LIBERTY BAPTIST THEOLOGICAL SEMINARY

DEVELOPING AND EVALUATING
A PROGRAM OF EVANGELISM
FOR THE LOCAL CHURCH

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By
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LIBERTY BAPTIST THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL PAGE

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ABSTRACT

DEVELOPING AND EVALUATING A PROGRAM OF EVANGELISM FOR THE LOCAL CHURCH

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Liberty Baptist Theological Seminary, 2001

Mentor:

The purpose of this project is to develop and test a training program and a training manual that would effectively mobilize a large local church congregation for personal evangelism. To accomplish this, the thesis will strive to establish the mission of evangelism and how it relates to the problems facing the local church in this vital area of responsibility. Out of this mission, the thesis will identify and discuss some common misconceptions of evangelism. It will also set forth the biblical mandate of evangelism and research the New Testament model of evangelism both in the life of Christ and in the life of the First Century Church. Once the theological and biblical bases are established, this thesis will deal with the actual methodology of evangelism by recording the process of the strategy used for the program, how it started, and how the training procedures were developed. Finally, the thesis will record and tabulate the data and measure the
results of how many were trained, the percentage of those actively sharing their faith on a weekly basis compared to the total membership of the church, and if there were any increases in the number of conversions during the years the training was in place.
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CHAPTER 1

THE MISSION OF EVANGELISM

Which is the most important, to train a soul winner or to win a soul? At first glance it might be tempting to say win a soul. After all, to train a soul winner might be a noble and spiritual endeavor, but no one has been saved from the clutches of hell, from the burning flames of an eternity without God. All that has been done is to help an existing saint get a little bit further down the road in his spiritual journey.

However, by stepping back and taking a little bit broader view, and with a proper understanding of how to train a soul winner, a different conclusion might be reached. It is possible to win a hundred people to Christ without training one soul winner. It is impossible to train one soul winner without ultimately winning a hundred people to Christ if he is trained correctly. Not only will people be reached for Christ during his training, but all the people he will lead to Christ for the rest of his life will be reached. When people are being won for Christ, the Kingdom is being added to. When people are being trained to win people to Christ, then the Kingdom is being multiplied.

The position of this thesis is that personal one-on-one evangelism is by far the most effective way to lead somebody to Christ. Even though mass
evangelism touches many people with the gospel in a very short period of time, relatively few who initially respond to the invitation ultimately end up discipled and assimilated into the body life of a local congregation.

STATEMENT OF THE PROBLEM

According to Donald A. McGavran local webs are the most effective way to bring someone to a saving knowledge of Christ where he is discipled and nurtured into the Body of Christ. When a friend shares his faith with him and brings him to church himself, not only is he more likely to respond to the gospel but other members of his family and friends are, too.

In every rancho in Mexico, barrio in the Philippines, gaon in India, or compound in Africa, the ambassador of Christ should see not simply Mexicans, Filipinos, Indians, or Africans, but webs of relationship—that is, organisms composed of individuals closely and permanently linked together. The evangelist should memorize the two or three dozen technical words which describe the common relationships. He can then learn the names of the yet-to-be-won relations in each group of new Christians. He will thus become aware of the extensive nature of the web and see the true dimensions of his task. He soon comes to see that faith can flow through the lines of relationship which comprise the web—or, not using these, can be effectively halted.¹

Yet, as recent surveys show in the 1998 Journal of the Annual District Conference of The Wesleyan Church of Virginia, the percentage of Christians who actively share their faith is extremely low. Of the 49 Wesleyan churches in Virginia, 35 of them led five or less people to Christ in a one-year span of time.

¹ Donald A. McGavran, Understanding Church Growth, William B. Eerdmann Publishing Co., Grand Rapids, MI, 1980, 360
Twenty-six of the 49 churches with a combined congregation of 1,171 people led less than 30 people to Christ in one year. Ten of the 49 churches, with a combined congregation of 361 people, failed to lead anyone to Christ in a whole year.2

In fact, of the 1,690 Wesleyan churches in America, according to a recent study conducted by Dr. Marlin Mull, the General Director of Evangelism and Church Growth for the Wesleyan Denomination in Indianapolis, IN, 272 Wesleyan churches across the nation failed to lead one person to Christ this past year. That means over 16% of all Wesleyan churches in America failed to lead one person to Christ in one year.3

According to a study done by Dr. Keith Drury, General Director of Local Church Education for the Wesleyan Church in Indianapolis, IN, if we stopped all the births and deaths in our country and evangelized at last year’s pace, it would take 320 years to evangelize America. According to him, if you stopped all the births and deaths in the world and continued at our present rate of evangelism, it would take 4,000 years to evangelize the world. There are 325,000 births each day, minus 15,000 starvation deaths, minus 120,000 other deaths, meaning the net population growth for one day equals 190,000 unsaved souls. In the space of one week, there will be 1,000,000 more people in the world than there are today. There are nine times as many lost people in the world today as when

Jesus gave the Great Commission. If a local church were built to seat 100,000 people and began busing in a new group of lost people to hear the gospel every night, it would take 82 years to preach the gospel once to those who have not heard. But, by then there would be another 2,500,000,000 alive.⁴

According to Dr. Drury, our population growth is at 2.6 babies per second, 10,300 per hour, 93,000,000 this year. It took from creation to 1850, a period of at least 6,000 years, for the world to reach the one billion population mark. It took from 1850 to 1930, a period of 70 years, for the world to reach its second billion. It took from 1930 to 1975, a period of 45 years, for the world to reach its fourth billion. It took from 1975 to 1985, a period of 10 years, for the world to reach its fifth billion. It took from 1985 to 1999, a period of 14 years, for the world to reach its sixth billion. Over half of all the people who ever lived are alive today.⁵ According to Dr. Bill Bright, founder of Campus Crusade for Christ, it takes a church of 1,000 people, plus five full-time pastors on staff, 365 days to win one person to Christ.⁶

In fact, if a seeker were to ask how to know for sure he had eternal life, a vast majority of Christians would not even know where to take him in scripture,

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⁴ Keith Drury, “Leadership and Personal Soulwinning” (lecture given at a Catalyst Meeting for Youth Leaders at Lakeview Wesleyan Church on October 18, 1986).

⁵ Ibid.

⁶ Ibid.
according to George Barna Research as reported in the Spring 2000 issue of Mandate Magazine.

- 9 out of 10 American adults (86%) cannot accurately define the meaning of the "Great Commission."
- 7 out of 10 adults have no clue what “John 3:16” means.
- Barely one third of all adults (31%) know the meaning of the expression "the gospel."
- Only 4% of adults could define the “Great Commission,” quote John 3:16, and define “the gospel."
- 58% of born again Christians claim they have shared their faith with a non-Christian during the past year. (1999)
- Busters (those 18-33 years of age) are more likely than any other generation to share their faith with others. Our data show that 66% of Busters shared their faith in the last year, compared to 58% of Boomers (those 34-52 years of age), 52% of Builders (those 53-71), and 41% of Seniors (those 72+ years). (1999)
- Blacks (76%) are much more likely than whites (52%) to report that they have shared their faith with someone in the past year. (1999)
- Protestant non-mainline attenders and Baptists are more likely than average to share their faith. Specifically, 66% of Protestant non-mainline attenders and 64% of Baptists report that they have shared their faith with a non-Christian in the past year, compared to 48% of mainline attenders and 43 of Catholics. (1999)

It is surprising to see that not all of those who share their faith are totally committed to the Christian faith. When evangelizers were asked about their commitment to the Christian faith, only 76% said they were absolutely committed to their faith, leaving nearly 1 out of 4 evangelizers sharing about a faith that, in reality, they are not totally committed to. (1999)

- 51% of Blacks strongly agree they “personally have a responsibility to tell other people about their religious beliefs,” versus 29% of the total American population. (1999)
- Americans living in the South feel more of a responsibility to share their faith with others than do adults in other regions of the country, with 40% of southerners feeling a sense of responsibility to share their faith with others, compared to 25% of those living in the West or Midwest, and 23% of those living in the Northeast. (1999)
- Only about half (53%) of born again Christians feel a sense of responsibility to tell others about their faith. In other words, nearly half of born again Christians do not think that it is their
responsibility to share their religious beliefs with those who do not know Christ. (1999)

- Overall, Catholics are less likely than any other denominational group to feel a responsibility to share their faith with others. Only 14% of Catholics report that they have a personal responsibility to tell others about their beliefs, compared to 27% of mainline attenders, 48% of Protestant non-mainline attenders, and 52% of Baptists. (1999)

This author accepted Christ at a very young age, third or fourth grade. He grew up in a very strong Christian family and a very strong Christian church. He was able to resist a lot of the pitfalls his friends were falling into. He never got into smoking, drinking, using drugs, or sex. Most everyone knew he was a Christian, but they never knew why. And he never told them why because he was too unsure of himself. He lacked the confidence. The first time he purposely sat down to share Christ with someone was as a youth pastor with a teen named Sam Ramirez in his first youth group. He was out of college, had earned his degree. He had been in full time Christian ministry for almost a year before he built up enough courage to share his faith one-on-one. Within just a few short months, he had led 25-30 teens and adults to Christ. He was so excited. Every Sunday someone was making a public commitment to Christ at the altar.

People want to share their faith more effectively than they have in the past. Many of them feel guilt because of their lack of witness in their life.

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7 George Barna Research, "National Statistics: Barna Research," Mandate, Spring 2000, 10
However, for many of them, all they have had for most of their adult life were pastors who stood behind protective pulpits and told them they should go, but never once showed them how to go. It’s one thing to rant and rave and yell that people are going to hell if someone doesn’t go and tell them. It’s another thing to step out into the street, take some laymen along and show them how to lead someone to Jesus.

STATEMENT OF THE PURPOSE

The purpose of this paper is to demonstrate how a pastor can positively and effectively train, equip and mobilize an entire church for evangelism, and to show a pastor how he can get his laymen out of the pew and onto the pavement. This project will reveal that laymen are not only willing, but also eager to share their faith when they are shown how to do it tactfully and effectively.

STATEMENT OF LIMITATIONS

The reader should know and understand at the start of this thesis that this project is confined to the process of training people how to become effective soul winners. It does not attempt to adequately handle the whole issue of discipleship or follow-up of new believers beyond the first week of their new life in Christ. That’s not to say that discipleship is not critically important. It simply means that this thesis deals with the process of training future soul winners to share their faith on a personal one-on-one basis.
Some key terms that will be used to help describe the purpose of this project and the process the author went through to fulfill that purpose are as follows:

1. **Soul Winner:** Anyone who knows Christ personally and has demonstrated a consistent ability to share that knowledge with others in such an intimate personal encounter as to lead individuals to a saving knowledge of Christ themselves.

2. **Trainer:** Someone who has effectively completed the courses, fulfilled the requirements, and demonstrated such a proficiency in sharing his faith that he is able to train others to become personal soul winners.

3. **Trainee:** Someone who is going through the course for the first time and has little experience in sharing his faith effectively.

4. **Assistant Trainer:** Someone who has effectively completed the course and fulfilled the requirements but does not yet possess the confidence and/or ability to train others to do the same.

5. **Prospect:** Someone who has received a visit from a soul winning team and is possibly interested in hearing the gospel.

6. **New Convert:** Someone who has received a visit from a soul winning team and has responded to a gospel presentation by opening up his heart and life and invited Jesus Christ to come in and save him from all his sin.
7. Discipler: Someone who knows Christ personally and has been assigned to a new convert to follow up on him with Bible studies and prayer.

8. The Plan: The scriptures, the comments and the questions used with those scriptures that have been brought together in this thesis project and organized in such a way as to communicate the gospel clearly and concisely, making it possible for people to open their hearts to Christ if they so desire.

9. Evangelized: For the purpose of this paper, the word “evangelized” does not simply mean that someone or a family has heard the gospel. In the context of this thesis, “evangelized” means that a person or household has actually responded to the gospel by opening their hearts to Jesus Christ and accepting Him as their personal Lord and Savior.

10. Out From Under the Bushel is the title of the training manual that the author wrote for the class instruction.

**STATEMENT OF METHODOLOGY**

The proposed design for this project on how to effectively mobilize a local congregation to actively share their faith and lead people to Christ on a consistent basis will begin with a handful of willing laymen who are passionate and serious about becoming effective soul winners. The first step is to set up a specific time of training with measurable goals to reach. This training will not
only make them effective soul winners, but will take them one step further in making them effective trainers of soul winners. It is the purpose of this project to prove that the best way to mobilize an entire church in personal evangelism is to train a trainer to train a trainer.

In this proposed design, it is critical that a common soul winning plan be developed that is theologically accurate, effectively communicated and easily learned. It is also proposed that a study book would be written that breaks the plan down into smaller sections that can make the soul winning plan simple to learn and easily transferable. The biblical translation used throughout this plan will be the New International Version.

In this project the mission of evangelism will be closely examined. The misconceptions of evangelism will be discussed and the question, "What is evangelism?" will be dealt with. This project will deal with the mandate for evangelism and the models of evangelism, examining the theological understanding for not only Christ's call to evangelism, but His example of evangelism in His own personal ministry. This project also takes a close look at the ways the First Century Church modeled evangelism for their successors. Finally after six years and 12 semesters of training in a local church, this project will closely examine the measure of this evangelism training program's success. Some of the measures used will be as follows: (1) How many laymen were trained and active in sharing their faith, compared to the total membership of the church; (2) Did the percentage of active soul winners increase over the six years; (3) How well were the laymen who took the training able to reproduce
reproducers; (4) Did the project in any way increase the number of people finding Christ as their Lord and Savior during those six years compared to the years before and after; (5) Did this program of training help the local church to grow numerically; and (6) Was this program transferable to other outside churches that wanted to see their congregations mobilized for evangelism?
Evangelism is one of the most misunderstood, misused, and ignored areas of the church today. It is one of the greatest sources of frustration, guilt, and fear for laymen and pastors alike. What is this thing Christ left for us to do before He went to His Father? Why does it leave people feeling like guilt-ridden failures every time a sermon tells them to go? Why was evangelism so dynamic in the early church, yet seems so absent in churches today? What is evangelism and why do it? There are three common misconceptions about what evangelism is. These are so prevailing that this thesis will strive to address them at the outset.

Misconception #1

Evangelism is the active, personal effort of Christians to bring lost and hurting people into the fellowship of the church. Get them to church—as if church is the thing that transforms peoples' lives. There is a need for a vital ministry of inviting and bringing people to church. But there is no room for a mentality that allows substituting an invitation to church for an invitation to Christ. Bringing a friend to church no more makes a Christian a witness than taking a
car to the garage makes him a mechanic. When Andrew met Christ for the first time, he ran to find his brother Simon. When Andrew found Simon the Scriptures don't say, "And he brought him to church." It says, "And he brought him to Jesus." Most people know this, and most would agree with the idea. Yet if a Christian is in someone's home, what does he talk about most—church or Christ? Evangelism is not inviting people to church.

Misconception #2

Evangelism is a concerted effort on the part of the church to show Christ to the world through consistent Christian living. When people are invited to learn how to share their faith, the response is often, "I witness through my life." Sure, a Christian must witness through his life. A Christian must have a consistent walk that people can look to as an example. Jesus used life-style evangelism in reaching His disciples. They could see and observe Christ in every situation that arose. However, that was not the total scope of Christ's outreach. Neither should it be ours. There are two major problems with being a witness through "living the life." First, the only people that can be witnessed to are those who are very near. That leaves out a lot of people God wants reached. The second problem with this kind of life-style evangelism is that it doesn't bear witness to Christ. It bears witness to self. You are the one you witness for when you are witnessing by your life alone. When people can see your life without a verbal gospel testimony, their conclusion is, "John is a really great guy," or "Susan is one of the nicest gals I've ever met." That reflects well on John, or at the best on
John's church. The only problem is, John cannot save their soul. They cannot get to heaven because they know John. "Living the life" is not evangelism. Evangelism is turning peoples' eyes on Jesus Christ, not John's good life.

Misconception #3

Evangelism is a gift from God to bring people into a saving relationship with Jesus Christ. Probably the most common response heard in challenging people to evangelism is, "I'm sorry, that's not my gift." Evangelism is not a gift. If it is a gift as some understand it to be, most Christians would be off the hook. Then evangelism would fall on the shoulders of only those few who have that spiritual gift.

This thesis suggests three areas of a Christian's life. There are his fruit, his gifts, and his responsibilities. The fruit of a Christian's life is obviously found in Galatians 5:22, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law." We all know and understand the fruit to be singular and not plural, meaning the fruit of the Spirit has to be taken as a whole, not nine distinct parts. That means all Christians have all nine characteristics of the fruit working in their life.

The second area of a Christian's life is his gifts of the Spirit. There are several places throughout the New Testament where lists of gifts occur. For example, Romans 12:6-8:
We have different gifts according to the grace given us. If a man's gift is prophesying let him use it in proportion to his faith. If it is serving let him serve; if it is teaching let him teach; if it is encouraging let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

Another list occurs in I Corinthians 12:8-11:

To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another the ability to distinguish between spirits, to another the ability to speak in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each man, just as he determines.

Also in I Corinthians 12:28-31:

And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? But eagerly desire the greater gifts.

Another list is found in I Peter 4:10-11:

Each one should use whatever gift he has received to serve others faithfully administering God's grace in its various forms. If anyone speaks he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To Him be the glory and the power forever and ever. Amen.

Unlike the fruit of the Spirit, the gifts of the Spirit are many and varied. In each of these lists of Spiritual Gifts it is stated clearly that there is no one gift every Christian has, nor one Christian who has all the gifts. Each Christian has his own unique gift mix to complement the other gifted Christians in the body.
Traditionally, this is where evangelism has been placed: as a gift; primarily due to one verse of scripture that has commonly been accepted through the years as another list of spiritual gifts. Ephesians 4:11-12, “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up.”

Obviously, if evangelism is placed under the heading of spiritual gifts, then it is relegated only to those who have that gift. All the other Christians who do not have that gift are either off the hook or are somehow expected to win less than the “gifted” Christian. That is false teaching. For one thing, Ephesians 4:11-12 is not even a list of spiritual gifts. It is a list of positions in the church that gifted men are to fill. There is a huge difference between a gift and a position. Second, it is significant that no other list of spiritual gifts in the New Testament mentions the words evangelism or soul winning or witnessing in any way. Ephesians 4:11-12 is the only one.

There is a third area of a Christian’s life, and that is his responsibilities. There are those things that a Christian is required to do regardless of his giftedness, personality or cultural background. Prayer is an example. All Christians ought to be praying. Another is Bible study, reading God’s Word. It does not matter if a Christian is a good administrator or teacher or encourager, he should be in the Word. Another is worship. All Christians are to worship whether they are extroverted or introverted. Another responsibility is tithing, giving your tenth unto the Lord.
This thesis proposes that evangelism is in this area of a Christian's life. It is not a gift; it is a responsibility. A pastor would not want to hear someone on a Sunday morning when the offering plate is passed around, saying, "I'm sorry, my gift isn't tithing. My gift is praying. So while you practice your gift and give your 10%, I'll be praying for you." No one would want to hear that because it is wrong theology. However, how many times have people said, "I'm sorry, my gift is not evangelism, it's intercession. But while you go, I will be praying for you." That has been said many times. But it's still wrong theology. It is a misconception of evangelism.

THE MANDATE FOR EVANGELISM

If there is no biblical support for evangelism being a spiritual gift, then is there biblical support for evangelism being a spiritual responsibility of all Christians? What about the first command Jesus ever gave to his disciples in Mark 1:17? He said, "Come, follow me," Jesus said, "and I will make you fishers of men."

Do you remember in high school the old law of algebra that states: If A=B, then B=A? Sounds simple. When Jesus says, "Follow me," that is a command. Then He gives the result of that command: "I will make you fishers of men." For Jesus, "following" equals "being a fisher of men." "Following Jesus" is "A." "Fisher of men" is "B." Now, according this law of algebra, if A=B, then B=A. If following Christ equals being a fisher of men, then being a fisher of men equals following Christ. Not too many Christians would debate either of those
statements. What if the equation were turned negative? In other words, if a person does not follow Jesus, then he is not a fisher of men. It makes sense again. If A=B and B=A, then -A must = -B. Nobody would debate the mathematical or the scriptural backing of those three statements. But, what if the negative equation were reversed like this: “If -A=-B, then -B=-A,” still following the law of algebra. In other words, “If I'm not a fisher of men, then I am not following Christ.” Now that statement could step on some shoes. But isn't that last statement just as true as the others? Is not this statement backed up with scripture as well? Matthew 10:32-33 says:

Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven. But whoever disowns me before men, I will disown him before my Father in heaven.

If I'm not a fisher of men, then I am not following Christ.

What about the last command Jesus gave to his disciples in Matthew 28:19-20, “Therefore, go and make disciples of all nations, baptizing them in the name of the Father, Son and Holy Spirit.” Did he give that command only to the disciples who had an outgoing personality like Andrew who was always bringing people to Jesus? No, He gave that command to all his disciples, including Peter who ran away from an opportunity to witness for Jesus three times. And to Thomas who was slow to believe and wasn’t going to tell others of the risen Christ unless he put his fingers on Jesus’ nail prints. He told all disciples to go, regardless of gifts, personalities or educational background.

What about verses such as I Peter 3:15, that connect evangelism and Lordship in a Christian's life? “But in your hearts set apart Christ as Lord.
Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.” Not only does Peter say that witnessing is a part of lordship, but he goes on to instruct how to do it, “with gentleness and respect.” Then he goes on to say that because of one’s witness to expect persecution, all in the name of lordship.

John 15:8 connects evangelism and worship, which is definitely a responsibility: “This is to my Father’s glory, that you bear much fruit showing yourselves to be my disciples.” Our Father is praised and honored by people’s ability to reproduce themselves in other people. In fact, the ability to be productive in the area of fruit production is an indicator of discipleship. Of course John is not speaking here of the Fruit of the Spirit. He is speaking of the fruit of the vine, where grapevines reproduce grapes, strawberry vines reproduce strawberries, and Christians reproduce other Christians.

Philemon 6 connects evangelism with the ability to understand God’s blessings: “pray that you may be active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ.”

Acts 1:8 connects evangelism with being spirit-empowered: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth. “

With all of this scriptural support linking evangelism to the first and final commands of Jesus Christ; worship, lordship, understanding, and being spirit-
filled; there seems to be plenty of evidence that Jesus meant it as a mandate for all Christians, not just a gift for some Christians.

THE MODEL FOR EVANGELISM

The biblical and theological basis for this project will be demonstrated by setting forth the model of evangelism by dealing with two models, the model of Jesus Christ Himself and the model of the Early Church.

By using the model of Jesus Christ, five specific strategies Jesus used to be an effective soul winner will be outlined. Strategy #1 – Lifestyle Evangelism. Jesus used this kind of evangelism in His efforts to reach those closest to Him, namely His disciples. Many would mistakenly think that the disciples accepted Jesus as The Son of God the minute they began to follow Him. But if you would read Luke 8:22-25 where Jesus calmed the wind and the waves, you would discover that even though they had been following Jesus for quite some time, they still reveal they didn’t know who He was. They say in the middle of verse 25, “In fear and amazement they asked one another, ‘Who is this? He commands even the winds and the water and they obey him.” To come to the truth of who Jesus is, is a process for the disciples. Jesus reached them through a life-style approach.

The second strategy modeled in Jesus’ ministry is friendship evangelism—building a relationship with someone before confronting him with the gospel. For example, Zaccheus in Luke 19:1-6 when Jesus saw him in the sycamore tree,
told him to come down and invited himself into Zaccheus' home before confronting him with the gospel.

The third strategy model in Jesus' ministry is situational evangelism—taking advantage of an unplanned, spontaneous opportunity of ministry. If one would look closely into Jesus' life, it would be discovered that most of Christ's significant acts of outreach, teaching and ministry happened "in the cracks." When Jesus was headed somewhere else and doing something else, all of a sudden somebody came up as an interruption and Jesus took advantage of it. For example, the woman at the well in John 4:1-42 we find the account of Jesus crossing paths with a woman at a well in Sychar. And even though it is late and even though he is tired, he shares with this woman. And as a result, not only reaches her with the good news, but many of the townspeople as well. There is also the example of the encounter Jesus has with a blind man in John 9:1-38. As a result of this encounter, Jesus not only heals the man, but He leads him to Christ, teaches the disciples, and confounds the Pharisees, all through a chance encounter. Jesus was a Master at using situational evangelism.

Then there is mass evangelism, where Jesus confronts large crowds with the gospel. An example is in Matthew 5-7 when he preaches the Sermon on the Mount. He preaches to another large crowd when they go searching for Jesus and they find Him on the other side of the lake in John 6:25-40. He uses mass evangelism when He feeds 5,000 in Mark 6:30-44 and 4,000 in Mark 8:1-13. In fact, the first half of Jesus' public ministry is mostly taken up with preaching to large crowds, taking care of large crowds, or trying to avoid large crowds.
Finally, the fifth strategy Jesus models is program evangelism. Program evangelism involved more than one person. It is an effort to organize and train many people to share their faith at once. Jesus models this type of strategy in Luke 9:1-8 when He sent out the disciples in pairs to teach, preach and heal people. Then in Luke 10:1-20 is the account of Jesus sending out the 72 in teams to do the exact same thing the disciples did in the previous chapter. He was able to send out the 72 because He now had 12 trained team leaders who could take a group of five or six with them.

In today's culture, a lot of emphasis is given to lifestyle evangelism and friendship evangelism. Situational evangelism is put in a good light in books such as John Wimber's, *Power Evangelism*. Men like Billy Graham and Luis Palau are keeping mass evangelism alive and well. But program evangelism is getting a bum rap. All the other forms of evangelism are considered "natural" models of sharing your faith, while program evangelism is a "canned" approach. Even James Kennedy, who wrote *Evangelism Explosion*, seems to have abandoned his own "brain child." Yet Jesus used all these models of soul winning, including program evangelism, to win the world for Christ. In fact program evangelism is a very good training ground for all the other models of evangelism, once a confidence is established in one's ability to share Christ.

If "canned" could be used to describe program evangelism's weakness, there are some other choice words that could be used to describe the weaknesses of the other five models. For example, "limited" could be used to describe lifestyle evangelism. That model can only be used on people who can
observe you over a large period of time like family and close friends. Jesus wants you to reach more people than that. "Procrastination" could be used to describe Friendship Evangelism. It is so easy to procrastinate for fear of hurting the relationship. So many people tend to build these Golden Gate Bridges to friends, but never cross the bridge with the gospel. The main problem with Friendship Evangelism when you fail to cross the bridge is you've got a lot of sinners saying that you're wonderful, but they are not saying Christ is wonderful. “Missed” is the word to describe the main problem with Situational Evangelism. It is so easy to come across an opportunity and miss it completely because you weren’t ready, or didn’t have enough time to think or courage to act. How many times have we prayed to the Lord for a chance to share Christ on a given day, only to kneel down by your bed that night and think of all the chances He gave you and you missed them? “Impersonal” or “shallow” could be used to describe the Mass Evangelism model. How many studies need to be done before we see how few people get assimilated into the body of Christ after a Billy Graham Crusade? For example, Charles Arn has done excellent work in researching the unchurched for years. Note his results on why people come to church:

- Special need: 1-2%
- Walk-in: 2-3%
- Visitation: 1-2%
- Church program: 2-3%
- Mass evangelism: 0-5%
- Sunday School: 4-5%
- Pastor/staff: 1-6%
- Friend/relative: 75-90%³

³ W. Charles Arn, How To Reach The Unchurched Families in Your Community, (Monrovia, CA, Church Growth, no date).
Some have said that the farther away from the church someone gets saved, the less likely that person will ever be grafted into the local church family. So every model has its advantages and disadvantages, Jesus used them all including Program Evangelism during His three-year ministry on earth.

The one thing in common with all these strategies and how Jesus used them in His ministry is this: whether He used lifestyle, friendship, situational or program evangelism, He always honored a person's spiritual decision process. In James F. Engels' and Wilbert Norton's book entitled What's Gone Wrong With the Harvest?, the following diagram is used to illustrate a person's decision process, God's role in that process, and the church's role in that process. John Wimber adapted it in his book Power Evangelism:
### SPIRITUAL DECISION PROCESS

**GOD’S ROLE**

**CHURCH’S ROLE**

**MAN’S RESPONSE**

<table>
<thead>
<tr>
<th>General</th>
<th>Revelation</th>
<th>-10</th>
<th>Awareness of the supernatural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>-9</td>
<td>No effective knowledge of Christianity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-8</td>
<td>Initial Awareness of Christianity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-7</td>
<td>Interest in Christianity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-6</td>
<td>Awareness of basic facts of the Gospel</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-5</td>
<td>Grasp of implications of the Gospel</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-4</td>
<td>Positive attitude to the Gospel</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-3</td>
<td>Awareness of personal need</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-2</td>
<td>Challenge and decision to act</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-1</td>
<td>Repentance and faith</td>
</tr>
</tbody>
</table>

**Regeneration**

**Sanctification**

<table>
<thead>
<tr>
<th>Evaluation of decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initiation into the church</td>
</tr>
<tr>
<td>Become part of the process of making other disciples</td>
</tr>
<tr>
<td>Growth in understanding of the faith</td>
</tr>
<tr>
<td>Growth in Christian character</td>
</tr>
<tr>
<td>Discovery and use of gifts</td>
</tr>
<tr>
<td>Christian life-style</td>
</tr>
<tr>
<td>Stewardship of resources</td>
</tr>
<tr>
<td>Prayer</td>
</tr>
<tr>
<td>Openness to others</td>
</tr>
<tr>
<td>Effective sharing of faith and life</td>
</tr>
</tbody>
</table>

**ANEW DISCIPLE IS BORN**

Matthew 28:19-20
Where would the disciples fit on the negative side of the ladder before they met Christ? One could place them at −9 or −8. Some of them did hear about Christianity through John the Baptist before they met Christ. But even at −8, that is still quite a distance away from the point of decision illustrated on the response ladder. So, what kind of evangelism did Jesus use? Lifestyle evangelism. For the disciples to come to a point of faith meant being with Jesus around the clock. It was a process. Even after several years of following Jesus, they still asked the question, “Who is this Man that even the wind and waves obey Him?” After Jesus calmed the storm it took them awhile to move down the ladder.

What about Zaccheus? He was at −7. He had a very real interest in Christianity or he would not have climbed that tree. Still he was quite removed from a point of decision when Jesus encountered him. So Jesus used friendship evangelism and invited Himself to dinner at Zaccheus’ house.

