three and thirty–seven of Part B on the topic of “Jesus the Son of question number thirty-three the statement “Jesus is God 1 out of 12 (approximately 8%) of the participants incorrectly selected “Agree somewhat.” This statement is the foundation of the gospel and must therefore be addressed immediately to hinder a heretical presentation of the gospel from that participant.

The statement written at question number thirty-seven “Jesus is one of the ways to God 6 out of 12 (approximately 50%) incorrectly agreed to this statement. This result was appalling and necessitated immediate remedial measures. The table below is an indication of the results for question number thirty – three and thirty – seven.

Table 3. Week 2 part B. Responses to survey questions on “Jesus the Son of God” (including His birth, life, death, burial, resurrection, and ascension).

Question	Incorrect Responses	Approximate Percentage
33	1 out of 12	8
37	6 out of 12	50

Although there was only one participant who answered number thirty-three question incorrectly, this question is foundational to the Christian’s doctrine and must be immediately addressed to prevent any dissenting information from being adapted or passed on to recipients. This aligns with the Bible in John 14:8, NIV, when Phillip had a misunderstanding of who the Father was, Jesus quickly addressed his misunderstanding by saying, “Don’t you know me, Phillip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father?’” This Scripture will be introduced to participants to help to erase any misconceptions of who Jesus is.

The statement at number thirty-seven “Jesus is the only way to God which had fifty percent of the participants answering incorrectly will be corrected with the use of the following Scripture verse John 14:6, NIV. Jesus used this verse in a similar manner to correct the misconception of Thomas concerning the “way.” It states, “I am the way and the truth and the life. No man comes to the Father except through me” (John 14:6, NIV). Other foundational truths concerning the life of Jesus His birth, life, death, burial, resurrection, and ascension were revisited. The twenty-question survey for week three sessions one and two had the following results. The first ten questions featured “Man’s Salvation through Repentance, Faith, and Justification by the Lord Jesus Christ.” Of the twelve participants who completed the survey 7 out of 12 (approximately 58%) made incorrect choices on questions 41, 43, 47, 48, and 59. The

choices ranged from “agree somewhat” to strongly agree.

For question 41, 1 out of 12 (approximately 8%) incorrectly agreed somewhat to the statement, “All sins disobey the law of God.” This belief if allowed to germinate will develop into erroneous doctrine that will give people the leeway to practice sins that are all offensive to God. The Bible confirms that, “Everyone who sins breaks the law; in fact, sin is lawless” (1 John 3:4, NIV). This Scripture was used in an attempt to correct this error. The statement at question number forty-three “A lie should receive the same punishment as murder” 2 out of 12 (approximately 16%) incorrectly disagreed. The Bible however, clearly affirms, “But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—they will be consigned to the fiery lake of burning sulfur. This will be the second death” (Rev 21:8, NIV). This scripture served as a guide for those who misunderstood that sin is not quantified. For question number forty-seven “Faith in good works will save you” 4 out of 12 (approximately 33%) incorrectly agree. The Bible explains that “For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God” (Eph 2:8), NIV). This Scripture verse was used for remedial purpose for this question. Lastly for question forty - eight, “Faith is the belief that God is real,” 1 out of 12 (approximately 8%) incorrectly disagreed. The Bible verifies the statement, “And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and he rewards those who earnestly seek him” (Heb 11:6, NIV). This verse served as a corrective measure for question number forty-eight.

Table 4. Week 3 part A. Responses to survey questions on “Man’s Salvation Through Repentance, Faith, and Justification by the Lord Jesus”

Question	Incorrect responses	Approximate Percentage
41	1 out of 12	8
43	2 out of 12	16
47	4 out of 12	33

For the second group of ten questions for session two week three the topic was “Teachings about God.” All participants except one correctly answered all the questions. Question number fifty-nine was incorrectly agreed somewhat by 1 out of 12 (approximately 8%) that “God is a spirit; therefore He is invisible.” The Scripture confirms this truth, “God is spirit, and his worshippers must worship in the Spirit and in truth” (John 4:24, NIV).

Table 5. Week 3 part B Responses to survey questions on “Teachings about God”

Question	Incorrect Response	Approximate Percentage
59	1 out of 12	8

The preceding results in week three parts A and B indicated a need for further teaching on the topics “Man’s Salvation through Repentance, Faith and Justification by Jesus our Lord,” and part B “Teachings about God.” Scripture verses documented in previous lessons were used to help participants correct their misconceptions, and misinterpretations.

The training plan for the implementation of the intervention design was intended to be both theoretical and practical (see Appendix A). Before the commencement of the class for week one sessions one and two, the ministerial team selected to analyze the subject matter, simplicity

and applicability of the teachings to WWSIM's doctrine met and evaluated the lessons. The lesson on "Man's Fallen State received high marks on all ten questions. However, questions 11 "Adam's sin was passed on to all men," question 12 " Sin results in both physical and spiritual death," question 16 "The Bible states that all have sinned," and question 20 "Everyone is born a sinner" received the highest mark of "5" for the subject matter. The Scriptures for the teaching plan for week one session two was rated 5 out of 5 with "5" being the highest mark achievable. Simplicity of the subject matter was rated lower at 4, and applicability to WWSIM's doctrine received a calculated score of 5. These scores indicated that the ministerial team approved the lesson with an overall score of 4.6. Twelve students attended the training session.

Table 6. Assessors' Score for week one part B session 2

Week one Lesson plan session two	Calculated Scores
Subject matter	5
Simplicity	4
Applicability	5

The second week of the class featured two topics Part A "The need for a Savior" and Part B "The life of Jesus the Son of God" (His birth, life, death, burial, resurrection and ascension). Part A lesson highlighted man's helplessness in his separation from God and the need of someone to bridge the gap to bring him back in a relationship with God. The ministerial team analyzed the lesson before it was presented to the class.

The assessors' findings revealed that the simplicity of the content in connection with questions in the survey were relevant for the age range of the class. They gave it a score of 4.9.

The Scripture passages used in the content were appropriate and gained 4.7 points. The applicability to WWSIM's teachings remained on a high with 5. The overall lesson plan for week two session one received a combined score of 4.8. There was an improvement in the score for simplicity of the lesson's content. Twelve students attended the training session.

Table 7. Assessors' Scores for week 2 Part A session 1

Week 2 Session 1 Part A Lesson Plan	Calculated Scores
Subject Matter	4.7
Simplicity	4.9
Applicability	5

Part B of week two covered the teaching on "The Life of Jesus the Son of God" (His birth, life, death, burial, resurrection and ascension). The assessors considered the subject matter too complex for a minimum training course. These are some of the questions that were asked in the survey: "Jesus' birth was made possible by the Holy Spirit." "Jesus is God." "The Holy Spirit came upon Jesus after He was baptized." "Jesus died to bring man out of Satan's bondage," and "Jesus rose from the dead and later went back to heaven." They lowered the simplicity score to a mere 3.5, the lowest score given in all the lessons they have assessed. The lessons included themes like They said the subject matter was relevant for Christians of all levels so they rated it 4.5. Although they considered the content too complex for such a short teaching period they rated the applicability to WWSIM's doctrine with a whopping 5 the highest score that can be achieved. The overall score for part B was 4.3.

This was the lowest total score. The subject matter score was decreased by 0.2, and the simplicity of the content by 1.4. The attendance was consistent with twelve participants attending

the sessions. The facilitator modified the language in the lesson by using simplified terminologies to describe all the events that occurred in the life of Jesus. Participants were questioned on the events that transpired in the life of Jesus at His birth, His ministry, His crucifixion, death, burial, resurrection, and ascension. The Scriptures were presented in a simplified manner and was understood by all participants.

Table 8. Assessors' Scores for week 2 Part B session 2

Week 2 Session 2 Part B Lesson Plan	Calculated Scores
Subject Matter	4.5
Simplicity	3.5
Applicability	5

Week three lesson plan combined parts A and B's teachings in session one and covered the lessons on part A, "Man's Salvation through Repentance, Faith and Justification by the Lord Jesus Christ," and part B, "Teachings about God." The assessors met and dissected the lesson plans for both parts A and B according to the categories that were set for evaluation. For part A they stated that the subject matter should be simplified in such a way so that a child could read it and understand it. They gave it a score of 4 out of "5" which was an improvement of 0.5 from the previous score in week two part B of 3.5. They considered the Scripture passages relevant to the content, but suggested that a Bible version that simplifies the reading should be included alongside the original text included in the lesson plan. They gave the subject matter 4.9 out of 5 and noted that emphasis should be placed on a version to paraphrase the language. This also showed an increase of 0.4 over the previous subject matter. Lastly, the applicability to the teachings of WWSIM remained consistent at the highest grade of 5. Session one part A lesson received an overall score of 4.6 which was an improvement of 0.3 over the previous week's part

B session 2. The survey questions about the lesson contained the following questions: “All sins are punishable by eternal death.” “A lie should receive the same punishment as murder.” “I don’t need to believe on Jesus for my salvation, I just need to raise my hand at the altar.”

Table 9. Assessors’ Scores for week 3 part A session one

Week 3 Session 1 Part A Lesson Plan	Calculated Scores
Subject Matter	4.9
Simplicity	4
Applicability	5

The facilitator implemented all the recommendations in the teaching plan and ensured that the participants benefited. The attendance of the participants remained consistent, although a few had excusable late attendance to the sessions. The assessment continued with part B of week three. The topic was “Teachings about God. They were very enthused that these participants were given the opportunity to be informed about every aspect of WWSIM’s doctrine and hoped that they were able to assimilate it. As was the custom the assessors graded the lesson according to the categories that were chosen. For the subject matter they believed that the words “self-sufficient,” “immutable,” “omnipotence,” “omniscience,” and “omnipresence.” should not be included in the lessons at this entry-level training. They however agreed with what was being taught, they wanted the participants to be comfortable with the language and asked that those words be replaced with simplified language such as capable for self-sufficient, changeless for immutable, all-powerful for omnipotent, all-knowing for omniscience, and present everywhere at the same time for omnipresence. They gave the subject matter a score of 4.9, They found that the Scripture passages chosen were relevant for the topic. The simplicity took a dive from the

previous lesson to 3.9 the second lowest score of the training. The applicability of the lesson with WWSIM's teachings remained consistent with previous lessons and received a perfect score of 5. However, the simplicity was criticized. The overall score remained at 4.6.

The facilitator implemented the changes that were suggested. The attendance remained consistent with twelve participants attending. Two participants asked for an early dismissal to attend to urgent family matters. Participants completed the twenty questions for the combined topics on the survey and were prepared to retake all sixty questions in part B of session 2.

Table 10. Assessors' Scores for week 3 Part B session two

Week 3 Part B lesson plan	Calculated Scores
Subject Matter	4.9
Simplicity	3.9
Applicability	5

Session two of week three was intended to evaluate the entire teaching plan. The twelve participants answered all sixty survey questions at one sitting. This was intended to calculate the growth process in the six sessions to determine their mastery over the areas that they had previously agreed or disagreed on incorrectly. Formerly in week one, one participant incorrectly disagreed to question number eight that "The gospel should be shared when the opportunity is present." For number eight all participants correctly agreed to this statement showing an improvement of approximately 8% overall.

