

Evangelism For Individuals and Local Churches

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Evangelism For Individuals and Local Churches

INTRODUCTION

Why Are We Studying This Subject?

1. **The Scriptures are very clear** in their teaching concerning reaching the lost of the world with the Gospel. It was not only the last command given by the Lord (SEE: Acts 1:8) before his ascension to heaven, but it was also the burden of the early Apostles and Christians. This burden was passed on to everyone who believed in that day and to succeeding generations of Christians. Though he was saved more than a year after Pentecost, the Apostle Paul also took this as the consuming passion of his life and finished his life in faithful preaching of the truth concerning salvation.
2. This teaching has come down to us today and is **just as important in our day** as it was in the day of these early Christians. It is not only the solemn obligation of pastors and other leaders in the Church, but is also the responsibility of every believer.
3. **The problem that is faced today** is not just about WHETHER we should evangelize others to bring them to Christian but rather **HOW to evangelize** them correctly and spiritually. There is need, therefore, for understanding of the truth concerning this important question.
4. It is therefore **the purpose of this study** to set forth God's plan for evangelizing others in its entirety, answering some of the main questions Christians face as they seek to obey the command of Christ concerning this.
5. **The study recognizes the importance of evangelism on the local church level** as part of the program of outreach of each local church, but it also emphasizes that the program of evangelism in the local church does not take away from **the responsibility of each individual** in a local church to personally involve himself in outreach with the Gospel.

Course Description

1. This is a study which seeks to examine what God really wants evangelism to be, what problems the individual, the church, or the missionary may face in doing evangelism on a home or foreign field and some principles and suggestions for carrying out a sound Biblical program of evangelism.
2. Although most of the material will focus on personal evangelism by individual soul winners, based on my personal experience with evangelistic work among university students and young professionals in Shanghai, China, the Biblical principles that will be shared will apply to any type of evangelism to be carried out either on the home or foreign field.
3. It seeks to be practical in its approach, focusing on such key subjects as the importance of having a Biblical philosophy of evangelism, Biblical objectives or goals in evangelism, Biblical approaches to evangelism, and Biblical methods of evangelism.

4. It also focuses on using the gifts God has given to each of us in ways God would want them to be used, emphasizing that one person cannot simply copy another person's use of his gifts but must find from God how one's own gifts can best be used by God.

Specific Purposes of This Course.

1. The study seeks to give a very realistic picture of Biblical evangelism. It deals both with the problems and the possibilities before those who devote themselves to it either on the level of the local church or on the individual level.
2. The study seeks to challenge the prospective soul winner with the joy of being called by God to evangelism, but it also seeks to present that evangelism in a framework that takes away a false romanticism about evangelism, and one which sets the soul winner on a course that will include true Biblical attitudes, Biblical methods and Biblical results that are completely acceptable and pleasing to God.
3. It also seeks to motivate those taking this study to immediately initiate some form of action concerning evangelism

Areas of Study in This Course

1. **GENERAL PRINCIPLES OF EVANGELISM.** The prospective soul winner needs to grasp some key principles THAT will become heart convictions and which will guide him any evangelistic efforts he attempts.
2. **PROBLEMS OF EVANGELISM.** As illustrated by the assigned reading, the prospective soul winner needs to clearly and realistically understand exactly what he is facing in his witness for the Truth including some of the false concepts, practices and temptations which can hinder him in any work he does for God.
3. **POSSIBILITIES OF EVANGELISM.** This will focus on some of the tools God has put at his disposal in evangelizing others and the results which will come if he uses these tools correctly and spiritually.
4. **PROGRAM OF EVANGELISM.** Using evangelism in China as the basis, the student will be given the opportunity to see how a program of evangelism can be Biblically established either in his home country or abroad. It will also examine some of the requirements and methods of such a program.
5. **PRINCIPLES OF PRESENTATION IN EVANGELISM.** Without neglecting emphasis upon the necessity for the work of the Holy Spirit in evangelism, this study will examine some of the best ways to present the Gospel to the lost by the soul winner. It will examine why some methods either fail completely or produce results that are shallow in the faith and commitment of the converts that are won and falling short of the results God desires.
6. **PROFESSIONS OF FAITH THROUGH EVANGELISM.** This study will emphasize both the methods of leading people to clear heart decisions of salvation and then disciplining them after they have made these decisions.
7. **PREPARING NEW SOUL WINNERS FOR EVANGELISM.** This study will emphasize both the content of true Biblical evangelism and the methods of training potential soul winners for the work they are to do in evangelizing others.
8. **POTENTIAL FOR EVANGELISM.** This study will lead the Christian past just the conversion experiences of those he reaches with the Gospel to his own responsibility in leading them on in the Christian life so that they become spiritual and fruitful Christians themselves as they become part of the body of believers and fully share in its life and responsibilities for outreach with the Gospel.

THE PHILOSOPHY AND GOALS OF BIBLICAL EVANGELISM

One of the major failures of modern evangelism, both in the United States and abroad, is its failure to reach total Biblical results. Though the Gospel is preached and many respond and profess to be saved, great numbers of the converts never follow through with their decisions and reach the key spiritual goals that God desires for them to reach.

The reason for this failure is that these key spiritual goals are not the main purpose of many of the evangelistic efforts through which these converts are reached. Though the ones who launched these efforts might have personally believed and practiced these goals in their own lives, they never considered them as having priority in their evangelistic efforts. The philosophy of evangelism that many follow is thus a shallow one and the results of such evangelism reflect this shallow approach.

Basically, the philosophy on which this shallow approach is built says that the primary objective of evangelism is the winning of the lost by delivering the lost from the punishment of hell through the salvation that lost people can gain through faith in Christ as their Savior. Following this, even if no other goals can be reached, at least their main objective has been reached and they feel their work stands approved by God.

Some may sincerely feel that their calling from God is that of winning the lost, and that the task of helping new converts reach other Biblical goals in their lives is either something that the converts themselves can learn from the Bible or that this responsibility belongs to others. This limited vision of their own responsibilities to new converts seems justified by the very calling they sincerely feel they have received from God.

With this concentration upon just this one phase of responsibility in evangelism, it thus becomes possible to achieve impressive results, from a human standpoint, in the number of converts they see come to the Lord. Because of the shallowness of their approach, these results may even seem to many as much more impressive than those of others whose goals in evangelism more nearly fit the Biblical mandates God has set down.

The pattern for true Biblical evangelism is found in Ephesians 2:1 to 4:16, where it is taught that there are FOUR MAIN OBJECTIVES in Biblical evangelism.

1. **The preaching and teaching of the Gospel and the genuine conversion of lost people.** Ephesians 2:1 to 3:13
2. **The depth and quality of the relationship of the new converts to the Lord and their total commitment to Him.** Ephesians 3:14 to 21
3. **The relationship of the converts to other believers and their commitment together to the challenges the lord has for them in the furthering of His work.** Ephesians 4:1 to 16
4. **The reaching of the Biblical standards in every relationship of life** Ephesians 4:17 to 6:18

It is this type of evangelism that truly meets God's own objectives and produces converts whose lives and work will best please Him. Any approach which does not take these things into consideration as serious priorities in the winning of the lost is not acceptable to God.

Whether or not those who are used to win others to Christ are always in a position to help the new converts reach all of these objectives, they must be sure that these objectives are met through the efforts of those who might be more qualified and in a better position than themselves to help the new converts.

The Challenges We Face In Evangelism

1. The **NEED** of lost people in our own areas and in the world beyond.

- a. **Our first concern** is not the FAR areas of the world where people are lost and needing a Savior from sin. The first challenge we face is the need of those in the places where we are and work. The missions program of the church can, in fact, become a substitute for having a personal burden for the lost around us.
- b. Any individual or church, therefore, that focuses **ONLY** on the far areas of the world to the neglect of those around them will never really find God's will and blessing in evangelism.
- c. However, we are not to interpret the needs of those around us as an excuse to neglect having a vision and a program for reaching the spiritual needs of a lost world. It is not a contradiction to say that we can do both effectively as long as we begin where God wants us to begin
- d. Having a spiritual burden for those around us will, in fact, make our missions outreach program even that much more effective because the needs of lost people have become personal to us and we have dedicated our own efforts to reaching them.

2. The **MANY DIFFERENT IDEAS AND METHODS** for reaching the lost.

- a. In today's world, it is **not easy to find agreement among Christians concerning the understanding of God's program** to reach the lost with the Gospel. In reading the Scriptures, it would seem to be a very simple thing to both understand and then to reach conclusions about concerning both the needs of the lost and **HOW** to reach them. However, it does not seem as simple as that.
- b. **In today's Evangelical world**, there is much **disagreement over the LOST CONDITION** of those who are not saved. Some are teaching that they are only lost if they have actually heard the Gospel and rejected it. Others are saying that "even Moslems, Hindus, Buddhists and others who have never heard the Gospel, heard of Jesus or seen a Bible will be saved if they truly have sought after God." Others teach the idea that God will give lost people a second chance after they have died because they have never heard the truth clearly.
- c. There is also disagreement about **HOW to reach people with the Gospel**. Some teach that it can be done best through **radio and television ministries** and that all the funds should go into these outreaches rather than into other means for reaching the lost. Others teach that **literature** is the means to reach people with the Gospel. Others teach that it can best be done through **mass meetings or evangelistic meetings in the Church itself** and that all the efforts should be concentrated there.
- d. **From a Scriptural standpoint**, it is obvious that all of these means have some merit, but that there is no substitute for **the involvement of every believer** in this outreach with the Gospel. It is necessary, therefore, to understand that any effort which does not involve the personal witness, testimony and personal responsibility of individuals is not complete.

3. The **PRESSURES** on us both for a wrong message and wrong methods.

- a. Those who are seeking God's will for their lives in this area of evangelism are both surrounded and bombarded with other ideas and methods which sound reasonable but which may not be Scriptural.

- b. Some go so far as to say that we have little personal responsibility in evangelism. “If God wants to save people He will do it whether anyone ever tells them about the Lord, shares God’s Word with them or helps them in making decisions for Christ.” This extreme view either gives some an excuse to do nothing or it discourages them from ever being deeply involved in God’s program of evangelism. It is clear in the Scriptures that we Christians have a personal responsibility in sharing God’s truth with the lost and they also have a personal responsibility to act on the truth they hear.

4. The TEMPTATIONS we face in making clear decisions in evangelism.

- a. One of our greatest temptations comes when we see that no one else seems to care about reaching the lost and we are tempted to feel that perhaps it is either not very important or that we should feel no guilt if we join others in ignoring the needs of the lost.
- b. Another great temptation is in making excuses for our failure to respond and be involved in reaching the lost. We say that we are either lacking in the ability that is necessary to do evangelism, are too busy to involve ourselves, lack influence with other people that would motivate them to respond or don’t have the training necessary to get involved.
- c. The only answer which meets this problem is to base all we do on the teachings of the Scriptures themselves rather than upon what others are or are not doing for God and to stop making excuses for our failure to get involved. If we have to stand alone in having a burden for the lost and devoting ourselves to fulfilling God’s purposes for our lives, then we accept that. If we feel that we lack the skills or training to be involved, then we do something about that.

5. How are we to SPIRITUALLY HANDLE FAILURES in evangelistic efforts?

- a. In anything we do for God, there will sometimes be failures. Some of these may be our own fault while others may be the fault of others. Whether they are our fault or not, failures tend to discourage us and keep us from trying any more. This will be as true in evangelism as it is in anything else we do in life.
- b. The secret of dealing with failures is to learn from them and to seek, with God’s help, to not see them repeated. Sometimes there is some personal spiritual failure in our lives. Sometimes we are using the wrong approach and methods. Sometimes we have failed to gain the knowledge we need to deal with the needs and problems of others in making decisions for Christ. We therefore do whatever is necessary to correct the reasons for these failures and then go on for the Lord in carrying our personal evangelism responsibilities.
- c. Quitting is never an option and will only bring defeat in our Christian lives if we give in to that temptation.