What about Nicodemus? He was at −3. He was aware of his need. He was searching for answers. That is the reason why he sought Jesus out at night and asked Him questions about eternal life. So what does Jesus do? He presents Nicodemus with the gospel right away because he was so close to a point of decision. That is situational evangelism.

Now, someone might be tempted at this point to use this illustration to argue that program evangelism is invalid. Program evangelism teaches laymen to share their faith with someone they barely know and recently met. How can someone’s spiritual decision process be honored with that approach? However,
a lot can be accomplished in a 45-minute conversation that asks the right questions. For example, where would the woman at the well fit on this ladder? One could put her at -10. She has no effective knowledge of Christianity. Her ancestors worship in the hills instead of the Temple. She is a Samaritan. No news of Jesus’ ministry could have reached her ears since Jews did not even travel through Samaria. Yet in one chance encounter, in one conversation, Jesus takes her from -10 all the way to repentance and faith. Every style of evangelism will honor a person’s spiritual decision process. But that does not leave out program evangelism, because a lot can be accomplished in 45 minutes.

But that is not the only model this paper will deal with. There is also the Early First Century Church model. What did they do to grow so rapidly across Asia Minor? In Gene Edward’s book, How To Have A Soul Winning Church, published by Gospel Publishing House in Springfield, Missouri, he gives a brief history of evangelism through the eyes of a twentieth century reporter traveling through time to interview some key players of that rapid church growth movement.

It would be interesting to pay a visit to a church of the First Century, and study their program of evangelism. They could quickly tell us how to have a soul winning church. If we could make such a journey back to those churches, we would probably be amazed at our discoveries. Stopping off at the Church of Ephesus, our visit might begin something like this:

Good evening, Aquila! We understand you’re a member of the church here. Could we come in and visit a while?

Certainly, come in.

If you don’t mind, we would like for you to tell us about the way the church here in Asia Minor carries on their evangelistic
program. We read that you have been a member of the church in Corinth and Rome, as well as now, the one here in Ephesus. So you should be very well qualified to tell us about evangelism in a New Testament church. If you don’t mind, we’d also like to visit the church while we’re here.

Sit down. And as far as that goes, you’re already in the church. It meets in my home.

You don’t have a church building?

What’s a church building? No, I guess we don’t.

Tell me, Aquila, what are you doing to reach the city with the gospel?

Oh, we’ve already evangelized Ephesus. Every person in the city clearly understands the Gospel.

What?!

Yes, is that unusual?

How did the church do it? You certainly don’t have any radios or televisions. Did you have a lot of evangelistic campaigns?

No. As you have probably heard, we tried mass meetings in this area, but most of the time we would end up in jail!

Then, how?

Oh, don’t you know? We just visited every home in the city. That’s the way the church in Jerusalem first evangelized that city. The disciples there evangelized the entire city of Jerusalem in a very short time. All the other churches in Asia Minor have followed that example.

Is it effective everywhere?

Yes, it is. There are so many converts that some of the pagan religious leaders fear their own religions will die. When Brother Paul left Ephesus for the last time, he reminded us to keep on following this same procedure.

Aquila, this is amazing! Why, at this rate, there is no telling how many people are going to hear the Gospel and respond.

Oh, haven’t you heard? We’ve already taken the Gospel to every person in Asia Minor—both Jews and Greeks.

Why, that’s impossible. You don’t mean everyone!

Yes, everyone.

But that would include Damascus, Ephesus, dozens of large cities. And then towns and villages—and what about the nomadic

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9 Acts 5:42
10 Acts 20:20
11 Acts 19:10
tribes on the desert? How long did it take the churches to reach all these people?

Not long—24 months to be exact.\textsuperscript{12} The same thing is happening in North Africa and Southern Europe. The Gospel has reached Spain too. We’ve heard of a land called England, and several Christians may have reached there. We hope to have fulfilled the Great Commission of Jesus by the close of the century.

Aquila, what you’re telling me is incredible. You have done more in a generation than we have done in a thousand years.

That’s strange. It’s been rather simple for us to do. It’s hard to realize things have moved so slowly for you. Maybe you’re going at it in the wrong way.\textsuperscript{13}

Clate Risley once said: “If they did what they did without what we have, just think what we could do with what we have, if we had what they had.”\textsuperscript{14} One of the greatest distinctions between the First Century church and the Church of 21\textsuperscript{st}-Century America is the concept of the Priesthood of All Believers. In 21\textsuperscript{st}-Century America, the concept that the church exists to serve self cannot seem to be shaken off. A church’s effectiveness is measured on how quickly the “pastor” walks through the doors of any hospital room when members are sick or injured, or how often he stops by members’ homes to have prayer. The desire to save the lost would be affirmed by all, but not at the risk of breaking up the “Holy Huddle.” Intimacy is relished over saving souls from hell.

\textsuperscript{12} Acts 19:10

\textsuperscript{13} Gene Edward, How to Have a Soul Winning Church (Springfield, MO: Gospel Publishing House, 1963), 9-11.

\textsuperscript{14} Keith Drury, “Leadership and Personal Soul Winning” (lecture given at a Catalyst Meeting for Youth Leaders, Lakeview Wesleyan Church, October 18, 1986.)
In the First Century Church, everyone was a minister. Everyone was a soul winner. It was not left up to the disciples to do the work of the ministry.

In the First Century, the church grew rapidly from the Day of Pentecost in Acts 2 when the church went from 120 to over 3000 after Peter's sermon. By the fourth verse of Chapter 4, the 3000 have grown to 5000. By the middle of Chapter 5, verse 14, in the King James Version, the 5,000 has increased so fast that they lost count and just called it "multitudes."

However, it could be argued that the apostles were doing all the evangelism, until you get to Acts 8:4. That's when the great explosion takes place and the gospel suddenly begins to spread beyond Jerusalem. It is immediately following Stephen's stoning when it says: "Those who had been scattered preached the word wherever they went."

The question is, who are "they?" Does "they" refer to the apostles? No, a text without a context is a pretext. By looking at the context it is clear that the ones who have been scattered and are preaching the word are everyone except the apostles. Acts 8:2 says, "On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria."

That means that in the First Century Church, everybody, regardless of spiritual giftedness, regardless of personality traits, and regardless of training or background was sharing their faith. And it's at that point that the Church of Jesus Christ becomes unstoppable. Up until that time, a mass attack by Harrod's soldiers or a terrible ill-timed plague could have snuffed out the church because it
was contained within Jerusalem and Judea and for the most part, resting on the shoulders of a few good men. But after Acts 8:4, nothing on earth or in hell was going to be able to put the perfume back in the bottle once it had been opened and the contents had been spilled.
CHAPTER 3

THE METHODOLOGY OF EVANGELISM

DEVELOPING THE PATTERN OF STRATEGY

Evangelism begins with the leader. The leader is the key to effective evangelism, not this or any other program. Effective evangelism doesn't spring from a program. God does not honor programs, He honors people. God does not anoint methods, He anoints men and women. He uses ordinary people. Your goal must be to build people, not a program. Before people can be built and immobilized for evangelism, the leader must equip and mobilize himself. You cannot teach what you do not know. You cannot model what you are not experiencing. The first and most important step is for the leader to prepare himself. This may be the most difficult step. The church cannot afford another generation of preachers who stand behind their protective pulpits and tell the people, "Go." God needs leaders who will become soul-winners themselves, then show their people how to enter the harvest fields by example. In this chapter the thesis will lay out chronologically the steps the author took to train himself and then developed a process by which that training could be reproduced in the lives of other people who, in turn, would reproduce.
1. Select a Specific Plan

The first step in equipping yourself for evangelism is to decide on a plan for presenting the gospel. Some believe having a preconceived plan of witnessing to share is "canned." A good response is, "better canned than frozen." Their main rationale is that Jesus approached different people in different ways, and we should too. Of course we should. The plan will need adapting from situation to situation. The trouble is, most Christians do not even have a plan to adapt. It's true that we must be very sensitive to the type of person we are sharing with. But, to say we should be able to relate and adjust to each situation so that we come across as Jesus did is overwhelming, if not impossible. Jesus was a master communicator, both publicly and privately. The plain truth of the matter is that there is only one Jesus. A plan is needed. As experience and sensitivity to various situations is gained, an ability to adopt the plan can be learned. In just about any task undertaken, whether it is playing the piano or shooting a basketball, starting small and working upward is the only way to gain confidence. Everyone needs a handle to begin with. Personal evangelism is no exception. Learn a simple plan of salvation first, then adjust it, add to it, change it so that the plan best fits the style, personality and needs of the person being shared with. Good evangelism plans are everywhere. However, keep in mind that whatever plan chosen, it must be transferable. The leader will be training many others to follow. The simpler the plan is, the better. This thesis assumes the plan developed in this project is the plan you are using, although the principles apply to most other plans in use today.
2. Select a Specific Time

Evangelism is not a gift given to the chosen few. Rather it is a responsibility given to every person taking the name "Christian," regardless of background or personality traits. If you agree with this statement, that places evangelism on the same spiritual plane with worship, Bible study, prayer, tithing, and other vital responsibilities on a Christian's "job description." The question is this: "Of all these responsibilities, to which is given time and place?" Every Christian who reads this book gives time and place for worship. In the weekly Sunday morning church service, a specific time and place is given for worship. The same is true for tithing. If during that specific time in the service set aside for tithing, the offering plate is passed, and the tithe is not put in, chances are that nothing will be given at all that week. Why? Because the assigned time and place was given was missed. It seems that all responsibilities of a Christian have a time in the church schedule and a place set apart for this activity. All, that is, except evangelism. How many Christians have a specific time and place for evangelism in their schedule? How many churches have a time and place reserved for evangelism in their weekly schedule? Why is scheduling one of the most important duties of a Christian overlooked? How time is spent indicates priorities. Time is given to that which is important. Is bringing people to Jesus important to? Where is the time and place for sharing Jesus in the weekly schedule? If a specific time been set aside, it probably will not get done. Commitments like, "I'll spend more time witnessing," usually don't work. Set a
specific night—that's all, just one night—for evangelism. Be realistic in the amount of time set aside for evangelism. Don't promise, "I'm going to spend three nights a week going soul-winning!" That sounds impressive, but that pace will never be maintained. Set aside one night when evangelism is the only thing that is scheduled. This one night should be special and no matter what else good and worthy comes up, that one night is for evangelism! This does not mean visitation, simply inviting people to church, but going into a home for the express purpose of sharing the plan of salvation.

3. Set a Deadline

Set a specific time to finish the training. This deadline is necessary for two reasons. First, it gives a goal to shoot for; a time to fulfill the promise, then rest. Second, a deadline is needed for motivation to accomplish the goal. Humans tend to procrastinate. A deadline keeps procrastination away. The deadline principle must continually be incorporated into the program for future semesters. Start now by setting a deadline when you as the leader have completed the training.

4. Experiment with Various Strategies

When going out into the community, experiment with various strategies. Discover what works best in the local area. Consider the following strategies:
Appointment Calling. Appointment calling is phoning in advance to establish the time and place of the visit. By calling ahead of time, encountering an empty house or arriving at a bad time for your prospects can be avoided. This is especially effective for a pastor, a position that gives "clout" with most people. It gives greater flexibility when planning to be able to say, "Is there some time next week that I could stop by?"

However, there are disadvantages to calling by appointment, especially if there is one fixed night for evangelism. It is easy for a prospect to turn the call down when he is asked, "Could I stop by next Thursday night?" "Sorry, we're busy that night," will usually be the reply, whether they are busy or not. It's like a salesman who asks, "May I help you?" "No, I'm only looking!" is the automatic reply (even though you have walked into the store for the purpose of checking out their white dress shirts, with French cuffs, with a sixteen-inch neck size and a thirty-five-inch sleeve length!). It's a conditioned response.

Occasionally an appointment with a prospect only lets the prospect know exactly what time he should not be home, and the house is empty when the caller arrives anyway. Appointment calls get more difficult the larger the ministry grows and more people's schedules are involved. In a large evangelism ministry, it is necessary to go calling on one or two fixed nights a week. In order to equip and mobilize a large group, appointment calling has some serious weaknesses. But, it is a good way to start, especially in a large city.
Prospect Calling. Prospect calling is stopping in, unannounced, on people who have visited the church. It is very effective to simply take five or six names and addresses in the same part of the city, and just show up. This might feel awkward, but many more people will be reached with the gospel by using this method. Hundreds have been led to Christ just by stopping in. Many of these would have turned the caller down if an attempt were made to make an appointment first.

The appointment calling method mentioned earlier will be most effective when you are calling alone. However, when four or five teams are sent out, prospect calling is much more effective. If the training is done properly, soon seven or eight, or even 10 teams will eventually go out. Then, even prospect calling will become inadequate. If the evangelism program is successful, prospect calling will eventually be outgrown. There just are not enough prospects. Then it will be time to move into a third strategy.

Door-to-Door Calling. Door-to-door calling is setting aside a city block and moving from house to house until one house allows a team in to share the gospel. The thought of going door-to-door conjures up visions of slammed doors, or being mistaken for Mormons or Jehovah's Witnesses. Most people jump quickly to the conclusion that it would never work in their community. Yet, has it ever been tried?

"Cold turkey" evangelism is not the favorite activity in the world. The fruit from "cold turkey" evangelism will not last nearly as long as those from hot
prospect lists. Yet, more people's lives will be touched, more hearts will be ministered to, and more people will be brought to Jesus Christ through door-to-door evangelism than most people would imagine. Some of these people would never have been reached if the prospect cards were the only strategy available.

The whole idea of a calling ministry is to go to the people who will not come to a church. If prospect cards are the only method being used, then the only people being reached for Christ are those who make the first step. That is not what Jesus had in mind when He said, "Go into the highways and byways." When the teams go door-to-door, they break new ground. They pioneer new territory for the kingdom. The sooner the leader becomes acquainted with door-to-door evangelism himself, the better prepared he will be when he has to lead your people into door-to-door evangelism later on. It will yield more fruit than anyone would expect.

5. Select a Program of Training

Now the leader has been sharing his faith once a week for two months. He has had many successful calls. Many have been led to Christ. His confidence is growing with every passing week. Soon he will be training others how to share their faith from what he has learned in his own experience. Now it is time to lay down a program to teach to more people. A critical principle to effective evangelism must be emphasized right here. IT'S MORE IMPORTANT TO TRAIN A SOUL-WINNER THAN TO WIN A SOUL. To win souls is to add to the kingdom. However, to train soul-winners is to multiply the kingdom. Addition
to the kingdom requires a good plan of salvation, but multiplication takes a solid program of training. Many good plans are available today. However, there are very few good training programs available. A plan without a training program risks a bumbling presentation. Even the few training plans available have both weaknesses and strengths:

Evangelism Explosion. Founded by Dr. James Kennedy, Evangelism Explosion or E.E. is often called the "Cadillac of evangelism training programs." Evangelism Explosion has been out for more than twenty years, spreading all around the world. Its strength is organization. There is no training program with better organization. E.E. has done a masterful job in discovering and implementing the basic principles of equipping and mobilizing the church for evangelism. Its strength is also its weakness. E.E. is overorganized. Many churches get bogged down and discouraged in the red tape of its requirements. Its plan of salvation is too complicated and its standards of achievement are too high. Many laymen sense too little progress toward their goal. E.E. has a highly organized plan of salvation, but is a bit tedious and detailed.¹⁵

GRADE (Growth Resulting After Discipleship and Evangelism). GRADE has had a tremendous impact on several denominations over the past decade. Its strength is the incorporation of the entire church into evangelism ministry.

¹⁵ Evangelism Explosion III International, P. O. Box 23820, Fort Lauderdale, Florida 33307 (305) 781-7710.
dividing the people into Abrahams (prayer warriors), Barnabases (servants - like bus workers or Sunday school teachers), Andrews (soul-winners), and Timothys (disciplers). Everyone can have a part even if they never knock on a door. The founder of GRADE is a motivating and exciting person, offering extensive motivational leadership training for pastors. GRADE's greatest strength is its founder, John Maxwell. He has an unusual ability to motivate and challenge pastors to soul-winning. GRADE has some weaknesses too. Many feel it has too much organization and a complicated supply of resource materials. GRADE relies too much on classroom training over practical in-the-field training and many churches can't seem to keep the program going after the first year.  

New Life Evangelism (N.L.E.). A relatively new program in the field of evangelism training, New Life Evangelism's strength is simplicity and ease of use, plus a central focus on in-the-field training. Its weakness in the past has been its low level of organization due to its young age. Its plan of salvation is simple yet complete. Its focused wedge is very narrow: laymen training laymen to reach laymen for Jesus Christ.  

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16 The International Center of The Wesleyan Church, Department of Evangelism and Church Growth, P. O. Box 50434, Indianapolis, Indiana 46250-0434 (307) 576-8154.

17 Parkway Wesleyan Church, 3230 King Street, Roanoke, VA (540) 342-3968.
This list is not complete. There are several other denominational and para-church evangelism programs. Some churches even develop their very own training program for their unique situation. The important thing is to have more than a plan of salvation. A program of training is necessary.

6. A Concluding Word of Admonishment

Don't rush off to start a soul-winning program now that this chapter has been read. Instead, start evangelizing. The first stage of an effective ministry of evangelism is to do it personally for two or three months. Eighty percent of all pastors who start an evangelism ministry fail here. They get discouraged and quit, or they procrastinate. Even worse, they take a shortcut and plunge their people into the harvest fields without being soul-winners themselves. This is a doomed effort from the start with disastrous results for the people. If a pastor desires a vibrant ministry of evangelism in his church, he needs to start by becoming a soul-winner himself. Because this is such a difficult step, the pastor needs to enter into this self-preparation period allowing himself to be held accountable by the local church board or a select, hand-picked group of men that know and love him. The board or group of men would check up on the pastor each week to make sure he is being faithful to his personal commitment. Or, find another church in the area and plug in with them for a training semester or two. Whatever the leader chooses to do, the key to making it through this first, all-important step, is accountability.
(1) Prayer meeting night. Schedules are very hectic. There is a big demand placed on family time. Having evangelism on prayer meeting night avoids adding one more night away from home. It also discourages the "feed me, feed me" life-style of many Christians. Christians "feed" in Sunday school, morning worship, evening service, and prayer meeting. For the spiritual health of our people, one of these church-sponsored events might provide a way of giving out instead of taking in. The traditional prayer meeting could be transformed into a ministry night. Make the traditional prayer meeting crowd (those who will never join evangelism) feel a vital part by uplifting the teams in prayer. Update the prayer meeting crowd each week on how God is answering their prayers.

(2) Separate weeknight. If the prayer meeting night is impossible, try a weeknight toward the end of the week. One advantage of this is there isn't much time lapse between the soul-winning conversion and the following Sunday services. Evangelism should be the only church function taking place that night.

(3) Saturday mornings. Probably the most effective time of the week to go is Saturday mornings between 10:00 A.M. and noon. People are up by then, but not out and around. People can be reached on Saturday morning that could never be touched on a weeknight.

Whatever time the leader selects is not has important as guarding that time once it is established. Once evangelism is given time and place in the church's weekly schedule it soon will become accepted, even expected. Just get started with a specific time.
A specific plan of salvation. Stick to the plan the leader used during stage one. Train all the people in one plan. Avoid the pitfall of "optionalism." Never say, "Use whatever plan suits you best." To equip and mobilize the entire church to evangelism, a common plan is necessary. Even if some of the people are well trained in another plan, ask everyone to learn the same plan. Most plans will work. But using a variety of plans in a program is as chaotic as letting everyone in the choir pick their own key to sing in. A common plan enables the whole group to build each other up through constant review.

A specific time to stop. Work on a semester basis for thirteen to sixteen weeks. A specific time to stop helps avoid "burnout" down the road. It is motivating for those in the training process to be able to see a break coming. Even Jesus and His disciples took breaks. A specific time to stop gives the trainees a deadline by which to accomplish all their goals. It keeps them from procrastinating. Finally, a specific deadline helps in recruitment for future trainees. It gives them a specific time level on their commitment. To say, "Will you allow me to train you for the next sixteen Wednesdays?" is much more effective than asking, "Will you join evangelism on Wednesdays?" The second more vague approach is like asking, "Will you sign away all your Wednesdays until the second coming?"

The New Life Evangelism program is designed to work on a 16-week semester, one semester each fall and each spring. The fall semester can begin two ways. It can start early and end early, or start late and end late. In the
northern states it can begin as early as the first week of August. People are beginning to gear up for the fall by the third or fourth week of August. By starting that early the semester will end a week before Thanksgiving and not have to meet in December. Or, start late and end late. In the south, the weather stays nicer longer, so people don’t settle down as quickly. If it begins the last week of August, then concludes two weeks into December and it still leaves some room for Christmas.

The spring semester should begin the first week of February and conclude the third week of May. This gives June and July plus December and January for everyone to catch their breath. Laymen can take a legitimate break without any guilt trips, and the summer vacations and the worst of the winter cold and snow can be avoided. Sixteen weeks are necessary to fully train laymen without pushing them at a pace beyond their limits. Quality training cannot be rushed. Remember, IT’S MORE IMPORTANT TO TRAIN A SOUL-WINNER THAN TO WIN A SOUL!

Specific standards. The third key idea is setting specific standards. Give the people something to strive for. Give them direction. Set before them specific goals to reach. Here are five standards to outline right from the beginning!

(1) Homework. Break down the salvation plan into small units and assign one unit per week for the trainees to work on. In the New Life Evangelism plan, the first unit assigned is the first two steps toward eternal life, confess and repent. This is the first segment the trainees are responsible for in the field because it is
the easiest part of the plan. Consequently, it is the first unit assigned in the
classroom. Homework usually includes reading the lesson several times,
memorizing this week's segment of the plan, practicing this week's segment of
the plan on someone else, and contacting his or her two prayer partners. The
segments break down as follows:

Lesson 1 - Confess and Repent (1 John 1:9, Acts 3:19)
Lesson 2 - Man's Dilemma (John 3:3, Rom. 3:23, and Rom. 6:23)
Lesson 3 - Believe and Receive (John 3:16 and John 1:12)
Lesson 4 - The Introduction
Lesson 5 - The Commitment (Rev. 3:20)
Lesson 6 - Immediate Follow-up
Lesson 7 - Extended Follow-up

The order of the lessons is determined by how soon the trainee will use the
segment in the field. The homework assignment is the same from week to week.
Do not make the homework too time-consuming. If trainees spend the equivalent
of ten minutes per day or one hour a week on homework, they should be able to
keep up.

(2) Oral Exam. Before the semester is over, each trainee should pass an oral
exam. During an oral exam, the trainee demonstrates his or her ability to move
smoothly through the plan in a mock demonstration in front of the class.
Because the leader cannot be on every team, this allows him to evaluate each
trainee's progress firsthand.
(3) Written Exam. At the mid-term break and at the end of the semester, each trainee is given a written exam including True-False, matching, multiple choice, completion, and essay questions. (See samples of exercises in the back of this thesis.) If they do exceptionally well on the mid-term, they automatically pass the final. Each trainee has two chances to pass the written exam and become a trainer. The mid-term and the final exam are substantially the same test. They provide a low-threat way for your students to have two chances to pass.

(4) Three Absence Limit. Set this standard from the start. If a trainer or trainee misses more than three classes, sit down with them to see if they can be encouraged to make it through to the end of the semester. This is a time of disciplined commitment. With a limited amount of time to train, the leader has to ask his people to keep evangelism at the top of their list for these 16 weeks. Anything that comes up should not knock it off their schedules. Be up front from the very start about this requirement. It's better to never sign up than to join and be unfaithful to a commitment. Of all the standards, this one is the toughest to maintain. If Satan can get us so busy and weary in "other things" that we fail to show up for the main thing, he has defeated us.

(5) Two Field Experiences. All the classroom training or book learning in the world will never replace actual experiences sharing the gospel. Sometime in the learning process, the trainee has to go from hearing and seeing it, to doing it. Before the 16-week semester is up, each trainee should share the entire plan at least twice. This occurs in an actual field situation. They do not have to lead
someone to Christ to get credit. However, they must be in charge from the first
ring of the doorbell to the last wave good-bye. They must share at least the
introduction and the gospel plan, giving a clear opportunity to receive Christ. The
leader cannot consider someone to be trained until he has actually done it
himself.

Combine Class Training with Field Training. Many evangelism efforts
have failed because they do not build on this principle. Pastors experience the
same dismal results when they conduct eight weeks of training classes followed
by eight weeks of field work. Twenty or thirty laymen show up for the first eight
weeks, zero laymen for the last eight weeks. The objective is not only to equip,
but to mobilize to action. In fact, one is not equipped until he has been
mobilized. Classroom training and field experience go hand in hand. But, how?
Here is an example of how it can be done.

EVANGELISM EVENING SCHEDULE

6:00-6:30 P.M. - Lesson. Begin the night of evangelism on time.
Take attendance, have prayer, take the class through a short review of the
previous week's segment, and go right into that night's lesson.
6:30-7:00 P.M. - Team time. Break the class up into teams of three
for thirty minutes of role-play. They practice the segment of the plan they
have worked on all week.
7:00-7:05 P.M. - Visiting assignments. Bring the class back
together, hand out their night's calling assignments on the clipboards,
have prayer and hit the streets by 7:05 P.M.
7:05-8:30 P.M. - Visitation.
8:30-9:00 P.M. - Share and prayer. After 90 minutes in the field,
gather the class back together for thirty minutes of "share and prayer."
The share and prayer time is one of the most important segments of the night. Do not be tempted to simply go home after the field experience. Have the teams come back and share, for two reasons.

First is the need for encouragement. Some teams will come in from the field discouraged with no visible or tangible results. Other teams will come back so excited, they will have to duck to walk through the door! The excited teams will pick up the discouraged teams. Teach the trainees early in the semester to learn how to rejoice over other people's fruit. If the only fruit they rejoice over is their own, they will come back only one or two times a semester feeling excited and enthused. Teach the trainees that the ultimate accomplishment of every soul-winning night is their own obedience to the call. The goal for this final segment is to send everyone home feeling good.

Second is the need to follow-up. The follow-up and discipleship efforts will be greatly hindered if the leader does not have teams reporting back. Teams that go home after a commitment will procrastinate on informing the leader. They will forget to mention major details of the call. They will fail to get material for the important follow-up call. A lot of vital details stem from the last thirty minutes of Share and Prayer.

One side note, don't let the sharing drag on too long. Let only the teams report that got into a home and shared their faith report. Keep to the 9:00 P.M. time limit as close as possible. Close with an evangelism theme song each week joining hands in a circle. By using the first hour for lessons and role-play, and the second hour and a half for knocking on doors, and the final half hour for Share
and Prayer, classroom training and field training have been brought together into one powerful effective three-hour package.

Choose the Right People

The leader can multiply and reproduce himself in others by choosing and calling the right people. It is possible to have a great program using all the right principles, but with the wrong people your efforts will fail. Why? Because God does not anoint programs or principles, He anoints people. There are three imperatives in choosing and calling the right people.

1. Don't Start too Big

Many pastors have sabotaged their evangelism ministry from the start because they tried to start too big, too fast. Once the leader has laid out the program and principles, he cannot get up behind the pulpit and say, "This Wednesday night we'll be starting our first evangelism training semester. Y'all come!" Two things will happen when the first semester using public recruitment: the wrong people will sign up, and too many people will sign up. Start small and build on a strong foundation of well-trained laymen. To start with, use only private recruitment. Pray one week for the right people. Pick only two people to start with. Then the leader needs to, personally and privately, ask them if he can train them for the next sixteen weeks. Remember, the first group of trainees will become the core group of trainers later. The leader will need competent, capable people to start with. All future classes will depend on the original group.
2. Work in Teams of Three

Select two people, a man and a woman, and train them simultaneously, forming a team of three. Three-member teams work far more effectively than two-member teams even though at first, three feels like a crowd. It is easier to get into a house with a mixed threesome than a twosome of two men or two women. A mixed threesome also avoids the awkwardness of a twosome who is not husband and wife. Age can also be a factor. It is very effective to team youth with adults for effective evangelism outreach. The more diverse the team, the greater the team’s capability to adapt to any situation they encounter in the field.

3. Recruit key people

If at all possible, choose and call as the first evangelism training team, the vice chairman of the board and the woman with the most spiritual "influence" in your church. In ninety percent of churches, this lady would be the pastor’s wife. The greater the leaders trained at the start, the greater the credibility the program will have with the entire church. On the other hand, do not overlook the quiet, unnoticed laymen either. It is amazing which laymen will turn out to be dynamic soul-winners for Christ. Remember whom Jesus started out with.
4. Enter into a Covenant Agreement

At the very beginning of the first semester, enter into an agreement with the first two trainees for two objectives: 1) That they will earnestly seek to reach the specific goals set before them this semester; and, 2) After a short break, they will prayerfully recruit and train two new trainees each the following semester under the leader’s guidance.

The author’s first attempt at starting an effective evangelism ministry failed at this point. The right principles were in place, the right people were selected. The author took them out every week and the team saw people get saved every week. God broke the hearts of those two trainees, and they would cry like babies when the new converts walked down the aisle on Sunday. There was just one problem; they were content to receive all the blessings while the author did all the witnessing. They were not willing to become trainers. They would rather watch addition than become multipliers themselves. The author failed to agree with them at the start that they would eventually become trainers of other trainees. The team won almost 60 people to Christ that year. But when the author left that church, the evangelism ministry left as well. IT’S MORE IMPORTANT TO TRAIN A SOUL-WINNER THAN TO WIN A SOUL.

GOING ON WHEN THE GLORY’S GONE:
HOW TO SUSTAIN A GROWING EVANGELISTIC OUTREACH

It is no problem to throw a rock into the air. It is something else to keep it there, let alone send it higher. Evangelism outreach is like this rock. In the
beginning everybody is going to win the world. But something happens; the program hits a ceiling, and the evangelistic fervor begins to fall. It seems like the leader is always trying to keep the program pumped up, and he is afraid that if he left it to itself, it would come plummeting back to the starting point. How does one keep going when the glory is gone?

1. Involve your trainees early in the field experience

When the author first began training, the trainees would sit and watch for half a semester while the trainers did all the sharing. Then, the second half, they simply switched roles. The trainees who had watched in silence for so many weeks took over the whole plan. What if a pilot tried the same training approach with his students? For eight weeks the student would watch the pilot fly. Then in the ninth week the pilot would turn to the student and say, "Okay, take the plane up by yourself on your first solo flight." What would happen? Probably he would crash (that is, if he got in the plane at all). The same kind of thing was happening to the author's trainees. They were scared, they were frustrated, and some were crashing in their field experiences. The end result: many simply quit.