Table 11. Part A Week 1 session 1. Comparison of scores for question 8

Question	First Incorrect score	Final Correct score	Overall Approximate Percentage of Improvement
8	1 out of 12	12 out of 12	8%

Week one part B session 2 participants struggled with different questions in which they incorrectly agreed, disagreed or somewhat agreed or disagreed in both. After they retook the survey their improvement was measured concerning their agreement or disagreement. For question number 13 the question states, “Sins are committed by our actions only.” Surprisingly 4 out of 12 who previously incorrectly agreed only one from the four incorrectly agreed at the second sitting.

Question number fifteen “If we practice good works we can erase our sins” had 5 out of 12 (approximately 42 %) previously incorrectly agreed to the statement however at the second sitting 4 out of 12 (approximately 33%) correctly disagreed to the statement. For question number 17 which states “We are only responsible for our personal sins,” 3 out of 12 previously agreed. In the final sitting 3 out of 12 correctly disagreed. Question number 17 states “We are only responsible for our personal sins.” The first sitting had one participant incorrectly disagreeing to the statement. The final score shows that all twelve participants correctly agreed with the statement. For question number 19 “Babies are not responsible for sin,” was incorrectly disagreed to by 1 out of 12 (approximately 8%). The second test produced an eight percent improvement by correctly agreeing to the statement.

Table 12. Week 1 Part B Session two. Comparison of scores for questions 13, 15, 17, & 19

Question	First incorrect score	Final correct score	Overall Approximate Percentage of Improvement
13	4 out of 12 33%	12 out of 12	33%
15	5 out of 12 42%	11 out of 12	50%
17	3 out of 12 25%	12 out of 12	25%
19	1 out of 12 8%	12 out of 12	8%

Week two part B session two's lesson "The life of Jesus the Son of God" (His birth, life, death, burial, resurrection, and ascension) saw 1 out of 12 incorrectly disagreeing with number thirty-three that "Jesus is God." The second test all twelve participants agreed to the statement. Number thirty-seven proved problematic to fifty percent of those who did the first survey. However, after revision and the completion of the final sixty survey questions, there was a fifty percent improvement in that all six participants correctly disagreed to the statement "Jesus is one of the ways to God."

Table 13. Week 2 part B session 2. Comparison of scores for questions 33 & 37

Question	First incorrect score	Final correct score	Overall Approximate Percentage of Improvement
33	1 out of 12 8%	12 out of 12	8%
37	6 out of 12 50%	12 out of 12	50%

In week three the participants were asked to complete two different surveys. The first was for the combined lessons for part A "Man's Salvation through Repentance, Faith, and Justification by the Lord Jesus Christ," and part B "Teachings about God." The second survey

was the entire sixty questions at one sitting on all the topics covered to measure the participants' improvement in areas where they had struggled in previous surveys.

Part A's lesson 1 out of 12 (approximately 8%) incorrectly disagreed to number forty-one, which states "All sins disobey the law of God." There was a complete turn-around at the end of the final sixty survey questions all participants correctly agreed to the statement. For number forty-three 2 out of 12 (approximately 16%) incorrectly disagreed with the statement "A lie should receive the same punishment as murder." This statement was quickly corrected in the final sitting of the sixty survey questions with the two participants scoring correctly with the remaining ten. Finally, question forty-seven saw 4 out of 12 (approximately 33%) formerly wrongly agreeing to the statement "Faith in good works will save you." The final sixty survey questions completed saw a drastic turnaround, 3 out of 12 (approximately 25%) correctly disagreed with the statement. This was an overall improvement of twenty-five percent. The participants showed great improvement in the lessons. Many confessed that they are now more comfortable communicating with a non-believer, than at the beginning of the training.

Table 14. Week 3 part A. Comparison of scores for questions 41, 43 & 47

Question	First incorrect score	Final correct score	Overall Approximate Percentage of Improvement
41	1 out of 12 8%	12 out of 12	8%
43	2 out of 12 16%	12 out of 12	16%
47	4 out of 12 33%	11 out of 12	25% f

Week three-part B featured the topic “Teachings about God.” This topic saw approximately 92% of the class correctly agreeing to the answers at number fifty-nine with the exception of 1 out of 12 (approximately 8 %) by misconception or tiredness incorrectly disagreed that “God is a Spirit; therefore He is invisible. “ The second sitting all twelve participants correctly agreed to the statement. Therefore the overall improvement was by approximately twelve percent.

Table 15. Week 3 part B. Comparison of scores for question 59

Question	First incorrect score	Final correct score	Overall Approximate Percentage of Improvement
59	1 out of 12	12 out of 12	8 %

The six sessions of teaching and completion of survey questions had an overall improvement. Week one part A had approximately 8%, and part B of week one showed an approximately ninety-nine percent increase in correct answers. For week two part A the grades remained consistent, everyone answered those questions correctly. However, part B had an increase of approximately 58 %, after the second sitting. Week three’s combination of parts A and B in session one had great improvement in the joint lessons. Part A lesson on “Man’s Salvation through Repentance, Faith, and Justification by the Lord Jesus Christ,” received an overall improvement of approximately 49% while part B gained approximately 8%.

Participants experienced firsthand knowledge in sharing the gospel theoretically through this series of biblical training that was intended to improve their knowledge of the Bible and how to communicate it confidently to non-Christians as they evangelize personally in an attempt to

win them to Christ. (For further information see: *The Gospel and Personal Evangelism*).¹

The implementation of the intervention design was executed theoretically and practically. The practical design was implemented over a three-week period with biweekly sessions. In the first week of the session participants along with the facilitator and ministerial team visited designated areas of the community to share the gospel with whoever was receptive. Participants were asked to observe the facilitator and ministerial team members share the gospel with whoever was receptive. They were to pay special attention to the following areas, friendly greeting, introduction, smile, good listening skills, presentation of the gospel (handing out pamphlets, conversing with recipients, giving out care packages and results (which means if any recipients were persuaded to accept Jesus as Savior, or to attend a Bible study, Sunday worship service, had physical needs met. Or were referred to agencies that could assist them). The facilitator and team members received a score with “10” being the highest and “1” the lowest. This grading was reciprocated when the participants were allowed to share the gospel. However, only alternate groups were documented in the study every session. The leaders received a grade of ten for greetings, ten for introduction, ten for the smile, nine for good listening skills, 10 for the presentation of the gospel (in a practical manner) five for results. The team scored 53 out of 60.

Grading sheet for practical implementation week 4 session 1

On a range of 1 to 10 with “10” being the highest and “1” being the lowest grade the participant.

Greetings:	<u>10</u>	9	8	7	6	5	4	3	2	1
Introduction:	<u>10</u>	9	8	7	6	5	4	3	2	1

¹ Mark Dever, *The Gospel and Personal Evangelism* (Wheaton, IL: Crossway, 2007), 20, EBSCOhost.

Smile:	<u>10</u>	9	8	7	6	5	4	3	2	1
Listening skill:	10	<u>9</u>	8	7	6	5	4	3	2	1
Presentation:	<u>10</u>	9	8	7	6	5	4	3	2	1
Results:	10	9	8	7	6	<u>5</u>	4	3	2	1

Overall Performance: 53 out of 60

Week four session two had two separate groups carrying out separate assignments. The original group of eight went to their regular assignment in the community where they were given the opportunity to approach recipients personally to share the gospel. Their performance was observed and evaluated by members of the ministerial team and documented for discussion when they reassemble.

The second team was led by the facilitator to the pre- Memorial Day barbeque where they were met by the participant and her family that were the hosts. This assignment was well executed. All the categories that were listed for evaluation were met satisfactorily. The facilitator and participants were cordially greeted by the host and family and they returned the greetings in like manner to the hosts and the visiting neighbors. They scored a solid ten for this category. The host introduced them to the gathering and they took turns in introducing themselves. They scored ten for the introduction. Their smiles were captivating throughout the entire assignment earning a ten also. As they mingled with the visitors their voices were only heard asking or answering questions that they were asked or commending the visitors on their performances in the games or karaoke. They listened intently to people's stories, songs, and jokes. They also got a perfect score of 10 for listening. When it was their turn for sharing the gospel through their presentation they did a phenomenal job. The facilitator proudly gave them the highest score which is a 10.

The results, however, could not be completely calculated by the verbal responses of the recipients, therefore the given score was 7. Participants of both groups were applauded for their efforts during the practical execution of their assignments.

Grading sheet for practical implementation week 4 session 2

On a scale of 1 to 10 with “10” being the highest and “1” being the lowest grade the participant.

Greetings:	<u>10</u>	9	8	7	6	5	4	3	2	1
Introduction:	<u>10</u>	9	8	7	6	5	4	3	2	1
Smile:	<u>10</u>	9	8	7	6	5	4	3	2	1
Listening skill:	<u>10</u>	9	8	7	6	5	4	3	2	1
Presentation:	<u>10</u>	9	8	7	6	5	4	3	2	1
Results:	10	9	8	<u>7</u>	6	5	4	3	2	1

Overall Performance: 57 out of 60

Participants shared the gospel in their assigned groups with facilitator or ministerial team members during the first session of week five. A group that was not previously observed and evaluated by the facilitator was her assignment on this session. During their assignment, they distributed care packages, pre-paid Dunkin Donut gift cards, prayed for recipients, took their information and made referrals to food pantries that are in adjoining neighborhoods. The facilitator presented the scores for the different categories of her observations. Everyone in the group greeted the people they met heartily and scored ten. The introduction by some was not very precise and the score was 8 out of 10. They all struggled to maintain a smile therefore the score was seven. Their listening skills need to be developed because they were talking while the

recipients were talking so the score was a five. Their presentation of the gifts, pamphlets and individual prayers was good the score was a nine. They eventually had an opportunity to address a number of recipients who desired physical help in the form of food and clothes. A few expressed their desire to attend the Sunday service, two accept Jesus as their Savior. Their information was taken and they expressed their desire to attend the church services. For the results, they received a score of 10. Their overall score was 49 out of 60.

Grading sheet for practical implementation week 5 session 1

On a scale of 1 to 10 with “10” being the highest and “1” being the lowest grade the participant.

Greetings:	<u>10</u>	9	8	7	6	5	4	3	2	1
Introduction:	10	9	<u>8</u>	7	6	5	4	3	2	1
Smile:	10	9	8	<u>7</u>	6	5	4	3	2	1
Listening skill:	10	9	8	7	6	<u>5</u>	4	3	2	1
Presentation:	10	<u>9</u>	8	7	6	5	4	3	2	1
Results:	<u>10</u>	9	8	7	6	5	4	3	2	1

Overall Performance: 49 out of 60

Week five session two saw major emphasis placed on the category of results. The three groups of four were challenged to communicate with the recipients in a persuasive manner that would produce positive results. All the categories would be evaluated but there was a special emphasis placed on getting positive results. Their greetings of the selected group was polite earning them a nine. The introduction was mesmerizing giving them the highest score of ten. They wore this uneasy smile that appeared to be more of a grimace earning them a six. Listening

was somewhat easier for them they scored a nine. Their presentation was wonderful as they spoke about God’s love for the people and they as His servants are the physical means of demonstrating it to the people in the community. They earned an easy ten. The results were mixed. Although all the recipients welcomed the gifts and stated their problems, not many opted for Sunday services, Bible study, or other Church-related activities. Three recipients accepted Jesus as Savior. Many were referred to governmental agencies that could assist them. Overall the group had favorable results and therefore received a score of ten. Their total score was 54.