6. How are we to EVALUATE RESULTS in evangelism?

- a. Because of the danger of shallow decisions which may not really mean that a personal has genuinely trusted the Lord and been saved from his sins and also because so many people never evidence any change in their lives or growth in the Lord after they have made a decision for Christ, it is important that we honestly and spiritually evaluate the RESULTS of evangelism to make sure that we are getting true decisions for Christ and that we are doing all we can for those who have made decisions for Christ to help them grow in their relationship with the Lord.

- b. The purpose of evaluation is not to discourage us but is to help us see how better we can do the work of God and face our responsibilities both in the area of evangelism and then the discipling of new converts.
- c. In evaluating results, the Scriptural standards God sets forth are the main guide we use. In His word, He clearly sets forth what He expects in evangelistic presentation(SEE: Acts 2), the marks of true conversions (SEE: I John), the results of true conversions in the life and walk of new converts (SEE: Acts 2:41-47; Romans 6) and how true results will affect the continued spread of the Gospel in purity and faithfulness (SEE: Ephesians 4:1-16)

The Choices We Must Make In Our Approach to Evangelism

The differences between mere "beliefs" and HEART CONVICTIONS.

1. **Many people believe** that there are lost people everywhere and that they need to be reached with the Gospel. **They may even believe**, in a very general way, that Christians are responsible for carrying the good news of the Gospel to them. Even more, they may believe that they themselves have some responsibility for this need for the spread of the Gospel.
2. However, their belief in these things **is more of an intellectual belief** and it never really affects their lives in ways that would cause them to feel the urgency of these things and to stir them to be personally involved by making this personal responsibility be a vital part of their own lives.
3. There is great difference between having an intellectual belief in something and having deep heart convictions about it. **Having heart convictions means** that we not only believe in the things which God teaches, but that, in the deepest part of ourselves, we are deeply moved by what He teaches and commands and have a deep heart desire to obey Him and be used by Him to accomplish His purposes in this world. This heart conviction then leads us to take action to get involved with all we have and are in what He desires for us.
4. **It is only when** these things become deep heart convictions that we will dedicate our lives and efforts to the Lord for the accomplishing of His will in our lives in carrying out our personal responsibility to be used instruments of God in reaching the lost.
5. This principle of having HEART CONVICTIONS not only applies to reaching the lost with the Gospel, but it **also applies to every area of our lives in our relationship with God.** Whether it is living a life of holiness, or manifesting the Lord in our lives, or living as an example to others or whatever, without HEART CONVICTIONS we will never really please and honor God with our lives. In every area, we must choose how deeply we are willing to go with God in all areas of life.
6. **To satisfy God in one area but not to apply this principle to every area of our lives** means that we feel that we ourselves have the right to choose what we will do with our lives and that it is not important to God if some areas of our lives remain untouched by this conviction.

Accepting the the implications of HEART CONVICTIONS.

1. **Areas of life where heart convictions are important to God.**
 - a. **Our personal walk with the Lord** is one area that is very important to God. He is concerned with the spiritual quality of our lives and whether or not we are in the very

closest relationship with Him as His children. We must have deep heart convictions about this according to John 15:1-10, 11-16.

- b. **Our separation from the world unto a pure and holy walk before God** is also important to God. This must also be a deep heart conviction in our lives according to I John 2:15-17.
- c. **Our commitment to the manifesting of the Lord in our lives** is also important to God. This must also be a deep heart conviction in our lives according to II Corinthians 5:14, 15 and Philippians 1:20, 21.
- d. **Making sure that our lives are being lived to fulfill every desire of God both for the purposes and use of our lives in bearing fruit** is also important to God. This must also be our deep heart conviction according to John 15:1-3, 16.
- e. **Both living and laboring for Him in such ways that He would approve and that we would be prepared to face Him someday** according to II Cor.5:9-11.

2. Being sure that our HEART CONVICTIONS are truly of God.

- a. **It is possible to sincerely believe** that our heart convictions are from God when in reality they may be very far from His will and purposes for our lives.
- b. Some heart convictions may be **based on Phariseeism** which we have picked up from others. This is a self-righteous critical approach to the Christian life which is clearly contrary to the Scriptures.
- c. Some heart convictions may be **based on mistaken ideas about God Himself** and what He expects of us. We do not understand either His nature or His dealings with this world and so we have mistaken beliefs about these things.
- d. Other heart convictions may be based on a **mistaken understanding of the Scriptures**. We either fail to understand the meaning and application of the Scriptures or we do not understand how they apply to our lives. This may be true, for instance, concerning those who still follow strictly the Law of Moses. They ignore the teachings of Romans and Galatians and concentrate only on certain Old Testament books on the subject.
- e. **It is therefore necessary** that our heart convictions be clearly in line with the full teaching of the Scriptures and that we do not go to any extreme in applying the need for them to our own lives and yet faithfully follow the ones of which He does teach in His word.

3. Taking a stand on the deep convictions of our hearts.

- a. It is important to not only have deep convictions of heart but also **to put them into practice in our daily lives**. This means that we base our whole lives on the convictions we hold and practice them in our daily walk in the world.
- b. It is not easy to put these heart convictions into practice when **all those around us** seem either to have no deep convictions as their guides as they live in the world or are afraid to take a stand on them in their daily lives. They may even oppose those with strong convictions they see practiced in daily living.
- c. **Whether others are standing for strong Biblical convictions or not**, the true Christian will even be willing to stand alone in following what God has laid upon his heart from the Scriptures.

4. Being willing to do without/suffer for what we hold dear.

- a. Sometimes our deep heart convictions demand extreme things from us including denial to ourselves of certain things which others seem to have the right to possess and to profit from or even some forms of suffering for the sake of Christ. The period between 1949 and 1989 in China illustrates the price Christian leaders and even the ordinary believers had to pay for their Christian faith and God's desire for their daily lives and stand for the faith. Their convictions led many of them to long years of imprisonment and even death for the sake of Christ.
- b. Although what we might have to go through in our lives may not ever be the same as those suffered by these Chinese Christians, the principle of being willing to accept even the most difficult circumstances or denials of our own desires and will is still one we have to apply to our lives.
- c. After we have first established these convictions deeply in our hearts, we then seek the application God would have us make of these convictions to our lives with a full understanding of how they will affect us. We examine our hearts to be sure that we have no hesitation in following the Lord and accepting all that this will mean to our lives.

5. Setting the approval of God as our highest goal by always setting the very strictest of Biblical teachings as our only guide and motivation.

- a. We note that this was one of the main concerns of the life and ministry of the Apostle Paul. We see this in I Corinthians 3:12-17 and II Corinthians 5:9-11.
- b. While it is important that we live as an example and influence on others and that they approve of our walk and manner of life as we live in the world, our greatest concern must be that God's approval is even more important to us. If He approves of us and this approval is verified by our strict adherence to the Scriptures, then it will not matter if sometimes others do not agree with us or approve of us. Their disapproval may be based on unrighteousness in their lives, compromises they themselves make in their lives or reluctance to fully live by Scriptural teachings and convictions.

Personal Background Which Affects This Study

Maturing as a Christian in an Evangelistic Church

1. The weekly practice of evangelistic preaching, S.S. evangelism, evangelistic visitation ministry by deacons and members.
2. Strong teaching on the responsibilities for reaching people with the Gospel both at home and on the Mission Field.
3. The example of a pastor with an evangelistic heart.
4. Constant results with a strong followup of discipling efforts and teaching about growth in the Christian life.
5. Personal application of all that was being learned from this evangelistic church and the efforts in my own life to practice what was being taught in my own outreach with the Gospel.

Early Experience With Summer Camps

1. Early experiences during high school while working as a counselor in a local summer camp.

2. Two summers of camp work in Maryland when responsibilities for leadership also extended to being the head counselor. These happened very early in my college studies.

College Experiences in Street Work in Chicago.

1. The problem of adapting to the type of people being dealt with on the streets of Chicago.
2. The problem of adjusting to the lack of genuine decisions for Christ
3. The problem of continuing to sow the seed even when true results did not seem to come.
4. The problem of dealing with the philosophy of evangelism of some of the "rescue missions" in that area of Chicago. The example of 32 men coming forward in one preaching service in such a situation. How this affected the development of my convictions concerning evangelism.

Other Ministries That Could Have Diverted Me From Missionary Work

1. In my junior year of college I was asked to drop out of college for a year to travel with a singing team in evangelistic work. This would have changed the whole direction of my life.
2. In my graduate studies, I was again asked to drop out of school to work with a certain student organization. Again, I felt led to turn this down and continue in the direction He had led.

Evangelizing in a Small Pastorate in Southern Illinois.

1. The challenge of reaching a farm community as a young college student.
2. The nature of the situation and the limits of time.
3. The opportunities God opened up for evangelism and making an impact with the Gospel.
4. Evaluating the total results of that period of ministry

The Experience of 55 Years as a Foreign Missionary.

1. Evangelistic meetings/campaigns in the Philippines/HONG KONG
2. Seventeen years in the Shanghai, China ministry and the adjustment to a different culture and different witnessing atmosphere.
3. Experiencing both success and failures in evangelistic work on the mission field..
4. Teaching and soul winning activity overseas in "retirement"

The Dangers We Face In Reaching the Lost

The Danger of False Expectations

1. **It is certainly right** that we set very high goals for ourselves and that we do evangelism with faith in the power of the Lord to touch hearts and to bring them to Himself
2. However, **the problem of our imaginations** concerning soul winning is a very real danger. Just because we faithfully do the work of God and pray much for the results He will bring from our efforts, does not mean that all of those we witness to are going to make decisions for Christ and then follow Him faithfully in close walk with Him and obedience to His word.

Sometimes the percentage of those to whom we witness who make such clear decisions for Christ may seem very low. We dare not quit because of this. Rather, we examine ourselves closely before the Lord and then recommit ourselves to the task He has given us.

3. There is also **the necessity to face realities in soul winning**. The hard work and labor of reaching the lost, the urgency of total commitment to the task, the possibility of disappointment and failure, the difficulty of seeing true conversions from our soul winning efforts and the total task of evangelizing others often disillusion us. We need to be clear from the very beginning of the reality of these things and accept them as part of what it means to be soul winners.

The Danger of False Motivations in Evangelism.

1. We note that the Apostle Paul devoted two chapters, II Corinthians 4 and 5, to this subject of motivations. He had been accused by some in the Corinthian Church of preaching the Gospel and serving God for false reasons and had to defend himself.
2. We recognize that we also can be tempted to do things for God for the wrong reasons. Sometimes it might be for the sake of self glory, the building of our own reputations, competition with others or other selfish motives.
3. It is therefore important that we constantly examine our motives before God and correct any motives we see in our lives which do not meet God's approval. With this humble approach to serving the Lord, we can then set out on the work He gives us to do.

The Danger of False Methods Of Evangelism

1. There is the danger of using methods which either present the Gospel in ways so that it is not clear to those we are seeking to reach, or else present the Gospel in forms that are not really in agreement with the Scriptures and which mislead those we are seeking to reach.
2. It is also possible to present the Gospel in such a way that they get the idea that the main thing in becoming a Christian is their right to go to heaven when they die and that the Christian life is going to bring them such freedom that they can act and live as they please with no great demands of God before them to control them.
3. It is therefore important that we use methods which show INTEGRITY and HONESTY so that people know exactly what their need might be and what God expects of them in making a decision for Christ. These methods should, of course, include the benefits of belonging to Jesus, but it should be just as honest in presenting the responsibilities such a relationship will bring to them from God.

The Danger of Setting False Goals.

1. It is not wrong to set our hearts on reaching numbers of people with the Gospel and seeing many come to the saving knowledge of Christ, but **QUANTITY SHOULD NEVER BE A SUBSTITUTE FOR QUALITY.**
2. It is possible to make our goals to be so strongly based upon numbers that we compromise both our message and methods in order to gain these results. This danger is seen in some of the "super churches" that record hundreds and even thousands of conversions but see few results in the lives of people completely following the Lord with their lives and growing in Him. Though many are impressed with such churches, they hardly meet Scriptural standards in the goals they have set and therefore would not have the approval of God.
3. Whether few or many are won through our commitment to evangelism and our dedicated efforts, our main goal is still to be genuine conversions with true spiritual results in the lives of those who come to the Lord.