The trainees get involved in the actual calling experience on the third week of the semester. The first week is orientation. The second week they are simply watching as silent partners. But the third week, both trainees share (assuming teams of three). One shares "Confess" and the other shares "Repent" in an actual soul-winning experience. In the fourth week, the two trainees switch with each other. The first takes "Repent" and the second takes "Confess." In the
fifth week, their part is expanded. One shares John 3:3 and the two Romans verses on sin, while the other shares "Confess and Repent" together. In the sixth week, they switch these parts again with each other. In the seventh week, one shares all four steps, "Confess," "Repent," "Believe," and "Receive," while the other shares John 3:3 and the two Romans verses. In the eighth week, they then switch these parts. In the ninth week, one takes the introduction (the hardest part) and the follow-up while the other takes the whole gospel plan and the commitment. In the tenth week they switch roles again leaving six weeks left in the semester for each trainee to gain two complete field experiences doing the entire presentation.

With this timetable, there are always two weeks between the study of a lesson and the time when a trainee uses the lesson in an actual field experience. The trainee can build up gradually without a sudden shock. Most importantly, he feels much more a part of what is going on early in the semester.

2. Prayer Partners and Prayer Breakfast

Early in the semester, organize a Saturday morning prayer breakfast for all the soul-winners and their two prayer partners. Make it simple and to the point. Show a video or film on the importance of prayer. (Youth for Christ or Campus Crusade for Christ are good sources for such a film.) Afterwards, break up in teams of three, a soul-winner and his two prayer partners, and have a session of prayer together. Another excellent point of involvement with prayer partners would be to have them attend one soul-winning night. While the soul-
winners go out in the field, the prayer partners go to the altar and intercede for them.

3. Mid-term Retreat

In the first three or four weeks of each semester there is a high level of motivation. Everything is new, and excitement is generated by anything that is new. Around the fourth or fifth week, incentive drops. You sometimes lose a few of your students as dropouts. Do not get discouraged. It is part of working with people in any endeavor.

Avoid developing a bad attitude toward those who drop out. Paul labeled John Mark a quitter and would have nothing to do with him after that. If it had not been for Barnabas, the church would have lost a great leader. Even Paul had need of him later on in his work. Like John Mark, those who quit now may be the leader's future trainers if they do not feel they have been crossed off the list. The motivation begins to pick up again somewhat around the seventh or eighth week for the trainees due to the mid-term exam. However, shortly after the mid-term there is usually a big slump. The newness has worn off completely, yet there is still no light at the end of the tunnel. Six or seven long weeks still remain in the semester. A fresh boost is needed.

Right there, in that eighth, ninth or tenth week of the semester, without any announcement of the plans to the class, set aside the weekly routine for a time of renewal and revival. Keep team time for the first hour from 6:00 to 7:00. (If you have selected the eighth week for your retreat time, have the mid-term exam for
the first hour.) Then at 7:00 when they would usually hit the streets, take them instead to a prearranged location, preferably off the church campus. It should be a secluded place where interruption would be unlikely.

First of all, get them situated in chairs and explain to them what is happening. Read several short verses of Scripture where Jesus got off alone with His disciples for renewal. Then have prayer, asking God to seal off that room from interruption. Ask Him to take away any distractions that would cause minds to drift away. Third, introduce to the class a cassette tape, videotape, film, or whatever the leader has selected ahead of time to be a source of motivation. The author has played cassette tapes of red-hot messages that have stirred his heart for evangelism. He has also played videotapes of preachers preaching for renewal to the call of evangelism. Be inventive; whatever stirs the leader's heart will stir their hearts.

Finally, when the message is over, put on some soft, background worship music, and have the class bow their heads and close their eyes. Say, "Maybe there are some here that just need some fresh oil and would like to join me for a time of prayer around this altar or platform."

As they come, begin to pray out loud for each one, placing a hand on their shoulder or head. After praying for each one, open it up for anyone to pray for God's touch and anointing upon the ministry. Do not let this refreshing retreat drag on too long. It is better to have them leave early wanting more than to leave late wishing they could have gotten home sooner.
It was always a struggle knowing when to have this break. The author always agonized over it more than he agonized over a normal calling night in the semester. Make sure to shift the break around from one semester to another on different nights to make sure it stays a surprise. But, do it—they need this boost.

4. Celebration Banquet

The celebration banquet occurs at the end of each semester. It is a time of recognition for what God has done and for what students have accomplished. It is a promotional and recruitment tool for future soul-winners. It is a discipleship event for disciplers to bring new believers who give personal testimonies of what God has done for them in their lives. The program plan usually looks something like this:

CELEBRATE with words of welcome.
Gather in everyone and encourage all to find a seat. Say something like, "I'd like to welcome all of you to our semiannual celebration banquet. The purpose of our gathering is to celebrate what God has done in and through our outreach ministry. We have soul-winners here, disciplers, prayer partners, prospective soul-winners for future semesters, and new believers who have recently made some major decisions in their lives for Christ. This is the only time our entire ministry is together at the same place and at the same time."

CELEBRATE by invocation.
Introduce the person who is praying the invocation.

CELEBRATE with food and fellowship.
Give some instruction on which table should go first and how they are to receive the food. We've found a carry-in banquet the best with trainers and disciplers bringing two dishes each, either a vegetable, salad, or dessert. Have the church provide the meat and drinks.

CELEBRATE with songs of praise.
Have your best singer or singers present two or three special songs. If any of your soul-winners or disciplers sing, it makes it all the more meaningful for them to provide the special music.

CELEBRATE by recognizing what God has done.
(1) Statistics. Have an overhead projector and screen prepared with the number of soul-winners passing the course that semester. Also, have the number of decisions for Christ that semester. In addition, have the approximate number of homes that heard the gospel. Have the percentage of successful followed-up new believers on the overhead, and the number of trainers who have spiritual grandchildren in the ministry (trainers who have trained someone who in turn has trained someone else).

(2) Certificates. After sharing the statistics, recognize the graduating trainees by calling their names and giving them certificates already framed. (See Appendix 9.) After you have called each one forward, share with the rest of the guests all of the goals he/she has reached in order to have the privilege of standing there.

(3) Trainer Recognition. Recognize the trainers who have trained soul-winners who have in turn trained other soul-winners. Give each trainer with spiritual grandchildren in the ministry a fish pin. Explain what the pin represents to the guests.

(4) Discipler of the Semester. Select someone who really went beyond the call of duty in nurturing a new believer along. Bring that person before the guests, and give them a brief description of this person's faithfulness in ministry. Have an appropriate gift prepared to present to that discipler.

CELEBRATE with testimonies of victory

Have two or three of the new believers share a testimony of what God has done in their lives. This will be the highlight of the evening. Make sure the disciplers have helped each new believer prepare adequately for this task. They will not only be a blessing to the guests, but giving a testimony before all those people will do wonders for their own spiritual lives. It is best for the testimony to be a prepared written testimony. This gives you some checks and balances and eliminates some of the new Christian's fear of public speaking.

CELEBRATE through songs of praise.

Have someone lead the guests in singing the theme song you have used throughout the semester

CELEBRATE with the benediction.

Select a trainer or discipler to close the banquet with prayer. Your celebration banquet gives your closure. It is a time to end and celebrate another semester. Do it even if you only have three in your first group.

5. Enlisting for Enlarging

The most important factor in sustaining a growing evangelistic outreach is the twice-yearly period of enlistment. This is a set time on the calendar when
new trainees are enlisted for the upcoming semester. This set time of enlistment should be placed three to four weeks prior to each semester.

There are two ways to enlist: public recruitment and private recruitment. With public recruitment have past students give testimonies from the pulpit in Sunday services. Each service, have one newly trained soul-winner share a testimony of how God blessed his or her life through the experience of an evangelism training semester. A good outline to give these students as a guideline is: 1) Why did you enlist? 2) What was your most meaningful experience? 3) What would you say to someone out there who is thinking about joining next semester? These testimonies should not last longer than five minutes each. Ask a diverse group of people to share: a man, woman, teenager, an older adult.

A second method is to recruit in Sunday school classes. Two weeks before a semester, have your teams take five minutes out of each Sunday school class to share a testimony and an invitation for next semester. Possibly, have a team in every Sunday school room and take the whole hour and share the gospel plan with an opportunity at the end to receive Christ. Who knows how many may come to Christ as a result of that experience?

No matter how the public recruitment is done, always have a registration card to put in everybody’s hand for easy registration. All they have to do is put their name on the card and drop it in the offering plate. Do this at least two times before the semester begins.
Public recruitment is the most effective way to enlist new trainees. Public recruitment is necessary, but it does open up the ministry to those of the church who are well-meaning, but not very capable. Private recruitment, the second way of recruiting, gives more control on who is "called out" to take part. Do the private recruitment prayerfully. Never approach anyone about joining up until there has been prayer about it for seven days. Do it personally. Do not invite someone to join in the next semester by letter or phone. Do it face-to-face. Do it privately. Do not approach someone after church when people are milling around where he might feel on the spot. Pull him off to the side, go out to lunch, or visit in the home.

When approaching someone, say something like, "Steve, I've really been praying about someone I could train next semester, and your name keeps coming to my mind. Would you be willing to be on my team for sixteen weeks and let me train you how to share your faith more effectively? It's been a real blessing to me, and I know you would find it the same as well." The person approached might need a day or two to think and pray. Do not forget him after he has been asked. Go back after two days to get his answer. During this time, do not forget to approach a woman as well. It works especially well when couples can take the course together. However, be watchful concerning two things if couples serve on the same team: 1) Are they willing to separate next semester in order to train two more people? 2) Will one hide behind the other one or lean on the other one too much during a field experience hindering his or her ability to share their own faith in Christ?
4. Trainer and Associate Trainer Classification

Often a newly trained soul-winner has met the requirements to be certified, yet does not feel adequate to train someone else. In such a case, the associate trainer position is very advantageous. An associate trainer is teamed up with a veteran to co-train a new soul-winner. This gives an associate trainer another semester to gain experience before taking a team of his own.

On occasion, there will be a soul-winner who has faithfully attended each session, done his very best to pass the test and meet the requirements, yet is very far from being capable of taking his own team. He thinks he is ready, and he is eager to take out his own team. Telling him he is not good enough would totally defeat him. To go ahead and send him out with no provision could prove disastrous in the field.

At this point, the associate position really comes in handy as an escape to avoid this ticklish situation. An associate trainer isn't a new recruit that's starting from scratch, neither is he an experienced veteran capable of handling any situation that could arise. Associate trainer is a position that enables a soul-winner to gain more experience without losing face. If you have an evangelism training program very long, you'll need this position.

5. Door-to-Door Evangelism

When the fourth evangelism training semester is over after two years, about 25-30 people should have been trained. The fifth semester is about to
begin that fall with approximately 40 soul winners made up of approximately 13
different teams. Everybody is excited. No one can wait to get to that first door.
There is just one problem. Each team needs at least four cards every week.
That is 832 prospect cards per semester, and the church just does not produce
that many visitors.

The leader is at his desk with a stack of prospect cards. Some of them
are old; some of them have been called on for three or four weeks in a row. He
is trying to give each team good prospects to call on so they will be encouraged
and excited when they get back to church. But three teams are left and no good
cards to give them. What happens next?

That was exactly the situation seven years after the author launched his
program. He wanted to see the ministry build, but had a limited amount of
prospect cards. One day he showed up with no cards at all. A map of the
community was opened up and trainers were assigned blocks of homes. Every
team was assigned to a block. Then they were instructed to go up to each door,
introduce themselves, tell them what church they represented, and ask if they
could come in and visit for a while. If the prospect says no, go to the next house.
If they say yes, go in and handle it like a regular card call.

Everyone was shaking in their boots that night, but the results were
phenomenal. For two years, going out two different nights a week, the teams
never came back without seeing people come to Christ. When they went out on
cards, of the thirteen teams, seven of them would get to share the gospel and
maybe one team having a commitment. When they went door-to-door, of the
thirteen teams, eleven or twelve would get to share the gospel, and it wasn't uncommon at all to have two, three, sometimes four teams with commitments.

Suddenly the prospect list grew from a stack of worn-out old cards to literally every door in the county! Nothing was more thrilling than to be set free from the struggle to find good prospects for the teams. Now the growth of the project became unlimited. Now there were enough prospects to send out an army. A couple of semesters later that is exactly what happened. Over 100 laymen were sent out from the church each week. In sixteen weeks they led 107 people to Jesus Christ, and the out-of-date prospect cards were never fretted over again.

Unless it is a very unusual situation, not having enough prospect cards to go around would be a common problem for most churches that are sending out a lot of teams. But lift up your heads, for the fields are white unto harvest! Twenty-five to thirty years ago the church surrendered the streets to the cults. It seemed to get to the point that the only people who were out on the streets sharing were the crazies with their twisted ideologies and doctrines. The author’s church decided to win back the streets for Jesus Christ and prove to the community that there was a Bible-believing, Christ-centered, Spirit-filled church that cared enough to get out and meet people for Jesus Christ.

DEVELOPING THE PLAN OF GOSPEL PRESENTATION

The basic objective of this section is to develop a study manual that breaks down the soul winning plan into seven easy to learn lessons for the
student who is striving to learn how to share his or her faith during a training semester.

It begins with a two or three page explanation of the lesson in question. Then there is a homework assignment, followed by 10 questions that the student is to have answered before the next week's class. Finally, the segment of the plan being studied appears in outline form for easy memorization, concluding with a trainer's evaluation form at the end of each lesson.

The first lesson deals with "confess" and "repent" because it is the easiest part of the plan to handle for a trainee when he is sharing the plan in someone's home. Two weeks from this first lesson he will be using what he learned out in a field experience. The soul winner reads the verse for each step, then asks the prospect what the words "confess" and "repent" mean. Whatever answer they receive they respond in the affirmative and then share what the words mean to him and how that ties into knowing you have eternal life.

The second lesson deals with Man's Dilemma. In the actual plan, this section comes before "confess" and "repent." But in the textbook it follows "confess" and "repent" for training purposes. This part of the salvation plan is pretty easy, yet a little more difficult than sharing the concept of confessing and repenting of sin. The reason it is more difficult is because the trainee is establishing the fact that they are sinners like everybody else and that they have a spiritual need. First we share John 3:3 because Nicodemus is a great example of a good person, even a "religious" person who still needed eternal life. The second verse is Romans 3:23 because it gives the reason why Nicodemus has
this problem. Romans 6:23 is an important verse because it gives us the result or penalty for that sin problem that everyone has.

The next lesson deals with "believe" and "receive." The reason that this is the third lesson and more sensitive than the first two lessons is because the plan is getting closer to the point of decision and the trainer has to be confident of his abilities and not show any misgivings or uncertainty to the prospect. John 3:16 is used to support the "believe" step because it is such a familiar verse and people can relate to it. The second verse in this lesson is John 1:12. It is here that the trainees are taught how to illustrate "receiving" with the pen illustration. See Appendix 2. Finally, Revelation 3:20 is used to communicate God's willingness to be received if the prospect is to reach out and open the door.

The fourth lesson moves back to the very beginning of the field experience. How a visit begins is absolutely critical. The right to share the gospel has to be earned and that is done in the introduction. The only tougher part of the plan is the Commitment, and that part of the plan is kept for Chapter 5. In lesson four, the trainee learns how to turn the conversation to spiritual things, how to look for stop signs, and to always honor them. Lesson four also teaches how to determine whether or not the prospect is a born again Christian or just thinks he is. You learn how to use critical questions carefully worded not to offend the prospect, but to determine his true spiritual condition at the same time. See Appendix 1.

Lesson Five deals with the Commitment and how to draw the net. Many people can share the scripture effectively but blow the time of commitment just
because they don't know how to ask for the commitment with confidence.

Lesson Five teaches how to respond if a prospect says, "No," or "I've already done that," or, "Not yet." See Appendix 1. It also teaches how to effectively proceed if the prospect says, "Yes," and how to help him know what to do next.

Lesson Six deals with immediate follow-up and what needs to be shared in the life of this new child in Christ before they leave his home. This lesson deals with prayer and Bible study, worship and witnessing. It teaches the trainer to set a 24-hour call back and a possible public commitment the following Sunday.

The last lesson deals with Extended Follow-Up and what the soul winning team needs to do in the life of that new Christian within the first week of his new life in Christ. It teaches about personal letters that will be mailed out, phone calls and specific assignments. See Appendix 1. The goal of the extended follow-up is to always give the new baby in Christ something for him to look forward to right up to the New Life Sunday School class the following Sunday and the seven-day call back and a potential discipler.

The last several pages of the training book provide a diary for the new trainee's first semester in which to document his week-by-week experiences in the class.
DEVELOPING A LEADER’S GUIDE

The basic objective of the training manual is to assist the evangelism director in conducting the training class itself. There is a leader's guide for each lesson in Out from Under the Bushel. Each leader's guide shows how to begin the class, how to review the previous lesson, how to teach the present lesson for each week, how to lead the class in role-playing, when to go out, and what to do when the teams come back from the field. It also tells how much time to spend on each unit. There are master copies of material at the end of Part 11 designed for reproduction. Each master is clearly marked to correspond to the proper training lesson. Some are transparencies, others handouts.
CHAPTER 4

The Measure of Evangelism

This section of the thesis deals with evaluating the effectiveness of this training in equipping and mobilizing a large segment of a local church to do personal soul winning on a weekly basis. This evaluation will cover the effectiveness of the program at the local church in which the primary training took place, as well as that of the 44 outside churches that invited this same program of training to take place for a weekend.

The measure of this evaluation is five-fold. First, this measure will determine how many laymen were trained and sharing on a regular basis, compared to the total number of members in the church. Did the program actually increase the percentage of Christians going out in personal evangelism, versus the number who stayed? In other words, was the program effective in getting laymen out of the pew and onto the street? Second, how well were the laymen who took the training able to reproduce reproducers? In other words, were there any laymen who were able to see spiritual children, grandchildren, great grandchildren and great, great grandchildren trained in this program? Thirdly, did the program increase in any way the overall number of people finding Christ as their Lord and Savior during the six years this program was taking
place, versus the years just preceding and the years after the program was in place? Fourth, how effective was this program in helping the local church grow in number? Did the congregation become larger as a result of this program? And fifth, how well was this program of training transferred to other outside churches enabling their congregations to answer the call of evangelism in their communities?

**MEASURING THE NUMBER TRAINED**

How many laymen were trained and active in sharing Christ on a regular basis? This section seeks to answer that question. In the summer of the first year, the church the author pastored had twelve laymen who knew how to share their faith and were going out on a weekly basis. However, they all used different plans of salvation and there was little continuity between them. From June through August, all the effort was poured into laying out the new soul winning plan and getting everyone to switch for the sake of training new recruits. By September 1, all but three were well versed in the new plan and they became the trainers for the first fall semester. The three who did not adequately make the transition became the first Associate Trainers. Each trainer was challenged to find laymen they could sign up for the first semester. In addition to that, a Sunday sermon challenge was given each Sunday for four weeks leading up to the start of the first semester. Sixteen new trainees answered the call. So the program went from 12 to 28 laymen going out just in the first semester, more than double.
The program took a two-month break to get through the holidays and begin recruitment for the spring term. After the break there were 19 trainers and 22 brand new trainees. So from the fall of the first semester to the spring of the second semester, the number of laymen going out increased from 28 to 41.

June and July were off-months, for summer vacations and for recruitment. Then the second fall semester started with 27 trainers and 29 trainees. That means an increase of 41 to 56 laymen going soul winning every week.

The second spring semester started with 24 trainers and 24 trainees for a total of 48 laymen going out each week. This was the first decline, from 56 to 48.

In the beginning of the third fall semester, there were 19 trainers and 35 trainees. This marked the first semester the program went to teams of three instead of teams of two. The total involvement went from 48 to 54 and the program regained a little momentum.

In the third spring semester there were 26 trainers and 42 trainees, for a total of 68 involved in regular soul winning, up from 54.

In the fourth fall semester, there were 19 trainers and 36 trainees for a total of 55 laymen involved. That year the program involvement dropped a second time, from 68 to 55.

In the fourth spring semester, there were 36 trainers and 73 trainees for a total of 109 laymen going out each week to share their faith. This was the high water mark. It came after a very large denominational rally on personal evangelism. Over 7,000 were in attendance and the author was the keynote
speaker. As a direct result of that rally, the program went into the spring semester with unbelievable momentum.

In the fifth fall semester there were 23 trainers and 43 trainees for a total of 66 laymen involved in personal soul winning. That was down from 109, but only two shy of the second largest semester.

In the fifth spring semester, there were 34 trainers and 56 trainees for a total of 90 laymen actively involved in sharing their faith on a weekly basis.

The sixth fall semester proved to be the program’s last semester. By then the Senior Pastor of our church was contemplating retirement and the author’s job description changed somewhat to include some membership training and recruitment. Consequently the fall semester was cut back to only one night per week, as opposed to two nights in the preceding semester. There were 14 trainers and 10 new trainees, for a total of 24 laymen going out. This can be easily seen in Chart 1 Number of Laymen Going Out.
CHART 1
Number of Laymen Going Out

<table>
<thead>
<tr>
<th>Semesters</th>
<th>Number of Laymen Active</th>
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<tbody>
<tr>
<td>I</td>
<td>12</td>
</tr>
<tr>
<td>II</td>
<td>28</td>
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<td>III</td>
<td>41</td>
</tr>
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<td>IV</td>
<td>48</td>
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<td>V</td>
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<td>VI</td>
<td>55</td>
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<td>VII</td>
<td>66</td>
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<tr>
<td>VIII</td>
<td>109</td>
</tr>
<tr>
<td>IX</td>
<td>90</td>
</tr>
<tr>
<td>X</td>
<td>24</td>
</tr>
</tbody>
</table>

Scale: 0 to 120
The total number of laymen trained and mobilized for personal evangelism from the summer of 1983 to 1989 was 320.

MEASURING THE EFFECTIVENESS OF THE TRAINING

How well were the laymen who took the training able to reproduce themselves and pass on to other laymen what they had learned? Of the 12 semesters that the author carried out, four laymen participated in 11 of the 12. Four laymen participated in nine out of 12 semesters. Two laymen participated in eight out of 12 semesters. Five laymen participated in six out of 12 semesters. Six laymen participated in five out of 12 semesters. Twenty-one laymen participated in four out of 12 semesters. Thirty-five laymen participated in three out of 12 semesters. Fifty-one laymen participated in two out of 12 semesters. And 186 laymen participated in one semester only. That means that 42% of all those who took the training turned around and helped train someone else at least once. That means that 42% of those trained were not dead ends. They reproduced themselves at least once. This is demonstrated in Chart 2: Number of Training Semesters Each Layman Took.
CHART 2
Number of Training Semesters Each Layman Took

<table>
<thead>
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<th>Number of Semesters</th>
<th>Count</th>
</tr>
</thead>
<tbody>
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<td>4</td>
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<td>6 Semesters</td>
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</tr>
<tr>
<td>4 Semesters</td>
<td>21</td>
</tr>
<tr>
<td>3 Semesters</td>
<td>35</td>
</tr>
<tr>
<td>2 Semesters</td>
<td>51</td>
</tr>
<tr>
<td>1 Semester</td>
<td>186</td>
</tr>
</tbody>
</table>
The author trained, one on one, 17 trainers. One of those trainers trained 11 laymen. Two of those trainers trained 10 laymen. Seven of those trainers trained eight laymen each. Three of those trainers trained seven laymen each. Four of those trainers trained at least six laymen each.

One interesting result of the author's research was studying how many generations were represented after 12 semesters of training, all going back to one of those original 10 trainers. In all, the author had seven generations of trainers. One trainer had six generations. Four trainers had five generations. There were seven trainers who passed on their training through four generations. There were ten trainers with three generations, and there were 15 trainers with 2 generations. This can be seen graphically in Chart 3 Number of Generations Represented in Twelve Semesters. In other words, there were 15 grandfathers, 10 great grandfathers, seven great, great grandfathers, four great, great, great grandfathers, one great, great, great, great grandfather and one great, great, great, great, great, great, great grandfather involved in the ministry.
CHART 3
Number of Generations Represented in Twelve Semesters

Number of Laymen That Reproduced Themselves
MEASURING THE NUMBER OF SALVATION DECISIONS

Did the program increase in any way the overall number of people finding Christ as their personal Lord and Savior during the six years this program was taking place, versus the years just preceding and the years after the program was in place?

In the fall semester of the first year, 27 people opened their hearts to Jesus Christ. Of those 27, four went through a six-week bible study with a discipler for a 15% follow-up ratio. In the spring of the first year, 59 people gave their hearts to Jesus Christ, with 11 making it through the bible studies. That was a 20% follow-up ratio. In the fall of the second year, 68 came to Christ with 20 going to bible study, for a 30% follow-up ratio. In the spring of the second year, 51 people came to Christ, with 18 going through the lessons, for a 37% follow-up ratio. In the fall of the third year, 63 decisions for Christ were made, with 30 making it through the bible studies, for a 57% ratio. In the fall of the fourth year, 67 came to Christ and 32 were taken through the six-week bible study, for a 50% follow-up ratio. In the spring of the fifth year, 89 were won to Christ, with 19 taken through discipleship, for a 22% follow-up ratio. In the fall of the final year, 13 came to Christ and two were taken through discipleship, for a 15% follow-up ratio. And in the spring of the final year 12 came to Christ with six discipled, for a 50% follow-up ratio. This can be seen graphically in Chart 4 Number of People Saved and Followed Up.
CHART 4
Number of People Saved and Followed Up

<table>
<thead>
<tr>
<th>Semester</th>
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<th>Followed Up</th>
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<td>13</td>
</tr>
<tr>
<td>9</td>
<td>12</td>
<td>6</td>
</tr>
</tbody>
</table>
All totaled there were 688 commitments to Christ in six years. The total number who were followed up on was 282, for an overall follow-up ratio of 41%. As mentioned at the outset of this project, this thesis is not intended to go into great detail of the extent of its efforts to follow up on all these people. Efforts were made to set up each person with a personal discipler who went to the home for one or more Bible study sessions. The study covered the basics in six lessons, one lesson for each week. These home Bible studies corresponded with six Sunday School lessons done on Sunday mornings. However, it was very difficult to help these new believers walk through the church doors and become vital members of the congregation. Of the 688, less than 10% ever became grounded in any way into the body life of the local congregation.

The year just prior to this evangelism training, the total number of people saved in this local church in all areas of ministry was 101. The first year this program started, that number rose to 116. The second year it was 138. The third year it was 146. The fourth year total was 181. The fifth year it was 170. And the sixth year it was 140. The year right after the evangelism training stopped, there were no recorded salvations.

MEASURING THE EFFECTIVENESS OF CHURCH GROWTH

How effective was this program in helping the local church grow, both physically and spiritually? Four years before this program started, the church was running 718 in average morning worship attendance. The following year
that number increased to 768. Then, two years before the program started, the morning worship attendance was 822. One year before it started, the number was at 870. So the church was already in a strong growth mode before the training began; an increase of 152 in four years, an average of 51 per year.

The first year after the program started, the church grew by 36. The second year, the church grew by 49. However, the third year the church declined by three. The fourth year, there was zero growth. In the fifth year, the church declined by 50. And the sixth year, the church declined by 72.

Many factors played a part in the growth and decline of the church. A very popular assistant pastor left the church at the end of the second year. At the beginning of the fifth year, the Senior Pastor's wife was diagnosed with terminal cancer. However, there should have been enough people getting saved through the outreach and evangelism efforts to offset these factors. The program just fell short in getting the new converts into the body life of the church.

The training did help the church spiritually in two ways. First, it was a tremendous confidence builder in the lives of each soul winner to do something they initially thought they could not do. Secondly, the program gave hundreds of people an entry point into ministry that led them to feel that they were a vital part of the vision. It helped them feel as if they belonged. In the year preceding the program, only 2.5% of the total membership were involved in weekly evangelism. That figure rose to 8% after the first full year of training. After the second full year of training, 13% of the total membership was involved in weekly evangelism. After the third full year of training, 15% of the total membership was involved in
weekly evangelism. After the fourth full year of training, over 20% of the church
was involved in weekly evangelism. In the fifth year of training, 18% of the total
church membership was actively involved in weekly evangelism. However, this
dropped and in the final year of the training, only 3.4% of the total membership
was actively involved in personal weekly evangelism. The biggest reason for that
was only one semester of training. In the spring the training shifted from a
program approach to evangelism, to a friendship approach, through small groups
meeting in homes. However, by the end of six years of on-the-job training in
personal soul winning, 35% of the total membership was trained and mobilized in
personal evangelism at sometime throughout the six years. This can be easily
seen in Chart 5 Percentage of Members Trained and in Chart 6 Percentage of
Attendance Trained.
CHART 5
Percentage of Members Trained

1983 Membership - 527
- 40 (8%) People Trained
- 487 (92%) People Not Trained

1984 Membership - 578
- 87 (15%) People Trained
- 491 (85%) People Not Trained

1985 Membership - 636
- 142 (22%) People Trained
- 494 (78%) People Not Trained

1986 Membership - 674
- 209 (31%) People Trained
- 465 (69%) People Not Trained

1987 Membership - 683
- 256 (37%) People Trained
- 427 (63%) People Not Trained

1988 Membership - 713
- 320 (45%) People Not Involved
- 393 (55%) People Involved
CHART 6
Percentage of Attendance Trained

1983 Attendance - 870
- People Involved: 40 (5%)
- People Not Involved: 830 (95%)

1984 Attendance - 906
- People Involved: 87 (9%)
- People Not Involved: 819 (91%)

1985 Attendance - 955
- People Involved: 142 (15%)
- People Not Involved: 813 (85%)

1986 Attendance - 952
- People Involved: 209 (22%)
- People Not Involved: 743 (78%)

1987 Attendance - 956
- People Involved: 256 (27%)
- People Not Involved: 700 (73%)

1988 Attendance - 902
- People Involved: 320 (35%)
- People Not Involved: 582 (65%)
MEASURING THE TRANSFERABILITY OF THE PROGRAM

How well were the principles of this training able to be transferred to other local churches across the country? In the six years this training procedure was being developed and refined, small groups of laymen who were well trained were transported with the author to outside churches for a weekend of concentrated training with the laymen of those churches. The author would train the pastors of those churches. The weekend started out on Friday night with a rally. On Saturday morning the first class was held, followed by teams being sent out to make actual soul winning calls. A trainer from the author's local church led each team. Another class and field experience followed in the afternoon. A third class and field experience took place in the early evening. On Sunday, the morning sermon was geared to call the church into the harvest fields. Sunday afternoon was the fourth and final class and field experience, followed by a closing rally Sunday night.