Grading sheet for practical implementation week 5 session 2

On a scale of 1 to 10 with “10” being the highest and “1” being the lowest grade the participant.

Greetings:	10	<u>9</u>	8	7	6	5	4	3	2	1
Introduction:	<u>10</u>	9	8	7	6	5	4	3	2	1
Smile:	10	9	8	7	<u>6</u>	5	4	3	2	1
Listening skill:	10	<u>9</u>	8	7	6	5	4	3	2	1
Presentation:	<u>10</u>	9	8	7	6	5	4	3	2	1
Results:	<u>10</u>	9	8	7	6	5	4	3	2	1

Overall Performance: 54 out of 60

For week six session one participants along with the facilitator met and discussed the plans for the upcoming coordinated outreach. This discussion took precedence over all other activities as it was their biggest platform for sharing the gospel during this thesis project. The participants carried out their regular assignments of sharing the gospel in the community, speaking with recipients offering referrals care packages, and prayers. During the handing out of

flyers for the outreach event among the other ministry items the participants began a new phase of sharing the gospel by knocking directly on residents' doors. They were expected to adhere to the same protocol and was graded by the same categories. Their greetings were cordial especially when they met residents at their doors. They got a ten. The introduction was polite earning them a nine. Their smile was catching but not lasting. Therefore they earned an eight. They displayed good listening skills, especially to the residents at their doors and earned an eight. They did a wonderful presentation of their flyers and pamphlets and prayers for those who requested them. They earned a ten. The results were not as great as was expected as many residents suggested that they wanted to attend the coordinated outreach and promised to respond there. The group earned an eight. Their final score was 53 out of 60.

Grading sheet for practical implementation week 6 session 1

On a scale of 1 to 10 with "10" being the highest and "1" being the lowest grade the participant.

Greetings:	<u>10</u>	9	8	7	6	5	4	3	2	1
Introduction:	10	<u>9</u>	8	7	6	5	4	3	2	1
Smile:	10	9	<u>8</u>	7	6	5	4	3	2	1
Listening skill:	10	9	<u>8</u>	7	6	5	4	3	2	1
Presentation:	<u>10</u>	9	8	7	6	5	4	3	2	1
Results:	10	9	<u>8</u>	7	6	5	4	3	2	1

Overall Performance: 53 out of 60.

This is the final practical implementation for the thesis project. This session was like a busy beehive. The participants, facilitator, ministerial team, and WWSIM volunteers were going

to and coming from the church's auditorium with packages, boxes tables water, and sandwiches. The team arrived at the designated city's park and began to assemble the tables, clothing racks, and the prayer station. They unpacked boxes, and displayed clothes, shoes, and books on tables and racks.

The long-awaited coordinated outreach began with prayer. All participants took their designated positions at the entrance of the park handing out pamphlets, and flyers, manning the prayer station, and attending to the tables and racks as they help recipients find suitable pieces and sizes. The facilitator and ministerial team supervised all the participants and WWSIM's volunteers. Everyone greeted the recipients cordially as they entered the park, sought prayer, or sorted through the shoes and clothing. The combined groups earned the highest score of ten. Those participants who worked at the entrance did a fantastic job introducing the event and the team, therefore they earned a ten. Smiles were easy to maintain because there were so many dramatic, and exciting happenings related and unrelated to the event. The combined group scored a ten. Listening was not at its best because of all the excitement taking place on the busy streets surrounding the park. There were honking horns, whirring sirens, loud music from passers-by hilarious laughter of pedestrians, and distasteful swearing of angry people. Nevertheless, the team did their best and eked out an eight. The presentation of the combined group was phenomenal. The welcoming team at the gate, the prayer team at the station, the assistants at the tables and clothing racks, and those who brought sandwiches and water to the homeless in other sections of the park. This earned their presentation a ten. The spoken word was given and many came forward for prayer for different situations, and for salvation. Their information was documented for follow-up. It would be unfair to give the results any score less than a ten. The final score was 58 out of 60, making it the highest score among participating groups.

Grading sheet for practical implementation week 6 session 2

On a scale of 1 to 10 with “10” being the highest and “1” being the lowest grade the participant.

Greetings:	<u>10</u>	9	8	7	6	5	4	3	2	1
Introduction:	<u>10</u>	9	8	7	6	5	4	3	2	1
Smile:	<u>10</u>	9	8	7	6	5	4	3	2	1
Listening skill:	10	9	<u>8</u>	7	6	5	4	3	2	1
Presentation:	<u>10</u>	9	8	7	6	5	4	3	2	1
Results:	<u>10</u>	9	8	7	6	5	4	3	2	1

Overall Performance: 58 out of 60.

Conclusion

The theoretical and practical implementation of this thesis project was made possible through the contribution of the facilitator, WWSIM ministerial team, participants and volunteers that participated in the twelve sessions of teaching and practical ministry over a period of six weeks. The execution of the leadership team was exemplified in their selfless roles in training the participants in a step-by-step combined program of biblical teaching on essential themes, and practical ministry. They prepared the participants to share the gospel by helping to meet some of the physical needs of people, and to introduce them to Jesus on the streets and finally at the outreach in the park. The participants were evaluated at the end of each lesson via a survey for Bible lessons and a grading system for the practical ministry where ten was the highest grade.

The ministerial team demonstrated how the clergy should lead the laity by example to share the gospel as they brought Jesus to the people through acts of love and kindness before

they proclaim the gospel to them. They purposed to practice what they preached and have impacted the lives of those they lead during the training. The leadership team demonstrated to the participants that they are the only Jesus that many people will know during their lifetime, therefore, they should allow His love to lead the way.

The overall performance of the participants was overwhelmingly satisfactory. Many of the participants had never shared the gospel in such a manner, and despite misconceptions, inabilities, and unforeseen occurrences, all participants confessed that they have benefited from the theoretical training and the practical implementation. Some have confessed that they had no idea that showing the love of Jesus through physical acts of kindness was a means of sharing the gospel. They have decided to continue to share the gospel in their community, on the job, and amongst family members and friends.

CHAPTER 5: CONCLUSION

Introduction

Members of Watchmen on the Walls Supernatural International Ministries struggled with sharing the gospel in practical and personal ways. These practices would impact the lives of people in the community by improving their spiritual lives and also produce church growth. A number of events have been planned and executed but there was little or no impact on the members. Congregants were not keen on sharing the gospel individually. They had not been introduced to practical evangelism. They considered evangelism as preaching only. They had no idea that a simple method of socializing with their neighbors in a practical way was sharing the love of Jesus to gain their confidence before they present Jesus through the proclamation of His word. Members of WWSIM were of the notion that evangelism belonged to the elite clergy, and the laity were just to tag along attending church events, live a life pleasing to the Lord and that would get them into heaven. The clergy on the other hand had not emphasized that the corporate body was dependent on one another working together to complete the assignment of evangelizing the world that Jesus commanded His followers to fulfill.

It became obvious to the ministerial leadership in 2021 that a new strategy was needed to motivate and equip members to share the gospel in practical ways that would develop relationships with nonbelievers before they proclaim the gospel of Jesus to them. The onus was now on the ministerial leadership to be who Jesus ordained them to be to the believers.

The pastor as the under-shepherd has a great responsibility to feed the congregation/sheep, by finding new ventures/pastures which will produce nourishment for their spirit, soul and body that they will be built up in all the necessary aspects that will enable them to reproduce new members that will continue the cycle of reproduction thereby fulfilling God's

intention for His people to hear the gospel and desire a new mindset to be citizens of His kingdom.

Purpose and overview of the thesis project

The thesis project was intended to equip the members of Watchmen on the Walls Supernatural International Ministries in Queens New York with the necessary abilities and information to share the gospel faithfully, obediently and fearlessly. The participants were fortified to share the gospel in diverse ways instead of just inviting people to the Sunday worship service. The Great Commission is the foundation on which the principles are founded and taught by the ministerial leadership. This process of teaching involves the development of various skills and models for sharing the gospel, imparting biblical truths, offering prayers, and encouraging listeners to accept Jesus. WWSIM's participants were encouraged to use the most appropriate method for sharing the gospel with people in this era that is absorbed by ungodliness, racism, and gluttony. Participants were encouraged to share the gospel experientially, because they are knowledgeable about it, they are taught to analyze it, and to apply it by completely dedicating themselves to sharing it in the community surrounding the local church.

Participants were taught to follow the examples of Jesus and His disciples in their quest to share the gospel. Jesus had a personal lifestyle model of sharing the gospel. He fed the people, healed them, raised the dead, and performed many miracles. (For further information on ministering like Jesus see: *The King Jesus Gospel: The Original Good News Revisited*).² Participants were encouraged to imitate Jesus' lifestyle ministry. A training plan was developed to teach participants biblical themes on sharing the gospel (see Appendix A).

² Scott McKnight, *The King Jesus Gospel: The Original Good News Revisited* (Nashville, TN: Zondervan, 2011), 108, ProQuest.

The purpose of this thesis project was Scripturally and socially essential. It was implemented by making a lesson plan based on biblical themes that enhanced the participants' knowledge about sin, salvation, and God. Those topics were designed to educate the participants about relevant themes when sharing the gospel. A part of the teachings also focused on overcoming obstacles to sharing the gospel. A section of the teaching focused on practical evangelism.

The thesis project's findings in light of the theological and theoretical framework

The first objective of the project was to develop a training plan to help participants overcome obstacles to sharing the gospel and to instruct them in biblical themes that would enable them to communicate the Word of God to others. All 12 participants participated in the first lesson that discussed obstacles faced when ministering. Eleven out of twelve (approximately 92 %) initially answered the survey questions correctly. However, the second time around 100 % of the class understood how to overcome obstacles to sharing the gospel.

The next five lesson plans were formulated on themes from the Bible that improved participants' biblical knowledge and helped them to communicate the message of salvation to those that they led to Christ. Participants answered corresponding survey questions for each lesson that was taught. The lessons were evaluated by a group of ministerial leaders from WWSIM who either agreed to or objected to various categories of the lessons. However, most of the categories were agreed to with only thrice a category met objection in weeks 1 B, 3 A, and B. The objection in week 1 B was that the lesson and language lacked simplicity, for week 3 A the lesson also lacked the simplicity of language and terminologies, and for 3 B the requirement was a Bible version that paraphrased the terms.