The Danger of Fleshly Rather Than Spiritual Efforts

1. It is possible in doing evangelism to feel that the most important factors in doing the work of God have to do with the techniques we use, the strength of our own personalities, the cleverness we show in answering their questions and the strength of our persuasion in reaching them.
2. It is thus possible to forget that we are ONLY human instruments God is using and that the work of convicting and converting the soul belong to God the Holy Spirit. Whenever we get the idea that we are so important and forget our true place in God's work we will face the danger of having human efforts that never bring real spiritual results.
3. It is necessary, therefore, to have a humble and totally dependent approach in any evangelistic efforts we engage in for God. Rather than weakening our efforts, this approach will encourage us to believe that He is able to overcome even the most difficult circumstances and hardness of hearts as He goes ahead of us and works through us in the witness of the Gospel.

The Danger of Lack Of Understanding Of God's Total Program Of Evangelism

1. The importance of the goal of our striving for true heart conversions proven by changes in life and the ongoing spiritual progress of the ones we have reached.
2. The necessity for accepting discipling responsibilities leading to growth in their Christian lives.
3. The need to motivate in converts personal initiative in spiritual walk with the Lord (John 15: 1-10)
4. The urgency of helping converts take the steps leading to being a vital part of/working with the Body of believers.
5. The responsibility of helping converts accepts the responsibilities leading to use by God in serving Him in winning others.

The Danger of a Lack of Lifelong Commitment to God's Work.

1. There is danger in approaching evangelism as an experiment or a fad rather than as a serious lifelong commitment. Some people get intrigued with the idea of winning souls and may even try it for a time but soon lose interest and abandon any concern they had previously felt.
2. It is therefore a serious matter when God challenges us to surrender our lives to the ministry of evangelism and we make a promise to God concerning it. Our decision means that God will not be satisfied with less than a lifelong commitment accompanied by faithful obedience to all that it will require of us. Like Paul, we determine to "finish the course" (SEE: Acts 20:24) and only are satisfied when we have done all He has led us to do and go to face Him.

Principles for Church Planting and Personal Evangelism

The Relationship Between The Principles/Basic Philosophy We Follow In Ministry/Evangelism And The Results We Gain.

The Importance of Setting the Highest and Most Scriptural Goals

The example of Paul in his evangelistic ministries

1. Work established under its own financial support, leadership and work initiative so that spiritual responsibility was established in the lives of the believers from the beginning.
2. Work established which carried its own full responsibility for the building up of believers by the loving attention and efforts of fellow believers and their leaders.
3. Work established which carried full responsibility for the expansion of the work and the outreach to areas around them.
4. Work established which carried full responsibility for both successes and failures in the conduct of the work...e.g. THE CORINTHIANS
5. Work established which would go on under God's hand whether or not Paul and his coworkers were on the scene.

Examples today of scriptural principles at work

1. The Philippines, Brazil, Nigeria (Africa), China and other countries are examples of fields that have experienced tremendous growth and expansion in the work while maintaining Biblical standards and methods. Though some of these fields have been centers of evangelism for many decades, they have never deviated from the Scriptural stand of those who first labored in them. The Spiritual success on these fields is proof that sound and Biblical methods do work and can be depended on in any situation and period of time.
2. These efforts and their spiritual quality have been proven by the tests of Scriptures, proven results, the test of time itself, endurance under persecution and other factors?

The Differences In Approach Today

1 The "everything depends on me" and "if I use the right methods, God will approve of the results" approach

- a. This approach deals with individuals and work as though they will never really be able to be on their own or cannot be trusted to go on under the leadership of the Holy Spirit without failing or going astray in some way from the way the missionary taught/established them.
- b. This approach not only hinders the personal growth of the individual or work, but it also limits any growth or outreach of the individual or work to what the original worker permits or does himself.
- c. The results of this approach at worst may be that the professions which come either may come to pass for the wrong reasons, which means that they may not be real, or they may be shallow and undeveloped with no possibility of ever being what God intends them to be.
- d. This approach in China, which stressed total dependence on the one who originally dealt with the individual or established the work, led to the "RICE CHRISTIAN SYNDROME" which permitted both individuals and work to avoid personal responsibility in their own growth and outreach and to "live off" of the one who came to reach them.

2 The indigenous approach

- a. This approach recognizes the necessity for the dedicated labor of the soul winner/church planter in the winning, discipling, building up and the firmly establishing

of individuals/work in the beginning stages, but also stresses the importance of eventually ending the dependence of those individuals/work on the original dedicated soul winner/church planter so that those individuals/works can "stand on their own feet" in every way under the guidance and hand of the Holy Spirit.

- b. The results are that the fellowship between the original church planter and the work he has established remains as close as it ever was, but they now work independently of each other as equals with each fully responsible before God for the ongoing of their own work.
- c. Though the individuals in such new situations may not conduct their work exactly as the original soul winner/church planter might, the responsibilities they assume are designed make them strong in their faith, dedicated in their work and fruitful in their outreach.
- d. As was true with the CORINTHIANS, sometimes this approach may occasionally be disappointing in its results and bring heartache to those who originally established it, but the failures and disappointments are far overshadowed by the proven successes this approach brings. Was the failure in the CORINTHIAN WORK perhaps due to TOO MUCH oversight by Paul, Peter and Apollos?
 1. Failure may be due to the shallowness of those who have been reached in their own devotion and commitment to the Lord, to failure to follow Biblical standards in the approach they themselves follow in taking responsibility, to the intervention of sin in personal or church life (SEE: The Corinthian believers and Church) or to willful neglect in the assuming of their own responsibilities before God.
 2. When failure comes, sometimes it is necessary for the missionary or worker to reenter the situation to help put individuals and work on the right footing, but even that intervention is to be regarded as temporary so that dependence on the worker or missionary does not become implanted in the hearts and lives of those needing help.

The Study of The Indigenous Approach To Evangelism

The origin of this approach in modern times.

1. The work of **John Nevius** in China and Korea and the results of this approach both in that day and reaching down to today (**SEE: METHODS OF MISSIONS WORK by John Nevius.**) form the basis for the modern approach. However, Nevius and others took this modern approach from the principles already laid down and practiced in the Scriptures by Paul and others.
2. It has seemed logical and Scripturally acceptable **to expand this approach** from his original three principles to the five principles which are advocated later in this study.
3. Although this approach is most often associated with Church planting and the growth of church work in any locality, **the principles which are part of this approach are equally applicable to individuals who are won to the Lord and responsible before God for their growth and commitment to the Christian life.**

The application of this approach in Hong Kong and the Philippines and the results that have come.

1. IN THE PHILIPPINES:

- a. **Before World War II**, much of the ABWE work in the Philippines was established and partly supported by American missionaries and funds. During World War II, when every missionary had to leave the Philippines due to the Japanese occupation, things changed and the Filipino churches were forced to both support and lead their own work. When the missionaries returned beginning in 1945, stricter indigenous principles were applied and the missionaries mainly concentrated on evangelism and Bible School and Seminary efforts. By the early 60's, even most of this work was under Filipino leadership.
- b. **As the year 2006 begins**, there are now more than 1600 local Baptist Churches spread throughout the Islands of the Philippines. All of them are pastored and supported by the Filipino believers themselves in each locality. The future goals include: 2000 churches in five years.
- c. **There are now** 12 different Bible Schools and Seminaries as part of this work. All of them are led and supported by Filipinos. Missionaries helping with teaching in these schools work under the direction and authority of the Filipino leaders.
- d. **The Filipino churches** have sent out nearly 40 Filipino missionaries to Thailand and Cambodia supported by the Filipino churches themselves. Many of these missionaries are short term missionaries, but the number of lifetime missionaries is increasing. One American missionary works with them, supported by American churches, BUT they work under the direction and authority of the Filipino leaders.
- e. Though there are still a few **American missionary families and single ladies** working in the Philippines under ABWE, their work is mainly assisting work with no leadership responsibilities in either the churches or in the Bible Schools and Seminaries.

2. IN HONG KONG

- a. **This work had its beginnings** in 1950 when missionaries under ABWE were forced out of south China and settled in Hong Kong. The early work was entirely under the leadership of the missionaries with several Chinese workers working under their leadership. The situation in Hong Kong required that work should be established through the opening of youth centers, elderly centers and kindergartens. As a recognized organization, this responsibility mainly required missionary oversight.
- b. **In 1955**, the Hong Kong Baptist Bible Institute was established to begin the training of the younger generation of Chinese.
- c. **In the late 60's**, there was a move to Chinese leadership in all phases of the work. The Chinese churches were moving out of the Centers where they had begun into premises which they themselves bought. This meant that they were less and less dependent upon the missionaries and were responsible for all phases of their work. In the Centers which remained, though the Centers were under missionary leadership, the churches meeting in them became independent Baptist churches under Chinese leadership and support.
- d. **As Chinese leadership grew**, the churches began to aggressively begin branch works, expanding into other areas of Hong Kong. Both their own churches and their branch works were entirely supported by the Chinese churches themselves. The Calvary Baptist Church, by the year 2004, had established 7 branch churches, of which all but one are now independent Baptist churches under Chinese leadership.

The Evangel Baptist Church had established three branch churches, all of which are now completely independent of the mother church.

- e. **In the late 1980's**, the Chinese churches themselves had a missionary vision and sent out their first missionaries to do translation work on a foreign field. In 1986, they had also taken on the support of a Filipino lady to work with the tens of thousands of Filipino women working as housemaids in Hong Kong. This work had begun in the home of the Fremonts in 1983, but was ready to be turned over to others.
- f. **As of 2007**, there are no missionaries pastoring any of the 33 Chinese Baptist churches connected with ABWE in Hong Kong. The Bible College is under Chinese leadership with one missionary working under this leadership and all of the other work is entirely indigenous in every aspect.

3. **The comparison** of these fields with others that have not used this approach.

- f. Even when strong and seemingly powerful churches are established by missionaries, there would seldom be any serious attempt to develop national leadership to completely take over that work when the missionary is no longer there or able to function in the work.
- g. The churches established under such principles will be almost always dependent in every way on the missionary finances, leadership and initiative.
- h. There would seldom be incentive for outreach work that establishes numbers of other churches as "branch" works of the "mother church." If such new works are begun, they would naturally follow the example of the establishing church and be dependent and without incentive to move ahead with evangelism and outreach. They also would seldom be completely independent of the "mother church" with their own programs and responsibilities.
- i. Although "success" is claimed by those who follow this approach, there would be question whether this is both the best use of finances and other resources, including the lives and ministries of those who practice it, and is the Biblical way to get lasting and fruitful results in work for God.

The principles used in the indigenous approach to evangelism and church planting

1. **Self Motivation**

1. **THE DEFINITION OF THIS TERM.** It means that, under the guidance and direction of the Holy Spirit, both individuals and established works move ahead **ON THEIR OWN** to obey and follow the Lord in every aspect of growth and outreach without the supervision or control of the one who had won/established them in the beginning.
2. **This does not mean** that they do not seek advice and counsel from others in developing their work and expanding its ministry and outreach, **but it does mean** that they no longer depend on such outside help to motivate hem to move forward.
3. **This is a key principle because:**
 - a. It is an expected result of genuine conversion and church planting due to the indwelling work of the Holy Spirit.
 - b. It is vital to the long-term success of any person's life or work.
 - c. It is illustrated in any place where it has been used...e.g. the work of Judson in Burma, the work in the Philippines, Hong Kong, China, Korea and other countries.