Forty-four different churches were involved across the country. The goal was to leave behind a small group of trained laymen who were fired up about personal soul winning and could carry on the work long after the trainers were gone. At first, only churches in and around the midwest that were within a two or three hour driving distance were involved, churches in Indiana, Michigan, Ohio and Illinois. As the program's reputation began to spread, churches as far away as Delaware, Missouri, Maryland, Iowa, North Carolina and Pennsylvania became involved. Often, when the group would travel the longer distances, several churches would come together in a central location and receive the
training all at once. The trainers would actually go home with some of the people of each church on Saturday night and they would share the salvation plan with the entire congregation on Sunday morning.

Many of the churches failed to carry on the ministry much beyond the trainers' visit. A few, however, carried on for several years, leading hundreds to Christ. One church was about to be closed because the work was so discouraging there. That troubled church ended up being the most successful training crusade. In two days, 23 people got saved in a church that was running less than 50. It caused such an excitement that they decided to keep it open and it is still going on today. The pastor was so excited, he called the District Superintendent in the middle of the night to tell him what had happened. The District Superintendent was so shocked he fell out of bed when he heard the news.

The greatest indicator of whether or not a New Life Evangelism weekend was successful was if, by the last field experience on Sunday afternoon, laymen from that local church were able to lead the soul winning call, share the salvation plan, and lead someone to a saving knowledge of Jesus Christ. In 95% of all NLE weekends, that very thing happened.

The following is a ledger of every church or district the trainers went to. As in the local program, this thesis is not prepared to address the extended follow-up of each NLE weekend, only the number of salvations recorded and the number of laymen trained. In a typical NLE weekend at one church, the author would bring three trainers. Each trainer would lead a team of two trainees, and the author would train the pastor. So a total of at least seven people would be trained in
one weekend. The last three weekends were area crusades with five or six churches represented. The author would then bring 20 trainers with him and 40 plus people would be trained.

<table>
<thead>
<tr>
<th>LOCATION</th>
<th>NUMBER OF COMMITMENTS</th>
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<tbody>
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<tr>
<td>Greentown, IN</td>
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<tr>
<td>Lebanon, IN</td>
<td>5</td>
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<tr>
<td>Richmond, IN</td>
<td>23</td>
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<tr>
<td>Pendleton, IN</td>
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<tr>
<td>Greenfield, IN</td>
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</tr>
<tr>
<td>Tipton, IN</td>
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<tr>
<td>Carmel, IN</td>
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<td>Coffax, IN</td>
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<td>Lafayette, IN</td>
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<td>Southview, IN</td>
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<tr>
<td>Delphi, IN</td>
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<tr>
<td>Anderson Memorial, IN</td>
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</tr>
<tr>
<td>Kokomo Southside, IN</td>
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<tr>
<td>Fishersburg, IN</td>
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<td>Westfield, IN</td>
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<td>Wabash, IN</td>
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<td>Fountain City, IN</td>
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</tbody>
</table>
The following pages record the feedback from several pastors and lay leaders who sponsored the weekend in their churches. Of the 44 training weekends that the teams participated in, 15 responded. All these pastors sponsored this training over 15 years ago, putting them in a good position to observe both the short-term and long-term benefits to the church, if there were any.
CHAPTER 5

SUMMARY AND OVERVIEW

There are four positive lessons that surfaced as a result of this project.

1. It is more important to train a soul winner than it is to win a soul. This was a main premise of the thesis. If one soul winner would go out to share his faith one night every week for 12 weeks a semester, and if he had two 12-week semesters a year, and if every time he went out he would lead somebody to Christ, it would take him 43 years to lead as many souls to Christ as were led to Christ in six years by training people to train people to share Christ. And that doesn't take into account all the people that will accept Christ in the future between now and the Last Day, due to the efforts of these trained laymen. It's similar to the old adage when you give a man a fish you feed him for a day. When you teach him how to fish, you feed him for a lifetime. I believe we see this principal being applied in the ministry of Jesus Christ Himself. In His three years of public ministry, we see Him spending much more time training 12 good men than we do seeing Him conduct mass evangelism crusades. He didn't even spend as much time leading people to accept Him as Lord and Savior than we do training the 12. When He did do ministry He often did it as a teaching opportunity for the 12.
2. It is very important to involve the new trainees in the actual field experience as quickly as possible. The first three years the trainees watched the trainers for half the semester, a time of about seven weeks. That left seven weeks for the new trainees to get three full field experiences where they shared the entire plan of salvation, with an opportunity extended for someone to accept Christ. This was too big a jump to go from being a silent partner one week, to being in charge of the whole call the next week. Instead the program was changed to involve the trainee at the third week into the semester with the easiest part of the plan and gradually expanded it from there. The results were astonishing. Trainees were getting their three field experiences in by the eighth or ninth week. After that, no one failed to get his or her three field experiences in. Watching someone share is good but there is no substitute to actually doing it. By breaking the plan down into bite sized chunks, we made it much less threatening for the trainees without making it awkward for the prospect that was listening. Plus by involving the trainees earlier in the field sharing, they were much more motivated to see the semester through and not quit.

3. Cold-turkey, door-to-door evangelism can and will still work today, in spite of the social stigma against it, when people are treated with respect and all stop signs that they may put up are honored. The rule is always leave the house welcomed to come back sometime in the future. If 20 teams were sent out with five prospect cards each, spread out over a 10-15 mile radius, 10 of the 20 teams would fail to get into a home. Three of the teams would not get to share the plan of salvation once in the home. Four of the teams would share the plan of
salvation with no decisions made. The last three teams would have commitments.

If the same 20 teams were sent out door to door, with each team taking a block, 18 of the 20 teams would get into a home. Only two or three teams would not get to share the gospel. Three or four more teams would share the plan with no decisions. But half the teams would come back with decisions for Christ. In addition to the way door-to-door evangelism enhanced the training procedure, it also made our evangelism outreach much more effective. When we were using prospect cards we were only calling on people who had visited us first. We really weren't going to the highways and byways. Often those who did receive a soul winning call felt uneasy and never returned to the church. On the other hand those who received us on a cold turkey call were often hurting and looking for answers. Those who came to us first needed a friends approach. Those who never would have come needed a more aggressive approach.

4. Laymen are more eager to learn how to share their faith and to actually participate in personal evangelism than many preachers give them credit for. For many years preachers have stood behind their protective pulpits and told their people they should go, but not many went. When the preacher is willing to share with the laymen how to do it by taking them with him, people begin to come out of the woodwork in order to get involved. It was not only amazing how many laymen showed up to be trained but who showed up. Often times it was not the outgoing extravert who was full of personality. Many times quite even shy people signed up. In fact, often times the more laid back introvert made the better soul
winner because he or she put people at ease. People would lower their defenses quicker to these soul winners that the ones who came across as more confident. Many times those who took the training were able to use it in other strategies of evangelism. For example in friendship evangelism they were able to share the plan of salvation confidently once a relationship had been established and they had earned the right to share their faith.

These were three areas where negative results occurred showing us that these are still unresolved issues that will need further study.

1. Follow-up from program evangelism is very difficult because it is somewhat removed from relationship evangelism. In program evangelism, the goal is to strive to reach people you basically do not know or have never met before. That does not have to be a barrier when it comes to sharing Christ because a lot can be accomplished in a 30-minute conversation that is directed the right way. However, after working with program evangelism for six years and striving to follow up diligently on every decision for Christ which was made, the result is that follow up is much more difficult with program evangelism than lifestyle or friendship evangelism where the web system is worked more effectively. Of the 688 people who were led to Christ in this program, less than 10% ever became a part of the body life of the local church. That was the greatest source of frustration and disappointment. If a young pastor would come up and ask what's the best way to build my church and get it to grow, a program evangelism approach would not be the way he should go. Going out soul winning to get a big church will lead to a lot of frustration and disappointment. In
the 21st century North American middle class church, friendship evangelism certainly has its advantages. Using relational webs helps tremendously in assimilating new Christians into the body of the church. That doesn’t mean program evangelism has no place. It all depends on the motive behind it. For training it’s great. For church growth and discipleship it is difficult. The morning attendance of the church bears this out. In 1983 average attendance was 870. In 1988, six years later average attendance was 902, an increase of only 32 when 688 people were lead to Christ during that same period. In fact, as the thesis shows, during the most effective years of the program from 1985 to 1988, 295 people made decisions for Christ. During those same three years, the morning worship attendance declined from 955 to 902, a fall off of 53. One of the biggest factors in the struggle to follow up on those who made decisions was the fact that we couldn’t stop the team who led the prospect to Christ to do the follow-up on that individual. To do so, the trainers would have had to discontinue the evangelism training of the trainees to do the follow-up on the new Christian.

2. Because the strategy of program evangelism was so promoted throughout the six years it was carried out, all other forms of evangelism seemed to subside. A mindset seemed to settle in that all evangelism was done by the soul winning teams so no one else was responsible to reach out and invite friends. Friendship evangelism seemed to fade away. There was no emphasis to build bridges to friends and neighbors.

Life style evangelism faded. No one was reaching out to family members and close friends. The web effect seemed to slow down dramatically during the
years that program evangelism was being pushed so hard. Even situational evangelism began to fall off. No one was looking for spontaneous opportunities to share their faith at work or school because the soul winning teams took care of that. The greatest evidence to this fact comes in the number of souls saved at the church the year proceeding the program and the number of souls saved during the first year following the program conclusion. In 1982 the number of people who made decisions for Christ at the church was 101. The first year into the program the number grew to 116. The second year the number grew to 138. The third year the number grew to 146, then 181, then 170, and finally 140. So to have 101 decisions for Christ was comparable to all six years when program evangelism was in full bloom. But the first year after the program closed down, there were no decisions for Christ at all that whole year in any area of ministry.

3. The third area of weakness that surfaced was the fact that after six years, once the author stepped out of the picture in order to help the senior pastor fulfill other responsibilities, the program evangelism effort quickly came to a halt. In spite of all the training, no one was there to carry it on once the visionary stepped out. It was not due to the fact that no one else was qualified. There were several who could have easily stepped in and run it effectively. However, because the follow up was going so poorly among the new converts, and that by the time almost half of the current membership had already been trained, it was decided that a friendship style might work better and that discipleship would be more effective.
4. Finally, there were some valuable lessons learned from the New Life Evangelism training weekends conducted in outside churches across the country. One lesson was that people in every area of the country respond to a clear presentation of the gospel that is non-threatening or high pressure. There were decisions all across the midwest, the south, and the mid-atlantic coastal regions. There was good participation on the part of the laymen in every church. All of the weekends were conducted in Wesleyan churches, except one. That was a Nazarene church in Cape Gerardo, Missouri. Whether or not the training carried on after the weekend depended a lot on the pastoral leadership of the church. In Appendix 11, fourteen churches responded to the thesis survey evaluating the effectiveness of the weekend training. That is 32% of the 44 churches visited. One pastor commented that he went on to train over 30 laymen through the course of his 3-1/2 year tenure at the church. Several pastors commented that more time could have been given to training their laymen. The time was short, and a lot of the training was designed to be in the field on actual soul winning calls. One observation from the letters was that the follow-up on the decisions made was just as difficult for them as it was at the home church where this program originated in the first place. Many seemed to find that the program training received through the New Life Evangelism weekend and beyond was beneficial in helping laymen share effectively through a lifestyle or friendship evangelism approach. None of the churches that responded carried on with cold-turkey, door-to-door evangelism. It was encouraging to find that the training was easily transferable for those churches
that tried to carry it on. In fact, Dr. Hal Burchel mentioned in his letter that he and his wife, Ruthan, were able to lead over 2,000 to Christ in Kenya, Zambia and Tanzania. Several hundred of those converts were Muslims. Another very interesting observation is that the follow-up was much more effective for them on the mission field than for the American churches in the States. Of the 44 churches visited, 11 grew significantly over the 15 years following the evangelism weekend. Also, 11 of the churches declined significantly in the following 15 years. Two churches closed within the 15 years, and one church was saved from closing due to the weekend (Richmond First, in Indiana). However, it is struggling today and still might close in the years ahead. The most gratifying result of the weekends was the fact that some did carry on the effort of sharing and training and, as testified to by many of the pastors, there are people in heaven today that might not have made it if it were not for the effort. The following chart helps to substantiate these findings:
<table>
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<tr>
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The greatest success seen in transferring the training from Lakeview to outside churches in the States didn't come from a New Life Evangelism weekend, but from a layman who took part in the local training from College Wesleyan Church across town. Gary Ott took a semester at Lakeview as a trainee, and a semester as a trainer. Then he went back to his church across town and started it there. He adapted it to that church's needs and carried it on successfully for five to seven years. Eventually, Indiana Wesleyan University used it as a three-hour credit course for all of its ministerial students.

**FINAL WORDS OF APPLICATION AND OBSERVATION**

When the author conducted this six-year project, his sole responsibility was to equip and mobilize laymen for personal evangelism. Consequently, all of his time and energy could be expended in that narrow wedge. Since those six years of training have been completed, the author has taken a position as Senior Pastor of another local congregation. Now he is responsible for a much broader area. He has been Senior Pastor of this church for the past 12 years. In that amount of time the church has grown from 65 (in August of 1989) to over 700 today. For the past several years, over 100 people have been won to Christ each of those years. However, none of the program evangelism training of laymen has been used during those years. Much of the evangelism effort of the past 12 years has come from mass evangelism on designated Sunday morning services. The soul winning plan of salvation is shared with the entire congregation, and there has always been excellent response. Many others have
come to Christ through friendship evangelism, where people come to the church, like what they see, make friends and build relationships. Then they are invited to attend a Pastor’s Class, where the first session is the salvation plan, the same plan taken from the program discussed in this thesis. Many people have also come to Christ through teen and child evangelism efforts, all geared through the family and friendship webs that already exist. The result has been a much greater effect on the church’s growth overall. Discipleship is much more productive and a much higher percentage of people are assimilated into the Body of Christ. The church still struggles with people floating out its back door, but at least they are coming through the front door first, and that is more than what was happening in the program evangelism effort.

The fact that some seed will fall on hard ground and some seed will fall in shallow soil and some seed will fall in thorns and thistles is a biblically-based reality. Every form of evangelism is going to have fallout. And the fact that it is going to happen, according to scripture, should not be used to discourage us from using all the forms of evangelism that are available. If a farmer decided that he was not going to get out there and plant seed because he knew ahead of time that not all of the seed was going to take root and grow, then the farmer would starve and the farm would fail.

On the other hand, the farmer does need to use wise strategy and know what crops can flourish on his farm and what crops will not flourish. He has to know when to plant seed. He has to know what kind of seed will do well in the type of soil he has. He has to have some kind of irrigation system to water the
seed, whether it is natural or man-made. And to top it all off, he has to have a certain balance of sunlight. Too much and his crops will burn up; too little and his crops will shrivel up. But even under all the right conditions he will still lose some seed.

It is up to each church to use wise strategy and discover what forms of evangelism will work best for each community. But whatever form that is, fallout is inevitable. Using the soul winning plan of salvation developed within this program evangelism training, but in a friendship evangelism approach, has worked effectively.
APPENDIX

1. STUDENT STUDY MANUAL (7 LESSONS)

2. LEADERS GUIDE FOR LESSONS

3. New Life Evangelism Course Syllabus

4. Semester Schedule

5. Lesson Sheets

6. Presentation Outlines

7. Written Examination

8. Illustration Sheets

9. Certificate of Trainer Certification

10. Resources for Prayer Breakfast

11. Survey Responses Evaluating the Effectiveness of the New Life Evangelism Training Weekend
OUT FROM
UNDER
A
BUSHEL

How To Share Your Faith
With Confidence
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LESSON I

CONFESS AND REPENT

Men and women without Christ are the problem. Confession and repentance are the beginning of the answer. Often, when I begin to share my life in Christ with a prospect, Satan whispers in my ear, "He's heard this a million times. He knows exactly where you're coming from now. That's old hat!" That may be partly true. He probably has heard about Christ and many of the terms we use frequently in religious circles - "saved," "born again," "getting religion," or "being converted." We do live in a religiously saturated society.

However, it's a very rare person who knows the specific details of what is involved in obtaining eternal life in Christ if he isn't a Christian. A large part of Billy Graham's converts in his massive city-wide crusades are people who have attended church but have no assurance of eternal life. To hear about eternal life from time to time, and to understand the specifics of this experience are two different things!

Experiencing eternal life and forgiveness of sin begins with the realization that we have a need in the first place. This is where confession is so vitally important. It is difficult to search for an answer to a problem when a person hasn't even admitted his problem yet. This is why we turn to I John 1:9 as the first of four important and specific steps towards Christ.

If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness (I John 1:9).
After reading this verse, point out that the key word is “confess.” Ask the person what “confess” means to him. “What do we do when we confess something?” Asking that kind of question helps the conversation from being one-sided with you doing all the talking. No matter what kind of answer you receive, respond in a positive way, even if the answer surprises you. Clarify with a comment of your own. “Yes, that’s right. When I think of confess, I think of admitting something or owning up to something I did or said. Does that make sense to you?” Always follow up your clarification with a question to see if the person is with you. Avoid phrases like, “Now do you understand?” Or, “Is it clear to you now?” Whatever you say, don’t preach down at them. Stay on their level.

Once they’ve acknowledged they understand what confess means, make a simple application by saying, “In other words, to have eternal life, it’s important to admit that we have a need of this eternal life. We all have fallen short.” Again, ask if the person knows what you mean before going on, by saying something like, “Does that make sense to you? Do you know what I mean? That really helped me when I first hear it.” If there is confusion, then review. If not, move on to the next step with this transition statement: “That really helped me. And another verse that helped me was Acts 3:19.”

This opens the door for a smooth transition to the next specific transition. Do not ask the person to take this step of confession yet. Wait until you share all four steps so that he can see the whole picture before committing himself.

Now that we have reached a point of confession, we are ready for the second important step toward Christ. To admit or confess is important, but there
are many who admit their sins openly (some are even proud of their sins), but these in no way have eternal life. This is why repentance is so important. Repentance is not only admitting sin, but having deep sorrow for sin and a desire to turn away from it and go another direction.

Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord. Acts 3:19

This verse portrays the important of repentance clearly. This verse is so good because it states the need for repentance in such a positive way. After reading the verse, point out that "repentance" is the key word. Ask the person what "repentance" means to him. Respond positively no matter what answer is given. Clarify his answer with your own understanding of the word repentance. Then see if he is with you in this understanding. "Yes, that's getting at what repentance means. When I think of repenting of something, I think of being sorry . . . so sorry I want to turn away from it, to make a change and not do it anymore. You know what I mean?" If he acknowledges, then move on. If not, review and clarify. Don't move too quickly or be in a hurry. Make sure he or she is with you.

Now, set up another smooth transition by making the statement, "That was an important verse in my life. I had to do something about my need, to turn around and head toward God."

There are two signs of an effective soul-winner: 1) He uses his ears as much as his mouth; and 2) He puts himself into the gospel plan. Putting your testimony and God's Word together is a powerful combination. Saying things like,
"That was a very important verse in my life," does just that. It puts you into the salvation plan.

Set up the next verse by making this transition statement: "Let me share the third verse that has helped me." (The third verse is John 3:16, that you will study in Chapter 3.) Again, don't ask the person to repent yet. Wait until you share all four steps for eternal life.

The confess and repent section of the plan is the easiest to learn. This is why we begin learning the plan at this point. In order to solve any problem, a person has to admit he or she has a problem and wants to do something about it. If you get an evasive commitment it will probably be at this point - a prospect not truly admitting his need or wanting to change.

LESSON I

HOMEWORK ASSIGNMENT

1. Contact both prayer partners.  

2. Read Lesson I in its entirety.  

3. Answer questions 1 through 10 in Lesson 1.  


5. Practice the presentation at home.  

QUESTIONS

1. What are the first two steps in the salvation plan?  

2. To experience eternal life, you must begin with what step?
LESSON 2
MAN'S DILEMMA

When sharing Christ today, the biggest problem is not getting people saved, it's getting people lost! Because of a lack of emphasis on the need for salvation, there are many good, upstanding, moral, church-going people who simply aren't saved. These are hard to evangelize because they are not aware of their lost condition. It's difficult for them to see themselves as sinners because of their highly moral life-style.

For this reason, you should begin sharing the gospel plan with John 3:3 and Nicodemus.

In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again" (1 John 3:3).
Nicodemus is a good example of a very moral and religious man who didn't know how to have eternal life. First, point out what Nicodemus did. He came to Jesus after hearing Him teach and probably asked questions concerning the kingdom of God and eternal life. Then, point out what Jesus said and didn't say. He said, "You must be born again." Notice though what He didn't say. He didn't say anything about church attendance. He didn't say anything about helping the poor. He didn't say anything about being circumcised. He didn't say anything about just being good or trying to live uprightly. Finally, point out who Nicodemus was. Nicodemus was a Pharisee, a very religious man. He was not a heathen, not a wicked man, but a religious leader in his community. Yet Jesus said to this very religious and upright man, "You must be born again."

A good transition statement to the next verse is, "The reasons why Jesus said this to Nicodemus can be found in the next verse of Scripture, Romans 3:23.

For all have sinned and fall short of the glory of God (Romans 3:23).

Point out that this verse includes yourself, your partner, your pastor, and religious leaders like Billy Graham, Mother Teresa, and the Pope. We've all sinned. We've all fallen short, including Nicodemus. Your strategy here is to put everyone in the boat before you put the person you're sharing with into the "sinners' boat." A good statement would be, "We've all sinned at some point. None of us can say that we're perfect, right?" By agreeing with your broad, all-inclusive statement, he puts himself into the boat too. Now that you have established the fact that all have sinned, you're ready for your next transition
QUESTIONS

1. What is one of the biggest problems in sharing Christ today?

2. Why turn to John 3:3 first?

3. Why is Nicodemus a good example of someone who needed to be born again?

4. After you read John 3:3, what is the first thing you do? What is the second? What is the third?

5. What is a good transition statement from John 3:3 to Romans 3:23?

6. What five things do you say after reading Romans 3:23?

7. Why do you say these five things?

8. What is a good transition statement from Romans 3:23 to Romans 6:23?

9. There is something special about 6:23. What is it?

10. What are the two things being contrasted in Romans 6:23?

LESSON 2

PRESENTATION OUTLINE

Each chapter concludes with presentation outline as follows. The week's outline will always include everything you have studied so far in the course. The section of the presentation you are supposed to practice this week is in dark type for easy identification.

II. Gospel
A. John 3:3
   1. Who Nicodemus was
   2. What Nicodemus did
   3. What Jesus said and didn't say

B. Romans 3:23
   1. Reasons for Jesus' answer found in this verse
   2. I have fallen short.
   3. My teammate has fallen short.
   4. Billy Graham, Mother Teresa, and the Pope have fallen short.
   5. We all have fallen short.

C. Romans 6:23
   1. The result of our falling short – death
   2. The way out of that penalty – Jesus

D. I John 1:9
   1. What does “confess” mean to you?
   2. To me “confess” means to admit.
   3. To know we have eternal life, we must confess our need.
   4. Does that make sense to you?

E. Acts 3:19
   1. What does “repent” mean to you?
   2. To me “repent” means to be sorry.
   3. To know we have eternal life we must not only confess our need but be sorry enough to do something about that need.
   4. Does that make sense to you?

TRAINER’S USE ONLY:
Trainee's Name: ____________________________________________

Trainer's Name: ____________________________________________

Evaluation: _______Excellent _______Good _______Fair _______Poor
LESSON 3
BELIEVE AND RECEIVE

The first two scriptural steps to eternal life deal with what a person needs to do with himself—confess and repent. The last two steps deal with what he needs to do with Jesus Christ: to believe in Him and receive Him.

Before he can know for sure he has eternal life, he must come to grips with who Jesus Christ is. An ideal verse of Scripture to turn to is John 3:16.

"For God so loved the world that He gave His one and only son, that whosoever believes in Him shall not perish, but have everlasting life" (John 3:16).

Point to "believe" as the key word in this verse. Share that some say Jesus was a good man or teacher but Jesus said, "I'm more than this . . . I'm the son of God who died on the cross for you." Most people have no trouble acknowledging Jesus Christ to be the Son of God. However, occasionally you'll meet someone who believes Jesus was merely a good man, but not God.

If this is the case, first ask yourself, does this person want to believe and is expressing honest doubt? Or, is he making the statement, "I will not believe"? This is important to discern. You can help the person in the first situation, but not in the second. The best direction to take in the second situation is to remain friendly, positive, and conclude the visit in the most gracious way possible. However, if the person wants to believe but can't because of honest doubt, point out that Jesus claimed to be the Son of God many times. He did it in front of the scribes and Pharisees, the common people of the countryside, and to His
disciples. In fact, they crucified Jesus because He claimed to be the only Son of God. (Matthew 16:15-17; John 11:25; Mark 14:61-62)

After establishing Christ's own claim to be God, point out that faith in Christ involves two things: 1) an intellectual understanding of Him; and, 2) an experience which comes as a result of encountering Christ in our lives. Then share the "Chair Illustration:"

"We can examine a chair by studying it intellectually from all angles and be pretty confident that if we sat in it, it would hold us up. However, we cannot be 100 percent sure unless we give ourselves to the chair by sitting in it and lifting our feet off the ground. Only then can we have total confidence, because we've experienced the chair for ourselves. We can have that same confidence with Jesus Christ only when we give ourselves to Him totally and completely."

If the person you're sharing with does believe in Christ, then give a positive affirmation and set up a smooth transition by saying, "There is just one more scriptural step I want to share. It's the one that really opened the door for me in my own spiritual life."

Before going on, stop and give a short review of what you've covered up to this point. "In order to receive this gift of eternal life that we all need, we must first confess our need; second, repent - or be willing to do something about it; and third, believe Jesus Christ can meet our need." Then say, "There is just one more scriptural step we must take in order to know we have eternal life. It was this verse that really opened the door for me in my life. It is found in John 1:12.

"Yet to all who received him, to those who believed in his name, he gave the right to become children of God (1 John 1:12)."
As soon as you point out the key word - receive - and have read the scripture, find a pen, pencil, Bible or any object readily available and share or adapt the "Pen Illustration:"

"We're going to pretend that my partner here is in great financial need and that this pen I hold in my hand is pure gold." Tell the person you're sharing with how you've described the pen to your partner and you're freely giving the pen to him with no strings attached. Show how you're holding out the pen halfway between you and your partner. Then say, "Does he have the pen yet?" (Pause for answer: "No.") "What will he have to do to actually have this pen?" (Pause for answer: "Reach out and take it.") Then have your partner actually take the pen from your hand. Point out it's the same way with receiving Jesus Christ and eternal life; we must reach out and take Him into our lives.

A good transition statement to your next verse is: "Jesus gives us a promise in the last book of the Bible which is considered to be one of the greatest promises in all of Scripture. It's Revelation 3:20."

That transition statement sets up your commitment effort which you will study later in Chapter 5.

This week might be a good night to start actually sharing some of the plan you've been learning in the classroom and from reading this book. Once you begin to actually share part of this plan you'll begin to see God really using you in the lives of needy people. Then this course will really start coming alive, and you'll begin to see God use you in ways you never dreamed possible. Take the plunge!
LESSON 3

HOMEWORK ASSIGNMENT

1. Contact both prayer partners.
2. Read Lesson 3 in its entirety.
3. Answer questions at the end of Lesson 3.
5. Practice outline with a team member.

QUESTIONS

1. What do the first two scriptural steps to eternal life deal with?
2. What do the second two scriptural steps to eternal life deal with?
3. What verse is used to illustrate the importance of "believe"?
4. After reading this verse, what three things should you point out to the prospect according to the presentation outline?
5. If someone does not believe, what should you do?
6. According to the "Chair Illustration," what does faith in Christ involve?
7. You have just shared the step on "believe," and you are about to share the step on "receive." Just before you share "receive," what do you do?
8. What verse illustrates the need to receive Christ?
9. How do you illustrate the need to actually reach out and receive Christ?
10. After the illustration on "receive," what scripture do you turn to, and why?
II. Gospel

LESSON 3

PRESENTATION OUTLINE

A. John 3:3
   1. Who Nicodemus was
   2. What Nicodemus did
   3. What Jesus said and didn’t say

B. Romans 3:23
   1. Reasons for Jesus’ answer found in this verse
   2. I have fallen short.
   3. My teammate has fallen short.
   4. Billy Graham, Mother Teresa, and the Pope have fallen short.
   5. We all have fallen short.

C. Romans 6:23
   1. The result of our falling short – death
   2. The way out of that penalty – Jesus Christ

D. 1 John 1:9
   1. What does “confess” mean to you?
   2. To me “confess” means to admit.
   3. To know we have eternal life, we must confess our need.
   4. Does that make sense to you?

E. Acts 3:19
   1. What does “repent” mean to you?
   2. To me “repent” means to be sorry.
   3. To know we have eternal life we must not only confess our need but be sorry enough to do something about that need.

F. John 3:16
   1. Key word – believe
   2. Some say Jesus is a good man or teacher
   3. Jesus said He was the Son of God.
   4. Do you believe Jesus was the Son of God?

G. John 1:12 and Revelation 3:20
   1. Review
   2. Most important step (John 1:12)
LESSON 4
THE INTRODUCTION

The most strategic part of sharing your love for Christ with someone is the introduction. How you begin will play a big part in determining how you end up. It sets the tone for the rest of the calling experience.

The introduction is always marked as a time of nervousness and uncertainty - on your part as well as for the prospect. This nervousness tends to build until you've turned to the gospel plan.

The introduction has a threefold purpose. The first is to break the ice and put everyone at ease (except you). The second is to demonstrate to this person
you are genuinely interested in him or her as a person. The third purpose is to assist you in directing the conversation smoothly and rapidly to the gospel plan. When I first began to share my faith, I went in fear and trembling. (I still do!) I'd be so nervous that I'd spend an hour just talking about anything that came to mind before I finally built up enough courage to pop the two questions. The result would be a long, drawn-out visit.