The six sessions of teaching on overcoming obstacles and biblical themes, and answering survey questions were followed by the completion of all sixty questions in one sitting. Several participants improved in this section with a few only averages. A good example was the results in week one part B in question 15 where 5 out of 12 (approximately 42%) forty-two percent previously incorrectly agreed to the statement “If we practice good works we can erase our sins.” At the second sitting 11 out of 12 (approximately 92%) correctly disagreed making it an increase of 50%.

The three weeks of practical ministry saw participants observing and evaluating the ministerial team and facilitator as they demonstrated how to share the gospel in practical ways. Participants were privileged to practice practical evangelism on the streets, in a participant’s home, and with a grand culmination in one of the city’s parks for a coordinated outreach. They had the opportunity to hand out pamphlets, and flyers, serve in prayer, assist attendees in selecting suitable pieces of clothing and pairs of shoes, handed out sandwiches and water to the homeless. They recorded the information of willing recipients and answered questions about WWSIM pertaining to transportation for attending the Sunday service.

The overall objective of this project was to equip members of WWSIM to share the gospel in the local community effectively which would result in conversion, their spiritual growth, and the numerical increase of the congregation. The twelve participants did their best to assimilate what they were taught theoretically. However many still had inhibitions in the practical executions in the field. Nevertheless, everyone has shown improvement in the designated categories that were used to evaluate them.

Considering the theological foundation, the Bible passages that were discussed in Ephesians 4:11-12, and Matthew 28:18- 20 came alive during the training both theoretically and

practically. The thesis project training endorsed the views put forward in Ephesians 4:11-12. There was a hierarchy of ministers that helped to prepare participants during the training to share the gospel.

Participants were not expected to work alone but were accompanied by a team of ministers who evaluated the lessons that they would be taught and furthermore accompanied them in the field work on their practical assignments. The ministerial hierarchy taught them by example as they took the lead in sharing the gospel, and had the participants observe and evaluated them according to the designated categories. It became quite evident that the gifts given in Ephesians 4:11 were given to ministers who were expected to teach the body of Christ how to complete the chief prepositional phrase in verse 12 “ for the work of ministry” (Eph 4:12, ESV). This was practiced during the implementation of the thesis project. The work was designed by Jesus to be executed by the hierarchy of ministers who would educate the saints and together they would promote the work of God for the building up of the kingdom of God.

The mandate given in Matthew 28:18-20 is the Great Commission and was given by Jesus to His disciples then but also that which should be carried out throughout the entire Church-age. This was Jesus’ primary purpose for coming to the earth that He would redeem man from the bondage of sin, remove them from Satan’s kingdom, and place them in His kingdom of light. His disciples were commanded to take the gospel to every place where human beings reside.

The thesis project pivots on this mandate to share the gospel with people near and far until Jesus returns. Jesus was the example for His disciples in sharing the gospel. Jesus selects the hierarchy of ministers to execute the mandate by equipping believers to share the gospel faithfully, obediently, and fearlessly throughout the world so that all people groups would have

an opportunity to hear the gospel.

The categories listed in the theoretical foundation of how a church should implement its purposes were adhered to in this project. The pastor as the visionary executed a plan to equip congregants to share the gospel. Leaders are the ones that God is depending on to prepare the laity for action. The ministerial team of WWSIM led by example and brought Jesus to the people in the community. They motivated the participants to minister to the physical needs of the people in the form of care packages, sandwiches, water, Dunkin Donut prepaid gift cards, clothes, and shoes. Their spiritual needs were addressed through the spoken Word of God, Bibles, and prayers. Those needs that were beyond the scope of WWSIM participants and ministerial team members were referred to governmental agencies that oversee those issues.

Participants were encouraged to continue to live faithfully to the cause of Christ, execute the mandate obediently, and be fearless in their endeavors to share the gospel through acts of kindness and the proclamation of the message of salvation. These acts of kindness are seeds that they have planted in the lives of those they encounter that in turn will germinate and grow into trees of righteousness throughout the community, at home, and work and wherever they may go.

How do the results of the thesis project compare to information gleaned from the published work analyzed in the literature review?

The results of the thesis project had a positive comparison with works of different authors observed and documented as components of the literature review. Firstly the goal of this study was for members of WWSIM to share the gospel. This goal has collaborated with the opening statement of Thom S. Rainer, author of *The Book of Church Growth, History, Theological*

Principles that “Evangelism is sharing the gospel of the Lord Jesus Christ.”³ Members of WWSIM were motivated and equipped to obey the mandate of Jesus and to desist from prioritizing their personal needs over the needs of those to be evangelized. What – am – I – getting – from – this? is not relevant in this mandated ministry are words echoed in the viewpoints of Alvin Reid author of *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional*. WWSIM members’ obedience to fulfill the mandate as they share the gospel faithfully was echoed in the words of Mack J. Stiles, and Mark Dever, authors of *Marks of the Messenger: Knowing, Living and Speaking the Gospel* which states, “Healthy Evangelism is rooted in our own commitment of faith in Christ rather than any pragmatic method of evangelism.”⁴

The WWSIM thesis project participants were instructed during the training plan that sharing the Gospel in the community in any form was sharing the love of Jesus with others. This concept of sharing Jesus’ love with unbelievers was endorsed by Kim Kristeen, Peter Cruchley, and Kyriski Avtzi that sharing the gospel should be executed in a manner that advertises the love of the one whom the gospel represents.

Participants of the WWSIM thesis project class were taught how to share the gospel in a personal way. They were encouraged to share the gospel in their homes, at work and on the streets wherever they meet unbelievers. This type of personal sharing of the gospel is compared to the words of MacArthur “Personal evangelism is one panhandler revealing to another panhandler where to find daily provisions.”⁵ WWSIM participants were taught that different

³ Rainer, *The Book of Church Growth*, 65.

⁴ Stiles, and Dever, *Marks of the Messenger*, 112.

⁵ MacArthur, vii.

listeners will have a different reaction to the same presentation as is reiterated in the presentation of Akinyemi Alawode in which he emphasized that the gospel is not a one-size fits all. The thesis project participants were encouraged to analyze their methods of presentation to different ethnic groups or people that were churched or unchurched.

Sharing the gospel in a practical manner before the proclamation of the Word of God is the hallmark of this thesis project. WWSIM participants were taught that sharing the gospel with unbelievers is anything you do to demonstrate the love of God to those who are in need, and may not have experienced His love through human hands. They were encouraged to take care packages with them to hand out to the destitute during their ministerial or daily activities. They were also to find ways to assist or refer those they encounter to agencies that could be of assistance to them. Mark Terry refers to this as “Lifestyle evangelizing.”⁶ This was Jesus’ model of evangelism. Sharing the Gospel was His lifestyle. It was not a planned event but was done as He encountered people during His daily activities.

WWSIM participants in the thesis project were educated about the different groups of people, those that have heard the Gospel and those that know about the Bible but don’t know about the God of the Bible. Those that have no knowledge of who the one true and living God is must see Him through the actions of the participants as they demonstrate His love through acts of kindness and love.

WWSIM participants are motivated and equipped to be God’s representatives on earth to share with others the message about the kingdom of God, and the way to gain entrance to this kingdom. They are persuaded to follow Christ. Earley and Wheeler see believers as Christ’s

⁶ Terry, *Evangelism*, 11.

“representatives in residence,” His “authorized messengers,” who are sent to be “campaigners” of the good news of Jesus Christ.

Participants are taught that sharing the gospel is not determined on the number of recipients that accept Christ as Lord and Savior, but on the number of people that had the opportunity to hear about Jesus and the opportunity to make a personal decision for or against Christ. Steve Gladen and Rick Warren believe that the believers’ role is to demonstrate God’s love to nonbelievers no matter how long it takes to convince them through our social relationship with them. Believers are always on duty, and are called to promote the gospel in everyday situations.

WWSIM participants are taught to demonstrate the gospel in practical ways. Graham Tomlin, writer of the article “Evangelism as Catechesis, Hospitality and Anticipation: A Study of the Alpha Course” confirms practical evangelism as “Evangelism that takes place in the context of a meal, whether around a full-blown dinner party in a home, tables in a church building, or shared snacks in a prison, places hospitality at the center.”⁷

One of the problems that was noted about WWSIM was that the church was not growing numerically. This was one of the goals of WWSIM’s participants sharing the gospel that there would be new converts that would enhance church growth. Rainer saw this type of growth as “expansion growth” where there is a numerical increase in the congregation. It is also referred to by the Church Growth Movement as “conversion growth.” WWSIM’s participants are encouraged and equipped to share the gospel effectively to foster “conversion growth.”

⁷ Tomlin, *Evangelism as Catechesis*, 99.

The ministerial leadership of WWSIM has taken full responsibility for preparing the congregation to share the gospel. This has produced a dual effect by enhancing the spiritual lives of the participants and promoting church growth. Rainer endorses the latter while Gladen and Warren not only believe in the sharing of the gospel but the regularity with which it is shared.

What did the facilitator of the thesis project learn in her implementation?

The facilitator was privileged to collaborate with participants and ministerial leadership of WWSIM during this thesis project. She had the opportunity to have a close observation of both groups at work and got a glimpse of the weaknesses and strengths that were portrayed in them theoretically and practically. She realized that there was a gap between her theological knowledge and the participants and the ministerial leadership of WWSIM. There were simple statements that should be easily answered that left both participants and ministerial leaders with furrowed brows and puzzled looks in their eyes. One statement that boggled participants' minds was number fifteen in week 1 part B "If we practice good works we can erase our sins." The Scripture states in Ephesians 2:8-9, NIV, "For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast." It is obvious to her that some of the ministerial leaders need continuing education courses in the Scripture so that they can be cognizant of the different themes that are present in the Bible and be better able to train new converts.

She learnt that the adolescent participants although they were very enthusiastic about the training and attended every session were not very excited to share the Gospel with younger people they met. They were more eager to communicate with adults when they ministered on the streets. They gave reasons like being a child adults are more eager to listen to them than those of their peers. They believe that some of their associates and peers think they are silly and missing

out on the fun of life when they attempt to share the Gospel with them. It was very encouraging that young people are interested in sharing the Gospel since many adolescents and young adults are not Bible-minded in many cities in America. They are Christian-ish.⁸

Overall the facilitator has learned that there is a great divide in the church, where members believed that their role was to support the church with their attendance and their monetary offerings, but the numerical growth of the church was the sole responsibility of the leadership. Some participants were of the opinion that they needed some type of religious title to share the gospel. This mindset is the result of the lack of teaching from the ministerial leadership on the roles of ministers and the laity in the body of Christ. The Bible clarifies the position of minister and congregants in Ephesians 4:11-13, NIV, “So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” It is therefore the responsibility of the leaders who were given as gifts to the church to prepare the people to share the gospel to bring all people into Christlikeness.

Recommendation to Pastors

For pastors it is recommended that they remember that they are given by Jesus as part of the five-fold gifts to the church. Their role is to equip the congregation to fulfill the mandate given by Jesus in Matthew 28:18-20. Believers fulfilling the mandate given by Jesus is confirmed by Lyle W Dorsett and Ajith Fernando as Jesus’ agenda for His church.⁹ Jesus

⁸ Kenda Creasy Dean, *Almost Christian: What the Faith of our Teenagers is Telling the American Church* (New York, NY: Oxford University Press, 2010), 3, EBSCOhost.