2. Self Support

1. **THE DEFINITION OF THIS TERM:** It means that both the individual and the work, even in the remotest and most poverty stricken areas, are not only financially independent of the one who won or established them, but that they carry these full responsibilities themselves. *Illustrate with the house church movement in China.*
2. **It may mean in many countries** that the buildings they meet in are not very impressive or beautiful and that the workers may not be as fully supported as they would desire, but the support is still coming from the local believers themselves and they are not subject at all either to dependence on or control of outsiders...*Illustrate with the Philippines/China.*

3. Self Governing

1. **THE DEFINITION OF THIS TERM:** It means that the work of any locality is entirely under the control of supervision of the nationals in that locality. Though they are in fellowship with bodies of believers in other localities, the control and supervision of their work is entirely in their own hands.
2. The application of this principle keeps that work free from the interference of outside individuals or groups, both protecting them from dependence upon outsiders and requiring them to assume their full responsibilities before the Lord.
3. How does this also apply to individuals whom we have led to the Lord? How would this protect and motivate them? How does it apply to personal responsibility before God under the guidance of and empowering of the Holy Spirit.

Illustrate this from the Philippines and Hong Kong

4. Self Propagating

1. **THE DEFINITION OF THIS TERM:** This means that the growth of both individual lives and of the work, and its multiplication in the winning of others and in the establishing of new works, under the direction and empowerment of the Holy Spirit, eventually becomes their own responsibility before God and does not leave them forever dependent upon what others do instead.
2. **UNDER THEIR OWN LEADERSHIP** THESE INDIGENOUS WORKS AGGRESSIVELY PURSUE THEIR OWN PROGRAMS OF OUTREACH, BEING FULLY RESPONSIBLE BEFORE GOD BOTH FOR THE EXTENT AND THE QUALITY OF THEIR EFFORTS.
3. **IN THE PHILIPPINES AND HONG KONG,** THE WORK HAS MULTIPLIED UNDER THE LEADERSHIP OF THE NATIONALS IN THOSE AREAS. THOUGH THE WORK OF AMERICAN MISSIONARIES WAS ESSENTIAL IN THE INITIAL ESTABLISHING OF WORK, THE FILIPINO AND CHINESE LEADERS WHO ASSUMED RESPONSIBILITY IN THOSE EARLY CHURCHES COULD DO THE WORK FAR BETTER.

5. Self-Protecting

1. **DEFINITION OF THIS TERM:** This means that, under the guidance of the Holy Spirit, they know how to resist evil outside influences both of doctrinal errors and of any other influence which would corrupt them from the purity of their faith and their dedicated sacrificial stand for the Lord.

2. These influences could include financial corruption, worldly attractions, strange church practices and ideas, strange doctrines and beliefs and other false influences.
3. WARNINGS:
 - a. Even the strictest application of Scriptural principles will not guarantee that individuals and work will be completely protected from Satanic attacks and possible failure. However, it will guarantee that these individuals and works will at least have the guidelines before them which need to be followed if their lives and works are to please God and be all that He wants them to be.
 - b. The teaching they are given in the beginning must include the means by which they can spiritually protect their work and keep it from failure and then they themselves must continually guard themselves spiritually.

Possible Violations of These Indigenous Principles

1. **The pervading influence of the foreign background of soul winners and church planters** as they work in cultures different from their own can cause either the perversion or the abandonment of these principles.
2. Whether the soul winners and church planters are from America, the Philippines, Hong Kong, Guam or even some other island or language group from the ones they are evangelizing, they often want to witness and do their work in the way they have observed it and practiced it in their own culture. **"IF THESE METHODS/WAYS OF DOING IT WORKED THERE, I MUST ALSO USE THEM HERE."**
 - a. The problem with this approach is not only the differences between their culture and the one in which they are seeking to work, but it is also the problem of the differences between their language and ways of thinking background and that of the people they are seeking to reach.
 - b. The people they are reaching may not have the background of Biblical TERMINOLOGY which they have, which means that TERMS which they might commonly use in their own culture would be totally foreign to the nationals they seek to reach.
 - c. Even the basic concepts they are trying to present may be foreign to the nationals of another area. E.G. The English word for SIN is translated into Chinese by the term CRIME. The idea of personal sin against God apart from crimes against society is more difficult to explain. The whole concept of personal SIN and personal ACCOUNTABILITY TO GOD has to be taught differently.
 - d. They might also feel that their task is to create AMERICAN-TYPE, FILIPINO-TYPE or GUAM-TYPE Christians or Churches in the place where they are laboring for God.
 - i. They may have difficulty deciding whether the type of believers and churches they use as their models from their own culture are truly SCRIPTURAL or are just CULTURAL in nature.
 - ii. Even more seriously, they may fail to realize that the models they are seeking to reproduce on the foreign field may simply not fit into the culture where they are working.
 - iii. In other words, what may be right in their culture is just their own culture's adaptation to the Scriptural teaching. Another culture might make a different adaptation to that same Scriptural example and teaching and be just as correct.

3. This tendency may also be carried further to the point where they feel that unless the nationals in the area they are reaching have the same type of building they would have in their own culture, it will never truly be pleasing to God.

The temptation to infuse massive amounts of foreign funds into an indigenous work.

1. This is based on the idea: "These people are poor and cannot do it for themselves unless we do it for them."
2. The INDIGENOUS approach stresses that, even if the building they construct by themselves and with their own resources is not very beautiful or impressive by foreign standards, it is still based on their own love for the Lord and their own sacrifice.
3. The human possibility of those we work with being corrupted with the temptation to gain certain advantages for their own personal gain.
 - a. They may be tempted by the possibilities of financial gain so that their attention is turned from dedicated work for the Lord to what they can personally gain in the way of material things. This problem is not limited to national workers, for missionaries themselves can be tempted in the same ways and establish lifestyles and patterns of living on the field that totally separate them from the people in the culture in which they labor.
 - b. They may also be tempted to leave their own culture, with missionary help, to either study or settle in a culture that offers them more financial resources for either study or even permanent residence in that foreign culture.
 - i. **It is not wrong to study in another area than the one they come from**, but in many countries and situations there are very adequate study facilities both for Bible School and University studies right in their own area.
 - i.
 - ii. Really dedicated national workers, with the right motivations, will potentially profit from the higher quality of training they can receive in a culture outside their own, but they will be tempted to never return and take up work back in his own culture. If they are truly spiritual and dedicated, they will make their decisions only on spiritual grounds, whether to remain the outside country and establish or lead work there or to return to their own culture. There are many, in fact, both in the Philippines and Hong Kong who have returned to their own fields and cultures from study abroad and have served faithfully there for the rest of their lives.

PURE EVANGELISM IN THE LIGHT OF THESE PRINCIPLES

1. **Guarding against** buying conversions with the use of false spiritual incentives, the promise of false spiritual advantages if they make decisions and the promise of false results in their lives once they have been saved.
2. **Guarding against** changing the Scriptural truth/principles/message to fit the desires, prejudices or religious background of the people you are working with, or even for our own selfish purposes of gaining more converts and building larger works (NOTE: Judson in Burma and his very strict stand in working with Buddhists so that he would never even baptize a person who would not take a public stand for the Lord.)
 - a. "When working with Moslems, would it be alright to pray to ALLAH as long as I pray in the name of Jesus?"
 - b. "When working with university students, would it be alright to never mention HELL or PUNISHMENT as long as the rest of my Gospel presentation is correct?"

- c. "When working with Catholics, would it be all right to not correct them in their false ideas about MARY and the sacraments as long as I am presenting the Lord as the only way of salvation?"
 - d. "If I let them know too early the full significance of what it means to be a Christian, will not the high standards which are expected of them in belonging to and following the Lord discourage them from ever becoming Christians?" (NOTE: Judson's work in Burma)
3. **Guarding against** linking the converts or the new work we have started too closely to ourselves rather than to the Lord in leading them to decisions for Christ and helping them to grow in the Christian life.
- a. Certainly it is necessary for the one doing the evangelistic/church planting work to have the respect, love and friendship of the ones he is dealing with, but not to the point that they are allied with the evangelist rather than with the Lord Himself.
 - b. We recognize that, no matter how dedicated we are, how much we keep our testimony clear both before the Lord and others and how sincere we are in the work we do, we may still fail or disappoint them sometimes. We may even be taken away from them by sickness, change of work or some other reason.
 - c. Our approach therefore must be that we are only human instruments whom God has sent to work among them and that only the Lord is perfect and can be completely relied on both for relationship and for example to their own lives (E.G. Romans 15:1-8; Ephesians 4:32, 5:1, 2; etc)
4. **Guarding ourselves against** the danger of leaving the impression in the way we both approach them and do our work that we will "do it all" for them...build their church, provide all the leadership they need, excuse all their failings, etc. This is the "it will cost you nothing" approach. Thus they gain the impression that they have no need to face their own responsibilities either in living their new lives before the Lord or in assuming their responsibilities in His work. They will always be able to "lean on/depend on us".
5. **Guarding against** winning them without taking on the added responsibilities we are to assume of bringing them to full maturity in every way.

Responsibilities Which Accompany Indigenous Evangelistic Efforts For God

- 1. The responsibility of seeing true conversions come from our evangelistic efforts rather than shallow and man-pleasing ones.
- 2. The responsibility of building up the believers in the faith so that they are well established and able to stand in their new faith.
- 3. The responsibility of strong Biblical requirements for membership
- 4. The responsibility of setting strict standards of God for those who are to be church leaders.
- 5. The responsibility of unselfishly planning for the future of the work.

The Importance of Setting and Strictly Following Biblical Evangelistic Goals In All Our Witnessing And Evangelizing.

The Place Of Goals In Any Work We Do For God

1. **THE PURPOSE OF GOALS** is to determine exactly where we are heading. It gives dedication, direction, definiteness and discipline to our work.
 - a. More than we realize, it is possible for much of our work to be based upon false motives and a fleshly approach to the task. Because of this, we are capable of conducting the work and dealing with its results in ways which meet these personal desires without ever having the approval and blessing of God.
 - b. There is also danger in our being very dedicated and zealous for the Lord but yet we wander aimlessly as far as knowing exactly where we are heading.
2. This is especially true in work we do for God. We either get settled on the wrong goals or we decide that having set goals are not important to us as long as we are busy in the work of God.
3. This danger is especially present when we are tempted to be QUANTITY oriented rather than QUALITY oriented.

The Word of God Itself as the Only True Source For Our Evangelistic Goals.

1. His Word first of all shows us **God's main concerns** in our work for Him.
2. His Word also defines **the exact direction we are to head** to meet these concerns, and then keeps us on the correct path so that we do not stray
3. His Word also **defines the STEPS of true evangelism** and lays down the procedures for taking those steps.
4. His Word is also **the only basis we have for evaluating the results** of any work we do for Him to see if He has truly been pleased with it.

Examples of Biblical Evangelistic/Church Planting Goals

Key Passages Which Teach And Illustrate These Goals

1. **Acts 2:41-47** illustrates the way the Lord led the early church in its faith and practice and the results that came in the Jerusalem Church. Although we might not adopt the community-like organization that they used, the principles are the same.
2. **Ephesians 4:7-16** sets forth the specific goals and standards that were to be used in winning others to Christ and in planting new churches. While these goals and standards are there applied to LEADERS, they set forth principles that would apply to any Christians doing evangelism.
3. **These standards and goals**, if diligently and correctly followed, would lead to spiritual individual Christians/bodies of believers and fruitful witness and work for God.

Closer Examination Of The Standards Of Ephesians 4:7-16

1. True Conversions

- a. Taking the teaching from chapters 2 and 3 of Ephesians, it assumes that people have truly in their hearts trusted the Lord as their Savior and Lord, and that they are prepared to go on with Him in their lives.
- b. Their relationship with Christ is therefore not based just upon mental assent but has been a true heart decision which has taken them from their sinful lost condition into a true saving relationship with the Lord
- c. Unless this goal has been reached, the soul winner can go no farther with them in teaching, for any further teaching on subjects such as the Christian life itself would only be useless.