**Personal background** - As you begin your visit, take the lead in the conversation. Don't wait for the prospect to begin the conversation. Try to avoid long, awkward, silent periods when no one is talking. Begin asking about work, hobbies, and family. A good strategy at the outset of the conversation, even as you walk through the front door, is to look for items of interest around the house for which you can genuinely compliment them or talk about.

Look for obvious points of interest for them. You may want to comment on their home, or ask how long they've lived there, ask about pictures, trophies, projects, pets, or anything that would indicate an interest in them as people. Always remember this person is an end - God's creation - not a means to an end. You're not there to boost your church's soul-winning program or your record of success or failure in soul-winning. You are there to share with someone Christ died for.

**Church background** - The next direction in your conversation is move toward their church background. The way to direct their conversation is simply to ask, "Is there a church you're attending now?" "How long have you attended that church?" If the person begins to share that he or she has been a faithful member
of a certain church for twenty years, do not assume yet that he or she already
knows Christ as a personal Savior. There are many "social Christians" today who
have no idea at all what a personal relationship with Christ is. Or they know what
it is, and yet have not experienced it.

If the person you're sharing with begins to raise doctrinal issues
concerning the church, do not allow this to sidetrack you. It is next to impossible
to disengage yourself from a doctrinal debate and get back to the gospel. Stay on
track as best you can, yet be polite and cordial. Your business is to share your
love for Christ, not argue or discuss theology.

Our church - The third step is to direct the conversation toward your
church. Ask him or her how they happened to come to your church (if they are
visitors). Ask them how they liked the service. Share a few aspects of the church
that you appreciate or what your church means to you and your family. (In the
case of a "cold turkey call," you could ask the person if they'd ever been to your
church, or seen it or know anyone who attends there.)

The turning point - At this point you are ready to turn the conversation
more directly to spiritual things. You have already led the conversation from the
general family background to their church affiliation, so it will be no shock at all
when you say, "One of the reasons we've stopped by today is to find out how
things are going spiritually. How are things going?" Be up front and simple. They
will respond with a variety of answers ranging from, "Things are okay," to "Never
been worse," to "I have no idea." Respond to these by saying, "That's great," or "I
appreciate your honesty or openness," or "I know what you mean, there've been
times when I wasn't sure either." Then, follow this question by simply saying,
"There are a couple questions we have been asking folks pertaining to their
spiritual life, and we were hoping we could ask them of you. Would that be
okay?" Again, be up front and simple. If you are able to become confident in your
plan, it will increase your effectiveness tremendously in helping someone find
Christ.

Always remember, we don't want to cram Christ down anybody's throat,
nor do we want to let one person get away without giving him or her a chance to
receive Jesus Christ into their hearts. We must "earn" the right to ask these two
important and personal questions by showing a caring and loving attitude. If we
cannot show our love and concern for these people, then how can we share
God's love for them?

THE TWO QUESTIONS

The mark of a good soul-winner is his or her ability to help people see
themselves clearly in the light of God's eternity. In order to do this, a soul-winner
must have a degree of courage and knowledge. He must be tactful, loving, and
most of all have a real desire to see people saved. If a soul-winner really has a
desire to see people find Christ, his fear and insecurity can be overcome.

To help someone reach a point of honest self-examination in the light of
God's eternity is not an easy task. One reason it is so difficult is a person's
natural desire to avoid facing failures and sins - even to himself, let alone in front
of others. Thus, they will try to hide behind religious terms and clichés. Another
reason is all the confusing terminology being used today. To be "born again" can mean a spiritual rebirth or a conservative issue in politics. To be "saved" can imply spiritual salvation or a religious fanatical group. To be a "Christian" can mean anything from having a personal relationship with Christ to simply being an American or Canadian.

The most strategic part of the plan is what the introduction has been leading up to, asking the person about his own relationship with Jesus Christ. The reason why this is such a strategic area is because it is very easy to give away the answer to the question.

For example, let's say I'm sharing with someone who I'm pretty sure needs Christ. However, he's hesitating to face his need. This is a natural feeling. He looks for a way to avoid the issue. (He may not even be aware that he is trying to avoid dealing with his sin.) So, when the question is asked, "Do you have a personal relationship with Jesus Christ?" his immediate response is, "Sure." Now, where do you go? You're pretty sure he needs salvation, but to go any further in the plan would be to virtually call him a liar. Or, if you said, "By the way, do you know that you're saved?" His response, might be, "Yes, I'm saved." Where would you go from there?

When they say they are saved, do they mean what you mean? Are they talking about what you're talking about? Who knows? The best approach I've found is the use of two specifically worded questions.

**Question 1:** Are you at a point in your spiritual life where you know for sure that you have eternal life?
This question flows easily from your introductory question ("How are things going spiritually?") because you’re using the same terms related to "spiritual life." Notice how all the confusing, double-meaning clichés are totally absent from this question. If the person you're sharing with answers, "No," or "I'm not sure," then he or she is a prime prospect for the gospel presentation. Whether they say yes, no, or "I hope so," always acknowledge their answer in a positive way. Always try to identify with him or her in their answer. Say something like, "That's great," or "I appreciate your honesty," or "I know what you mean, I've been there before myself."

**Question 2:** If God were to ask why you should be allowed into His heaven, what reasons would you give?

This question clearly uncovers what this person is putting his or her faith in. Nine times out of ten, you will get a "works" answer to that question. "I should be allowed in because I'm a good father," or "I'm a good housewife," or "I've been going to church all my life." When you get a response that relates to something other than receiving Christ as a personal Lord and Savior, then politely ask permission to share some verses of Scripture that have really helped you in your personal spiritual life.

On those very rare occasions when you do hear a right answer to those questions, have the person you are sharing with relate to you when and how he found Christ as his Lord and Savior. This gives him the chance to be a witness to you, and it gives you a chance to confirm in your own heart whether or not he
really does know Christ. A genuine Christian should never resent the opportunity of telling the story of his salvation to another Christian brother or sister.

Because these questions are so important, they need to memorized word for word. The biggest danger in any soul-winning call is the failure to really get to the issue at hand. Don't let your prospect off the hook too soon. Have enough courage to cut through all cloudy terminology and get to the real issue. Does this person need Christ as Lord and Savior or not?

LESSON 4

HOMEWORK ASSIGNMENT

1. Contact both prayer partners.
2. Read Lesson 4 in your Student Workbook.
3. Answer all questions for Lesson 4.
5. Practice outline with a team member or family member.

QUESTIONS

1. What is the threefold purpose of the introduction?
2. What is the first thing you talk about as you begin your visit?
3. What should you avoid talking about?
4. What subjects are good to ask about at the start of your conversation?
5. What two things should you watch for when asking about their church background?
6. How do you turn the conversation from your church to the questions on eternal life?

7. What two reasons make it difficult for us to discover where someone is spiritually?

8. The two questions on eternal life are very strategic. Why?

9. What do you do after a prospect answers the first question?

10. The second question performs two functions. What are they?

LESSON 4

PRESENTATION OUTLINE

I. Introduction
   A. Their Background
      1. Work
      2. Hobbies
      3. Families
   B. Their Church
      1. Where they attend
      2. How long they have attended
   C. Our Church
      1. How they happened to attend our church
      2. Did they like the services
      3. What the church has meant to me and my family
   D. Our Purpose
      1. One of the reasons we stopped by is to find out how things are going with you spiritually. How are things going?
      2. There are a couple of questions we have been asking folks pertaining to their spiritual life, and we were hoping we could ask them of you. Would that be okay?
   E. Two Questions
1. Are you at a point in your spiritual life where you know for sure you have eternal life?

2. If God were to ask why you should be allowed into heaven, what reasons would you give?

II. Gospel

A. John 3:3
   1. Who Nicodemus was
   2. What Nicodemus did
   3. What Jesus said and didn’t say

B. Romans 3:23
   1. Reason for Jesus’ answer found in this verse
   2. I have fallen short.
   3. My teammate has fallen short.
   4. Billy Graham, Mother Teresa, and the Pope have fallen short.
   5. We all have fallen short.

C. Romans 6:23
   1. The result of our falling – death
   2. The way out of that penalty – Jesus Christ

D. 1 John 1:9
   1. What does “confess” mean to you?
   2. To me “confess” means to admit.
   3. To know we have eternal life, we must confess our need.
   4. Does that make sense to you?

E. Acts 3:19
   1. What does “repent” mean to you?
   2. To me “repent” means to be sorry.
   3. To know we have eternal life, we must not only confess our need but be sorry enough to do something about our need.
   4. Does that make sense to you?

F. John 3:16 – believe
   1. Key word – believe
   2. Some say Jesus is a good man or teacher
   3. Jesus was the Son of God.
   4. Do you believe Jesus was the Son of God?

G. John 1:12 or Revelation 3:20
LESSON 5
THE COMMITMENT

You have successfully taken your prospect through the gospel plan. Now it's time to draw the net by asking him to open his heart to Jesus Christ.

You have just completed the "Pen Illustration" in the "Receive" step of John 1:12 by saying, "It's the same way with Jesus Christ. We reach out and take
Now, set up Revelation 3:20 with a good transition statement. "Let me share with you what I consider to be one of the greatest promises in the Bible. Jesus is speaking here when He says in Revelation 3:20 these words . . .

Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me (Revelation 3:20).

After reading Revelation 3:20, take out a gospel tract and turn to the hearts diagram. A good introductory statement would be, "Let me show you a little diagram that really helped me see what Jesus is saying here."

Begin by explaining that the heart represents our life. The door represents the entry way to our life.

In the first heart, Christ is far from the scene and the door is closed tight. In the second heart, Christ is just outside the door knocking, asking to come in. The door is cracked a little as if the person is searching for some answers. In the third heart, the door is wide open and Christ has entered in, and a new relationship has begun.

Now ask the prospect which heart best represents his own life right now. If he points to the first or second heart, ask which heart he would like to have represent his life. If he answers the third kind of heart where Christ is in the door say, "This is how we go from one heart to the other. We go to God in prayer and simply take each one of those four steps I just shared with you." Give a very short example of the kind of prayer to be said.

Lord Jesus, I confess my sins. I admit I have a spiritual need. And, Jesus, I repent of my sin. I want to turn and do something about my need. Lord Jesus, I believe You are the Son of
God who died on the cross for me. I turn toward You as the only one who can meet my need. And Lord Jesus, right now I receive You by opening my life's door and inviting You in. In Jesus' name. Amen.

To quickly illustrate the kind of prayer ahead of time allows the prospect to know what he is going to say to God before he says it.

After the model prayer, ask the prospect, "Could you say this prayer tonight and really mean it?" If his response is yes, then tell him you will lead him through the prayer phrase by phrase. Then bow your head and begin to pray. As you pray, make sure your phrases are short enough for him to repeat without getting lost. (Be confident while drawing the net. The prospect needs to sense your calm assurance.)

At the close of the prayer, offer a word of prayer on your own for this new Christian. Let him hear you praying for his assurance. Let him hear you thanking God for him and his commitment.

If you don't feel comfortable using the tract at this point, an alternative is to use the picture illustration of Jesus knocking at a door. After reading Revelation 3:20, ask the prospect if he has ever seen the famous picture of Jesus knocking at the heart's door. (Small card pictures of this scene are available at most religious bookstores.) Ask the prospect if he has ever noticed the missing handle on the outside of that door. That's because the handle is only on the inside. Make the application by sharing, "The door represents the door to your heart or life. Jesus is knocking on that door asking to come in. Is there any good reason why you couldn't reach out and open that door and invite Christ into your life tonight?"
Wording the question this way causes many people to realize there really isn't any good reason why they couldn't open that door. This then sets up your prayer time in the presentation method.

If he says no.

What do you do if the prospect says no to Christ? Don't give up! You don't know the reason behind the rejection. Always ask if there is some specific reason why he cannot take this last step. There could be some misunderstanding on his part as to the requirements or standards of becoming a Christian. Possibly the person believes he has to become better before asking Christ into his heart. If this is the case, there's no better time to discover and address the issue than now.

If he says, "Not yet."

In the event a person says he is simply not ready to take that last step, it's a good idea to find out why. At this point, it's up to the soul-winner's discretion as to how far to go. It is not difficult to discern his openness to the gospel if you're sensitive to the Spirit and use common sense. By this time in the presentation you can usually tell if a person has turned you off.

Keep in mind that the Holy Spirit is actively involved in your efforts and He will guide you in what to say and how often you should say it. We believe that God's divine appointment is working behind the scenes. Remember, many people you share with will never have as good an opportunity to accept Christ as
you have just given them. So postponing such an important decision could be the same as rejecting Christ. Don't cram the gospel down their throats; yet don't be afraid to give them a clear-cut invitation.

If he says, "I've already done that."

Go back to the second question (why God should allow him into heaven) and explain why you shared these scriptures. Remind him of the answer he gave and how that indicated to you what he's putting his faith in today. Affirm his prior commitment and ask if he would like to make a re-commitment or rededicate himself to that relationship...to put his faith in Jesus alone.

LESSON 5

HOMEWORK ASSIGNMENT

1. Contact both prayer partners. 
2. Read Lesson 5 in your student workbook. 
3. Answer all questions for Lesson 5. 
5. Practice outline with team member or family member.

QUESTIONS

1. What verse do we use to begin "drawing the net"?
2. What transition statement do we use to set up this verse?
3. What's the first thing we do after reading Revelation 3:20?

4. After you take out your gospel tract what is a good introductory sentence to lead into the heart diagram?

5. After explaining the heart diagram to a prospect, what is the first question you ask him? What is the second question you ask him?

6. A prospect has just pointed to the last heart indicating that's where he wants his life to be. What four things do you do before you lead that prospect in the sinner's prayer?

7. What do you do if the prospect says no to your invitation to Jesus Christ?

8. What do you do if a prospect says he is not ready to open his life to Christ?

9. What is an alternative way to "draw the net" without using the tract?

10. What do you do if a person says he has already done that?
1. Work
2. Hobbies
3. Families

B. Their Church
   1. Where they attend
   2. How long they have attended

C. Our Church
   1. How they happened to attend our church
   2. Did they like the services
   3. What the church has meant to me and my family

D. Our Purpose
   1. One of the reasons we stopped by is to find out how things are going with you spiritually. How are things going?
   2. There are a couple of questions we have been asking folks pertaining to their spiritual life, and we were hoping we could ask them of you. Would that be okay?

E. Two Questions
   1. Are you at a point in your spiritual life where you know for sure you have eternal life?
   2. If God were to ask why you should be allowed into heaven, what reasons would you give?

I. Gospel
   A. John 3:3
      1. Who Nicodemus was
      2. What Nicodemus did
      3. What Jesus said and didn't say

   B. Romans 3:23
      1. Reasons for Jesus' answer found in this verse
      2. I have fallen short
      3. My teammate has fallen short.
      4. Billy Graham, Mother Teresa, and the Pope have fallen short.
      5. We all have fallen short.

   B. Romans 6:23
      1. The result of our falling short – death
      2. The way out of that penalty – Jesus

   C. 1 John 1:9
1. What does "confess" mean to you?
   To me "confess" means to admit.
2. To know we have eternal life, we must confess our need.
3. Does that make sense to you?

D. Acts 3:19
1. What does "repent" mean to you?
2. To me "repent" means to be sorry.
3. To know we have eternal life, we must not only confess our need but be sorry enough to do something about our need.
4. Does that make sense to you?

E. John 3:16 — believe
1. Key word — believe
2. Some say Jesus is a good man or teacher.
3. Jesus said He was the Son of God.
4. Do you believe Jesus was the Son of God?

F. John 1:12 and Revelation 3:20
1. Review
2. Most important step (John 1:12)
3. The Receive Illustration

III. Commitment
A. Revelation 3:20 — God’s promise to come in
B. Tract — heart diagram
C. “Which best represents your life? Which would you like to represent your life?”

OPTION:
a. Revelation 3:20 — God’s promise to come in
b. Picture: Jesus at heart’s door
c. “Is there any good reason why you couldn’t take that last step tonight?”

D. Prayer Instruction
1. The way we open our heart to Christ is through prayer
2. Prayer example
3. Can you pray this and mean it?

E. Short, simple prayer repeating after you
1. Short phrases
2. Go through four steps
3. Pray for new Christian's assurance

TRAINER'S USE ONLY:
Trainee's Name:
Trainer's Name:
Evaluation: _____Excellent _____Good _____Fair _____Poor

LESSON 6
IMMEDIATE FOLLOW-UP

After you have successfully led the new believer to Christ, immediate follow-up must take place to give the new believer a chance to grow and mature.
Immediate follow-up occurs after the commitment, but before you leave the house.

First, after your prayer, make sure the new believer knows how thrilled you are about his decision for Christ. Make him aware of the important significance this commitment has on his life. This is his spiritual birthday! It's important here to be yourself. Don't express your joy in an unnatural way. Usually reaching out and shaking his hand, or patting or squeezing his arm is an effective way to warmly express your happiness. Say something like, "I'm so thrilled about the decision you just made." Or, "I believe you've just made the most important decision in your life."

Next, take your gospel tract and write on the back "I John 5:11-15." One of the most common struggles a new believer has is doubt. He says to himself, "Did anything really happen to me?" Ask the new believer to read these verses three times before going to bed that night.

Then turn to the back page of the tract and ask, "Where do you go from here?" Run through each of the four suggestions commenting briefly on each.

1. "Prayer is our way of talking to God."

2. "The Bible is God's way of talking to us."

3. "Church is our way to worship and fellowship with God and other believers."

4. "Telling a friend encourages someone else, and helps establish your own faith."
Ask the new believer if he can think of one good friend from the past. Ask what would happen if suddenly that friend moved 2,000 miles away. "Let's say you never called each other. You never wrote each other. You never visited each other . . . for thirty years. What would happen to that relationship?" Let him answer. (It would fade away.) "The same is true in your new relationship with Jesus Christ." Be up front at this point. Tell the new believer, "If this commitment is just a passing fancy, what's happened tonight won't have much impact on your life. You've got to nurture this relationship just like any other."

Share with this new believer, "We would like to help you at this point. We feel a sense of responsibility to all those we bring to Christ. We don't want to come in here, lead you to Christ, and then just abandon you. We care about you too much for that." Now share how you can help.

**New Life Class.** First, talk about the New Life Class if your church has one started. Tell them, "It's just for new believers, and everybody will be a new Christian just like you are." Ask if you can pick him up and take him. If he already has a church, ask if he would be open to a disciple (someone from your church who would stop by his home at least once a week for prayer, Bible study, encouragement, and moral support).

**Twenty-four-Hour Call-Back.** Ask if you could stop back tomorrow for only five minutes or so, just to drop off some helpful material.
Public Commitment. Finally say, "One last thing that I would really recommend is a public commitment. The one thing that really helped me more than anything else was when I put my faith in Christ, I stood up to say so by going to the altar and praying at the close of the service. It was scary, but I felt great after I did it. It really cements your commitment in your heart by going forward. There will be opportunity Sunday morning at the end of the service if you want to do this. You could meet our pastor then, too. So keep it in mind. If you do go, I'll go with you."

Address and Phone. Finally, before you leave, check to make sure you have his right name, address, and phone number. If you wish, you could close with a final prayer. As you exit, say as a final word, "See you tomorrow," at the specific time you arranged for the twenty-four-hour call-back.

LESSON 6

HOMEWORK ASSIGNMENT

1. Contact both prayer partners. ____
2. Read Lesson 6 in its entirety. ____
3. Answer questions I through 10 in Lesson 6. ____
4. Memorize Presentation Outline in Lesson 6. ____
5. Practice outline with team members. ____

QUESTIONS

1. When does immediate follow-up take place?
2. What do you do immediately after you've led your prospect through the sinner's prayer?

3. What's the most common problem of new believers?

4. What verse is good to deal with this problem?

5. What four things are essential to a new believer's spiritual development?

6. How can you illustrate the importance of nurturing a relationship with Jesus Christ to keep it from fading away?

7. What's something we as a church can do to help a new believer grow?

8. If a new believer is already actively involved in another church, what option of follow-up is available?

9. What verse of Scripture supports the importance of a public commitment?

10. Just before you leave the house, what should you check on with the new believer?

LESION 6

PRESENTATION OUTLINE

I. Introduction
   A. Their Background
      1. Work
      2. Hobbies
      3. Families

   B. Their Church
      1. Where they attend
      2. How long they have attended

   C. Our Church
1. How they happened to attend our church
2. Did they like the services
3. What the church has meant to me and my family

D. Our Purpose
1. One of the reasons we stopped by is to find out how things are going with you spiritually. How are things going?
2. There are a couple of questions we have been asking folks pertaining to their spiritual life, and we were hoping we could ask them of you.

E. Two Questions
1. Are you at a point in your spiritual life where you know for sure you have eternal life?
2. If God were to ask why you should be allowed into heaven, what reasons would you give?

II. The Gospel
A. John 3:3
1. Who Nicodemus was
2. What Nicodemus did
3. What Jesus said and didn't say

B. Romans 3:23
1. Reason for Jesus' answer found in this verse
2. I have fallen short.
3. My teammate has fallen short.
4. Billy Graham, Mother Teresa, and the Pope have fallen short.
5. We have all fallen short.

C. Romans 6:23
1. The result of our falling – death
2. The way out of that penalty – Jesus Christ

D. 1 John 1:9
1. What does “confess” mean to you?
2. To me “confess” means to admit.
3. To know we have eternal life, we must confess our need.
4. Does that make sense to you?

E. Acts 3:19
1. What does “repent” mean to you?
2. To me “repent” means to be sorry.
3. To know we have eternal life, we must not only confess our need but be sorry enough to do something about our need.
4. Does that make sense to you?
F. John 3:16 – believe
   1. Key word – believe
   2. Some say Jesus is a good man or teacher.
   3. Jesus was the Son of God.
   4. Do you believe Jesus was the Son of God?

G. John ?:12
   1. Review
   2. Most important step
   3. The Receive Illustration

III. Commitment
   A. Revelation 3:20 – God’s promise to come in.
   B. Tract – heart diagram
   C. “Which best represents your life? Which would you like to represent your life?”

  OPTION:
   a. Revelation 3:20 – God’s promise to come in
   b. Picture: Jesus at heart’s door
   c. “Is there any good reason why you couldn’t take that last step tonight?”

D. Prayer Instruction
   1. The way we open our heart to Christ is through prayer.
   2. Prayer example.
   3. Can you pray this and mean it?

E. Short, simple prayer repeating after you.
   1. Short phrases
   2. Go through four steps.
   3. Pray for new Christian’s assurance.

IV. Immediate Follow-up
   A. Congratulations
   B. Gospel tract
      1. Write assurance verse
      2. Turn to last page
   C. Building relationship with Christ
      1. Compare with childhood friend
      2. This is how we can help
         a. New Life Class (option: discipler)
         b. Twenty-four-hour call-back – study material
         c. Witnessing – public commitment
   D. Name, address, phone
LESSON 7

EXTENDED FOLLOW-UP

The critical week of the new believer's life in Jesus Christ is the first week of life. Just as a newborn baby is watched over carefully the first days of life, so a newly born believer needs careful attention the first days of his new life in Christ. The following schedule is based on a Thursday calling night. Of course it can be adapted for any calling night.

Thursday - The extended follow-up begins the minute the team gets back to the church for share and prayer time. Three things need to happen before the team goes home:

1. Personal Letter. Every team member sits down and writes a personal letter to the new believer to be mailed by the church throughout the week.

2. Assignments. The pastor makes sure all members of the soul-winning team know their specific assignments to be carried out for the next seven days. Each team member will play a part.
3. Prayer partners. Contact is made with the team’s prayer partners so that prayer support begins to rise up all over the city for this new believer and the follow-up process.

   Friday - The next night, trainee #1 (whichever of the two trainees on the team who had the most in common with the new believer) makes the twenty-four-hour call-back to drop off valuable follow-up material (a book of salvation, small booklets). The trainee should express his appreciation for the previous night's visit and briefly explain the material. The trainee should remind the new believer of next week's "seven-day call-back" and mention seeing him or her this Sunday morning when they are picked up for New Life Sunday School Class at church.

   Saturday - On the second night after the soul-winning call, the trainer calls on the telephone to see how things are going and to invite the new believer to a meal after church on Sunday morning. Conclude the call with a brief prayer of support for the new believer. On the third night after the soul-winning call, the first personal letter arrives in the mail (mailed the day before) written by trainee #2. This note reminds the new believer of the next day's activities and how much the team is looking forward to seeing him or her on Sunday morning.

   Sunday - Trainee #1 picks up the new believer for Sunday school. The rest of the team greets him or her at the church door. Then the new believer is taken to New Life Class and introduced to the teacher, the host, and hostess. If your church has a discipleship program, a discipler should also be there to meet the new believer and follow up in the weeks ahead. If not, a discipler needs to go with the soul-winning team to meet the new believer for the first time during the
seven-day call-back. If a public commitment is made, the team should accompany the new believer to the altar. After church, the new believer is taken for fellowship by the soul-winner to the prearranged meal.

Monday - On the following day, the second personal letter arrives with an encouraging word.

Tuesday - Trainee #2 calls on the telephone to say how good it was to have the new believer in church Sunday and reminds the new convert of the seven-day call-back on Thursday.

Wednesday - The third personal letter (from the trainer this time) arrives, saying he is looking forward to seeing the new convert on Thursday night (the seven-day call-back).

Thursday - Finally, on the seven-day call-back, the team stops by the new believer's home again. Three things should happen during this call-back. First, how did last week go? If he came to church Sunday, how did he like it? If he failed to come, why? Could he come this Sunday?

Second, are there any questions? Are there any doubts in his mind? Is he asking, "Did I really get it?" Review the salvation plan briefly, emphasizing God's promise in Revelation 3:20, and I John 5:11-15, we can know.

Third, what's ahead? Don't leave the believer's home without something for him to look forward to. Does he have a discipleship meeting lined up? Is he planning on New Life Class this Sunday? Always give him something to look forward to where he knows he will be touched by a loving and caring church community.
LESSON 7

HOMEWORK ASSIGNMENT

1. Contact both prayer partners. 
2. Read Lesson 7 in its entirety. 
3. Answer questions 1 through 5 in Lesson 7. 
5. Practice outline with team member.

QUESTIONS

1. When does extended follow-up begin?
2. What three things need to happen before the team goes home?
3. What should happen on the first Sunday following a commitment?
4. What should be discussed and touched upon during the seven-day call-back?
5. In the following space, using your soul-winning night, outline what things should happen each day during the first week of a new believer’s life.

LESSON 7

PRESENTATION OUTLINE

I. Introduction
   A. Their Background
      1. Work
2. Hobbies
3. Families

B. Their Church
1. Where they attend
2. How long they have attended

C. Our Church
1. How they happened to attend our church
2. Did they like the services
3. What the church has meant to my family and me

D. Our Purpose
1. One of the reasons we stopped by is to find out how things are going with you spiritually. How are things going?
2. There are a couple of questions we have been asking folk pertaining to their spiritual life, and we were hoping we could ask them of you. Would that be okay?

E. Two Questions
1. Are you at a point in your spiritual life where you know for sure you have eternal life?
2. If God were to ask why you should be allowed into heaven, what reasons would you give?

II. The Gospel
A. John 3:3
1. Who Nicodemus was
2. What Nicodemus did
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B. Romans 3:23
1. Reason for Jesus’ answer found in this verse 2.
2. I have fallen short
3. My teammate has fallen short
4. Billy Graham, Mother Teresa, and the Pope have fallen short.
5. We all have fallen short.

C. Romans 6:23
1. The result of our failing – death
2. The way out of that penalty - Jesus Christ

D. I John 1:9
1. What does "confess" mean to you?
2. To me "confess" means to admit.
3. To know we have eternal life, we must confess our need.
4. Does that make sense to you?

E. Acts 3:19
1. What does "repent" mean to you?
2. To me "repent" means to be sorry.
3. To know we have eternal life, we must not only confess our need but be sorry enough to do something about our need.
4. Does that make sense to you?

F. John 3:16 – believe
1. Key word - believe
2. Some say Jesus is a good man or teacher.
3. Jesus was the Son of God.
4. Do you believe Jesus was the Son of God?

G. John 1: 12
1. Review
2. Most important step
3. The Receive Illustration

III. Commitment
A. Revelation 3:20 - God's promise to come in
B. Tract - Heart diagram
C. "Which best represents your life? Which would you like to represent your life?"

OPTION:
a. Revelation 3:20 - God's promise to come in.
b. Picture: Jesus at heart's door.
c. "Is there any good reason why you couldn't take that last step tonight?"

D. Prayer Instruction
1. The way we open our heart to Christ is through prayer.
2. Prayer example
3. Can you pray this and mean it?

E. Short, simple prayer repeating after you
1. Short phrases
2. Go through four steps.

IV. Immediate Follow-up
A. Congratulations

B. Gospel tract
   1. Write assurance verse
   2. Turn to last page

C. Building relationship with Christ
   1. Compare with childhood friend
   2. This is how we can help
      a. New life Class (option: discipler)
      b. Twenty-four-hour call-back - study material
      c. Witnessing - public commitment

D. Name, address, phone

V. Extended Follow-up
   A. First night - commitment night
      1. All prayer-grams prepared
      2. All follow-up assignments made
      3. All prayer partners notified
   B. Second night - twenty-four-hour call-back
      1. Trainee #1 delivers and goes over material
      2. Reaffirms Sunday morning appointment for New Life Class
      3. Reminder of seven-day call-back
   C. Third night
      1. Trainer checks up on new believer by phone
      2. Invitation to Sunday noon meal
      3. Pray over phone for new believer
   D. Fourth night
      1. Letter arrives from trainee #2
      2. Reminder in the letter of New Life Class on Sunday
   E. Fifth day
      1. Trainee #1 picks up new believer
      2. Team greets new believer at door
      3. Team accompanies new believer to New Life Class
      4. New believer is introduced to pastor, host, discipler
      5. Possible public commitment made
      6. Meal with new believer
      7. Reminder of seven-day call-back
   F. Sixth night
1. Trainee #2 makes phone call
2. Letter arrives from trainee #1

G. Tuesday - seventh night
   1. Prayer-gram arrives from trainer
   2. Looking forward to tomorrow's visit

H. Eighth night - Seven-day call-back
   1. How did last week go
   2. Are there any questions?
   3. What's ahead?

TRAINER'S USE ONLY:

Trainee's Name: ____________________________________________

Trainer's Name: ____________________________________________

Evaluation: ______ Excellent ______ Good ______ Fair ______ Poor

CONCLUSION

Now you're ready. You're prepared. You know what to say and how to say it. You know how to build rapport. You know how to find out where someone is in their spiritual life and to take them into the Bible. You know how to draw the net. You've learned to follow up their decisions for Christ.