⁹ Lyle W. Dorsett, and Ajith Fernando eds., *Fulfilling the Great Commission in the Twenty-first Century* (Franklin, TN: Seedbed Publishing, 2015), 76, ProQuest.

expects a pastor to protect the believers like a shepherd protect the sheep. This protection should materialize in organized teaching on biblical topics that will enable them to grow spiritually as they are built up by the Word of God and should also prepare the congregants to share the gospel. The Bible exhorts pastors to “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood” (Acts 20:28, NIV). Pastors should work together with ministry leaders and the congregation as one team, utilizing the gifts of all believers for the expansion of the ministry, and advancement of God’s kingdom.¹⁰

The facilitator recommend that pastors lead by example by attending some of the events in the community as they teach the believers how to bring Jesus to the community (see *The pastor’s role in leading an evangelistic church*).¹¹ They should lead an evangelistic church. Pastors should find various ways to meet some of the physical needs of the citizens in the community in which the church is located. They could plan job and health fairs by soliciting help from businesses and governmental agencies that can provide the necessary resources needed. I am also strongly recommending social events in the community that the organization will get to meet the people of the community and vice – versa. Pastors should facilitate biblical institutions in their organizations that provide continuing biblical education for both ministers and the saints as they continue to grow together in the knowledge of Jesus Christ until they are endued in His image. The Navigators’ Bible study resources are ideal for helping believers to grow in

¹⁰ Donna Claycomb Sokol, and L. Roger Owens, *A New Day in the City: Urban Church Revival* (Nashville, TN: Abingdon Press, 2017), 79, ProQuest.

¹¹ Ernest L. Easley, and Jordon Easley, *Resuscitating Evangelism* (Nashville, TN: B&H Publishing, 2020), 54, ProQuest.

Christlikeness as they experience a life-transforming rendezvous through the written word of God. This Navigators' course from the Gospel of John can be used for new and mature believers.

Recommendations to Ministry Leaders

The project facilitator's recommendation for ministry leaders who are given the responsibilities to lead members in a church whether it be the Sunday School, youth department, men's or women's ministries, and especially the evangelism department, is to remember that ministry leaders are called to prepare God's people. Specifically, ministry leaders should prepare people to live lives according to the Word of God, but more so that they would be obedient to the Great Commission, and go to share the gospel with those they encounter, and wherever they go.

Ministerial leaders must lead by example. They must practice what they preach. Jesus has given gifts to the church for specific purposes. Whether or not they are part of the equipping gifts given by Jesus, or they have been given by the clergy of their local organization as gifts to their church, they are still responsible to God to prepare the group they lead to be Christlike. Sharing the gospel should be embedded in the hearts of children in Sunday school that every act of kindness that they carry out is sharing the love of Jesus with others. That was what Jesus did and when they share with their fellowmen they are walking in the footsteps of Jesus. Ask your groups to consider some practical ways in which they could demonstrate the love of Jesus through acts of kindness. They should consider beginning with the following people by stating how they can show them God's love. These are parents, siblings, friends, and employers. employees, teachers, adversaries, and their church's ministerial leaders.¹² Ministry leaders must rethink how their groups can impact the community in which they live and minister in various ways including

¹² Navigators, *Design for Discipleship*, vol 3, *Walking with Christ* (Colorado Spring, CO: NavPress, 2006), 84, Kindle.

block parties, health fairs, thanksgiving outreach dinners, back-to-school supplies aid, and more.¹³

Jesus came to be our example in all things. Evangelistic leaders in the church are called to equip, mobilize, and deploy workers into the field. They should be prepared to reap the harvest of souls that they will encounter, share the gospel with, and persuade them to respond to Jesus. This is what Jesus came to do and ministerial leaders must follow suit. (See, *Neighborhood Church: Transforming your congregation into a Powerhouse for Mission*).¹⁴

It is essential for ministerial leaders to provide their groups with information on how to provide monetary support for different departments of the church that cater to the needs of the less fortunate locally and internationally. The leaders should organize a project that will cater to the needs of people in the community and in the church.

Recommendation to Parents

Parents are blessed with Goad's loan of children that they must nurture according to biblical standards. The Bible has several accounts of children as young as eight years in high position of leadership. Jesus himself at age twelve was amid the religious leaders of His day dialoguing with them (Luke 2:42-52). Parents are encouraged to allow their children to have a biblical education. They should have them participate in the appropriate Sunday school classes or in in-home Bible studies, biblical plays and dramas. Parents should be the chief example of practical evangelism. They should teach their children¹⁵ to do acts of kindnesses emphasizing

¹³ John Fuder, *A Heart for the City: Effective Ministries to Urban Community* (Chicago, IL: Moody Publishers, 2005), 164, ProQuest.

¹⁴ Krin Van Taterhove, *Neighborhood Church: Transforming your Congregation into a Powerhouse Mission* (Louisville, KY: Westminster John Knox Press, 2019), 13, ProQuest.

that by doing so they are sharing the love of Jesus. (See: *Foundations of Children's Evangelism: How to lead Kids to Christ*),

The Bible clearly placed the responsibility of training children in Christlikeness on the shoulders of the parents. It states, "Start children off on the way they should go, and even when they are old they will not turn from it" (Prov 22:6, NIV). Parents are to be the role models for their children in exhibiting God's love and kindness to others which is a model of evangelism.

Conclusion

Evangelism is a command that should be implemented in the lifestyle of every believer. It is not the sole responsibility of the ministerial gifts to the church to which the pastor belongs but for ministerial gifts and the laity to work together for the common good of "the work of ministry" (Eph 4:12) which is the building up of the body of Christ. If the pastor of WWSIM is burdened with sharing the Gospel it will undermine the purpose of the pastoral gift which is to equip the believers to share the gospel faithfully, obediently, and fearlessly.

The ministerial leadership of WWSIM collaborated with the members and together they shared the gospel by demonstrating Jesus' love to the community through acts of kindness in groups and personally. Many people will not attend the Sunday worship services therefore the church needs to take the service to them in their homes, on their blocks and in their parks. This concept of evangelism is confirmed by J. Nathan Corbitt, and Vivian Nix – Early who believe that the church should take the gospel of "hope," "reconciliation" and "compassion" to the streets where the people are waiting to be ministered to.¹⁶ This was the aim of this thesis project

¹⁵ Dick Gruber, *Foundations of Children's Evangelism: How to Lead Kids to Christ* (Springfield, MO: Logion Press, 2017), 11, ProQuest.

¹⁶ J. Nathan Corbitt, and Vivian Nix – Early, *Taking it to the Streets: Using the Arts to Transform Your Community* (Grand Rapids, MI: Baker Books, 2003), 30, ProQuest.

to make the gospel accessible to “the whosoever will” (Rom 10:13). It has also brought the awareness of the need to have the members equipped through various biblical training to arm this present generation to catapult the next generation into actions to share the gospel effectively in the community in this modern diverse age where seekers are desperate for reality. (For more information see *Emerging Evangelicals: Faith, Modernity and Desire for Authenticity*).¹⁷

It is the responsibility of ministerial leaders to teach their followers that the productivity of their lives and ministry is not analyzed by the number of activities they participate in, because it does not represent their genuine personality. “Who you are is more important than what you do.”¹⁸

¹⁷ James S. Bielo, *Emerging Evangelicals: Faith, Modernity, and Desire for Authenticity* (New York, NY: University Press, 2011), 118, ProQuest.

¹⁸ Navigators, *The Character of a Follower of Christ*, vol. 4, Discipleship by Design (Colorado Springs, CO: NavPress, 2006), 9, Kindle.

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APPENDIX A

THEORETICAL TRAINING PLAN FOR PARTICIPANTS

“So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand” (Isa 41:10, NIV).

Presenter: Guess Speaker

Lesson 1: Overcoming Obstacles to Sharing the Gospel

1. Obstacles

- a. What are obstacles? WordReference.com dictionary of English says it refer to something that interferes with or prevents action or progress.
- b. The Bible encourages believers to overcome obstacles by saying “Be strong and courageous. Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go” (Josh 1:9, NIV).
- i. What obstacles keeps Christians from sharing the Gospel with unbelievers?

1. Obstacle #1: Believers lack of intimacy with God

- a. Believers can only share what they know about God.
- b. Believers need to develop a relationship with God and His word by spending quality time in prayer, praise and reading the word of God.

2. Obstacle #2: Believers feel that sharing the Gospel is the responsibility of the ministers.

- a. The Great Commission was given to all men to take the Gospel to all regions of the earth (Matt 28:19-20).

3. Obstacle #3: Fear of speaking to people.

- a. When you begin to live your life for Jesus the enemy formulate a plan of action to prevent you from being inspired. Your best plan of sharing the Gospel often will not materialize.

4. Obstacle #4 I am not very knowledgeable about the Bible.

- a. Christians are encouraged to study the Bible.

That is the only way we are going to be knowledgeable of the word of God (2 Tim 2:15).

5. Obstacle #5 Lack of confidence.

- a. Sharing the Gospel with confidence means: “Standing

up for your faith even if everyone else remains seated. Going against the grain of culture. Becoming a spiritual marine.”¹

ii. What will motivate believers to overcome the obstacles to sharing the Gospel message?

1. We need to look carefully at where we get the power of “motivation” to share the good news about Jesus with others. It is very costly, but very profitable.²
2. Believers need to be equipped by the fivefold gifts that Jesus gave to the church “for the work of ministry” (Eph 4:12).
 - a. It is the responsibility of the clergy to motivate believers to share the Gospel. This they should do by their example of sharing like Jesus did.
2. Believers will be encouraged from the Scripture on the regularity of sharing the Gospel from Acts 5:42.
 - a. The apostles shared the Gospel on a regular basis. Believers should use every given opportunity to share the Gospel.
3. Participants will be encouraged to keep a prayerful attitude that will make them fearless in the delivery of the Gospel message (Acts 6:19).
 - a. Believers were not given a Spirit of fear they were given a spirit of love and power and self-control (2 Tim 1:7).
4. Believers must speak with confidence as they deliver the Gospel message to unbelievers (Acts 13:46).
 - a. The Bible encourages believers to be confident. “Being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus” (Phil 1:6, NIV).

“Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth” (2 Tim 2:15, NIV).

Presenter: Thesis project facilitator

¹ Dave Earley, and David Wheeler, *Evangelism Is: How to share Jesus with Passion and Confidence* (Nashville, TN: B&H Academic, 2010), 34, ProQuest.

² Cameron and Comfort, *Conquer your Fear, share your Faith*, 11.