2. True Discipleship

- a. Taken first from Ephesians 2:10 ("created in Christ Jesus UNTO good works which God has before ordained that we should walk in them"), Ephesians 4:12, 14-16 teaches that the task of the soul winner/leader is not finished when the person has come to Christ. He is to be DISCIPLED so that he both understands the full nature of his new responsibilities before God and is taught and led to meet these responsibilities.
- b. Because of the heavy responsibility this gives to the soul winner, many are only willing to evangelize as long as it does not give them any lasting obligation to the one whom they have won.
- c. The DISCIPLING MINISTRY definitely carries with it OBLIGATION to continue on with the new convert and to be directly responsible under God for his growth and success as a Christian. This responsibility will be both time consuming and burdensome, but it is required by God.
- d. The reality is that unless the person is both won to the Lord and follows the Lord in righteous living, growth and commitment, we have failed.

3. True Spiritual Relationship with The Local Body Of Believers

- a. This is taught in Ephesians 4:12-14 where the emphasis is upon the BODY OF BELIEVERS and the part all believers have in that group.
- b. It is not enough for the new believer simply to be saved and then to grow in his Christian life. He is also to be part of a BODY OF BELIEVERS (a local church) so that he can fulfill, together with other believers, his full responsibilities to God.
- c. In this BODY OF BELIEVERS, he is to take a public stand for the Lord in baptism and then is to join the other Christians in worship and the study of the Word of God as a full part of that group of believers.

4. True Responsibility for The Ongoing Work Of God

- a. Ephesians 4:12-15 seems to emphasize that this is one of the main purposes for God putting the pastors, evangelists and teachers in the church.
- b. Therefore, the final goal of evangelism is also that the new convert is to join with the other believers in this BODY OF BELIEVERS in assuming responsibility for the proclamation

and spread of the Gospel so that others are also won to Christ. This implies that he will both be dedicated and trained for this task.

- c. In the beginning, no heavy responsibilities will be laid on him as perhaps he works under others to learn and gain experience.
- d. The goal which is before him, however, is that the day will come when he will not only be an active participant in this work of furthering the spread of the Gospel, but that he may someday also be a leader who will have direct major responsibility before God for leading others to Christ and discipling them.
- e. This leads to the possibility that he will not only be a dedicated soul winner, but that he may someday also become an evangelist or pastor in the work of God. Everyone is to be open to these full possibilities and to willing before God to accept any challenge or leading which God might bring into their lives.
- e. However God leads in his life, it still is based upon his spiritual qualifications and usefulness before God.

The Problems We Face in Evangelism

The Problem Of A Limited Vision And A Limited Program

The "Four Wall" Approach To Evangelism

1. Defining This Approach to Evangelism

- 1.
 - a. This approach is defined as a program of evangelism which limits itself to only doing evangelism within the "four walls" of the church itself and which has little or no vision extend beyond those four walls in reaching people with the Gospel.
 - b. The challenge of the public witness of the Gospel, training and enlisting members in personal soul winning in their daily lives, having home Bible studies, house to house visitation and other evangelistic activities outside these "four walls" often are neither considered necessary nor planned.
 - c. ILLUSTRATION OF TAI HING IN HONG KONG where the church meeting in a government study center was surrounded by ten 30 story buildings, each of which had nearly 5000 people living in them.
 - 1) The results gained through the use of this approach were sometimes impressive as they held monthly evangelistic meetings and gave invitations for the unsaved in their regular services.
 - 2) The success of this approach led them to satisfaction with this approach and the feeling that other methods of reaching the lost were not necessary.

2. What Are Its Advantages And Failures?

a. Advantages of this approach

- 1) Both the equipment and the facilities of the church can be used for evangelism, with regularly scheduled evangelistic meetings to which outsiders are invited.
- 2) Large numbers of people can be accommodated in comfortable circumstances that are conducive to having people make decisions.

- 3) Speakers in such meetings can speak freely in disciplined and well organized situations.
- 4) Results can be carefully dealt with and followed up.

b. Failures of this approach

- 1) It limits the church to witnessing only to those who are willing to come inside those "four walls" to hear it.
- 2) It does not reach people WHERE THEY ARE in their daily situations.
- 3) COMPARE with the outreach of the Mormons and other cult groups and the success they have in reaching large numbers.

The Problem Of Lack Of Personal Vision And Commitment To The Task Of Evangelism As One Of The Primary Responsibilities Of The Christian Life

1. Have even some missionaries never personally won a soul to Christ either BEFORE or AFTER they went to the mission field.
2. Do some people feel that they are EXEMPT from this important responsibility? What about church treasurers, church trustees, medical missionaries, people in specialized ministries, etc?
3. Do some churches simply not stress evangelism and are there many churches where even the pastor himself is not a soul winner and the people of the church therefore lack an example in this key position in the church which they could follow/

The Problem Of The Types And Origins Of People We Are Called Upon To Reach With The Gospel

The appearance of this problem in the New Testament.

In Acts, Chapters 1 To 15

1. From Acts, chapter 2, to Acts, chapter 8, the Jerusalem church seemed only willing to reach those who were strict Jews. Their preaching was confined to Jerusalem itself. Even the appearance in the church of the Greek speaking Jews from outside Palestine became a problem to them (SEE: Acts 6:1-6).
2. We can imagine the feelings of some when Philip went to the Samaritans with the Gospel (SEE: Acts 8:5-25). To the strict Jews, these were outcasts and were totally unworthy of being reached. Only the visit there of Peter and John (SEE: Acts 8:14-25) finally convinced them.
3. Peter's ministry to the Gentiles of the House of Cornelius in Caesarea was also a problem to them and it was only the strong testimony of Peter about the giving of the Holy Spirit to them that finally quieted their protests. (SEE: Acts 10:1-11:18)
4. In Acts 15, we find that the Jerusalem believers were willing to accept Paul's ministry to the Gentiles ONLY IF the Gentiles would also come under the Law of Moses (SEE ALSO: Galatians 2:1-21). How was this problem dealt with? What were the reasons for the qualifications they did include in their directive? What were the results of this new policy?

5. The CONCLUSION we can reach from these examples in the Book of Acts is that there has always been prejudice against other types and origins of people in the witness of the Gospel in spite of the clear command of the Lord for them to go into all the world, to both Jews and Gentiles, and reach them with the Gospel.

In Romans, 1st Corinthians And Ephesians

1. In the Churches of Rome and Corinth, as in most of the churches begun by Paul, we find that **the churches were extremely diverse in their membership** with Jews and Gentiles, masters and slaves, rich and poor and high and low classes of people all mixed together in one church. This was God's will. However in Romans 14:1-15:8 and in I Corinthians, chapters 8-10, we find that this mix of different origins and classes of people became a major problem in these churches.
2. In the Church of Ephesus, though it is not mentioned specifically as a PROBLEM, Paul spends considerable time in Ephesians 2:11-22 stressing their ONENESS in Christ. In Ephesians 4:1-4, he puts great stress upon the UNITY in the body of believers which God expects, and upon the spiritual truth that everyone and everything under God is ONE in the Lord.

The reality of this problem in today's world

1. No matter where we labor for God in the world, this problem of diversity in society will always be present. There will always be the problem of people of different backgrounds....racial, cultural, social and language.
2. It may not always be the problem of ethnic and racial backgrounds. It may simply be the difference between the rich and the poor as the basis for a church's approach to evangelism.
3. Some churches have simply decided that they will only seek to build their memberships on certain types of people so that they limit their approach to the needs of these people...e.g. young people, young married couples, wealthy people. They feel that the presence of other types of people in their churches would only drive away the ones they really want to reach. "These others would neither fit nor feel comfortable in our church", they say.
4. They might be willing to seek to WIN other types of people through personal evangelism, house to house evangelism, etc, but would not really welcome many of those into their churches.
5. Some Jewish Christians feel that they need churches where the specific needs of Jews are met and therefore form MESSIANIC FELLOWSHIPS. They would say that they love all other Christians, but that their special needs cannot be met in a mixed Jewish-Gentile church.
6. In MULTI-CULTURAL situations, where both language, culture and racial differences might exist, these very differences give many Christians and churches the excuse of not even seeking to WIN people of other backgrounds to the Lord much less to bring them into their own bodies of believers.
7. This brings the result that it is sometimes difficult to relate today's practice in the church to Scriptural principles and practice.

The Problem Of Personal Adaptation To The Different Types Of People We Are Called To Reach

Adaptation by missionaries in foreign societies

1. The problem of the personal habits and characteristics we bring with us to the foreign situations which offend the nationals and spoil our testimonies.
2. The problem of adapting to their food, living conditions, lifestyle, pace of life, outlook on life, etc.
3. The problem of adapting to their ways of doing things approaches to worship, worship conditions and situations, etc.
4. The problems of adapting to language learning and its necessity and vital place in any ministry we have in those societies.
5. The problems of raising children in a foreign culture and situation, and making the adaptations which would be necessary to still maintain Scriptural family life without endangering those children or bringing them under the evil influences of many of those societies. There is even the problem of clearly understanding the importance of the EXAMPLE and INFLUENCE of true Christian families there.
6. The problem of dealing with strictures which many societies place upon men-women relationships.....e.g. never touching a woman in the Philippine society; Moslem societies where men would never deal with women in evangelism, would never seat men and women together in a worship service, and where missionary women might have to wear the clothing of Moslem women; etc.

Adaptation To Evangelistic Situations In Our Own Society

1. Adaptation to less than ideal witnessing situations we often encounter. ...e.g. noisy children, noisy music, busy schedules, etc.
2. Adaptation to the lack of understanding in potential converts of even the most basic truths of the Bible, and the need to adapt our vocabulary and approach to deal with this lack of understanding.
3. Adaptation to resistance to the Gospel, apathy to spiritual things, genuine questions and concerns people have about the Gospel, etc.
4. ILLUSTRATE: university students, intellectuals, agnostics, etc.

The Problem Of Well-Established Non-Christian Religions, So-Called Christian Religions That Differ From Scriptural Truth, And The Presence Of The Cults.

1. Buddhist, Hindu, Moslem, Shintoist, New Age Movements, Jehovah's Witnesses, Mormons, 7th Day Adventists and other religious groups.
2. Illustrate with the experience of JUDSON in Burma
 - a. No real concept of sin, demand for a visible god to worship and bow down to, works based salvation and religion as the foundation for their entire culture and society.

- b. A ruler who ruthlessly enforced adherence to their Buddhist religion.
- 3. Illustrate with problems in dealing with Catholics and others who may agree with us in some things but differ in other key doctrines including the doctrine of salvation itself.
- 4. Illustrate with the deceitfulness and methods of the cult groups in gaining access both to the homes of the unsaved and also Christians.

The problem of superstitions and practices which have been so strong in the lives and thinking of people that they often carry over into the practices of converts when they become Christians.

- 1. The penalties converts must pay when they take a stand for the Lord in those societies...e.g. expulsion from their own families, "loss of face" in society, persecution and even arrest, etc. Note the strong cultural background of many superstitions and non-Christian practices and how a break with CULTURE causes difficulties in the lives of new believers.
- 2. The necessity for making CLEAR SCRIPTURAL DISTINCTIONS, FROM THE VERY BEGINNING, in dealing with Catholics, Seventh Day Adventists and others. Some beliefs may seem to be close to our own, but they have made certain false changes in their beliefs that make them teach a false salvation/approach to God. We make it clear that these differences matter to God.
- 3. Getting new believers then to completely break away from their old superstitions and practices is both a problem and a necessity. Many new converts do not realize the strong tie these old superstitions and practices have with their lives and feel that it makes no difference to God if they continue to observe them. We need to point out that there have always been problems in taking a stand in society for the Lord and for the truth and that others will never take them seriously unless they take such a stand.
- 4. We must be careful that we are not turning them against their cultures and customs that do not violate the Scriptures. Cutting them off needlessly from their own culture and customs may give them false ideas about what it means to be a Christian and may make any witness they might want to have among their own people an impossibility

The problem of the lack of proper training for evangelism in many churches, seminaries and missionary organizations.