Now pick up the ball and run. Use it or lose it. The best way to sharpen your skills is using them in the field. Your confidence will grow with every visit you make. Continue to practice putting yourself into the plan. Use your ears as much as your mouth. God's Word and your own experience are a powerful combination.
Learn quickly to rejoice and feel part of another team's success. If the only time you're excited is when your team has victories, you will have a long, disappointing semester. If you lead someone to Christ three times out of sixteen you've had tremendous success. So rejoice in the victories of other teams.

Keep in mind, you can't save anyone . . . that's Christ's job. The only thing you have control over is your faithful witness. Learn quickly what real success is. Real success is simply sharing Jesus. When the twelve excitedly returned from being sent out, what did Jesus say? "Do not rejoice over the fact the demons submitted or that people were healed. Rejoice that your name is written down, that you have been obedient."

Begin to develop a personal prospect list: golf partners, family members you've never shared with, neighbors you've talked with over the fence. Keep a list of fringe people who come and go from the church. Don't skip over your "Jerusalem's"; they are your hottest prospects.

After five or six weeks, take a break from your weekly schedule. Even Jesus took retreat times. You don't want to burn out in this ministry. Just remember, in your retreat, don't climb back under the bushel! It took too much to get you out from under there in the first place. Never again become satisfied with life under the bushel.

Finally, when your break is over, and it's time to re-enter the harvest field, don't go alone. Help someone else take the route you just took. Someone invested in you to get you out from under the bushel; now invest yourself in someone else. You'll learn things training others that you never could have
learned while being trained. Winning a soul to Christ is addition. Training a soul-winner is multiplication. Stay out from under the bushel and keep multiplying!
Diary of a Soul-Winner

Week 1
Diary of a Soul-Winner

Week 2

[Blank lines for writing]
Diary of a Soul-Winner

Week 11

[Blank lines]
APPENDIX 2

LEADER'S GUIDE FOR LESSONS

Each leader's guide shows you how to begin the class, how to review the previous lesson, how to teach the present lesson for each week, how to lead the class in role-playing, when to go out, and what to do when you come back from the field. It also tells you how much time to spend on each unit. There are master copies of material at the end of Part 11 designed for your reproduction. Each master is clearly marked to correspond to the proper training lesson. Some are transparencies, others handouts.

ORIENTATION NIGHT

CONFESS AND REPENT

6:00 P.M. Introductions

A. Sign-up Sheet - Explain the sign-up sheet you have prepared. It should have a place for name, address, and phone number (both home and office numbers). It should also have a place by each name where they can put the name of two other people (one man and one woman) they would like to be teamed up with
if possible. If a trainer has personally recruited two people, instruct him to put the words "Confirmed Team" under his name. Otherwise, tell the class you will do your very best to match them up according to their desires.

B. Syllabus - Pass out the course syllabus and instruct the class to write these words on the back of the last page: then turn to the blackboard and write, "I'm here tonight because . . ." Give the class thirty seconds to think and one minute to write the last part of that sentence. After the minute is up, give each student a minute to stand, give his/her name, and share the reason for being in your class tonight.

C. Prayer - After each has shared, without instruction or comment, lead the class in prayer.
   1. Pray that what they want out of the class will come to pass.
   2. Pray for spiritual growth and discipline in each student's life.

6:30 P.M. Class Syllabus

A. Have the class turn over their syllabuses.

B. Course Purpose As you go through the syllabus, make two statements about the course purpose:
   1) Our highest goal is not to win souls but to train soul-winners. When a soul is won, we add to the kingdom. When a soul-winner is trained, we multiply the kingdom.
2) Our greatest achievement will not happen out there in the harvest fields. It will happen in our hearts. Even though our banner is evangelism, there will be no better discipleship going on in this church than what will happen in the next sixteen weeks. The people who will grow the most spiritually in all the church for the next four months will be the people in this class!

C. Course Procedure

1. The weekly schedule - Explain briefly the weekly schedule. Put on the blackboard the breakdown of each segment of the night, beginning with the 6:00 class time, the 6:30 team time, the 7:00 field experience, and the 8:30 prayer and share time.

2. The semester schedule - Put on the overhead transparency of the semester schedule, explaining as best you can the role each trainee is expected to play in the field from week to week. Explain why we start them at "Confess and Repent" on the third night (as opposed to the introduction). The introduction is the beginning point of a call, but it is also the most difficult part of a call. The "Confess and Repent" steps occur in the middle of the call, but they are the easiest point in the plan to begin. Point out in the semester schedule where the mid-term and final exams will take place. Point out that all of the lessons will be over by the eighth week, and the rest of the semester will be given to sharpening the skills they've learned in the first half of the
semester. Show how the last six weeks of the semester will be
given to their opportunity to carry the entire gospel plan in the
actual field experience.

D. Course Objective

1. Point out that these are the goals they want to accomplish before
the end of the sixteen weeks. (Give a specific date.)

2. Put on the blackboard the five specific goals they are to strive
for:
   a. homework assignments;
   b. two field experiences;
   c. final exam;
   d. mid-term exam;
   e. attendance requirement.

3. Point out the hardest of these to reach is what might appear at
first to be the easiest, the attendance goal. Be up front in telling
the class that we are asking them to keep this a top priority in,
their schedule for sixteen weeks. Satan will battle, but part of the
spiritual growth process gained will be in the discipline to come.
Nothing is accomplished by those challenges that fail to stretch
you in some way.

E. Course Textbooks
1. For next week tell the class to leave their "preaching Bibles" at home and bring only Testaments that can be tucked away in a pocket or purse.

2. Also, this would be a good time to mention for next week the suggested dress code. No ties, no white shirts, and whenever possible light-colored jackets or coats. Casual dress will help us avoid appearing as cult visitors.

7:00 P.M. Lesson 1

Introduction

Introduce Lesson 1 by explaining why you are starting with "Confess and Repent" instead of the introduction. The lessons are in order of simplicity, not sequence. "Confess and Repent" is the simplest part of the plan, and it is the point at which each trainee will begin to participate in actual soul-winning calls. Each lesson will be introduced two weeks previous to the date each trainee will be expected to use it in the field. Because the introduction is more difficult, it is not learned until the fourth week into the semester.

D. 1 John 1:9 - Confess - Put the Lesson 1 Presentation Outline transparency on the overhead projector to fill in as you are teaching.

1. What does "confess" mean to you? goes in the first blank. Ask the class for an answer to this question. Then inform them the reason why you begin with a question like this. (To emphasize the word "confess" and to keep the conversation a two-way street.) It's vital in
your witnessing to keep the conversation on a sharing level as opposed to a teaching level.

2. To me, confess means to admit goes in the second blank. Tell the class no matter what answer a prospect gives to that question, whether it's right or wrong, you always respond in a positive way, and then add your own definition. The greatest danger here is to go from sharing to teaching.

3. To know we have eternal life, we must confess our need should be written in the third blank. Share with the class that our overall theme is eternal life and how one can know they have eternal life. Consequently, you must keep tying in whatever you're saying with your main objective or the prospect will get lost before you're through.

4. Does that make sense to you? should now be written in the last blank. Add this phrase, "You know what I mean? Boy, that really helped me when I finally got hold of that fact." Don't write it all down, just simply say these phrases to the class so they can get a sense of the attitude of sharing out of your own experience as opposed to teaching.

Transition Statement: Move down the transparency to the transition statement and give the definition of what a transition statement is, "movement to the next verse smoothly." Define the purpose of the transition statement as, "To inject your own life into the salvation plan."
The transition statement brings the power of the gospel and the power of your personal testimony together. Fill in the space with an example of a good transition statement:

"That really helped me, and another verse that helped me is found in Acts 3:19."

E. Acts 3:19 - Repent

1. What does "repent" mean to you? should be filled in the first blank. Turn to the class at this point and ask for a definition or two on "repent." Basically, it means to be so sorry that we make a turn in our lives. We make an adjustment so that we will never again do the thing we are sorry for. To confess is to admit to a need. To repent is to do something about that need.

2. To me, "repent" means to be sorry goes in the second blank. Verbally add, "So sorry that I want to turn, to change." Don't water down this step. If your teams have any insincere commitments, it will be due to the prospect's insincerity at this step of repentance.

3. To know we have eternal life, we must repent, which is not only confessing our need, but being willing to do something about that need.

4. Does this make sense to you? should now be written in the final blank. Tell your class to avoid any terminology that would imply teaching versus sharing. Phrases like, "Now do you understand? Is
it clear to you now that I've imparted my superior words of wisdom to your unenlightened mind?"

7:30 P.M. Homework

A. Contact two prayer partners. Instruct the class that each student is to line up two prayer partners to contact each week. These partners must not already be in the evangelism ministry.

B. Read Lesson 1 several times.

C. Memorize Presentation Outline.

D. Practice outline with a team member. Make sure that the class knows the difference between memorizing an outline and being able to present the plan smoothly to another person. It will take much more work to present the plan smoothly than to simply memorize.

7:40 P.M. Role Play

Ask for two volunteers from the class - one to play a prospect, the other a silent partner - and role-play the entire salvation plan. When you come to the end of the introduction, after the second question, stop the role-play for questions and answers. Then role-play the gospel plan. Stop at the end of the Pen Illustration for more questions and answers. Pick up the role-play with Revelation 3:20, and cover the commitment section. Stop for questions and answers after the sinner's prayer. Then complete the role-play through the immediate follow-up with questions at the end.

8:30 P.M. Checkup
A. Review homework

B. Ask for any questions pertaining to what's expected next week.

C. Make sure the sign-up sheet has gone around the entire class.

D. Close with the first-century church skit and the last overhead transparency statement.

E. Close in prayer and dismiss the class. F. Personally greet each student at the door as they go home.

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LESSON 2

MAN'S DILEMMA

6:00 P.M. Take Attendance

A. Start on time. Don't wait for everyone to arrive or be seated. This sets an early precedent for the rest of the semester. It makes a statement, "I'm going to begin at 6:00 whether you're here or not."

B. Look for names of those who signed up for the class but have not yet shown up. You need to have a complete roster as soon as possible for team pairings and accurate attendance records. Contact those who have not yet attended to discern their intentions.

6:05 P.M. Review

A. Have the class close their books. Quiz the trainees over questions found at the end of Chapter One.

B. Ask the trainees to raise their hands to each question if they want to answer.
C. Avoid allowing one or two trainees to dominate the answers. Spread it around.

D. Take every opportunity to praise their hard work. Encourage and affirm them often.

6:10 P.M. Lesson 2

Introduction

Introduce Lesson 2 by saying, "The hardest people to save are those who don't know they're lost." Repeat this quote and pause for the message to sink in. That's why we start out with Nicodemus. Put on the Lesson 2 Presentation Outline. As you explain the outline, fill in the overhead until, at the end of the lesson, the whole presentation outline is before their eyes on the screen.

A. John 3:3 - Nicodemus

1. Who Nicodemus was goes in blank 1. Ask the class who this man was. Make sure the fact that he was a religious, educated, and wealthy person comes out.

2. What Nicodemus did goes in blank 2. Ask the class what Nicodemus did. (He went to Jesus and asked how he could have eternal life.)

3. What Jesus said and didn't say should now be filled in the third blank. Ask the class what Jesus said. Ask what Jesus didn't say. (He said you must be born again. He said nothing about being baptized, having communion, giving so much money to the
church or to the poor, or just being a good person.) Emphasize this point. Most people don't see themselves as Judas, but Nicodemus.

B. Romans 3:23 - Sin

1. Reason for Jesus' answer found in this verse should be written in the first blank. Now ask the class why Jesus said this to Nicodemus. Uncover Romans 3:23 and ask a trainer to quote the verse.

2. Me - In the second blank write your name.

3. My partner goes in the third blank.

4. Billy Graham, Mother Teresa, and the Pope goes in the next blank.

5. The world goes in the final blank. Ask the class why we should go through this procedure. Then put on overhead C, the Waterfall. Our objective is to be in "the boat" with the prospect.

C. Romans 6:23 - The Result - Now, ask the class, "So what? Who cares? So what, everybody has sinned." Now uncover Romans 6:23 and ask a trainer to quote that verse. Ask the class to define wage. Then ask the class to define and differentiate a gift. Fill in blank 1 with this, "The wages of our sin is (pause) death." Let the class respond with the word "death." Fill in blank 2 with, "The gift of God is (pause) eternal life." Again, allow the class to say "eternal life."
6:25 P.M. Role-Play

Choose a trainee as a "prospect" and role-play ' class (i.e. John 3:3, Romans 3:23, Romans 6:23). man's dilemma" in front of the

6:30 P.M. Team Time

Immediately announce the team assignments you prepared ahead of time this week. Every person should be assigned to a team, and each team should be assigned to a room or area of a room. Instruct the trainers to role-play confess, and repent, then each trainee role-plays back again to the trainer. If time permits, each trainer should role-play "Man's Dilemma" at the end of team time.

7:00 P.M. Field Assignments

Hand out your previously prepared clipboards to each team. Have prayer just before you go.

8:30 P.M. Share and Prayer

As soon as most of your teams arrive back at the church, begin Share and Prayer time. Rearrange the chairs from the previous classroom setting into a circle to help facilitate sharing. Some teams will come in tremendously excited, others more reserved, depending on the outcome of their field experience. Make sure everyone focuses on the team that is sharing. Even if the reporting team had no commitments, what they experienced in the field is important for all to hear. Sing a closing theme song at the end of the sharing. Lead in prayer and dismiss them promptly at 9:00 P.M.
LESSON 3
BELIEVE AND RECEIVE

6:00 P.M. Take Attendance

Try to notice if the same people are late for class each week. If a pattern of lateness begins to develop, arrange to mention it to the individuals involved.

6:05 P.M. Review

A. Begin with questions at the end of Chapter 2 of the student book.

   Go through each of the questions as a review.

B. Allow enough time to ask a few questions from Chapter 1.

C. Stress the Importance of continual review of the older material of previous chapters to your trainees. Some will be tempted to work only on the chapter at hand. Such study habits will prove disastrous by Lesson 7. Keep encouraging review. Don't drag out the review. Five minutes is sufficient. Make sure that one or two trainees don't dominate the review by answering all the questions.

6:10 P.M. Lesson 3

Introduction
Begin Lesson 3 with the overhead titled, "What do you do with self and Christ?" to illustrate the difference between confess and repent, the first two steps to eternal life with believe and receive, the last two steps to eternal life.

F. John 3:16 - Believe - Display Lesson 3 overhead Presentation

Outline and fill it in as you teach.

1. The key word is believe. (Write this in the first blank.) Pointing out the key word directs the attention of the prospect directly to the issue at hand.

2. Some say Jesus is a good teacher should now be filled in the second blank. Point out that this is a form of fence-walking. Share C. S. Levi's insight. When Jesus claimed to be the Son of God, He took away all the middle ground. A good teacher doesn't knowingly mislead his students. So, either Jesus is who He says He is, or He is the greatest deceiver or lunatic the world has ever known.

3. Jesus said He was the Son of God should now be written on the third line. He claimed it to His disciples (Matthew 16:15-17) and the common people (John 11:25). He declared it before the scribes and Pharisees (Mark 14:61-62). In fact, that's why they crucified Jesus. He claimed to be God. Instruct the class that it is enough simply to list the people Jesus declared this to. Don't turn to or even mention the scripture reference to a
prospect unless he challenges your claim. Have the class write
down these references somewhere in their Bibles.

4. Do you believe Jesus is the Son of God? is now written on the
last blank line. A vast majority will respond positively here. If
they do not, here's what you do (on a clear transparency, write
the following outline):

a. Does he want to, yet can't believe, or is he saying, "I won't
believe"? You can help the first, but not the second. If he
won't believe and doesn't want to believe, conclude the visit
with courtesy. If he wants to believe, but has an honest
doubt, then go on.

(1) Again point out Jesus' claim to be God's Son.

(2) Share what two things make up faith - intellectual
understanding and heart experience.

(3) Share the Chair Illustration - get a chair and place it
before the class, and role-play as follows, "I examined
this chair from every angle, and as a result I'm 80% sure
that it would hold me up." (Walk around the chair to
demonstrate.) "But let's say I want to become more sure.
What else could I do? I could shake the chair to see if it's
sturdy." Reach down and shake the chair. "Now I'm 90%
sure the chair would hold me up." Say, "But I want to be
more sure. What else could I do? If the chair had a
warranty I could read, 'La-Z-Boy - Good for life.' Now I'm 95% sure. But what do I have to do to become 100% sure?" Let the class answer. (Sit in the chair.) Explain that this is the way we can become 100% sure of Jesus Christ. At some point we have to try Him and see.

G. John 1: 12 - Receive

1. Review - Uncover the next verse of the presentation outline overhead and fill in 1. Review. Emphasize that the review should be short and simple. Repeat only the three key words and their synonyms - Confess (admit), Repent (to turn), Believe (in who He is and what He did). Review should take no more than 30 seconds.

2. Most Important Step - After review, turn to John 1:12 saying, "This was the step that really changed my life." That statement puts the soul-winner's own testimony into the plan. It brings together the power of God's Word and the power of our testimony.

3. Receive Illustration - Conduct a quick role-play using the Pen Illustration to review the whole plan and illustrate the importance of "receive." Stop at each appropriate point in the illustration and ask the class what step has just been reviewed. Example: "Let's say Jim here is in a financial pinch, and he is more than willing to admit he has a problem." (Pause and ask the class which step
has just been reviewed.) "He is very sorry he got into this mess, and he is willing to change whatever is necessary in order to correct his problem." (Again, ask the class which step has been reviewed.) "Now I come along with this gold pen worth $10,000. I tell Jim that I'm going to give him the pen free and clear, and Jim believes me." (Ask which step has been reviewed.) "But, after all that, who still has the pen, and who still has the problem? Now, I hold out the pen as far as I can, yet he still doesn't have it, does he? What will Jim need to do to get this pen and open the door?" Let the class answer. ("Take it.") "Now the need is met. It's the same with Jesus Christ, we must reach out and take Him into our lives . . . that's why this last step is so important."

6:25 P.M. Role-Play

Choose a trainee different from the week before to use as a prospect. In front of the class role-play "Believe and Receive." Choosing a different trainee each week helps him/her get accustomed to being in front of the class. This will help better prepare each trainee for their oral exam, which they will give in front of the class during the latter part of the semester.

6:30 P.M. Team Time

This week every team should know where their assigned room is and can go there immediately on your instruction. Instruct the trainers to
role-play both "Confess and Repent" and "Man's Dilemma" on their trainees. Then, switch roles and allow the trainees to role-play on their trainers. Warn the class on the whole not to use any portion of team time to visit with each other. A half hour goes quickly.

7:00 P.M. Field Assignments

At 7:00 P.M., hand out your previously prepared clipboards to each trainer. Have prayer and go.

8:30 P.M. Share and Prayer

Remember not to drag out the sharing. Keep it to the point and let the class out on time.

LESSON 4
THE INTRODUCTION

6:00 P.M. Take Attendance

If you are pretty well familiar with everyone's name by now, you can delegate this task to a trainer. This will enable you to begin the class more quickly. This lesson is the longest and most important in the course. Do your best to start on time, and don't drag out the review. You're going to need all the time you can get.

6:05 P.M. Review

By now you have some thirty-review questions mounting up from three different chapters. From now on, you will need to pick and choose only the most important questions from previous chapters.
A. Ask all the questions on Chapter 3.

B. Ask someone to recite the reference only of the first verse we turn to in the gospel plan and the three outline items we mention underneath it in the presentation outline.

C. Ask someone to recite the first step toward eternal life, its scriptural reference, and the four outline items we mention underneath that step.

D. Praise the class for their dedication and hard work.

6:10 P.M. Lesson 4

Introduction

Put on the Presentation Outline overhead for Lesson 4 on the projector. Introduce this lesson by saying it's the most strategic and important lesson of the semester. It's also the most difficult part of a calling experience. The gospel section of a call seldom changes. You share the same Bible verses with each call and in the same manner. However, the introduction is never the same. It varies with each call. Yet, there can be a basic pattern to each introduction if you take the lead in the conversation. If you know how to ask the right questions, you can gradually turn the conversation toward spiritual things.

A. Their Background

1. Work. Ask the class what kind of questions they could come up with pertaining to a prospect's work. Examples: "Where do you work? How long have you worked there? How long have you
been laid off? What specifically do you do at that job? Do you like it?"

2. Hobbies goes in the second blank. Ask your class what questions could arise out of hobbies. Examples: "What do you do in your spare time? Are you a fisherman or a sportsman? How long have you done this? Where do you go to do it? What are these trophies on your mantle?"

3. Family should now be filled in the third blank. What questions could arise here? Examples: "Are you married? Any kids? Where are they? How old are they? How long have you been married? What are your kids' names? Are these their pictures over here on the wall?"

B. Their Church - Now it's time to turn the conversation gradually toward spiritual things. Ask the class what a good question would be to ask a prospect if you wanted to talk about their church. Fill in the blank with the obvious answer the class will give.

1. Do you attend church anywhere? Show the class how you can springboard from that question by asking, "Oh, is that the church over by the bridge, just east of town?" Or, "Oh, do you know Jane Doe? She goes to that church?" Or, "Is that where Rev. Smith pastors? That's a good church." Then ask the class what a good second question would be pertaining to their church. Fill in the next blank with:
2. How long have you attended there? Share that often this question will reveal how active they are in the church or if they are nominal in their involvement.

C. Our Church

1. Have you been to our church? goes in the first blank. If they haven't, tell the class to invite them, and share with them the strong points the church has to offer.

2. Did you like the services? should now be filled in the next blank. Ask them their feelings about the church, if they liked it, and why; if they didn't like it, and why not.

3. What the church has meant to me. The reason we share this is it begins to open us up to them. We've asked a lot of questions of them; now this is an opportunity for us to share ourselves. It's especially good to share how the church has helped you find eternal life or peace with God. Don't get specific here. You do not want to give away any answers to the two vital questions you're about to ask them.

D. Our Purpose - Uncover the next line of the Presentation Outline and fill in the blank with: Our Purpose. Tell the class that this is the turning point from general chitchat to the real reason you're there. It's a transition. The main objective of this transition is to smooth the way for the two questions on eternal life. To talk about your own
church in one breath and ask about their eternal life in the next can be a pretty blunt approach.

The Transition Question - Have the class locate and underline in their books the following sentence,

"One of the reasons we've stopped by today is to find out how things are going spiritually. How are things going?"

Instruct them to memorize these two sentences word for word. Nine times out of ten a prospect will respond with some kind of shallow or flippant answer. At this point, turn to your trainers and ask them to offer some responses they hear a lot in the field. If you don't have many trainers give some examples from your own experience . . . "It's okay," "Pretty good," "So-so," or "Not so good." Asking your trainers to offer some responses to the class involves them in the training process. Instruct the class to always respond positively to the answers to their questions in a way that would always identify them with the prospect. Example: "I know what you mean," or, "Sometimes it's tough to know, isn't it," or, "Well, that's good." Then you move on to ask permission to ask them a couple of questions along spiritual lines.

Once in a while when you ask someone how things are going spiritually, instead of a shallow, surface response, they will begin to pour out their soul to you. Maybe their family just broke up. Maybe
they have just faced a death, some major crisis that is fresh on their minds. At that point, it becomes a judgment call as to where to take the conversation. If the person has not become too emotional, you can sometimes tie in how Christ wants to help in the situation and can pull back to the gospel plan. If the prospect is coming out with a great deal of pain and hurt, it is time to set the agenda aside and just let them pour out their hearts to you as you listen. Set up a later date to share the gospel.

E. The Two Questions should now be uncovered on your overhead. Have the class find these two questions in their books and underline them. Uncover only the first question,  
1. "Are you at a point in your spiritual life where you know for sure you have eternal life?"

Again, turn to your trainers and ask them to give the class some of the answers they often hear when they ask this question to prospects in the field. As each trainer responds with a typical answer, demonstrate to the class how you would handle that answer if you were in the field. Example: One trainer responds, "Yes, I feel I have eternal life." Then you respond to the trainer, "That's great, I'm glad to hear it," giving him a positive affirmation. Another trainer speaks up and says, "No, I know I don't have eternal life." Then your response in front of the class, "I really appreciate your honesty. Not everyone is willing to be that open,"
giving him a positive compliment. Another trainer speaks up and says, "I'm not sure if I have eternal life or not. I'm not sure anybody can know." Then respond, "I know what you mean. There was a point in my life when I didn't know either." At this point, have the class write down the three possible answers to the first question and the way they should respond to each answer.

Now slide down to the second question on the Presentation Outline. Have the class underline this question in the book:

2. If God were to ask why you should be allowed into His heaven, what reason would you give?

Share with them that nine times out of ten you will hear a "works answer." Again, turn to your trainers and have them offer some common responses they hear to the second question. People will generally say, "Well, I'm a pretty good guy," or something "works based." Then ask the class how they could respond in a positive way to those works answers. Bring a little humor into the class by giving them an outlandish example. "Mister, don't you know you can't get to heaven just because you're a good father or because you're a good husband? That's one of the dumbest responses I've ever heard!" Then follow up with a good example. "Those are important qualities, and I can see them in you. And I think those are things that are important to God." Never hint to them that they failed the test. Simply go on with the transition statement:
Transition Statement: "Could I share a couple of verses that have really helped me answer those questions in my own life?"

Ask the class why that last statement is a good transition statement from the questions to the gospel. (I'm putting myself into the gospel plan.)

6:25 P.M. Role-Play

In front of the class choose a different trainee from last week to use as the prospect, and role-play the introduction. Don't go into great detail in this role-play. Keep it very brief and to the point.

6:30 P.M. Team Time

There is no longer enough time to have the trainer role-play for the trainee. As soon as team time begins, the trainee should immediately practice on the trainer. Have him practice "Confess and Repent" first. That's what he will be responsible for in the field in the next hour-and-a-half. Then have him practice Nicodemus and the two Romans verses second, "Believe and Receive" third, and finally the Introduction last. If there is enough time, practice the introduction twice.

7:00 P.M. Field Assignments

At 7:00 P.M. hand out your previously prepared clipboard to each trainer, have prayer, and go.

8:30 P.M. Share and Prayer Time

Again, have your chairs put in a circle to help facilitate sharing. You might have coffee and doughnuts waiting for the teams as they come
back. Have each team share, have prayer, close with your theme
song, and dismiss by 9:00.

LESSON 5
THE COMMITMENT

6:00 P.M. Take Attendance

Allow a trainer to take attendance as you personally greet each soul-
winner as he or she walks in the door. Open the class with a verse of
scripture pertaining to evangelism, and pray a prayer of
encouragement for the class.

6:05 P.M. Review

A. Review all the questions in Lesson 4.
B. Review questions 2, 3, 4, 6, 7, and 8 in Lesson 3.
C. Review questions 1, 4, 5, and 8 of Lesson 2.
D. Review questions 1 and 6 of Lesson 1.
E. Praise the class members for their hard work and dedication.

6:10 P.M. Lesson 5

A. Place the Lesson 5 Presentation Outline transparency on the
overhead and fill it in as you lead. A. Revelation 3:20 - God's
promise to come in goes in the first blank. Show the class how
Revelation 3:20 relates to John 1:12. John 1:12 states the need to
reach out and receive Christ. Revelation 3:20 states Christ's
willingness to be received.
Now lower the cover over the Presentation Outline and fill in the next two blanks.

B. Tract - Heart Diagram

C. Which heart best represents your life? Which heart would you like to represent your life? At this point, distribute your gospel tract and have the class turn to the heart diagram. Put the transparency titled "Where?" picturing three hearts on the overhead and briefly explain how the heart diagram draws the net. (Listen to the cassette role model if necessary to see how to draw the net with the heart diagram.)

D. Prayer Instruction goes in the next blank. Fill in the three blanks under D. as follows:

1. The way we open our heart to Christ is through prayer.

2. Prayer example. Show the class how to quickly review the sinner's prayer by using their fingers to represent each key word in the gospel plan.

   First finger: "Lord Jesus, I confess my need to you."

   Second finger: "And, Lord Jesus, I want to repent, to do something about that need."

   Third finger: "And, Lord Jesus, I believe You are the only one who can help me. You're the one who died for me."

   Fourth finger: "And right now, by faith, I invite you into my heart and life as my personal Lord and Savior."
3. Can you pray this prayer and really mean it? is then written in the final blank.

E. Short, simple prayer repeating after you. Fill in the three blanks under E. with:

1. Short phrases. Remind the class that as they lead someone through the prayer to break it up into short phrases that a prospect will have little trouble repeating.

2. Go through the four steps. Tell the class not to pray a long, flowery prayer—the simpler and clearer, the better.

3. Pray for new Christian's assurance. After the part of the prayer when the new convert repeats after you, pray a prayer of assurance. It's good for the new believer to have someone praying for them and their assurance right off the bat.

6:25 P.M. Role-Play

Select a trainee and role-play the commitment section of the presentation outline. Also, role-play the use of the heart diagram. Show the class how they can also draw the net without a gospel tract. (Listen to the cassette tape role-play for help on this.)

6:30 P.M. Team Time

Have the trainees practice:

1) "Man's Dilemma" (John 3:3, Romans 3:23, Romans 6:23), the section they will be sharing in the field tonight;

2) Introduction;
3) "Believe and Receive" (John 3:16; John 1:12);

4) "Confess and Repent" (I John 1:9; Acts 3:19);

5) If time permits, practice the commitment section just covered in tonight's lesson.

7:00 P.M. Field Assignments

Hand out the assignment clipboard previously prepared. Have prayer and send them out.

8:30 P.M. Share and Prayer

Place the chairs in a circle. Have popcorn and soft drinks waiting for the teams when they return.

LESSON 6
IMMEDIATE FOLLOW-UP

6:00 P.M. Take Attendance

Open the class with a positive verse of scripture on evangelism. Pray for the training process of the trainees. Dedicate everything that is to take place that night to God's glory. Keep your eyes on the class's promptness. Something may need to be said to encourage in a positive way starting the class on time. You should announce to the class tonight the time and place for the end-of-the-semester banquet to be held in two weeks. Get this information to them early so they can plan their schedules around it.