Lesson 2: Man's Fallen State

1. Adam's sin

- a. "Adam's sin was a deliberate choice, a deliberate will against a given law. It was high treason against God and open rebellion. Not only did the fall affect Adam, but all of his unborn descendants."³
- b. The fall of man generated instant and extensive results.
 - i. Immediate effects of the fall (For further information see: *The Fall of Man*).⁴
 1. Loss of purity
 - a. They knew they were naked. They experienced a feeling of shame after they disobeyed God. They made covering from leaves in the garden (n (Gen 3:7).
 2. Knowledge of good and evil
 - a. A two-fold knowledge of good and evil entered their minds, but they could only respond to evil (Rom 7:18-24).
 3. Law of Conscience
 - a. "The moment man sinned, the law of conscience began to work, 'their thoughts the meanwhile excusing and accusing them' (Rom 2:14-15). Conscience produced guilt."⁵
 4. The Law of works
 - a. A guilt-ridden conscience drove them to provide their own covering (Gen 3:7).
 5. The fear of God
 - a. Sin and their shamefacedness propelled them into hiding from God (Gen 3:8).
 6. The Blame of others

³ Kevin J. Conner, *The Foundations of Christian Doctrine* (Portland, OR: Bible Temple Publishing, 1980), 147, Kindle.

⁴ Richard Grant White, *The Fall of Man* (Ann Arbor, MI: University of Michigan Library, 2005), 14, <http://name.umdl.umich.edu.ezproxy.liberty.edu/AGJ4848-0001.001>.

⁵ Conner, 147, 148.

a. Adam blamed God for giving him Eve (Gen 3:12).

b. Eve blamed the serpent (Gen 3:13).

7. Man's nature was corrupted

a. Man's spirit which "is the lamp of the LORD" (Prov 20:27) was hurled into darkness and man lost communication with God.

b. The soul's abilities of "mind, will and emotions were also affected. The mind became self-centered, the emotions uncontrolled and the will bent away from God's (Eph 2:1-3; 4:17-19; 2

c. Man's body and feelings became exposed to corrupt impulses, illness, and demise. The rule of sin was in operation in man's body. Sin is not a natural thing; it is a spiritual rule (Rom 8:7).⁷

ii. Extensive results of the fall

1. Sin passed upon all men

a. Romans 5: 12 plainly describes the effect of Adam's sin on all human beings that were yet to be born. Everyone was made a sinner because of Adam.

2. Death passed upon all men

a. Sin entered into the world by Adam, also the punishment for sin which is death (1 Cor 15:22).

3. The punishment for sin was threefold a death

a. Physical: departure of the spirit from the body.

b. Spiritual: disconnection of the spirit from God.⁸

⁶ Conner, *The Foundations*, 148.

⁷ Ibid.

⁸ Ibid., 150.

c. Eternal: separation of spirit and soul from God forever.⁹

4. God's plan for the fall of man

a. The Bible reveals God's plan for fallen man in John (3:16, NIV). "For God so loved the world that he gave his only Son, that whoever believes in him shall not perish but have eternal life,"

Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth" (2 Tim 2:15, NIV).

Presenter: Thesis project facilitator

Lesson 3: "The Need for a Savior"

1. Man's separation from God

- a. Man was separated from God because he violated God's rule of law.
- b. Sin became a heritable and general issue. All offspring of Adam are born in sin and had possessed immoral characters. The only remedy was a new beginning.
- c. Man "is not a sinner because he sins, but sins because he is a sinner."¹⁰

i. Man's reconciliation

1. The Scripture in 1 Corinthians 5: 18-19, NIV says, "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation that God was reconciling the world to himself in Christ, not counting people's sin against them."

a. Jesus voluntarily gave Himself as the sacrifice for sin that He could bridge the gap between God and man and restore relationship.

2. God's intervention into the redemption of humanity is demonstrated in 1 Corinthians 5:21, NIV which reads, "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God."

a. Jesus' role in man's redemption was both voluntary and involuntary. The Bible says God "made him to be sin." God knows the price of relationship and so He used

⁹ Conner, *The Foundations*, 150.

¹⁰ *Ibid.*, 149.

Jesus as the price so His relationship with humanity could be restored.

- b. The Bible demonstrates God's love for humanity the following way. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."
- c. God provided a way of resolution even before man realized that God was the only solution. "But God demonstrates his love for us in this: while we were still sinners, Christ died for us" (Rom 5:8, NIV).
 - i. The law of sin and death (Rom 7:23; 8:2)
 1. The law of sin was established in man's heart the moment he disobeyed God's law. The outward action was the indication of what was done internally. The law of death come after as the ensuing punishment.¹¹
 - ii. The law of the spirit of life (Romans 8:2)
 1. The law of the spirit of life is a parallel to the law of sin and death. It is embodied in the tree of life which was relinquished by Adam's sin but is restored in Christ by the Holy Spirit (Rev 2:7; 22:14).¹²
 - iii. The law of righteousness (Romans 8:4; 9:31)
 1. The law of righteousness is a parallel to the law of sin. In Christ Jesus the law of righteousness is put within man to conquer the law of sin and death. God's purpose is to make an end to sin and bring about justice through Jesus Christ.¹³
 - iv. The royal law of love (Rom 13:8-10)
 1. This is the most important law of God that will bring man's redemption. God's grace

¹¹ Conner, *The Foundations*, 152.

¹² Ibid.

¹³ Ibid.

demonstrated in Jesus Christ will bring back man to God's law of love and obedience.¹⁴

“Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth” (2 Tim 2:15, NIV).

Presenter: Thesis project facilitator

Lesson 4: The life of Jesus the Son of God (His birth, life, death, burial, resurrection, and ascension).

1. Jesus the Son of God (See: *The Son of God: Three Views of the Identity*).¹⁵

i. The incarnation of Jesus

1. The angel Gabriel visited Mary and announced the birth of Jesus (Luke 1:26-35).

a. Mary's response was, “How will this be, . . . since I am a virgin?” (Luke 1:34, NIV). The angel answered, “The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God” (Luke 1:35, NIV).

b. Jesus was born to fulfill the prophecies in the Bible, to reveal God to man, and to bring back man in a right relationship with God.

ii. Jesus' life (See: *God the Son Incarnate: The Doctrine of Christ*).¹⁶

1. Jesus' baptism was an example for all believers. Moreover, as a Rabbi He had to begin His ministry at age thirty. (See: *A Theology of Mark's Gospel: Good News about Jesus the Messiah, the Son of God*).¹⁷

¹⁴ Conner, 152.

¹⁵ Charles Lee Irons, Danny Andre Dixon, and Dustin R. Smith, *The Son of God: Three Views of the Identity* (Eugene, OR: W[pf and Stock, 2015), 3, ProQuest.

¹⁶ Stephen J. Wellum, *God Son Incarnate: The Doctrine of Christ*, Foundations of Evangelical Theology Series, ed. John S. Feinburg (Wheaton, IL: Crossway, 2016), 190, ProQuest.

¹⁷ David E. Garland, *A Theology of Mark's Gospel: Good News about Jesus the Messiah, the Son of God*, Biblical Theology of the New Testament, ed. Andreas J. Kostenberger (Grand Rapids, MI: Zondervan, 2015), 181, ProQuest.

- a. He was baptized by John the Baptist. The heaven opened and the Holy Spirit descended upon Him

iii. Jesus' death

- 1. Jesus was crucified on a cross as the sacrifice for sin. They divided His clothes among themselves by casting lots (Mark 15:24).
 - a. His death was the asking price for our sins. His death cancelled the injunctions that were against us (Col 2:14-15).

iv. Jesus' burial

- 1. Jesus was buried in Joseph's new tomb. A stone was used to close the entrance (Mark 15:46).

v. Jesus' resurrection

- 1. On the first day of the week Jesus was resurrected from the dead. Mary Magdalene discovered it and went to tell the other disciples (John 1:1-2).
 - a. 1 Corinthians 15:3-4, NIV states, “. . . that Jesus died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures.
 - b. Jesus' resurrection gives believers the assurance that Jesus has conquered death and therefore there is no need to fear death.

vi. Jesus' ascension

- 1. Jesus was seen by His disciples for approximately forty days after His resurrection (Acts 1:3). Then He ascended into heaven (Luke 24: 51).
 - a. Jesus's ascension assure believers that they will ascend also to be with Christ in heaven (John 14:1-3).

“Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth” (2 Tim 2:15, NIV).

Presenter: Thesis project facilitator

Lesson 5: Man's Salvation through Repentance, Faith and Justification through Jesus Christ

1. The redemptive work of Christ (See: *Gospel Allegiance: What Faith in Jesus Misses for Salvation*).¹⁸

a. The death of Jesus for the salvation of man was part of God's eternal plan (1 Pet 1: 18-20).

i. Salvation through repentance

1. Repentance involves a change in one's thinking. It is acquiring a new mind set.¹⁹

a. Repentance requires a godly sorrow for sin (II Cor 7:10).

b. Repentance requires a confession of sin (Ps 32:5, 51:1-4; Luke 18:9-14; 15:11; Matt 5:23-24; Jas).

c. Repentance requires a turning towards God through Christ (Heb 6:1-2; I Thess 1:9; Acts 26:18).

d. Repentance requires discarding sin (Ps 119:58-60; Matt 3:8-10).

e. Repentance requires a disgust of sin (Ezek 6:9-19; 20:43-44).

f. Repentance requires a yearning for mercy (Ps 25:11; 51:1; Luke 18:13).

g. Repentance requires compensation where it is likely (Lev 6:1-7; Luke 19:8).

ii. Salvation is by grace through faith (See: *So Great Salvation: What it Means to Believe in Jesus Christ*).²⁰

1. The repentant person is granted saving faith. The Scripture states, "For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God" (Eph 2:8, NIV).

¹⁸ Matthew W. Bates, *Gospel Allegiance: What Faith in Jesus Missed for Salvation in Christ* (Grand Rapids, MI: Brazos Press, 2019), 17, ProQuest.

¹⁹ Conner, 253.

²⁰ Charles C. Ryrie, *So Great Salvation: What it Means to Believe in Jesus Christ* (Chicago, IL: Moody Publishers, 1997), 9, ProQuest.

- a. Saving faith cannot be obtained without true penitence.²¹
 2. The repentant person obtains mercy and clemency. Repentance must pave the way for the profits that penitence brings (Isa 55:7; Luke 13:3; Acts 3:19).²²
 3. The repentant person conveys countless pleasure to the angels (Luke 15:7, 10) and to those who proclaim the gospel.
- iii. Salvation is by justification through Christ
1. To be justified is to be proclaimed free of charge from responsibility; to forgive; to cancel.²³
 - a. The Bible states, “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ through whom we have gained access by faith into this grace in which we now stand” (Rom 5:1-2, NIV).
 2. Justification entails three aspects
 - a. Justification requires forgiveness of sins (Exod 23:21; I Sam 15:25; Job 7:21; Mic 7:8).
 - b. Justification requires attribution of righteousness to the penitent person who is declares lawfully blameless, acquitting him from blame. He is now proclaimed righteous because Christ gave it to him (Rom 3:26).²⁴
 - c. Justification requires right standing with God. The repentant person is forgiven, and righteousness is attributed to him. His position is now changed from being “in Adam.” He is now “in Christ”²⁵

“Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth” (2 Tim 2:15, NIV).

Presenter: Thesis project facilitator

²¹ Ibid., 256.

²² Ryrie, *So Great Salvation*, 256.