- 1. The danger of the "JUST SHARE YOUR FAITH" approach without giving them the witnessing tools they need needs to be addressed. This is an over-simplified approaches and can be dangerous in the way it affects TRUE DECISIONS/CONVERSIONS from our witness.
- 2. It is also true that many churches and organizations assume that "common sense" and knowledge of the Scriptures will give those they challenge to do evangelism the ability to carry out effective work for God in winning others to Christ.
- 3. This is based on the idea that spiritual people will be taught by the Holy Spirit in every witnessing situation and that too much training will over-complicate the witnessing they do and take away the spiritual grounds for witnessing.
- 4. We note that there is no conflict between having a clear understanding of HOW to properly present the Gospel and evangelize those we are seeking to reach and the spiritual approach and dependence upon the Holy Spirit that is also necessary in witnessing.
- 5. We note then that the basic problem with the serious lack of doctrinal, practical and Scriptural Truth foundations soul winners need is that many churches and organizations lack either a

6. This lack of incentive for churches, schools and missionary organizations to take the extra time and effort which such training programs require sends their people out poorly equipped to handle the full Biblical responsibilities of evangelism. The shallow and uncertain results that come from their efforts will reflect this lack of proper preparation.
7. As noted in other studies by the author, training programs in ALL areas of church life and work are seriously lacking in today's churches. This would include not only the training of soul winners, but also the training of deacons, Sunday School workers, youth workers and others.

The problem of follow up work which permits proper discipling of the converts

1. *The example of evangelistic work in a situation like China.*

- a. The limited numbers of trips and time spent in China.
- b. The shifting populations in China.
- c. The graduation of students, study in the USA and other problems
- d. The strict government control of religious activities.
- f. The pressures on new converts to conform to their Communist background and surroundings

2 .*The example of evangelistic-minded churches with no discipling programs.*

- a. Having no serious discipling program is sometimes present in evangelistic-minded churches which have grown to tremendous size through heavy emphasis upon evangelism in every service, and which put heavy stress upon the immediate baptism and recognition of the new converts. TO turn their program around and insist upon any kind of a discipling program, or even "baptismal class " to prepare them concerning the meaning and significance of baptism, would seem too difficult for them. Some, quoting Acts 2:41-47, would say that there are no Scriptural grounds for such classes before baptism.
- b. In many of these churches, new converts are put to work very quickly in various aspects of church life without ever having had the opportunity to grow in the Christian life or to be tested for these responsibilities.
- c. Most of these churches would deny that they are neglecting the new converts, but their emphasis upon numbers rather than quality of converts makes it difficult for them to change directions in the way they conduct their work.
- d. Scripturally, it should be possible to accomplish both goals...the winning of true converts to the Lord and the discipling of those converts so that they "GROW IN THE GRACE AND KNOWLEDGE OF THE LORD JESUS." (II Peter 3:8)
- d. Rather than attributing the lack of such programs on wrong motives or lack of spirituality in such churches, it may be fairer to assume that perhaps countless numbers of churches and their leaders simply lack the vision for discipling programs because the leaders themselves have neither been part of such programs in their own early years as Christians or have never been trained in the need and methods for such programs in their preparation for serving God.

The problem of discipling those we meet and win during travel, social activities, street encounters, school situations, etc, but whom we will probably never see again.

1. **Illustrate with the work on Madison and State Streets in Chicago** during College studies, the work of Rescue Missions in Chicago and other temporary situations where follow up work with new believers seems impossible from a human standpoint.

2. SOME SUGGESTIONS.

a. Point out **the suggestions** we can give them after we deal with them for salvation and possible ways that we might meet and do some follow up work in the future by long distance. (SEE: John 15:1-10).

b. **In dealing with them**, we also suggest their need to get their own Bible, tell them the most important books they could read in the Bible to answer their questions and help them go farther with the Lord, suggest HOW they can read and understand the books they do read in the Bible and offer to MAIL to them further information that might be of help to them.

c. **What about those** we have met on overseas flights or in airports who may be from other walks of life, other religions, other cultures and countries and where any follow up seems impossible? It seems to some that, in such situations, we are "leaving the baby out in the cold" when we simply say goodbye to them and promise that we will pray for them.

1) **The question would be:** If proper follow up work is impossible, does this mean that we should not even try to give any witness to them. The answer would be that follow up work with them is important to God, BUT that we can still trust the work of the Holy Spirit to continue in their lives in such limited situations providing we have done all that God makes it possible for us to do with them in the limited time we have with them.

2) **In any situation**, whether follow up work is possible or not, we are to present the truth in such clear and unmistakable terms that they clearly understand the full truth of the Gospel, what their decision for Christ will mean in their lives and the possible steps they can take on their own to grow in their new faith and to take a stand for the Lord. They also need to know that we deeply care for them and will support them with our prayer and concern.

The problem of follow up work with those who are extremely busy, whose schedules do not fit our own, who are unfaithful in attending scheduled discipling sessions, who resent too much accountability and supervision, who have worldly habits which they are unwilling to give up or who feel that our teaching is too strict and demanding to be applied to their lives.

1. There are various reasons why new converts do not take the effort or even want to take further spiritual steps in their new life in Christ. We should be careful in judging them too quickly or conclusions which may not be correct.
2. Though it may seem on the surface that all such people are taking unspiritual approaches to the whole matter of growth in the Christian life, some may actually be very sincere in giving reasons why they cannot participate in such a discipling program. They may sincerely feel that such a program will take away from their family time or from other important responsibilities they have.

3. Others may feel that the one who is approaching them is trying to control them because of his strong approach and they are wary of such an approach. They are reacting to our personalities rather than to their own spiritual responsibilities in their new life in Christ.
4. Others may feel that the standards of the Christian life, as they have been presented to them, are too harsh and unrewarding. This means that we might have set forth these standards in the wrong way and that our approach might have been too much like of the Pharisees of the time of Christ.
5. Others may be taking a completely unspiritual approach in refusing to participate and this may reveal either that they have never been truly converted or that they have hidden sins or deep problems in their lives with which they are unwilling to deal. Such people may feel that any participation in such a program will reveal things they want to keep hidden.
6. Whatever their reasons may be, whether coming from sincerity or not, we cannot force them to take part in a discipling program. We may have to accept that we are either the wrong person to be approaching them about such a study or that we should, having shown our sincere concern for their spiritual welfare, continue to pray for them and encourage them in their new life in Christ. A loving, caring and supportive approach on our part may be the means God would use to break down their resistance to efforts to help them grow in the Christian life.

The Possibilities Of Personal, Local Church And Missionary Evangelism

The possibility of using all the personal tools of our own lives at our disposal

1. **The relationship of our own lives to the Lord and His work in us to motivate and send us.**
2. **The infallible, authoritative and reliable Word of God.**
3. **The obvious and felt needs and longings in the lives of those to whom we bring the Gospel.**
4. **The personal life and salvation testimony of the one doing the witnessing.**
 - a. The INCENTIVE of the changes in the lives of the individuals who are won to the Lord which will surely result once they make a true heart decision for Christ and are born again by the Spirit of God.
 - b. The evidence of the help and blessing of the Lord in the life of believers and the other results which salvation brings...e.g. the atmosphere of love and fellowship and acceptance in the local church which is an incentive to future identification with such a body of believers.

The Possibility, Importance And Adequacy Of The Work Of The Holy Spirit In Evangelism.

1. **Note the CHART of OUR PART and the PART OF THE HOLY SPIRIT in the work of evangelism.**
 - a. Note the responsibility WE bear in the work of evangelism BALANCED WITH the limitations we have which require the work of the HOLY SPIRIT in and through our lives. Though His work is never an excuse for us to neglect our own responsibilities, we need to guard against the selfish conclusion that it can be accomplished only through self-effort.

- b. Note the work in SHANGHAI in which the hopelessness of the situation is fully overcome by the work of the Holy Spirit.
- c. Note what the work in Shanghai required in the way of personal sacrifice, commitment and hard and stressful labor for God.

2. Note some of the ways the Holy Spirit works in evangelism.

- a. The work of the Holy Spirit in convicting of sin and need, and helping the person have understanding of the full truth of the Gospel. SEE: John 16:7-11.
- b. The work of the Holy Spirit in "DRAWING" the unsaved person to the Lord. SEE: John 6:44.
- c. The work of the Holy Spirit in regenerating the person who has come to Christ. SEE: John 3:3-7.
- e. The work of the Holy Spirit in sealing the person who has come to Christ so that he is eternally saved. SEE: Ephesians 1:13, 14.

The possibility of multiplying our efforts through "every member evangelistic outreach".

1. This subject is more fully dealt with in studies by the author that have to do with THE QUALIFICATIONS, TRAINING AND USE OF DEACONS AND LAY PEOPLE IN THE LOCAL CHURCH, but the lack of such total involvement of the members of the local church in evangelism is one of the main problems of the evangelistic programs in local churches today.
 - a. Many churches themselves and their staffs of workers feel that evangelism is mainly the responsibility of the paid workers. Consequently, even the deacons of these churches feel no personal responsibility for reaching out with the Gospel to neighbors, friends, family, workmates and others. Even less, the ordinary members of the church are content to let the paid staffs carry all of the burden of the work.
 - b. Such churches feel no need for "lay training programs" that might prepare their deacons and members to participate in the work of reaching the lost, though they do put emphasis upon praying for the lost and using any opportunity they can to invite lost people to the evangelistic services of the church.
 - 1) This approach has already been defined and discussed as the "FOUR WALL APPROACH". Although some evangelism is accomplished by the dedicated staffs of these churches through visitation and personal witness, most of the evangelism is carried out in the services in the churches themselves. With favorable surroundings, all the equipment they need and evangelistic preaching, many are won to the Lord this way.
 - 2) As already discussed, the problem with this approach is that, though many will accept the invitation to come to the church for the evangelistic meetings, most of the community will remain unreached. Many in the community are simply unwilling to be first reached in a meeting in the church. They can only be first reached when an individual who knows them reaches out to touch their lives with the Gospel.
2. In the New Testament, especially in the first six chapters of the Book of ACTS, the plan from the very beginning was to use the entire membership to reach others with the Gospel. We see this in Acts 2:41-47. We see it again in the ministries of Stephen and Philip. We see it again in Acts 8, where the ordinary believers were scattered by persecution and reached into some of the areas which had never been reached with the Gospel. In fact, the Church in Antioch,

which became a key agency for the missionary outreach of the Gospel into all parts of Asia and eastern Europe, was established by such believers. This is also the main thrust of the teaching concerning the work of Pastors, evangelists and teachers in Ephesians 4:11-16.

3. Both in the New Testament times and in the work of the Church today, it has always been God's will that the Church should MULTIPLY rather than simply ADD in the outreach of the Gospel. When only the Church staff is reaching out, the Church ADDS. When the entire church is reaching out with the Gospel, the Church MULTIPLIES its efforts. This can only be possible when Deacons and Lay People are confronted with their full responsibilities before God and then trained to do what God wants them to do with their daily lives in reaching out in evangelism to others.
4. Such a program of training deacons and lay people for evangelism will not be easy, since it will require both keen vision and the dedicated efforts of the pastoral staff in setting up and carrying out this program. However, the results of such efforts will more than repay the staff for all of the labor which they expend.
5. Further information on the procedures and content of such a program of training deacons and lay people for the work of the Gospel can be found in the document previously mentioned.

The possibility of true converts with evident change of life, and lives lived to spiritually impact others for the Gospel.

1. In discussing a deacon/lay training program in the local church and the possibilities that will come when such a program is set up and these trained individuals are properly used in the spread of the Gospel, **it is obvious that those who witness for Christ must be the right kind of people before God can effectively use them.** The blessing of God is upon those who are spiritual and properly representing the Lord in their witness of the Gospel. A person who is carnal and has no real testimony of a changed life in his relationship with the Lord is the poorest kind of an example or influence with the lost. The church has to guard itself in this matter and take the appropriate steps to be sure that those who represent the Lord are themselves spiritually changed and able to be used and blest of God.
2. It is therefore true that those who come into the evangelistic training program of any local church **will first of all** have been disciplined after their own conversion and prepared for God to use them. This means that God's standards for spiritually in life and witness are taken very seriously both by the local church and by the ones whom God will someday use in the witness of the Gospel, and all who are part of the outreach program of the church will be expected to follow them. This means that willingness and even enthusiasm for reaching others with the Gospel does not take the place of a person being qualified to do so.