6:05 P.M. Review
A. Review all the questions in Lesson 5.

B. Review questions 1, 2, and 6 in Lesson 4.

C. Review questions 2, 3, and 8 in Lesson 3.

D. Review Lesson 2 with these questions:
   a. What's the first verse of scripture we turn to in the gospel plan?
   b. What's the second?
   c. What's the third?

E. Review Lesson 1 by asking what the first two steps to eternal life are.

6:10 P.M. Lesson 6

Place the Lesson 6 Presentation Outline on the overhead and fill in the blanks as you teach. Tell the class what happens after the sinner's prayer is just as vital as what happens before the sinner's prayer.

A. Congratulations goes in the first blank. After the prayer, express in a genuine and sincere manner your joy over their commitment. Be yourself in this expression. Insincerity can be communicated in intangible ways.

B. Gospel Tract - Tell the class to leave the tract behind for the new believer to review and read. Before you hand it to them, do two things (fill in the next two blanks):
   1. Assurance Verse - John 5:11-15 - Read these verses to the class, but tell them not to read it to the new believer. The new believer has had enough scriptures for one day.
2. Turn to last page. Pass out the gospel tracts and have the class turn to the last page of the tract. Tell them to go through the "where to go from here" page with the new believer step-by-step.

C. Building Relationships with Christ - Also fill in the first blank under C. with:

1. Compare with childhood friend. Pose a hypothetical situation to the class. "Say you had a good friend who moved out to California. You never called each other on the phone. You never visited each other. You never wrote each other letters. What would happen to that relationship, say, after thirty or forty years?" (Allow the class to respond.) "It's the same way with Jesus Christ." Now fill in the second blank under C. with:

2. This is how we can help. Then fill in:

   a. New Life Class

   b. 24-Hour Call-back - study material

   c. Witnessing - public commitment Comment on what each one is as you list it on the overhead. New Life Class is a Bible study for new Christians. It meets every Sunday morning. Twenty-four Hour Call-back is setting up a time to stop back tomorrow with some helpful follow-up material. Witnessing is getting your faith out in the open. One way to do this is through a public commitment made at the altar the following Sunday. Tell the new believer you will go with him. He doesn't
have to say anything to anyone. By his actions he is witnessing for Christ.

D. Name, Address, Phone - Finally, fill in the last blank with D. Name, address, phone. Share with the class that this might seem unnecessary, but, "You'll never know how tough it is to follow up on somebody when something as simple as a phone number has been left out."

6:25 P.M. Role-Play

Choose a trainee as your prospect, and role-play the immediate follow-up section of the outline.

6:30 P.M. Team Time

Have the trainees practice;


7:00 P.M. Field Assignments

Hand out the assignments, pray, and go. Do not allow this time to be unorganized and dragged out. You can lose a whole half-hour simply by handing out clipboards and making small talk with individual class members. Encourage your teams not to hang around looking at maps too long. The slightest little detail can keep a team from reaching
somebody for Jesus Christ simply because they didn't get out the front door!

8:30 P.M. Share and Prayer

If you had difficulty getting back from the field at 8:30, select two trainers to lead Share and Prayer at 8:30, if you're not there. Instruct them to keep track of each team's calls, who had commitments, and who will be doing the follow-up.

LESSON 7
EXTENDED FOLLOW-UP

6.00 P.M. Take Attendance

A. Review your attendance records and commend those who have not missed a single night during the semester.

B. Announce to the class, "This is the last lesson of the semester. No new material will be introduced after tonight."

C. Give the class tips on how to study for the mid-term exam coming up next week. Have them key in on the questions at the end of each chapter and the Presentation Outline.

D. Describe the exam. It begins with True-False statements, then Multiple Choice, Matching, Completion, and finally Essay. Tell them up front that it is impossible to flunk the mid-term exam. But it is possible to pass it. If anyone gets 95% or better on the mid-term,
they are exempt from the final exam at the end of the semester.

This gives motivation to study the material.

6:10 P.M. Review

A. Review all the questions in Lesson 6.

B. Review questions 1, 3, 5, and 6 in Lesson 5.

C. Review questions 1, 6, 7, and 9 in Lesson 4.

D. Review questions 4, 6, 7, and 10 in Lesson 3.

E. Review questions 5 and 9 in Lesson 2.

F. Review questions 5 and 9 in Lesson 1.

6:15 P.M. Lesson 7

V. Extended Follow-up - Put the Lesson 7 Presentation Outline on the overhead projector and fill in the blanks as you teach.

Explain to the class Extended Follow-up is the effort during the first week to nurture and encourage new Christians in their walk with Christ. The goal is to touch their lives in some significant way each day for one week. Here's how it's done:

A. First night - commitment night - Fill in blank A with First night - commitment night. Tell the class there are three things that should be done before the team goes home for the day. Fill in the next three blanks and explain each one:

1. All prayer-grams prepared. A prayer-gram is simply a one- or two-paragraph letter on church stationery that's written
by each team member. The church pays postage and mails it at periodic times throughout the week.

2. All follow-up assignments made. Hold up a New Believer's Lifeline form attached to the bottom of every field assignment clipboard. Show them that every blank is to be filled out before the team goes home.

3. All prayer partners notified. The first thing each soul-winner should do when they get home is to call their prayer partners. This does two things: it gets prayer support up for the new believer immediately; and it spreads the blessing of new fruit around to other people besides those on the team. Make the prayer partners feel they had a part in that decision.

B. Second day - 24-hour call-back - Fill in blank B with Second night - 24-hour call-back. The transparency is already filled out; it's enough simply to tell the class, "The 24-hour call-back is made, and this is what happens during the call . . ." 

C. Third day - Fill in blank C with Third day. Then proceed down the outline filling in each of the four blanks. 1. Trainer checks up on new believer by phone. This call is simply to convey love and concern for the new Christian as well as a check-up on his team's faithfulness to follow-up. 2. Invitation to Sunday noon meal. Tell the class there is something
about opening your home to someone that has love written all over it. This does involve family schedule changes. When a new little baby comes into a family, the family’s schedule is always affected, but they willingly change it out of love for the baby. If they don't want to change and be inconvenienced at times, then they should not have babies!
The same is true of our spiritual "babes in Christ." 3. Pray over phone for new believer. Tell the class there is something about hearing somebody praying for you that's good for the soul.

D. Fourth day - Fill in two blanks with 1. Letter arrives from trainee #2 and 2. Reminder of New Life Class on Sunday. No further comment is necessary.

E. Fifth day - Fill in the first blank with 1. Trainee #1 picks up new believer. Tell the class it’s not enough to simply meet the person at the door. Pick them up at their house. Going to church can be very scary to someone new. Fill in the next blank with 2. Team greets new believer at door. Fill in the third blank with 3. Team accompanies new believer to New Life Class. Then number 4. Introduce new believer to pastor - host - discipler. Fill in number 5 with Possible public commitment made. Tell the class that a public commitment doesn't always happen the first Sunday, but make sure you
have explained it to them and you’re willing to go with them if they wish. 6. Meal with new believer. If possible, include the whole team and make it a joint effort. 7. Reminder of seven-day call-back. This gives the new believer something to look forward to.

F. Sixth day - Fill in blank one with 1. Trainee phone call. This call is to express joy over the new believer’s presence in church yesterday. Or, the call could express care and concern if the new believer failed to come. Fill in the second blank with 2. Letter arrives from trainee #1. No comment is needed at this point.

G. Seventh day - Fill in blank one with 1. Prayer-gram arrives from trainee. Tell the class, this is the final prayer-gram and its basic purpose is to remind the new believer of seven-day call-back. Fill in the second blank as you speak. 2. Looking forward to tomorrow’s visit.

H. Eighth day - At this point, say to the class, "This is what should take place during the seven-day call-back." Then fill in the blanks. 1. How did last week go? Try to get a feel for the ups and downs of their first full week with Christ. 2. Are there any questions? Check to see if there are any doubts that they are harboring. Often it is good to quickly review the plan of salvation to help clarify what they did last week. Then
fill in 3. What's ahead? See if they are open for a discipler. See if they are planning to come to New Life Class on a regular basis. A good goal is to never leave their house without giving them something to look forward to.

At this point, review the extended follow-up once again, circling only those numbers on the outline that are needed in order to prepare for next week's mid-term. For the first day, circle numbers 1, 2, and 3. For the second day, tell them all they need to remember is the 24-hour call-back. For the third day, circle #1. For the fourth day, circle #1. For the fifth day (Sunday), circle 1, 3, 5, and 6. Circle #1 for the sixth day. Circle #1 for the seventh day. For the eighth day, all they need to remember is the seven-day call-back. This will help reduce the amount of new material they will be working with in order to be prepared for the mid-term coming next week.

6:30 P.M. Team Time

Have the trainees practice the four steps first - "confess, repent, believe, receive." Then, have them practice Man's Dilemma (John 3:3, Romans 3:23, Romans 6:23). If there is time remaining, practice the introduction, then the commitment, then the immediate follow-up.

7:00 P.M. Field Assignment
After clipboards are passed out, make sure each trainer knows that one trainee is to share John 3:3, Romans 3:23, and Romans 6:23 while the other trainee shares all four steps, confess through receive, in the actual field experience.

8:30 P.M. Share and Prayer

LESSON 8

WHAT TO DO NEXT

The first half of the semester is given to learning the plan. The second half of the semester is given to mastering the plan. There is no new material to learn after the seventh week.

Week Eight. On the eighth week, the time normally used for class time and team time (from 6:05 to 7:00 P.M.) will be taken up with the mid-term exam. The 7:00 P.M. field experience and the 8:30 share and prayer time go on as normal.

Week Nine. On the ninth week, use the first half hour, previously used to cover the lesson, as an extension of team time. Up to this point, you have used team time to jump around the plan and practice the specific section they covered the previous week, or the section they will be using in the field that very night. With the added half hour, you now have enough time to put the plan in order and have the trainees practice from beginning to end. They will begin to learn how to put all the individual sections of the plan together in a cohesive unit relating one section to the other until a smooth, natural flow begins to develop in their presentation.
Weeks 10-16. For the rest of the semester, until the final exam in the last week, the nightly schedule looks like this:

6:00 P.M. Take Attendance

Take time to encourage your trainers TO BE ON TIME. By this time, many trainers have grown accustomed to coming in late. They think, "I've been through those lessons before, why do I need to sit through them again?" Consequently, it's not uncommon to see them wandering in around 6:30 or so, just in time to lead their team in team time. Now, we need them at 6:00, not 6:10 or 6:15 or 6:20, but 6:00.

6:05 P.M. Team Time

Make sure every trainee has a trainer present, and send them to their assigned rooms to practice the entire plan from the first knock on the door to the last wave good-bye. Tell them not to gab or visit for ten minutes before starting. They will need all the time they have to cover the whole plan, make corrections, and redo trouble spots in their presentation.

7:00 P.M. Field Experience

There is no change in procedure from the first half of the semester to the second half in handling the field experience.

8:30 P.M. Share and Prayer

No change is made in the Share and Prayer. It remains the same throughout the entire semester.
A FINAL WORD . . .

The most controversial question I use in my final exam is: "The most important objective of our evangelism outreach ministry is:

A. To help the church grow;
B. To train soul-winners;
C. To win souls."

The answer is B. "To train soul-winners." When you win someone to Christ it adds to the kingdom. That's exciting. But, when you train a soul-winner, you reach every person that Christian will witness to for the rest of his life. That's multiplication!

It can get discouraging at times when teams come back with no decisions. But if you, as a leader, can keep their eyes (and your own eyes) on the training, equipping, and the progress each is making, you'll keep them "out from under the bushel." Keep passing the mantle. It's more important to train a soul-winner than to win a soul!
APPENDIX 3

NEW LIFE EVANGELISM COURSE SYLLABUS

I. COURSE PURPOSE

A. To equip and mobilize laymen for one-on-one evangelism
   1. To give laymen a tool they can use to share Jesus
   2. To help laymen discipline themselves to go
   3. To give laymen a chance to grow in discipleship

B. To evangelize the local church's area for Jesus Christ.

C. To train and equip the church universal to fulfill the Great Commission in
   this generation

II. COURSE PROCEDURES

A. Time Schedule
   5:55  Seated
   6:00  Roll Call
   6:03  Class Time
   6:30  Team Time
   7:00  Field Experience
   8:30  Prayer and Praise

B. Semester Schedule (See attached sheet)
III. COURSE OBJECTIVES

A. Written Exam
   1. Mid-Term
   2. Final

B. Oral Exam

C. Homework

D. Attendance - No more than three absences

E. Field Experiences - Must share entire plan two times

IV. COURSE TEXTBOOKS

A. Pocket New Testament

B. "Strategies in Fruit Bearing"
## APPENDIX 4

### SEMESTER SCHEDULE

#### Trainee Involvement

<table>
<thead>
<tr>
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<th>Activity</th>
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<tbody>
<tr>
<td>1</td>
<td>Observation</td>
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<tr>
<td>2</td>
<td>Observation</td>
</tr>
<tr>
<td>3</td>
<td>Confess/Repent</td>
</tr>
<tr>
<td>4</td>
<td>Repent/Confess</td>
</tr>
<tr>
<td>5</td>
<td>Joh-Rom/Conf-Rep</td>
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<tr>
<td>6</td>
<td>Conf-RepJoh-Rom</td>
</tr>
<tr>
<td>7</td>
<td>4 Steps/Joh-Rom</td>
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<td>8</td>
<td>Joh-Rom/4 Steps</td>
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<td><strong>MID-TERM</strong></td>
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**FINAL**
II. GOSPEL

D. 1 John 1:9 - Confess

1. 

2. 

3. 

4. 

Transition Statement:

E. Acts: 3:19 - Repent

1. 

2. 

3. 

4. 


II. GOSPEL

A. John 3:3 Nicodemus
   1. _______________________________________________________________________
   2. _______________________________________________________________________
   3. _______________________________________________________________________

B. Romans 3:23 Sin
   1. _______________________________________________________________________
   2. _______________________________________________________________________
   3. _______________________________________________________________________
   4. _______________________________________________________________________
   5. _______________________________________________________________________

C. Romans 6:23 Result
   1. _______________________________________________________________________
   2. _______________________________________________________________________

D. 1 John 1:9 Confess
   1. What does “confess” mean to you?
   2. To me “confess” means to admit.
   3. To know we have eternal life, we must confess
4. Does that make sense to you?

E. Acts 3:19 Repent

1. What does "repent" mean to you?
2. To me "repent" means to be sorry.
3. To know we have eternal life, we must repent.
4. Does that make sense to you?
II. GOSPEL

A. John 3:3 Nicodemus
   1. Who Nicodemus was
   2. What Nicodemus did
   3. What Jesus said and didn’t say

B. Romans 3:23 Sin
   1. Reason for Jesus’ answer found in this verse
   2. I have fallen short
   3. My teammate has fallen short
   4. Billy Graham, Mother Teresa, and the Pope have fallen short
   5. We all have fallen short

C. Romans 6:23 Result
   1. The result of our falling – death
   2. The way out of that penalty – Jesus Christ

D. 1 John 1:9 Confess
   1. What does “confess” mean to you?
   2. To me “confess” means to admit.
   3. To know we have eternal life, we must confess.
4. Does that make sense to you?

E. Acts 3:19 Repent

1. What does “repent” mean to you?
2. To me “repent” means to be sorry.
3. To know we have eternal life, we must repent.
4. Does that make sense to you?

F. John 3:17 Believe

1. __________________________
2. __________________________
3. __________________________
4. __________________________

G. John 1:12 Receive

1. __________________________
2. __________________________
3. __________________________
I. INTRODUCTION

A. 

1. 
2. 
3. 

B. 

1. 
2. 

C. 

1. 
2. 
3. 

D. 

1. "One of the reasons we've stopped by today is to find out how things are going spiritually. How are things going?"

3. "There are a couple of questions we have been asking folks pertaining to their spiritual life, and we were hoping we could ask them of you. Would that be okay?"
E. _________________________________________________

1. _________________________________________________

2. _________________________________________________

Transition Statement:
LESSON 5

III. COMMITMENT

A. ___________________________________________

B. ___________________________________________

C. ___________________________________________

D. ___________________________________________
   1. ________________________________________
   2. ________________________________________

E. ___________________________________________
   1. ________________________________________
   2. ________________________________________
   3. ________________________________________
LESSON 6

IV. IMMEDIATE FOLLOW-UP

A. 

B. 
1. 
2. 

C. 
1. 
2. 
   a. 
   b. 
   c. 

D. 

V. EXTENDED FOLLOW-UP

A. First Day – Commitment Day
   1.
   2.
   3.

B. Second Day – 24-Hour Call Back
   1.
   2.
   3.

C. Third Day
   1.
   2.
   3.

D. Fourth Day
   1.
   2.

E. Fifth Day
   1.
   2.
   3.
   4.
5.
6.
7.

F. Sixth Day

1.
2.

G. Seventh Day

1.
2.

H. Eighth Day – 7-Day Call-Back
I. INTRODUCTION

A. Their Background
   1. Work
   2. Hobbies
   3. Families

B. Their Church
   1. Where they attend
   2. How long they have attended

C. Our Church
   1. How they happened to attend our church
   2. Did they like the services?
   3. What the church has meant to me and my family

D. Our Purpose
   1. One of the reasons we stopped by is to find out how things are going with you spiritually. How are things going?
   2. There are a couple of questions we have been asking folks pertaining to their spiritual life, and we were hoping...
we could ask them of you. Would that be okay?

E. Two Questions

1. Are you at a point in your spiritual life where you know for sure you have eternal life?
3. If God were to ask you why you should be allowed into Heaven, what reasons would you give?

II. The Gospel

A. John 3:3

1. Who Nicodemus was
2. What Nicodemus did
3. What Jesus said and didn't say

B. Romans 3:23

1. Reason for Jesus' answer found in this verse
2. I have fallen short.
3. My teammate has fallen short.
4. Billy Graham, Mother Teresa, and the Pope have fallen short.
5. We all have fallen short.

C. Romans 6:23

1. The result of our falling—death
2. The way out of that penalty—Jesus Christ

D. 1John 1:9

1. What does "confess" mean to you?
2. To me "confess" means to admit.

3. To know we have eternal life, we must confess our need.

4. Does that make sense to you?

E. Acts 3:19

1. What does "repent" mean to you?

2. To me "repent" means to be sorry.

3. To know we have eternal life we must not only confess our need but be sorry enough to do something about our need.

4. Does that make sense to you?

III. Commitment

A. Revelation 3:20 – God's Promise

1. Option A:
   a. Picture: Jesus at heart's door
   b. Is there any good reason why you couldn't take that last step?

2. Option B:
   a. Tract: Heart diagram
   b. Which best represents your life? Which would you like to represent your life?
IV. Immediate Follow-up

A. Congratulations

B. Gospel tract
   1. Write assurance verse
   2. Turn to last page

C. Building relationship with Christ
   1. Compare with childhood friend
   2. This is how we can help
      a. New Life Class (option: discipler)
      b. Twenty-four-hour call-back
      c. Witnessing – public commitment

D. Name, address, phone

V. Extended Follow-up

A. First night - commitment night
   1. All prayer grams prepared
   2. All follow-up assignments made
   3. All prayer partners notified

B. Second night – twenty-four-hour call-back
   1. Trainee #1 delivers and goes over material
   2. Reaffirms Sunday morning appointment for New Life Class
   3. Reminder of seven-day call-back

C. Third night
1. Trainer checks up on new believer by phone
2. Invitation to Sunday noon meal made
3. Prays over phone for new believer

D. Fourth night
1. Letter arrives from trainee #2
2. Reminder in the letter of New Life Class on Sunday

E. Fifth day
1. Trainee #1 picks up new believer
2. Team greets new believer at door
3. Team accompany new believer to New Life Class
4. New believer is introduced to pastor, host, discipler
5. Possible public commitment made
6. Meal with new believer
7. Reminder of seven-day call-back

F. Sixth day
1. Trainee #2 makes phone call
2. Letter arrives from trainee #1

G. Tuesday – Seventh night
1. Prayer-gram arrives from trainer
2. Looking forward to tomorrow’s visit

H. Eighth day – Seven-day call-back
1. How did last week go?
2. Are there any questions?
3. What's ahead?
APPENDIX 7

NEW LIFE EVANGELISM MINISTRIES

STRATEGIES IN FRUIT-BEARING

WRITTEN EXAMINATION

TRUE/FALSE CIRCLE THE APPROPRIATE LETTER

1. It is not necessary for us to earn the right to ask the two important questions. T - F

2. The second question serves two purposes, to clearly discover what the prospect is putting his faith in and also to have something to refer to if the prospect suddenly declares at the end of the presentation that he/she already received eternal life. T - F

3. We must always make sure after reading the second verse of scripture that the first thing we do is to point out to the prospect that he is a sinner and that verse applies to him. T - F

4. The mark of a good soul-winner is his/her ability to make good conversation and have a good, friendly visit. T - F

5. The person Jesus was addressing in the first verse of scripture was a low-down, tax-collecting, social outcast that no one respected by the name of Nicodemus. T - F
MULTIPLE CHOICE  CIRCLE THE APPROPRIATE LETTER

6. What should a soul-winner do if after he has asked the commitment question, the prospect clearly says, "No, I do not want to take the step"?
   A. Quickly conclude the visit and leave.
   B. Point out that the prospect is going to hell if he/she does not take the step.
   C. Kindly ask the prospect if there is any specific reason why he cannot take the step tonight.

7. The most important objective of our evangelism outreach ministry is:
   A. To help the church grow
   B. To train soul-winners
   C. To win souls

8. Which two scriptural steps to eternal life deal with what a person needs to do with himself?
   A. John 3:36
   B. Romans 3:23
   C. Acts 3:19
   D. John 1:12
   E. I John 1:9

9. Which two scriptural steps to eternal life deal with what a person needs to do with Jesus Christ?
   A. John 3:36
B. Romans 3:23
C. Acts 3:18
D. John 1:12
E. I John 1:9 70

10. Which three major areas of a prospect’s background can a soul-winner talk about in order to break the ice?
   A. Their politics
   B. Their hobbies
   C. Their past health record
   D. Their financial status
   E. Their work
   F. Their family

II. The first verse of scripture you take a prospect to in the gospel plan is:
   A. Romans 3:23
   B. Revelation 3:20
   C. John 1:12
   D. John 3:3

12. The second verse of scripture you take a prospect to in the gospel plan is:
   A. Romans 3:23
   B. Revelation 3:20
   C. John 1:12
   D. John 3:3
MATCHING

PUT THE PROPER NUMBER OF THE RIGHT-HAND COLUMN WITH THE CORRESPONDING LETTER OF THE LEFT-HAND COLUMN

       _____ B. Transition Verse 2. 1 John 1:9
       _____ C. Repent 3. John 1:12
       _____ E. Receive 5. 1 John 5:11-15
       _____ F. Jesus' promise to come in 6. Revelation 3:20
       _____ G. The assurance verse 7. Romans 6:23

14.   _____ A. Confess 1. "If you were to stand before
       _____ B. Public Commitment God tonight. . . "
       _____ C. First important question 2. Immediate follow-up
       _____ D. Repent 3. "Are you at a point in your
       _____ E. Second important question spiritual life. . . "
       _____ F. What the soul-winner does 4. To admit, own up
5. A form of witnessing
6. To be sorry, turn away from

COMPLETION:

15. What is the threefold purpose of the introduction?

16. After we use Romans 3:23 we then turn to ___________________________.
This verse tells us two things:

17. What are the four major, basic steps of the introduction that lead the
conversation to the two important questions?

18. What are the two points under “Building a relationship with Christ” in the
Immediate Follow-up section of the outline?

19. One of the most common problems for new believers is ________________.
This can be dealt with by turning to _____
20. You have just shared the whole gospel plan, and it's time to ask them to open their hearts to Christ. How will you ask them to take this step?

21. The two signs of an effective soul-winner are:

___________________________ and ____________________________

SHORT ANSWER ESSAY:

22. You have just taken a prospect through the gospel plan because when you asked the two important question, he gave you a "works" answer ("I have eternal life because I am a good man"). However, when you ask the prospect if he would receive Jesus Christ as a personal Lord and Savior, he declared, "I've already done that." Where do you go from there?

23. You are in the process of sharing the plan with a prospect. As you come to the third step, you ask the prospect if he believes that Jesus Christ is the Son of God. The prospect responds, "I don't know that He is." Where do you go from there?

24. You have just led a young man and his wife to Christ. What all should happen before you leave their home?

25. Please list below what main efforts need to be made to touch the lives of new believers each day for the first week of their walk with Christ.

The night of the call:

Second day:
Third day:

Fourth day:

Fifth day:

Sixth day:

Seventh day:

Eighth day:
What do you do with . . .

SELF: 1. Confess  
       2. Repent

CHRIST: 3. Believe  
       4. Receive

WHERE?

Where do you place yourself in this illustration?

Do Not Enter  I would like to have Christ  I Have Christ

Where would you like to be?
Having been judged worthy and well-qualified for such a ministry, and having been duly appointed by the _______ Church, has been set apart this day, by the laying on of hands and prayer, to the office and ministry of a lay evangelism trainer in the church of God so long as his/her spirit, practice and ministry are in keeping with the Holy Scripture, and he/she is hereby empowered and fully authorized to spread the gospel of Christ throughout our community, to train and equip fellow laymen in their attempts to develop into effective soul-winners and to reach out into other communities, to uplift, promote and encourage other bodies of believers, beyond the walls of this church in the area of outreach, evangelism and church growth.

By order and in behalf of the Local Church Board of Administration, this ________ day of ____________________ .

_______
Pastor

_______
Vice-Chairman of the Board
### APPENDIX 10

**Resources For Prayer Breakfast**

**Prayer Films**

<table>
<thead>
<tr>
<th>Date</th>
<th>Date</th>
<th>Speaker &amp; Title</th>
<th>Time</th>
<th>Rental</th>
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<td></td>
<td>1. Prayer Congress Preview Film</td>
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<td>&quot;Praying for the Media&quot;</td>
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<td>2. DR. BEN ARMSTRONG</td>
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<td></td>
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<td>&quot;Prayers of Paul&quot;</td>
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<td>3. MR. CLIFF BARROWS</td>
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<td></td>
<td></td>
<td>&quot;Thoughts on Prayer&quot;</td>
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<td>4. DR. CLAYTON BELL</td>
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<td>&quot;Praying Strategically&quot;</td>
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<td>&quot;Praying Amiss, or Hindrances to Prayer&quot;</td>
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<td>6. MR. PAT BOONE</td>
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<td></td>
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<td>&quot;Praying for Those in Authority&quot;</td>
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<td>7. MR. BRUCE COOK</td>
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<td>8. DR. W. A. CRISWELL</td>
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<td></td>
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<td>9. MR. CHARLES COLSON</td>
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<td>&quot;Prayer for Those in Authority&quot;</td>
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<td>10. MR. PAUL ESHLEMAN</td>
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<td></td>
<td></td>
<td>&quot;Praying Scripture Back to God&quot;</td>
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<td>11. DR. HAROLD FICKETT</td>
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<td>&quot;You Have Not Because You Ask Not&quot;</td>
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<td>12. DR. HOWARD HENDRICKS</td>
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<td></td>
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<td>&quot;The Family That Prays Together&quot;</td>
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<td>13. DR. EV HILL</td>
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<td></td>
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<td>&quot;The Priority of Prayer&quot;</td>
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<td>14. REV. REX HUMBARD</td>
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<td>&quot;Praying Without Ceasing&quot;</td>
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<td>15. DR. JAMES KENNEDY</td>
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<td></td>
<td>&quot;Prayer and the World Crisis&quot;</td>
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<td>16. DR. JACK McALLISTER</td>
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<td></td>
<td>&quot;Prayer and World Evangelism&quot;</td>
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<td>&quot;Praying in One Accord&quot;</td>
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<td>22. DR. HAROLD OCKENGA</td>
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<tr>
<td>&quot;The Promises of Prayer in Scripture&quot;</td>
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<td>23. DR. LLOYD OGILVIE</td>
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<td>&quot;Prayer Builds Fellowship&quot;</td>
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<td>&quot;The Role of Prayer in Spiritual Awakening&quot;</td>
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<td>25. MR. JIMMY OWENS</td>
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<tr>
<td>&quot;Unity In the Body&quot;</td>
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<td>26. REV. WILLIE RICHARDSON</td>
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<tr>
<td>&quot;Intercessory Prayer&quot;</td>
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<td>27. MR. PAT ROBERTSON</td>
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<tr>
<td>&quot;Benefits of United Mass Prayer&quot;</td>
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<td>28. DR. CHARLES STANLEY</td>
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<tr>
<td>&quot;Prayer that Moves Mountains&quot;</td>
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<td>29. MISS CORRIE TEN BOOM</td>
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<td>&quot;Departing to a Lonely Place&quot; (2 films $54.95)</td>
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APPENDIX 11

CHURCH RESPONSES TO NEW LIFE EVANGELISM WEEKEND SURVEY

These five questions were asked of the pastors/leaders who implemented the New Life Evangelism training program in their churches.

1. What were your objectives for the weekend and were they met?
2. What was the outcome? How many laymen participated? How many commitments were there?
3. What were the short-term and long-term benefits to the church?
4. What were the problems, weaknesses and strengths?
5. Any other feedback/suggestions:

Following are the responses from each pastor/leader:

Noblesville Wesleyan Church
Noblesville, IN
Doug Hinton

1. As I recall, our objective for the weekend was to primarily provide training for some interested laypeople in the area of soul winning and sharing their faith. I believe that for the most part that happened. Most of the laymen in our church continued to participate to some degree in the soul winning efforts of our church throughout my remaining ministry there.
2. As best I can remember, we had positive responses in our efforts that weekend and four or five laymen gained valuable confidence in sharing their faith one-on-one.

3. The short-term benefits were the infusion of excitement and optimism that the laymen involved gained and their added self-confidence in sharing their faith. The long-term benefits were the souls who accepted Christ and become a part of the Kingdom during the time period following that weekend.

4. I can't really recall that there were any problems involved with the weekend. It did create some added work for me, but nothing overwhelming and certainly worth it.

5. I think the only thing that I felt could have been done to make it a better process would have been for it to be more than just one weekend. A second or even third weekend would have perhaps given an opportunity for better interaction among the groups from the two churches and even the opportunity for laymen to switch around and see other approaches used by different laymen.