²³ Ibid., 269.

²⁴ Ibid., 272.

²⁵ Ibid., 273.

Lesson 6: Teachings about God

1. Existence

- a. God's existence is displayed in His heavenly creation (Ps 19:1-6; Rom 1:19-20).
- b. "We can never know God unless He takes the initiative to reveal Himself. The Bible contains God's written revelation of His true nature, heart, purposes, and relationship with His creation."²⁶
 - i. God is one but He has disclosed Himself in three persons
 1. God exists as Father, Son and Holy Spirit
 - a. The triune God is "co-eternal, co-existent, and co-equal in nature, attributes, power and glory."²⁷
 2. The cosmological argument
 - a. All things must be tracked to the primary cause, which is God, the inventor of all things (Gen 1:1; Ps 19:1-6; Rom 1:19-20; Heb 11:3; 1:1-2).
 - ii. The nature of the triune God
 1. God is Spirit (John 4:24).
 2. God is light (1 John 1:5).
 3. God is love (1 John 4:17).
 4. God is a consuming fire (Heb 12:29).
 - iii. The essential attributes of the triune God
 1. God is eternal
 - a. God has always been God (Isa 43:10; Ps 90:3).
 2. God is self-existence (Exod 3:14; Isa 41:4).
 - a. God does not need external support. This does not apply to human because he is completely reliant on God for all things.
 3. God is immutable
 - a. God is changeless (Mal 3:6)
 4. God is omnipotent
 - a. There is no impossibility with God (Matt 19:26).

²⁶ Navigators, *Foundations for Faith* vol. 5, Design for Discipleship (Colorado Springs, CO: NavPress, 2006), 7, Amazon.

²⁷ Ibid., 43.

5. God is omniscient

- a. God is knowledge of all things (Ps 139:4).

6. God is omnipresent

- a. God is boundless by space or time. He is present everywhere at the same time (Ps 139:7-12).

iv. The moral/ communicable attributes of the triune God

1. God shares His perfect holiness with man (Lev 19:2).

2. God shares His perfect love with humans (1John 4:8, 16).

3. God shares His perfect faithfulness with man

- a. God is completely dependable, true-hearted, good and accurate (Isa 25:1).

- b. God expects His people to demonstrate these communicable attributes in their lives.

APPENDIX B
RECRUITS' SURVEY

The thesis project in which you have volunteered to participate is intended to assess your commitment to share the Gospel, how often you share it, how confident you feel to share the Gospel, what are some hindrances you experience in sharing the Gospel, and your knowledge of foundational truths concerning the Gospel. The project facilitator is Claudette McKenzie Nicholson who is in candidacy for the Doctor of Ministry Degree. As a participant in this thesis project, you are requested to provide the appropriate answers to questions at the initial and closing stage of this research project. Any responses that you offer will be kept in a strictly classified manner without your name or personal responses disclosed. As a volunteer in this re project you are free to withdraw from this project at any point of the project.

Instructions: Please choose one answer that would appropriately express your feelings or understanding of the statement. The questions ask you to respond using the following scale: SD = Strongly Disagree, D = Disagree, DS = Disagree Somewhat, AS = Agree Somewhat, A = Agree, SA = Strongly Agree.

Week One/ Part A: Overcoming obstacles to sharing the Gospel:

1. The Gospel should be shared at your own convenience.

SD D DS AS A SA

2. Sharing the Gospel should be a comfortable experience.

SD D DS AS A SA

3. You should share the Gospel even when you are nervous.

SD D DS AS A SA

4. Only those without fear should share the Gospel.

SD D DS AS A SA

5. The Gospel should be shared every day.

SD D DS AS A SA

6. I am always prepared to share the Gospel.

SD D DS AS A SA

7. I feel unprepared when I attempt to share the Gospel

SD D DS AS A SA

8. The Gospel should be shared when the opportunity is present.

SD D DS AS A SA

9. I share the Gospel occasionally.

SD D DS AS A SA

10. I have never shared the Gospel.

SD D DS AS A SA

Part B: Man's Fallen State

11. Adam's sin was passed on to all men.

SD D DS AS A SA

12. Sin results in both spiritual and physical death.

SD D DS AS A SA

13. Sins are committed by our actions only.

SD D DS AS A SA

14. All sin is punished by God.

SD D DS AS A SA

15. If we practice good works we can erase our sins.

SD D DS AS A SA

16. The Bible states that all have sinned.

SD D DS AS A SA

17. We are only responsible for our personal sins.

SD D DS AS A SA

18. All men have a sinful nature.

SD D DS AS A SA

19. Babies are not responsible for sin.

SD D DS AS A SA

20. Everyone is born a sinner.

SD D DS AS A SA

Week Two/ Part A: The Need for a Savior

21. Sin separates us from God.

SD D DS AS A SA

22. Jesus came to earth to bring us back to God.

SD D DS AS A SA

23. Humans need Jesus for their salvation.

SD D DS AS A SA

24. Without Jesus man could not have a relationship with God the Father.

SD D DS AS A SA

25. Jesus had no sins, but He took our sins.

SD D DS AS A SA

26. Jesus brought us back to God.

SD D DS AS A SA

27. Jesus became a man to relate to human beings.

SD D DS AS A SA

28. God is a Spirit, but Jesus is both Spirit and flesh.

SD D DS AS A SA

29. Jesus shed His blood to remove our sins.

SD D DS AS A SA

30. We can go to God because of Jesus.

SD D DS AS A SA

Part B: The Life of Jesus the Son of God (His birth, life, death, burial, resurrection, and ascension)

31. Jesus' mother was the virgin Mary.

SD D DS AS A SA

32. Jesus' birth was made possible by the Holy Spirit.

SD D DS AS A SA

33. Jesus is God.

SD D DS AS A SA

34. Jesus was baptized in water for our example.

SD D DS AS A SA

35. Jesus was 100% God and 100% man.

SD D DS AS A SA

36. The Holy Spirit came upon Jesus after He was baptized.

SD D DS AS A SA

37. Jesus is one of the ways to God.

SD D DS AS A SA

38. Jesus died to bring man out of Satan's bondage.

SD D DS AS A SA

39. Jesus was crucified in our place.

SD D DS AS A SA

40. Jesus rose from the dead and later went back to heaven.

SD D DS AS A SA

Week Three/ Part A: Man's Salvation through Repentance, Faith and Justification by the

Lord Jesus Christ

41. All sins disobey the law of God.

SD D DS AS A SA

42. All sins are punishable by eternal death.

SD D DS AS A SA

43. A lie should receive the same punishment as murder.

SD D DS AS A SA

44. I don't need to believe on Jesus for my salvation, I just need to raise my hand at the altar.

SD D DS AS A SA

45. I can be saved through my good works.

SD D DS AS A SA

46. Faith is a requirement for salvation.

SD D DS AS A SA

47. Faith in good works will save you.

SD D DS AS A SA

48. Faith is the belief that God is real.

SD D DS AS A SA

49. Salvation is faith in God and repentance of sins.

SD D DS AS A SA

50. Confession that Jesus is Lord and belief that God raised Him from the dead equals salvation.

SD D DS AS A SA

Part B: The doctrine of God

51. God is unchangeable.
SD D DS AS A SA
52. God is all-powerful.
SD D DS AS A SA
53. God knows everything.
SD D DS AS A SA
54. God shares some of His abilities with human beings.
SD D DS AS A SA
55. God can hear everyone's prayer at the same time.
SD D DS AS A SA
56. God is known for His perfect love.
SD D DS AS A SA
57. God is faithful.
SD D DS AS A SA
58. God existed before creation.
SD D DS AS A SA
59. God is a spirit; therefore He is invisible.
SD D DS AS A SA
60. God does not need our help.
SD D DS AS A SA

CURRICULUM ASSESSMENT FORM

The thesis project in which you have consented to participate in is intended to assess the lesson plan that has been developed to instruct members of Watchmen on the Walls Supernatural International Ministries on how to share the Gospel in the local community. Claudette Nicholson is the doctoral candidate that is conducting this research for the completion of the Doctor of Ministry degree project. Information that is willingly given by you will be kept confidentially under a pseudo name that will not be associated with any response you have given. Your participation in this study is voluntary, therefore you have the option to withdraw for any given reason or time.

Instructions: Please evaluate the curriculum according to its agreement with each statement made on a scale of 1 to 5, one being the lowest possible score and 5 being the highest score.

1. Scripture texts are used appropriately, and the explanation is satisfactory.

1 2 3 4 5

2. The lessons are written in simple language.

1 2 3 4 5

3. Topics of the fundamental principles of the lessons are thoroughly understood.

1 2 3 4 5

4. Difficult topics are explained in the simplest form of language.

1 2 3 4 5

5. Participants, can relate to the discussions presented in the lessons.

1 2 3 4 5

6. The lesson plans provide guidelines on how participants should share the Gospel.

1 2 3 4 5

7. There was identifiable association with the topics within the lesson plan.

1 2 3 4 5

8. The topics were not overpowering but contained adequate data.

1 2 3 4 5

9. How do you rate the strength of each lesson plan for equipping members to share the Gospel?

1 2 3 4 5

10. How would you rate the weakness of each lesson in equipping members to share the Gospel?

1 2 3 4 5

APPENDIX C

INFORMED CONSENT FORM

(Informed Consent form for interviews: Adapted from *Qualitative Research* by Tim Sensing)²⁸

Introduction: My name is Claudette McKenzie Nicholson, and I am a doctoral student at Liberty University John W. Rawlings School of Divinity, in Lynchburg Virginia. I am conducting a study for my Doctor of Ministry Project.

Purpose: The purpose of this thesis is to perform a project pertaining to equipping members of Watchmen on the Walls Supernatural International Ministries, to share the gospel in their local community.

Procedure: By consenting, you automatically become a part of this project to equip members of Watchmen on the Walls Supernatural International Ministries, at _____ . This group will congregate for 12 sessions commencing in March 2022 and concluding in May 2022. Each session will be conducted for approximately 90 minutes.

During the first, and consecutive sessions from March to May 2022, attendees will respond to a twenty question survey. At the end of the training period in May attendees will retake all sixty survey questions.

Upon your consent to become a part of the project, you will participate in an oral group interview which will be recorded via audio tape.

Voluntary Participation: You have consented to voluntarily participate in this project. As a voluntary participant, you have the right to refuse to respond to certain questions or to participate in some activities in the equipping of the members sessions.

Risk: The equipping sessions could prove to be overwhelming, however, they do convey similar constraint one would normally encounter in a Bible study or other religious training courses.

Benefits: While benefits are not specifically guaranteed, there is a possibility that you will be enlightened during the discussions on sharing the gospel with family members, neighbors, and random strangers. You will be definitely exposed to the scriptures that will be presented, and will most likely gain insights in evangelism.

²⁸ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*, (Eugene, OR: Wipf and Stock Publishers, 2011), 235-236. Kindle.

Confidentiality/Anonymity: You will be guaranteed confidentiality and anonymity in all reporting and documentations pertaining to this project. In the completion of this

INFORMED CONSENT FORM²⁹

Doctor of Ministry project, your name along with all other participants will appear as pseudonyms.