The Program Of Personal Evangelism, Local Church Evangelism and Missionary Evangelism

The importance of SENSITIVITY towards the needs, situations and problems of those we seek to evangelize.

1. **There is danger that we will seek to put everyone in the same category.** Some might feel that, since there is only one Gospel and one set of truths in the Gospel, there must also be just one way to approach and deal with people. Unfortunately, this is not true.
 - a. Each person we seek to win to the Lord is different in nature, in outlook on life, in background of Scriptural truth, in willingness to listen and respond and in how far they would be willing to go in making a commitment accept and follow the Truth.
 - b. Even after they have made decisions for Christ, each one will be different in their response to the DISCIPLINE teaching we give them.

- 1) Some will take more time and effort on the part of the one who led them to the Lord.
 - 2) Some may have fears in their lives about what the new life in Christ will mean for them and both the benefits and spiritual responsibilities of the Christian life might need special emphasis
 - 3) Some will have more difficulty understanding what God expects of them.
 - 4) Some will have serious problems in their lives which must be dealt with before they can ever really follow the Lord and walk closely with Him.
 - 5) Some will have more hunger in their hearts than others for walk wit the Lord and growth in the Christian life.
 - 6) Some will have more problems with family and friends and their acceptance of their new life in Christ and its changes than others.
2. **Note the ILLUSTRATION of the university students in SHANGHAI** who live and work under a Communist society and face everything that society is going to feel and do against them if they become Christians. We who reach them have never gone through these things ourselves perhaps, but we must be sensitive to THEIR own needs.
 3. **This warns us not to be callous to the teaching ministry of the Spirit in our own lives.**

The Theology Of The Gospel

1. **There is a tendency to be careless** with the FACTS about Gospel Truth that they need to clearly understand before they can be saved.
 - a. While the Gospel message is simple enough for even a child to understand and respond to, it is still based upon certain ESSENTIAL Biblical Truths that need to be accepted and believed before a person can really make a heart decision for Christ.
 - b. It is not enough, therefore, to simply talk about the love of God, or the life and the death of Jesus or how wonderful it is to be saved and then invite people to be saved.
2. Thus, while the Gospel should still be presented in its simplest form, **these Biblical truths need to be taught and understand in order for a person to make a clear decision for Christ.**
 - a. **Who is God?** What kind of a God is He? How does He feel about us? What are His desires for us?
 - b. **Who are we?** What is our nature before we are saved? Why can we not have any relationship with/salvation from a righteous and holy God? Why can we not save ourselves or earn our own way to heaven? What will happen to us if we die in our sins?
 - c. **Who is Jesus Christ?** Why is His deity essential if He is to save us from our sins? What is the significance of His death, burial and resurrection and why is each essential? (SEE: I Corinthians 15) What did He do for us in dying on the Cross for us and shedding His blood for us? (SEE: Leviticus 17:11; Ephesians 1:7; I John 1:7)
 - d. **What is really involved in trusting Christ as our Savior?** What is the meaning of REPENTANCE and HEART FAITH IN HIM? What RESULTS will this bring to our lives and future?

3. As noted before, some will have more knowledge of these things than others, but we cannot just assume that they know these things and are ready to make a decision for Christ. We must patiently go over these things with them.
4. It is also important that they not only know these things, **but that they also give full heart assent to them**. If they question or have doubts about any one of them, then we cannot go further until these questions and doubts are taken care of and they are ready to move on to the next Truth.

THE COMPLETENESS OF THE GOSPEL PRESENTATION and the danger of shallow and unscriptural approaches in our witness for Christ

1. The danger of the Campus Crusade approach with no hell or punishment for sin. Illustrate also with other false approaches which leave out essential parts of the Truth.
2. Facing the danger of COMPROMISING the message to please the ones we are dealing with or to make them more receptive to the message we are sharing with them.

When Are People Ready For Decisions For Christ?

1. **Note the Engle chart on The Steps of Knowledge and Timing of Decisions.**
2. **There is danger in assuming** that all people need to do is to hear the Gospel and then they are either ready to accept or reject the truth they have heard. We therefore believe that this assumption finishes the matter and that it is just as simple as that.
3. We fail to realize that just because they do not receive it the first time they hear it does not mean that they have rejected it. **IT MAY SIMPLY MEAN THAT THEY ARE NOT YET READY TO MAKE A DECISION** and need follow up witnessing and further explanation of the truth before they will make a decision.
4. **NOTE: THE IMPORTANCE OF ROMANS 10:17 and its implications for our evangelistic efforts.**
5. **NOTE: THE PROCESS FOLLOWED IN SHANGHAI WITH:**
 - a. A clear witness of the Gospel
 - b. Gospel literature to give them more knowledge of the Truth
 - c. Further witness and follow-up.
 - d. A final challenge to decision with no force or pressure.
 - e. Leading them individually to a clear decision for Christ
 - f. Examining them with questions to be sure that there has been a clear decision.
 - g. Teaching them in the next steps they need to take in their new life in Christ.

The Use Of Different Methods Of Reaching People

1. The use of the "cell group" approach

- a. There are many who using this as a means of CHURCH PLANTING. **NOTE THE KORDIC PLAN FOR CELL GROUPS** with its emphasis upon beginning with small groups meeting in

many different homes with the goal of someday forming them into one Body of Believers or Local Church.

- b. The Cell Groups would be composed of people who are friends or workmates and would include both Christians and non-Christians they are seeking to win to the Lord. They would often also be of one generation with common interests and concerns.
- c. The idea is that, even after the local church is formed, these Cell Groups would continue to meet for the fellowship and informal times of Bible Study and prayer that these groups offer to them.
- d. The DANGER of this approach would be that their LOYALTY and COMMITMENT might be to the Cell Group rather than to the Church that is formed. There is also the danger that they might never really feel a part of the larger Body of Believers and be bonded together with them. Even if they unite with others in a church, it would be sort of a "Church within a Church" rather than one united/working together Body of Believers.

2. The use of home Bible studies

- a. This is the approach that an established church might best use to broaden their witness to the lost.
- b. The idea of this approach is to use deacons and trained lay people who would open their own homes to their unsaved neighbors and friends so that these unsaved people can hear the Gospel through regular Bible Study from people whom they know.
- c. The advantage of this approach is that many of these unsaved people might not be willing to come first to the church itself to hear the Gospel, but they would be willing to hear it in the more informal and relaxed setting of their friend or neighbor.
- d. Some churches also use this approach to help new Christians grow in the faith or to be trained to someday become witnesses for the Gospel themselves, rather than only using them for the winning of the lost.

1) IT IS IMPORTANT that these home Bible Studies be taught by people who are properly trained both in the knowledge of the Scriptures and in the best methods for conducting such studies with the goal of spiritual results.

2) IT IS IMPORTANT that these home Bible Studies have very clear goals. These goals must include: the winning and disciplining of the lost, their full acceptance of their responsibilities in their relationship with the Lord and their eventual relationship and full participation in the local church by baptism and church membership.

3. The use of one-on-one bible studies

- a. This is the use of trained individuals in the church who would be willing to regularly and consistently meet with individuals in Bible Study sessions.
- b. This approach would take them through all of the basics of Scriptural Truth with the goal of winning them to Christ and disciplining them.
- c. One of the most effective guides for this study would be: **WON BY ONE, authored by Mel Lacock.**

4. Personal Evangelism In Every Situation Of Daily Life

- a. This is having every Christian use his daily life situation and opportunities for the sharing of the Gospel.

- b. These are not organized Bible classes, but rather are the prayerful approaches we make to individuals we meet/are associated with in schools, in work places, in neighborhoods and in other situations of our daily lives.
- c. Many of these might only be brief encounters which yield only opportunities for sharing of our personal testimony and a few passages of Scripture.
- d. In such situations, we might not always have the opportunity to actually lead them to the Lord, but they would still be considered opportunities for the sowing of the seed and the challenge to them of the urgency of their decisions for Christ.

The Actual Presentation Of The Gospel Resulting In Decisions

1. Principles which need to be followed in the presentation of the gospel

a. The use both of the verbal and the visual approach

- 1) This principle is one of the most basic principles in Christian Education of Children courses.
- 2) How would this principle be defined? It is the use of any visual means to illustrate the verbal message being given..using both the “eyegate and the eargate.”
- 3) By the use of illustrations, drawings, object lessons and other things they can actually see, it can be used to open even wider the door into their minds and hearts.
- 4) When we use things they can actually see, it also quickens their interest and makes it easier for them to concentrate on the message we are sharing with them.
- 5) Illustrate with THE CHINA MINISTRY with students gathered around in a semicircle listening to the Gospel.
- 6) The need and value of this method of approach applies equally to anyone/any age we deal with.

b. The compatibility of simplicity and completeness

- 1) In any situation we face the problems of the attention span, ability understand the spiritual truths being shared, the ability to remember and retain what is being shared and the ability to respond to what has been shared both with full understanding and acceptance of responsibility.
- 2) It does not compromise the Truth if we present it in the simplest possible terms **AS LONG AS** what we share with them is THE COMPLETE PICTURE of what God wants them to know in order to have a true relationship with the Lord.
- 3) It is important, therefore, to guard the length of our presentation, the complexity of the terms we use in presenting the truth, numbers of Scripture passages we use and the clearness of our speaking voices.

c. How would this compatibility apply to the different scripture passages we use?

- 1) Illustrate with the use of JOHN 3:16 and other passages in witness in Shanghai, China. Some of these verses can be broken into parts and used to explain the Gospel. In John 3:16, for instance, you could start out with “FOR GOD SO LOVED THE WORLD..” and explain the meaning of this. Then, you would go on to “THAT HE

GAVE HIS ONLY BEGOTTEN SON," explaining how He came down from heaven to die on the cross for our sins. You finish the verse with the part concerning believing on Him to explain our own responsibility in the light of all He has done for us.

- 2) What are the essential passages we need to use without overburdening them with too many things to either grasp or remember. Rather than just overburdening them with many many different passages of Scripture, you choose carefully five or six verses that will give the full picture of salvation and that will be remembered in simple ways by them. John 3:16; John 3:36; John 14:6; Romans 3:23; Romans 6:23 and John 10:28 might be examples of this.

d. The importance of follow-up materials

- 1) When we have made the initial presentation of the Gospel with the simplest and yet the most complete approach possible, it will still be necessary, especially with those who have little background in the Truth, to put further materials in their hands to give them fuller understanding.
- 2) They may need some literature on such subjects as: The Deity of Christ, The full significance and necessity for His death, burial and resurrection, The distinction between depending entirely or partly on WORKS to save us OR depending entirely on His finished work and the grace of God for our salvation, etc.
- 3) This information will be in booklet form and their reading of these materials will be the preparation for our next session with them. This suggests that it may be several sessions, according to their previous knowledge of the Truth we are sharing with them, before we finally will challenge them to make a decision for Christ. (SEE: the following section)

e. The importance of further witness of the gospel without rushing them into decisions they neither understand nor make from their hearts.

- 1) In witnessing situations such as Shanghai, China and other situations where those we seek to win have never heard any of the truth of the Gospel, it is spiritually very unwise to seek to gain quick decisions. The danger is that they will make "decisions" without ever really understanding what they are doing or doing it from the heart. The same danger may be present even in America.
- 2) There is also the danger, when we press them to make decisions before they are really ready, that they will profess to make a decision just to please us rather than to please God and meet His requirements for salvation.
- 3) It is important, therefore, that they fully understand what the Gospel is all about and what God requires of them, that their HEARTS have been convicted and touched by the Truth through the work of the Holy Spirit, that they are going to make decisions for Christ with the right motives and that they really are willing and ready in their hearts to make such decisions.

f. The importance of clearly understood, voluntary and FROM THE HEART decisions for Christ.