Southdowns Wesleyan Church
Kokoma, Indiana
Mark E. Bardsley

1. The objectives that were foremost in our seeking the New Life program was a) to energize the laity of the church to reach out beyond the
immediate church family; b) to present the gospel message in a personal way to the peripheral families associated with the church; c) to make cold contacts in the community and share faith.

These objectives were realized. For the most part, the energizing of the laity was a power exponent of the program. By witnessing the ease and simplicity of mentors sharing the plan of salvation, a new dynamic was introduced into the mix of church life and planning. The gospel message was presented in multiple homes during the weekend and at least two homes rededicated their lives to the Lord.

2. We had four lay members trained in the program. The materials were studied and developed. However the most practical aspect of the training was in the field watching the mentors share the plan of salvation. By the end of the weekend the church participants usually wanted to interject their knowledge and personal testimony.

3. Short term: Energy and excitement about sharing one's faith and the vision for future outreach. Long term: While programs come and go with trends, I still use the concepts and program in my personal lifestyle evangelism. With regard to the church there is a continuing burden to reach out and share faith.

One personal experience that John and I had during one weekend was that we went to George Huskins' residence. George had a tender spirit but had never accepted the Lord after many weeks of my personal
interaction with him and many sermons in which it was evident that he was under conviction. John presented the entire plan and George still did not come to a place of repentance. I moved on to a new change in Indianapolis, IN. One day George’s wife called and said that the day of George’s spiritual birth had arrived. And even though I had gone and Pastor John had been with us and gone, that Saturday morning that John and I had sat with George and shared so lovingly had stuck with him. Within the year George was diagnosed with cancer and went to be with his Savior.

4. I have been in various evangelism training programs since I was a teenager. The only thing that I would consider a weakness was the brevity of the event. To plan for especially smaller congregations a three to four week weekend endeavor would solidify the concept and practical application to keep the local church repeating and reproducing an evangelism labor force.

5. John, thanks for being faithful to the call of God on your life. It is not a cliché to say, “Only eternity will reveal the souls that this evangelism effort helped to usher into the Kingdom of God.”
1. Trinity is located in one of the fastest growing areas of Indianapolis at the time we did the evangelism training (1984-1985). The Local Board of Administration and the senior pastor desired to reach out to friends and community folks. The Plan as I recall was two-fold: first to train personnel from the local church in sharing their faith over a weekend experience. Rev. John Ott was contacted to lead us in such an adventure. Second, it provided a fresh opportunity to train individuals to witness Jesus Christ to a relative, friend or community person.

2. Although I have not kept written records and several years have passed, I remember positive experiences. I recall about 20 people involved in this evangelism outreach from our church. Several reported sharing their faith with a family member and experiencing positive results. Relying on Rev. Ott’s records, there were 13 salvation or rededication experiences. For me, as the pastor, I was thrilled with the response of our laypeople to rally around the banner of evangelism and share their faith with others. This was a first for some of them.

3. The greatest benefit was seeing laypeople get nervous and excited about sharing their personal faith. Many of the original group of volunteers in training were people with a tradition in the church and a good faith. Yet, several had not been actively sharing consistently the gospel message of salvation to others.
In the process there was the discovery that new converts needed to be discipled. I may have learned this more at that time than others may. My experience has led me to disciple or mentor several laypersons over the years. I have presently three men with whom I meet weekly to train in the concepts of 2 Timothy 2:2. “And the things which ye have heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also.”

I remember our leader (Rev. Ott) preaching on the idea that the world has yet to see what can be done through a life of a person totally given over to God.

4. The tendency to keep a method of evangelism continually moves forward. After a time, the excitement of a new vision fades. Of course, recommitment, revival and renewing of our purposes aid in restoring passion for evangelistic ministry. A personal note: Some people are more gifted for this kind of work while others may jump in out of obligation or false guilt. Certainly, believers are all witnesses of their faith in God. I have opinions as to whether all are soul winners.

The strength of this weekend experience is the fact that we, the church, attempted something great for God. God always rewards trying. Although I cannot remember specific instances, I know several of our people were blessed for attempting what they may have never done before. The Trinity Wesleyan Church has continued to grow in numbers and spirit. Certainly, these early evangelism events are a part of such good growth.
5. The church could have established this method as a recurring experience during the years following. Perhaps the church could have had evangelism training and outreach twice or three times each year similar to the scheduling of revival times each year. I believe pastors as well as laymen need a shot in the arm to remind us of our purpose in presenting the Gospel of Jesus Christ.

Trinity Wesleyan Church
Tipton, IN
Harvey D. Herring

1. Our objective for this evangelism training weekend was multi-faceted. It was (a) to see people come to Christ in a salvation experience; (b) to see these same people become growing persons of faith, taking their place in the life of the church and then, themselves, become channels of outreach in the community; (c) to have a group of our laypeople given “on-the-job training” in soul winning so they could be equipped to share their faith and, in turn, train others. (Note: the training of additional persons did not materialize); and (d) to have the church excited about reaching out beyond our own church walls.

2. The outcome of the weekend with the trainers was three or four persons prayed to receive Christ in their homes. Of these, two families began attending our services and began to be discipled. These people are still
professing Christians. Another gentleman has since died in the faith. Two of the converts were women whose husbands later came to Christ. One family moved away. Another has taken leadership roles in the church. There was at that time, and continues to be, a ripple effect with additional families being touched with the Gospel. Some of these folk are now a part of the church. In the Sunday morning service of the training weekend, the altar was lined with seekers. There were several who were converted and others who renewed their commitment. Not all of these have remained faithful, but the church has been blessed by some of these persons being a vital part of the church's ministry. There has also been a ripple effect as a result of the seeking at the altar. This happened at a time of early growth, which eventually culminated in the overflow of the church facility. This led to a relocation project which greatly increased the church's visibility and the community's confidence in the church. Continued growth has taken place over the ensuing years. The church was greatly encouraged and enlarged.

3. These outcomes speak both of short term and long term benefits to the church from that weekend. While this was not the beginning of the growth period, it was a boost to the church's continued growth.

4. The weakness of the effort was that it was only a one-weekend modeling experience. It would have been helpful if there could have been some follow-up sessions. The enthusiasm for going out into the community was short-lived. The team that trained us did a good job of role modeling what
we needed to do, but some of the fervor of our own folk waned quickly. This was due in part to personal problems that surfaced in the lives of some of the trainees. One of our most enthusiastic ladies soon began to evidence some unresolved sin which left a negative impact upon the initiative. On the positive side, there are active, vibrant believers remaining in the church who were trained and/or converted during the weekend and the following time period.

5. The church is now under a new pastor, after 26 years of my leadership. It has continued to impact the Tipton community and new persons are being saved. There appears to be much optimism regarding the future of the work of the Lord there.

Carmel Wesleyan Church
Carmel, IN
Mark Haines

1. My goal in having the New Life weekend at Carmel Wesleyan Church was to begin involving laypeople in the outreach ministry of the church. One young couple joined my wife and I for the weekend training and they did begin to witness to their friends.
2. Refer to other answers.

3. The short term benefits were that my goal was achieved—one lay couple began working at outreach. However, the long term results were not so encouraging. That lay couple gave up and said, "The people in this church will never change." They went to another church where they felt comfortable bringing their friends. This was a long standing problem in the Carmel Church. It was not caused by New Life Weekend.

4. I think the New Life Weekends would be effective in a church where the congregation is already focused on outreach and where the people are released for ministry. In a dying church where the people expect the pastor or a program to save them, nothing will happen.

5. My wife and I have used the training we received in our ministry. In fact we still carry the New Testaments we marked for that weekend. It has been a real watershed in our lives. I would make one suggestion—perhaps follow-up weekends to train more soul winners and to encourage the older ones would help make witnessing a lifestyle and not just an event.

Oakwood Wesleyan Church
Glen Burnie, MD
James Martin
1. While attending Indiana Wesleyan University, I had the opportunity to be involved in Pastor John Ott’s New Life Evangelism ministry for three semesters. This intense evangelism training prepared me to be a personal soul winner and to have an evangelistically focused ministry. After entering into full time Christian service, knowing the impact New Life Ministries had on my life personally, I wanted my entire church challenged along these same lines.

As the pastor of Oakwood Wesleyan Church, my personal objectives were clear. My main objective was to expose my congregation to a proven, hands-on soul winning training class. I was hoping our “New Life Evangelism Weekend” would help jumpstart the evangelism ministries of our church. This objective was met because in the course of the next few years, I was able to build off that foundation to train some of my people in soul winning.

2. We promoted the weekend in our church several weeks in advance of the event. We also invited the churches of the Delmarva District of the Wesleyan Church to attend. We held an evangelistic service on Friday evening. Pastor John provided a dynamic challenge about going out into the harvest field. The following morning over a dozen lay people joined us for the New Life Evangelism training.

We divided the people into teams with the members of the evangelistic trainers. Later that day we sent the teams into the fields. We made approximately 20 calls with the gospel plan being shared on several
occasions. I had the opportunity to visit one of my neighbors, who prior to this weekend, Irv claimed to be an atheist. He didn't accept Christ on that day, but a few months later he did.

3. Some of the short-term benefits were that the church became much more evangelistically focused as a result of the weekend. The congregation knew my heartbeat for evangelism, but this weekend helped stir the hearts of some of my flock, which made our outreach efforts more easily received. Also, as in the case of Irv, some people later came to know Christ as a result of the weekend. One known long-term benefit was that a few years later I would leave the church in Maryland and move to Traverse City, Michigan, to serve as pastor of Evangelism & Discipleship. Over the course of three and a half years, I was able to train over 30 lay people how to effectively share their faith. And even though I no longer serve as the pastor of that congregation, some of those soul winners are still winning souls for the glory of God.

4. To my recollection, I cannot remember any weaknesses or problems. If there were any, it would have been on my end for not being as prepared as I should have been or could have been. In addition, it must have been a long trip for the Lakeview Team to travel all the way from Marion, Indiana, to Glen Burnie, Maryland, and back in one weekend.
The strength of the weekend was the dynamic leadership of Pastor John and the sensitive soul winners from Lakeview. It was a wonderful experience rubbing shoulders with these people. It did my people well!

5. The distance between our churches probably kept this weekend from being as effective as it could have been. The pastor and the New Life Evangelism leader need to work closely together prior to the event to make sure everything has been prepared. Knowing how to make contacts, prepare maps, and building the prayer base is essential to an effective weekend.

Dover Wesleyan Church
Dover, DE
Frank Piraino

1. I desired to learn more about evangelism, how important it is to God, and how to best reach people for Christ. I also wanted the teens I brought from my church to be challenged to reach their lost friends for Christ. I definitely learned more about evangelism, and the importance of it to God. I was challenged to allow God to use me to share about Jesus to others. The teens I brought with me were challenged as well, yet they still find it difficult to evangelize cold turkey.

2. The outcome of the weekend were the positive results that everyone heard about when we came back from going door to door. Many people
were invited to share the four spiritual laws. There were some who received Christ into their heart. It also showed those of us who were afraid to go door-to-door that God can use us even when we are uncomfortable, if we make ourselves available. There were many laymen who were trained that weekend from various Wesleyan churches.

3. The short-term effects were that people were excited and wanted to tell their friends about Jesus. The long-term effects were that most still felt uncomfortable with door-to-door evangelism and stopped doing evangelism that way.

4. In evaluating problems, weaknesses and strength, I would personally say there were no direct problems or weaknesses with the training itself. People on the average don’t feel comfortable with evangelizing door-to-door. The strengths of the weekend were the messages and all the trainers available at the event.

5. Years later I have come to realize that there are other ways to evangelize, and that any Christian could find one or several that fits their make-up. I would suggest doing the training by teaching several ways to evangelize those who have not crossed the line of faith.

Lebanon Wesleyan Church
Lebanon, IN
Paul Trent
1. The main objective of the time they were to spend with us was to bring new life to the church. It was our desire to see people brought to Christ as Savior. It was our objective to train people in soul winning and to disciple those that we led to Christ. We wanted to see the church as a whole take on new life in the area of evangelism, soul winning and discipling those who came to Christ.

2. There were four lay people and myself who took the evangelism training. I felt the training went very well. The lay people who took the training had not had that kind of intensive training for soul winning up to that point in their lives. Two of them were older and had not been trained, though they had been Christians for years. I noticed a confidence level change in their lives almost immediately. In fact, one of the things that I benefited from immediately was that they started actively sharing their faith in a way they had never shared it. Without training, people just do not witness, and if they do, it is so fragmented that it is ineffective. Rev. Ott and his team gave my people confidence to witness. They also shared the plan with others in the church and their lives were affected. I felt the training that the people received was excellent. For years after that weekend, the people of the Lebanon Church remarked about what they learned and were able to put into use in their lives.

3. The short-term effects of that weekend were that nine people came to know Christ who were not Christians when we started the weekend. We also had people trained who could start to witness immediately. It was not
something that we did for training and waited for a convenient time to share our faith. We went witnessing that very weekend and people came to Christ!
The long-term effects of that weekend were that people were trained, they led others to Christ, they were discipled, others were trained, they led people to Christ, they were discipled, they trained others, and it continued on and on. It becomes a wonderful circle of training, winning and discipling. There became an awareness of the need for evangelism among our people that continued to move us until I left there in the summer of 1995.

4. I am not sure that I share as to the weaknesses of the program. If there are weaknesses, it is with the people who are being trained in not following directions and working the program. If the program did not work, it was not the program's fault, but that people did not work the program. A great strength of the program is that it is biblical and can be used in a large church with many people to train, or in a small church with a small group to train. We were not a large church, yet using the biblical approach we were able to effectively train a small group. We need to remember that one person trained effectively and witnessing effectively is better than a large group of untrained people witnessing ineffectively.

Another strength in the program was that it also trained people to do discipling along with the soul winning. Many programs that I saw did not
do any kind of follow-up training. We were able to effectively follow up with our new converts and disciple them for the Kingdom. Another strength in the program were the lay people Rev. Ott brought with him to train our lay people. His lay people training our lay people spoke to them that a layperson can work this program. It is not just for ministers but also for lay people.

5. The suggestion that would come from my heart is that every church needs to have a training program for their people like “New Life Evangelism.” Many of our lay people are not trained, and when we are not training them, we are missing the target. We cannot evangelize properly if our people are not trained.

Mt. Zion Wesleyan Church
Thomasville, NC
Hal Burchel

1. Objectives: To train as many soul winners as possible (approximately 22 trained); to reach as many souls and have many converts (good results); to get the church excited about soul winning (difficult time for the church, change in pastors; new pastor was relatively new to personal evangelism and this weekend got him excited; he became very pro-soul winning).
2. Others in the church besides the pastor got behind the program. It also
provided new impetus for the church after a difficult pastoral change. The
souls who were saved then are still in the church and actively growing
spiritually.

3. Short term benefits: The fact that there were many new souls gave a shot
in the arm for the whole church. Long term benefits: Sustained church
growth because of continuing soul winning program. My wife and I
recently introduced our present pastor to John’s soul winning program and
he is actively involved in it today. We baptized six new converts this past
Sunday evening.

4. Strengths of program: Its simplicity—easy to learn and use. Less
memorization than E.E. program. It uses the Bible as a launching pad,
using various verses to examples and explanations and then on to the
next verse; very logical. The illustrations and verses are excellent and
bring insight to the seeking soul. The program comes to a climax; it
makes the new convert make a decision and then reinforces that decision.
There is a good follow-up plan that incorporates the new convert into a
fellowship of believers (the church).

Weaknesses: It is perhaps not quite as good for a very sophisticated
person as E.E. However, in my experience it works well for anyone who is
hungry for the Lord—educated, uneducated, rich or poor. Anyone who is
offended by the amount of Bible references probably isn’t ready to receive
Christ anyway.
5. Suggestions: If you use this plan and prayer, you will have success.

Hal Burchel also addresses the transferability of the plan:

We used this plan exclusively in our soul winning efforts in Kenya, Somalia, Tanzania, Africa. The cultures and religious backgrounds varied extremely in these countries, Kenya being primarily Christian (in name) in the highland country where we ministered, Somalia being exclusively Muslim, and Tanzania being about 45% Christian, 45% Muslim and 10% animist or unnamed religions.

We found this plan equally effective in each of these three very different environments. In Kenya we had over 800 converts in a four-year period. In Somalia we had one Muslim convert in a 5-week period and he had 12 new converts in the same number of weeks. His care groups grew to over 200 Christians within one year.

In Tanzania we personally had nearly 1,500 converts in a two-year period and approximately 300-400 of these were Muslims. Over half of our converts in Tanzania followed up with a six month discipleship course and now have the complete Bible in their language.

We also were able to train several nationals and several missionaries in this soul winning plan and they have had many converts as well.

We and they found this plan to be easily interpreted into various languages and cultures and very easily reproducible, and to have a multiplying,
rather than addition type of effect. We highly recommend it to all evangelicals. (It sticks to the basics, leaving arguable doctrinal issues out.)

Faith Wesleyan Church
DuBois, PA
John Williamson

1. Our objectives were to: equip the lay people to be effective presenters of the gospel; to advance the Kingdom of God by evangelizing strategic communities in the DuBois/Sandy Township area; model team building and mobilization by observing the New Life Evangelism teams; grow the local church through conversion growth; create positive community awareness of church presence; and build a relationship between the local pioneer church and the sponsoring agency.

2. We had 48% (13 out of 27) of our adults participate in the actual training, with an additional four lay people involved in service and support work. The four selected for the service and support work had successfully completed the New Life Evangelism training prior to the weekend event. We believe all of our objectives were met at some level.

3. Short term benefits: We experienced 14 conversions in our pre-selected areas of door-to-door training and had one of the trainees from the sponsoring agency make a decision to accept Christ as his personal Lord and Savior. An additional eight decisions were made on Sunday mornings; two at Faith Wesleyan in DuBois and six from two other
churches in the District. The church grew by six new converts. Many people who had been on the outer circle of involvement found the purpose defining and increased their contributions of resources (time, money and energy). As a result the following property improvements were made: enlarged parking, new front entrance sidewalk and steps, landscaping, new songbooks and a new copier.

Long term benefits: One of our people who completed the training one-on-one prior to New Life Evangelism weekend served as a chef for the meals. As a result he was present for the “classroom” presentations and experienced the passion of John Ott for equipping people to reach lost souls. He has since relocated to the Philadelphia area and become involved in a ministry to prison inmates—you guessed it—sharing the good news of Christ.

4. Strengths: We accomplished in one weekend what would have taken us two years to accomplish in our local church. With just 13 lay people being trained, we effectively trained the equivalent of four generations of evangelists. To train the same number of evangelists in the local church starting with one pastor, it would take four semesters, or two years. This was done on-site in our neighborhoods. This not only trained four generations, but demonstrated that their neighbors could be reached with the good news. The results of the work that was accomplished in the weekend could be easily seen when the new converts showed up to church.
Problems/Weaknesses: We actually had more converts than we could assimilate or disciple. We lost track of where some of the new converts lived and no follow up was done. Some of this fallout could be attributed to the fact we had several churches represented and it was a bit confusing to the trainers.

5. I would suggest that what we did at DuBois be developed into an international evangelism equipping ministry. To take it to that level, I would suggest that five important components be added:

- More discussion on the front end concerning specific objectives. (We could have defined ours a little more.) This discussion should include a pre-event evaluation visit by someone knowledgeable about the training event.
- The church should be structured into two definite teams: event planning & trainees.
- Follow-up training needs to be included for the first steps of discipleship.
- Some training could be added for different styles of evangelism.
- Some follow-up coaching for the pastor could be provided to preserve and maximize the results of the event.

Greentown Wesleyan Church
Greentown, IN
Harold Bardsley
1. Our objectives were to spark a new fire for winning the lost, to develop a bonding of new believers with the established believers, and to establish an annual evangelism week outreach. Yes, praise God—it caught fire.

2. There were over 40 people who participated over three days and 11 new converts were added to the Kingdom.

3. Short term: it generated the thrill of soul winning; it offered excitement and opportunity for new converts to witness to their families; and it introduced new families to our Sunday School.

4. We could have used more time for training. We needed more prayer time together, It did point out the possibilities and power of witnessing and soul winning.

5. This weekend started an outreach ministry at Greentown. Some still use the lessons learned from that weekend of training.

Central Wesleyan Church
Anderson, IN
N. Keith Hinton

1. As I reflect on that weekend I remember citing two major objectives. First, that we would be able to emphasize to the total congregation the importance of evangelizing our world both as an act of obedience to Christ and as an act of Christ-like love. Our second objective was to help train a significant number of people to actually share their faith with an unbeliever.
The second objective was accomplished with the classroom training sessions conducted in the morning, and the team visits to homes of unbelievers in the afternoon. The first objective, casting the vision for evangelism, was addressed in the services on Sunday. The awareness of evangelism was raised to a new level among the members of the congregation that day.

2. Our participation on that day was good. I recall 15 to 20 individuals who came ready to be trained for evangelism. When it was all said and done, most of those people had skills and tools for leading others to Christ surpassing their level of previous training. Some of them worked hard at sharpening those skills, others did not.

3. Short term benefits included an increased congregational awareness of evangelism effort, a boost in morale and enthusiasm among those who were burdened for evangelism, a sense of blessing from God because we were engaged in activity that we knew was pleasing to Him. The long term benefits are harder for me to articulate. Congregational awareness soon became more muted. The number of trained individuals willing to go out every week decreased gradually until we had to discontinue the effort. Obviously then, the higher morale and blessing from God were dulled as well. However, the church did experience sustained growth for several years following the weekend. No doubt, part of the reason for that growth could be traced back to the efforts of the evangelism teams that had been trained. I also believe that life
transformation took place for some—either in those who were trained or in the lives of those who were saved as a result of the training.

4. Probably the one biggest weakness in the program was that of inadequate training. Because our time was so limited, it was difficult for individuals being trained to really own the principles presented. They could get hold of them in a short-term kind of way, but forgot quickly what they had learned after the pressure was off. It was a little like college students "cramming" for final exams. Retention rates were rather low.

Because we continued to build on that weekend training time with our own weekly program, the retention rate was significantly increased. For that reason, I doubt that the "weekend program" was ever intended to be a "stand alone" ministry. Without the follow-up efforts, the skills developed and the principles learned would soon be lost.

The strength of the program was the involvement of my people with lay persons from Rev. Ott's local church. It was tremendously encouraging for my people to see that evangelism was something God intended all of us to do, not just trained clergy. It also made my people feel as though they were a part of a larger team ministering on the front lines of evangelism together.

5. Overall I felt the ministry was effective at Central Wesleyan, and helped further our efforts to evangelize the lost. Over the long haul, however, I have not seen the kind of results from "in home" evangelism efforts I had hoped for through the years. In my own ministry few people have been
saved and certainly even fewer discipled utilizing this method of personal evangelism alone. Effective evangelism is a multi-faceted process. No matter what method is employed, it is necessary to build lasting relationships with people in order to win them to Christ and sustain successful spiritual development.

Main Street Wesleyan
Jonesboro, IN
Duane O. Fisher

Summary:
We had four teams involved in the weekend and 13 people made decisions for Christ. We had an extensive list of people to visit and our teams, though a bit apprehensive, were excited about the upcoming experience and gave themselves enthusiastically to it. The Main Street people did have a clear understanding that everyone who did not know Christ as personal Savior were spiritually and eternally lost and as a result the people had a genuine passion for the unconverted, many of who were part of their immediate or extended families. While many of those on the list of unsaved knew the way of salvation but were passive about it, others did not know. The church people needed a new mechanism of sharing the salvation message once again with the first group and perhaps for the first time with others.

The outreach weekend also provided an opportunity to equip believers with skills that would enable them to share the plan of salvation and their
personal faith in Christ with a non-believer. Most, if not all, of the participants in the weekend were mature Christians. They did pray of the salvation of their friends and neighbors; they did communicate in a variety of ways with people about their salvation; they did let their light shine. But for the most part, they did not have a plan by which they could, Scripture verse by Scripture verse, show someone God’s plan of salvation. This weekend provided an opportunity for them to learn and apply such a method. While it is my opinion that not everyone has the gift of evangelism, every Christian should know how to lead a person to Christ and should be sensitive to the Spirit concerning opportunities to do so. At least seven or eight people were thus equipped during this particular weekend.

To the best of my recollection, every participant in the weekend was positive about the experience they had.

The criticism I have is more of me than of the program. My mind-set was to follow up aggressively on the 13 to maximize their spiritual development, although I don’t remember what specifically we did as follow-up. I do recall that we lost the momentum for outreach. If I were able to go back and recapture that moment, I would have weekly or bi-weekly outreach night where those who were trained would take someone with them on “witness” visitation and develop another core of disciplers.

Fountain City Wesleyan Church
Fountain City, IN
David Anderson
Summary:

We wanted and needed a plan for evangelism that would be both natural for a rural community and easy to remember. I knew that long-term involvement of trained laity is a problem; I was hoping this plan would work better than others we had tried. I also hoped that we would actually do the plan and be able to get immediate feedback—both where it was done well and where it needed improvement.

The weekend was about 15 years ago, so my memory of specifics is somewhat cloudy. As I recall we had four teams of three who went to homes of people that we believed were ripe for a decision to give their lives to Jesus. The verses used to establish the need and desire for eternal life were familiar enough to the teams that it eliminated a formidable learning curve. The verses to lead them to eternal life seemed a unique, but simple combination. Perhaps after exposure to Evangelism Explosion this seemed a fresh and uncomplicated approach. I recall that the teams were pleased to hear the idea of reading verses of assurance after a decision had been made. Another simple idea we found helpful was to mark each verse with the “address” for the next verse. That provided some confidence, and still does as we still have our “marked Bibles.” Also helpful were the tips on letting people talk and get a feel for where they were in their relationship with God.

We had close to 12 decisions made that weekend. Sadly, some of them have not followed through on their decision, despite our attempts to draw them
in. Happily, I am confidence of two people who are in Heaven because they
made their decisions for Christ that weekend. One man died just a few months
after his decision and his wife went into eternity a year after him. There is
another woman who became plugged in to the church and served as the nursery
director for several years. There are surely other people involved in churches
somewhere.

The plan that was laid out is the plan that has been taught from the pulpit
and in evangelism courses we have taught at the church since that weekend. It
is also the evangelism plan I personally use most often and it is received
positively when introduced to veteran and novice witnesses. Although we don't
go to homes unannounced much anymore, and our tilt is more toward lifestyle
evangelism, the chosen verses taught and the "listen first" step are still much in
use by those who were trained that first weekend, as well as those trained
subsequently.

That weekend there were some uncomfortable moments when three
people showed up at a house unannounced. But since the person usually knew
at least one of the three visitors it was an awkwardness quickly overcome. Over
time some of those trained in the evangelism method cited a sense that leading
people to Christ came more naturally when a person felt a need and opened the
door, rather than the evangelist trying to open it. Another thing we discovered
was that within a few months, the existing and likely contacts in a rural
community were quickly exhausted. However, I am glad we had the New Life
Weekend because it gave our congregation a usable and natural plan that
provided flexibility according to the person and the need. It also heightened the sense of actually doing something about people's spiritual need, in addition to praying for them. The sense of accomplishment cannot be overstated. Furthermore, the fragility of life and not assuming an endless number of chances was brought home when the gentleman passed away a few months after receiving Christ. It is not an overstatement to say that the New Life Weekend created an awareness and provided a tool for evangelism that continues to influence Fountain City to this day.

College Wesleyan Church
Marion, IN
Gary Ott

Gary took the evangelism training program at Lakeview Wesleyan Church and provided this summary:

A friend of mine invited me to attend an evangelism class that was being given at Lakeview Wesleyan Church. The classes had been going on for some time prior and were well established with a good number of experienced trainers and a class size of about 10 people. The class was well organized but flexible enough to allow students to go with different experienced trainers. The results were immediate with souls being saved even on the first night. The enthusiasm was very high and I caught the evangelism fever. The book, workbook and class training gave me the basic knowledge and confidence to share the gospel in a
simple but direct way that did not appear to be a "canned" presentation. Upon graduation I felt the need to bring this knowledge and training to my home church, College Wesleyan Church.

I approached my senior pastor to obtain his support for this new ministry. I found that during the period that I was involved in the evangelism program at College Wesleyan Church (5-7 years) the level of success as it pertains to numbers was dependent upon the support of the senior pastor in the pulpit. We had some pastors who really supported and promoted the program, and we also had one who was afraid to give us the new visitors list to call on. This particular pastor wanted the visitors list to have a church invite, not an evangelism presentation.

In order to run the program you must have experienced trainers to lead the teams in the field. On a start up program, these people are hard to find. Lakeview Wesleyan Church was interested in investing a couple of trainers for the first semester. This made a big impact on the program because we were able to send many more teams out in the first semester while the enthusiasm and momentum was high. The program is designed to perpetuate itself by having the graduates, who will be the new trainers in the next semester, go out and find two new students to train. Sometimes it would require more than one semester of classes and training to feel comfortable enough to be a trainer.

Over the years of being involved in the evangelism classes, we usually had two semesters of classes, fall and spring. We tried a variety of ways of formatting the class. Usually we held the class on Thursday with the field
experience after. However, this made for a long evening. We tried to have the class on one night and the field experience on another. We tried having the class as a Sunday School class with the fieldwork on a weeknight. We found that John Ott's evangelism program is flexible enough to work in any of the above formats.

About two years into the evangelism program, Indiana Wesleyan University inquired whether I would be interested in having Christian Ministries students take the class and field experience for college credit. Although this change caused the classes to be more structured, it brought in a lot of enthusiastic students. We used this to our advantage by mixing the teams with both college students and the general public. John's evangelism program was very easily adaptable to college level evaluation of knowledge and ability to communicate.

As I prepared this, I looked up a list of names of people who have gone through the evangelism class at College Wesleyan Church. It was so enjoyable to now look at these names years later and see the fruit of this labor's work. This small group of approximately 20-25 people per year are now scattered all over the world. Some are pastors of churches, some are missionaries, some are in the military, while most are in local church lay ministries. I have had letters from some of the students saying that they have started evangelism classes/ministries in other churches and how the class has given them the confidence to step out and do evangelism. We saw many people make decisions to accept Christ each semester. Even though I didn't keep track from one semester to another, I would
estimate the number to be 20 people per semester. Some of these first-time
believers are now years later the lay leaders of our church.

This program is easily transferable from one group to another. It is flexible
to many different formats and church styles, and has the ability to cross
denominational lines. I have seen the impact of this training grow the student,
the trainer and myself to be a more effective, on-fire Christian.
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