All collected data including surveys and audio recordings will be kept securely until the allotted duration expires, then they will be discarded.

Sharing results: Whatever results are deduced from the data collection in my Doctor of Ministry Project, will be tabulated. On completion of this Doctor of Ministry research project, it will be submitted for review by professors and will be entered into the library database.

Findings may also be shared with members of the congregation of

_____.

Publication: Most likely this thesis project will be published or cited in other future projects. In this case, pseudonyms will be consistent with the designated project. Identifiable details will be altered, to further protect your anonymity.

Before you sign: By signing your signature below, you are consenting to the following: 1.) to attend the equipping sessions. 2) to take six ten questions surveys, and one sixty survey questions. 3) to be audio taped in the focus group interview.

We will endeavor to answer any forth coming questions you may have, satisfactorily. Upon your consent to participate in this project, you will be given a copy of this document.

Participant's signature: _____ **Date:** _____

Print name: _____

Researcher's signature: _____ **Date:** _____

Print name: _____

²⁹ Sensing, *Qualitative Research*, 235-236.

PARENTAL INFORMED CONSENT

(Informed Parental Consent Form Adapted from Understanding Assessment by Roger Pierangelo
and George Giuliani)³⁰

Introduction: My name is Claudette McKenzie Nicholson. I am a doctoral student at Liberty University John W. Rawlings School of Divinity in Lynchburg Virginia. I am conducting a project for my Doctor of Ministry degree.

Purpose: The facilitator of this project is requesting parental consent for the participation of _____ in this thesis project.

This document requests your parental consent for the participation of _____ in an evangelism project for the equipping of members at Watchmen on the Walls Supernatural International Ministries to share the Gospel effectively in the local community. Further inquiries concerning this request will be directed to Claudette McKenzie Nicholson, the facilitator of the project.

Participant's Lawful Name (Last/First/Middle) _____

Birth Date (mm/dd/yyyy) _____

To Director of Research _____

Date (mm/dd/yyyy) _____

Type of Consent

- Parental
- Personal
- Other _____

Proposed Actions Include the Following:

- Participation in an evangelism project on equipping the members of Watchmen on the Walls Supernatural International Ministries on how to share the Gospel effectively in their local community. The project will commence in March 2022 and will conclude in June 2022.
- There will be six teaching sessions in three weeks followed by a series of twenty survey questions that will be answered in each week after a teaching session is completed. A sixty question survey will be taken at the end of the six sessions.

³⁰ Roger Pierangelo and George Giuliani, *Understanding Assessment in the Special Education Process: A Step-by- Step Guide for Educators* (Thousand Oaks, CA: Corwin Press, 2008), 28, ProQuest.

PARENTAL INFORMED CONSENT³¹

- Participants will voluntarily participate in outreach activities in the local community as they are being equipped to share the Gospel.
- Upon your consent _____ will also participate in an oral group interview which will be recorded via audiotape. This group interview will be conducted before the 30th of April 2022.

Voluntary participation: Your granting consent for _____'s participation in this project is voluntary, and can be withdrawn before the actual project commences, or during the procedure by notifying the facilitator.

Confidentiality/Anonymity: _____'s actual name will not appear in any reporting but will be recorded in pseudonyms.

Sharing results: This Doctor of Ministry project will be read by professors and reviewers of this project and will be included in the database of the library.

The results, however, will be shared with the congregation of _____, and may also be used in informative settings and seminars.

I consent to the activities checked above.

Parent/Guardian Signature

Date(mm/dd/yy)

³¹ Pierangelo and Giuliani, *Understanding Assessment in the Special Education Process*, 25, 28.

APPENDIX D
WWSIM INFORMATION /Flyer

COME AND JOIN US!

**EXPERIENCE THE POWER OF GOD
THROUGH PROPHETIC WORSHIP,
SUPERNATURAL MANIFESTATION OF THE HOLY SPIRIT,
HEALING,
DELIVERANCE
AND
BREAKTHROUGH**

@

**WATCHMEN ON THE WALLS SUPERNATURAL
INTERNATIONAL MINISTRIES**

189-23 LINDEN BLVD ST ALBANS NY 11412

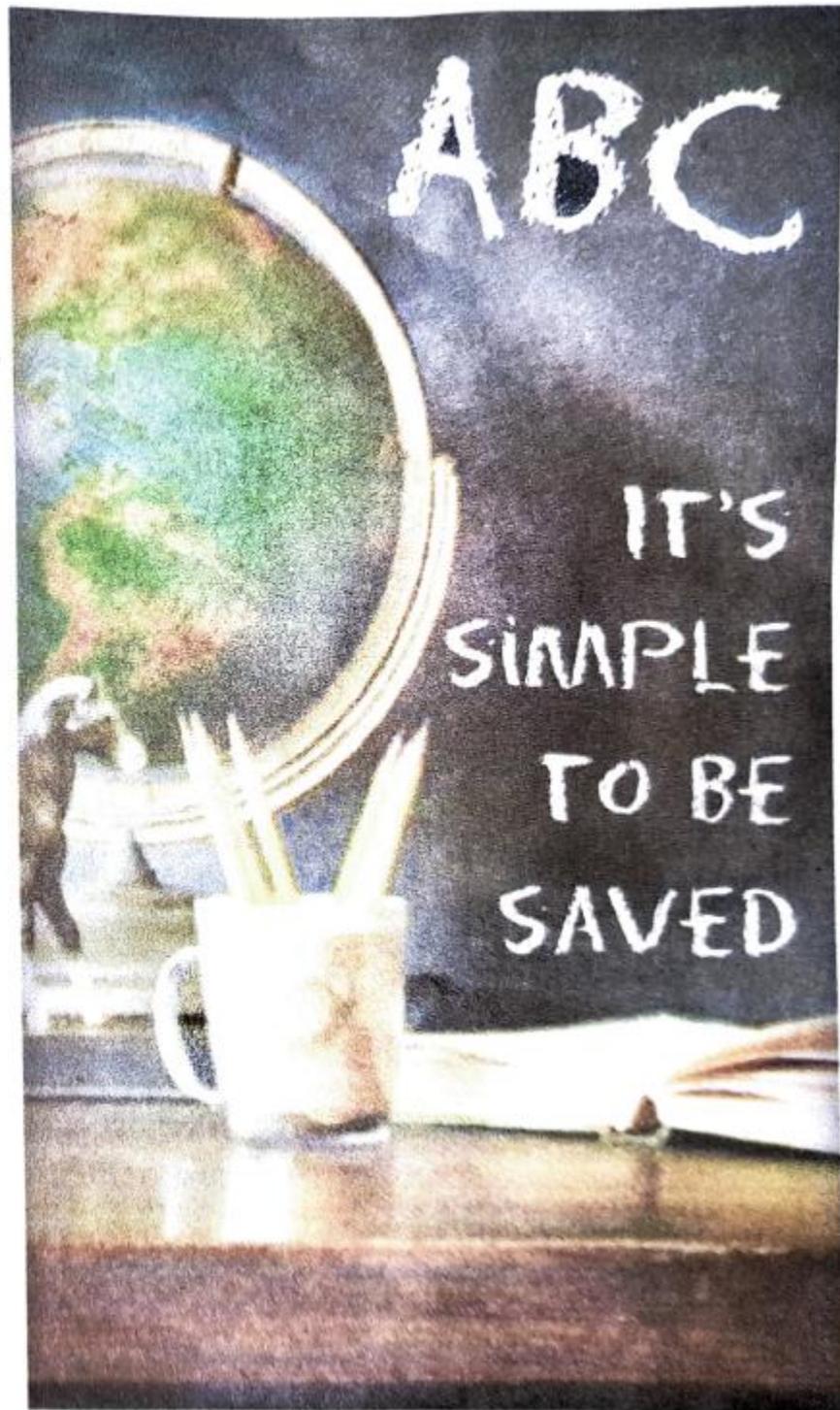
FRIDAY: 8:00 PM

SUNDAY: 9:00 AM

FOLLOW US ON FACEBOOK: [outpouring777](#)

FOLLOW US ON INSTAGRAM: [wwssim333](#)

STEPS TO SALVATION



It's simply up to you!

Are you willing to settle the matter of your eternal destiny? Will you do it? You can, right this moment. *"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."* (Romans 10:9).

If you will accept Jesus Christ as your Lord and Saviour, please pray this prayer with all of your heart: *"Dear Heavenly Father, I know I am a sinner and need your forgiveness. I believe that Jesus died for my sin and I am willing to turn from my sin. I now ask Jesus Christ to come into my heart and life as my personal Saviour. I am willing, by God's grace, to follow and obey Christ as the Lord of my heart and life."*

If you have decided to trust Jesus Christ as your Saviour after reading this tract, please write and let us know.

Name _____

Address _____

City _____

State _____ Zip/Postal Code _____ Age _____



FELLOWSHIP TRACT LEAGUE

P.O. BOX 164 - LEBANON, OH 45036 • mail@fellowshiptractleague.org

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All tracts free as the Lord provides. Not to be sold.

Salvation is simple, but it is not cheap.

It cost Jesus Christ everything so that salvation could be offered to us freely. God has provided salvation on a basis which makes it available to anyone who wants it. If salvation could be received on the basis of education, multitudes would be excluded. If eternal life could be had on the basis of wealth, a great number would still be left out. If being saved were dependent upon a person's moral perfection, everyone would fall short. God has made His salvation available on the basis of a personal faith which even a child can exercise. This way, everyone is viewed on the same level in the eyes of God. All must come to Him on the same terms. (Romans 3:9-10). Paul said, *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast:"* (Ephesians 2:8-9).

How simple is it to be saved?

1. It is as simple as entering a door. *"I am the door: by me if any man enter in, he shall be saved..."* (John 10:9a).
2. It is as simple as calling for help. *"For whosoever shall call upon the name of the Lord shall be saved:"* (Romans 10:13).
3. It is as simple as coming when called. *"Come unto me, all ye that labour and are heavy laden, and I will give you rest:"* (Matthew 11:28).

ISAIAH 58 COMMUNITY OUTREACH

JUNE 25TH, 2022



THERE WILL BE PRAYER,

THE SPOKEN WORD,

AND MORE !

SATURDAY 1:00 PM

@

**ADDRESS: RUFUS PARK: 150-29 JAMAICA
AVENUE, QUEENS, NY 11435**

APPENDIX E

IRB APPROVAL LETTER

Administrative Chair of Institutional Research
Research Ethics Office

LIBERTY UNIVERSITY
INSTITUTIONAL REVIEW BOARD

May 23, 2022

Claudette Nicholson
Seth Bible

Re: IRB Application - IRB-FY21-22-957 Equipping the members of Watchmen on the Walls Supernatural International Ministries to share the Gospel effectively in the local community

Dear Claudette Nicholson and Seth Bible,

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:

(1) Evidence-based practice projects are considered quality improvement activities, which are not “designed to develop or contribute to generalizable knowledge” according to 45 CFR 46.102(1).

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