- 1) All of our witnessing is to be under the direction of and with the help of the Holy Spirit. This will keep out witnessing on a true spiritual level. We can trust Him to do His work in their hearts and to show us when people are really ready to make decisions. When we have been so directed and helped by the Spirit, having shared all the truth they need to know in order to be saved, then there will be no doubt about the decisions they finally make for Christ.

- 2) Such a Spirit-directed and Spirit-helped ministry of witnessing will also keep us from being anxious, impatient and frustrated when things do not always move as fast as we would like them to, from a human standpoint, and the person himself will make his decision for Christ with joy and certainty when at last he takes this step.
- 3) Dealing with people in such spiritual ways will keep them from later feeling that they made their decisions because of us, or that they somehow owe us something because God used us as the instrument to share the Truth with them or that they will forever be dependent on us. Rather they will know that their decision was of God, that He has established a spiritual relationship with them, that they can completely depend on Him and that they are now to follow and obey Him in their new faith in Christ.

g *The Importance of the wisdom we need in finding Proper Timing Of Decisions By The Ones To Whom We Witness*

- 1) Sometimes when we feel that they need to go ahead and make their decision for Christ, they do not know enough to make a clear decision
- 2) Sometimes they may still have doubts about what we have told them. These have to be cleared up or their decisions will be a problem to them afterwards.
- 3) Sometimes they may have major issues in their own lives that need to be resolved. These may include doubts concerning the truth of what we have shared with them, doubts about what the decision would mean to them, doubts about the price they would have to pay in the giving up of their former life and many others. They should be free of these doubts before we press them to go further.
- 4) Sometimes they may have a very deep fears about what friends and family are going to feel and do if they make such a decision.
- 5) They may have doubts about what God has in store for them in the future. These doubts would not only include eternal life itself, but would also include the whole pattern of their lives on this earth.
- 6) They may have some resentment against God Himself due to some past misfortune they have gone through or some other experience of life where they feel God has been at fault.
- 7) They may have some resentment against Christians that they will continue to harbor in their hearts after their decision. For instance, they may have seen hypocrisy in the lives of professing Christians, some Christians may have treated them badly in the past or some other thing has marred any possible relationship they would ever have with Christians.
- 8) They may even feel resentment against us personally because they feel that we are pressuring them to do something that they feel they are not ready to do. It may be that they resent us because they feel that we have taken unfair advantage of them as they have gone through some sorrow or some other bad experience in their lives.
- 9) They may simply feel the lack of urgency to make any decision for Christ and that there is still a later time when it will be more convenient and would fit better with their life plans and desires. This "I am young and there is still time later in my life to make this decision" attitude is often one of the most difficult problems.

h. A Sample Presentation Of The Gospel As Used In Shanghai, China

1. The presentation itself

2. The implications of the contents of this presentation

- a. It answers the basic questions which the university students in China have about their lives and the possible relationship they might have with the Gospel.
- b. It deals with areas of Scriptural truth that usually would never be touched in a Gospel presentation in America. Some in America might even criticize those who deal with these areas in the sharing of the way of salvation with lost people.
- c. However controversial this approach might seem to some, it does deal with and clarify the major questions and issues in the minds and hearts of countless numbers of people in EVERY culture and society.
 - 1) We often wrongly assume that the ones we deal with in evangelism have only a very simple approach to the whole question of relationship with God through Christ in salvation.
 - 2) In fact, if we explored their thinking deeply enough we would find that the approach of many people to the Gospel is quite complex. They are not just thinking of how they can go to heaven when they die. They are thinking how

the Gospel will impact their lives right then and are raising major questions concerning this impact. They will not be truly satisfied in relationship with Him without answers.

- 3). A complete and adequate presentation of the Gospel is going to show them how God addresses every major issue in their lives when they have come into relationship with Him through the Lord Jesus Christ, and that His answers to their questions and needs are absolutely adequate and satisfactory in every way.

i. Helping Them Make The Actual Decision For Christ

The questions to be asked before a decision

1. **Is everything clear to them?**
 - a. The various teachings we have given them concerning the essential facts of salvation?
 - b. The distinctions we have made between these and the teachings of others who teach things contrary to the Word of God?
2. **Do they need to review the steps they need to take in making a decision?**
 - a. A complete acceptance of the truths we have presented, beginning with their sinful condition and their deep need before God.
 - b. A sincere and heartfelt approach to God in the matter.
 - c. Heart repentance before God.
 - d. A heartfelt trust in the Lord Jesus Christ as Savior and Lord.
3. **Do they also understand what it will mean in their lives when they make such a decision?**
 - a. The forgiveness, eternal salvation and relationship with God which is guaranteed?
 - b. The privileges and responsibilities of the Christian life which will follow and as they live the rest of their lives in this world before going to heaven.?
 - c. The wonderful future God has prepared for them both as they live on this earth and in eternity with Him when they die.
4. **Are they sure they really want to do it willingly without feeling pressure from us?**
5. **Are they willing to do it right then with our help?**

The help we give them in making their decisions

1. **It is wise for them to express their repentance and faith in Christ specifically and verbally in prayer. Also, without giving them the impression that we are making their decision for them, it would not be wrong to help them pray to the Lord concerning it. Some of them may have no idea at all how to pray or approach God.**
 - a. Thanking the Lord for who he is, for wanting to save them and for His great love for them and what He did to make their salvation possible.
 - b. Coming to the Lord as a lost sinner in repentance, confessing their need before Him and asking for His forgiveness and cleansing from their sin.

- c. Asking the Lord to come into their hearts and cleanse their hearts, save them from their sins and always live in their hearts.
 - d. Thanking the Lord for hearing their prayer and for what He has just done in their lives.
- 2. We follow their prayer of repentance and faith with our own prayer of thanksgiving for the decision they have made and our own intercession on their behalf for God to protect and guide them in their new life in Christ.**

The Questions We Ask Them After Their Decisions

1. Was what they just did clear to them?
2. Did they truly trust Him in their hearts?
3. Do they believe that He both heard their prayer and did what they asked Him to do?
4. Do they now understand what has happened in their lives because of the decision they have just made, the nature of their new relationship with the Lord and the help He will give them in living their new life in Christ by the Holy Spirit?
5. Do they understand the changes that will take place in every aspect of their lives including their former habits, their relationships with others, their desires and their purposes in life?
6. Is it their intention now to follow the Lord with their lives and seek to be all that God wants to be in their lives?
7. Do they understand now what steps God wants them to take in their new life in Christ?
 - a. Their daily walk with the Lord
 - b. Their baptism and uniting with the Body of Believers.
 - c. Their relationships with other believers.
 - d. The testimony of their faith to others.
8. Are they willing to have us help them grow in their new relationship with the Lord by having regular discipling times with us?

The Questions They May Want to Ask Us After Their Decision For Christ

1. What is the assurance of the eternal nature of their salvation?
2. How deeply are we committed to them now that they have made decisions for Christ and need further help in going on with the Lord?
3. What can they expect from other Christians? This question may especially come if they come from an altogether different race or background from the Christians in the church we represent or if their reputation prior to their conversion was unfavorable.
4. What can they expect from those they have known in the non-Christian world?

The Discipling Efforts That Follow Their Decisions

1. **THE USE OF THE WON BY ONE MANUAL, BY MEL LACOCK, CHAPTERS 13-24, which deals with the Christian life.**
2. **The dedicated efforts we need to make in discipling these converts which include the deep heart concern we have for them, our prayer burden for them, the commitment of our time and effort in teaching and counseling them and the genuine love and friendship we offer them to show them that they can depend on us.**
3. **The patient and non-critical approach we take in working with them even when they seem to fail or do not always respond in the way we feel they should. We make sure that they know that we will never lose our commitment to them no matter what happens.**
4. **The ongoing nature of our concern, encouragement and friendship with them even after our initial discipling efforts have finished and the “baby bird” is out of the nest and is flying on his own.**

Training And Mentoring Them In Sharing Their Faith

1. **Helping them to know the initial steps they can take in expressing and sharing in simple ways their new faith in Christ beginning with the initial sharing of their new faith in Christ and taking a stand for the Lord with others. We help them to see that this initial and simple testimony of their faith in Christ is both their privilege and responsibility.**
2. **Helping them to know the GOALS they can set and reach both in their initial sharing of their new faith with others and in a lifetime of being used by the Lord in soul winning. This is important as it helps them to know their place in the purposes and work of God.**
3. **Helping them to know the difference between having them share their faith with family, friends and workmates following their salvation and being given local church responsibility for visitation and other soul winning efforts. The former is something every Christian can do while the latter is something requiring some maturity both in knowledge and growth in the Christian life. This will give them incentive to grow.**
4. **Knowing and taking action to be available ourselves or to enroll them in programs that will deal with areas in which they may need training in reaching others with the Gospel.**
 - a. **To be taught concerning the full implications of what it means to represent the Lord in soul winning efforts, and the heart attitudes, love and concern, total commitment and the hard labor involved in soul winning.**
 - b. **To be taught in the basic areas of Biblical truth they will need to understand as they are used of God in reaching others. These will include simple Bible doctrine, Biblical standards and principles and**
 - c. **To be taught concerning the correct and complete Gospel they are to share with others. Though they have heard the Gospel and are saved, they may not understand either the full extent of the Gospel or how its parts fit together and are essential.**
 - d. **To be taught concerning the methods they can use in sharing the Gospel with others.**

- 5. The importance of these trainees having opportunity to go with and observe older Christians in their witness of the Gospel.**
- a. Their inclusion in the regular visitation program of the church as they go out by twos with other Christians.
 - b. The inclusion of their possible input even when they are still observing others.
 - i. The giving of their personal testimony their own salvation at a certain point in the witnessing their companion is doing.
 - ii. The answering of questions about their salvation by the one to whom the witness is being given.
 - c. Turning the witness over to them in situations where they can be observed by older Christians.
 - i. This is for their own good. As untried servants of God, zealously seeking to be used of God in His work, this is their means of knowing that they are fully equipped to take major responsibility in sharing His truth with others.
 - ii. Though the one observing should make some careful suggestions about their manner and content in their presentation of the Gospel, this also serves the purpose of encouraging them to go even further.
 - d. Training them finally to train others in evangelism and to lead their own efforts in reaching the lost in the evangelistic outreach program of the local church.
 - i. This is our eventual goal in bringing them into the evangelistic outreach program of the church. All of the preliminary steps have been aimed at developing their talents to be used by the Lord in this important ministry.
 - ii. When these are developed, they are ready to be entrusted with important areas of evangelistic outreach.

CONCLUSIONS CONCERNING EVANGELISM

1. **There are both clear Biblical instructions and clear Biblical patterns we are to follow in evangelism. Though human reasoning might conclude that the times are different today and that Biblical instructions and patterns might no longer be applicable, we have to accept the eternal nature of the Scriptures and their applications to all times and all situations.**
2. **Though there seems to be much evidence of success, from a human standpoint, in some of the mega-churches of our times, the evident departure in many these churches from strict Biblical standards and the shallowness of the results that have come indicate that work which has been so widely acclaimed by men might not at all be approved by God.**
3. **These Biblical instructions and patterns proved to be successful in New Testament times under the most difficult circumstances. Though those who shared the Gospel, either personally or in large gatherings, sometimes went through trials and difficulties (SEE: Jerusalem, Philippi, Thessalonica and Ephesus), their labors always brought proven results and lasting work for God.**
4. **When spiritually and faithfully used and applied to our witnessing situations today, they can also bring the same proven results and lasting work for God today.**
5. **Even in times when failure came in the work of God in the New Testament (SEE: Galatia and Corinth), those failures can be traced to a breakdown in the manner and conduct of the ones sharing the Gospel or doing the discipling of the believers. The same can be**

true in our work for God today. We have to guard ourselves constantly lest we fail in the same ways.

