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ABSTRACT

THE ESTABLISHMENT OF A LAY EVANGELISM SCHOOL AT THE
EPHESUS SDA CHURCH IN RICHMOND, VIRGINIA

by

Gene Michael Donaldson

Adviser: Clifford Jones

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE ESTABLISHMENT OF A LAY EVANGELISM SCHOOL AT THE
EPHESUS SDA CHURCH IN RICHMOND, VIRGINIA

Name of researcher: Gene Michael Donaldson

Name and degree of faculty adviser: Clifford Jones, D.Min.

Date completed: June 2000

Problem

Sharing the good news is an imperative issued by the Supreme Commander, Jesus Christ for all who call Him Lord. Every member of the church is a minister with the responsibility to bring others to faith. The mandate to witness to others in the context of the three angels message of Revelation 14 is of paramount importance to the Seventh-day Adventist Christian. The purpose of this study was to prepare a training program to equip lay persons in the Virginia area churches of the Allegheny East Conference on how to bring others to faith.

Method

An equipping course called, "Winning Others By Witnessing" was designed and implemented over a three month period to teach lay persons how to bring others to faith. The course was comprised of two major components, classroom and field work instruction. The classroom instruction taught the participants principles and concepts of witnessing to others effectively. The aim of field work component was to provide an opportunity for participants to practice the techniques and principles learned in the classroom component.

Participants who completed the requirements of the course received a certificate. Participants who completed the course and brought a least one person to faith received witnessing credentials. The course was measured by an evaluation form completed by the participants.

Summary

Twenty-one participants received a course completion certificate. Nine of the twenty-one were awarded within one year of completing the course witnessing credentials. The participants considered the course valuable giving favorable ratings for course content, methods, and instruction. Participants indicated that they would recommend the course to others. Recommendations for improving the course were offered by the author.

Andrews University
Seventh-day Adventist Theological Seminary

THE ESTABLISHMENT OF A LAY EVANGELISM SCHOOL AT THE
EPHESUS SDA CHURCH IN RICHMOND, VIRGINIA

Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Gene Michael Donaldson

May 2000

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AT THE EPHESUS SDA CHURCH IN
RICHMOND, VIRGINIA

A dissertation
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Gene Michael Donaldson

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May 19, 2000
Date approved

DEDICATION

To my wife Barbara, our daughter Dawn, our son Trevor, and my parents
Charles and Rose Donaldson for their support. Their love and
encouragement were a constant source of strength
for me during my time of study.

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CHAPTER 1

INTRODUCTION

Statement of the Problem

The Allegheny East Conference (AEC) of Seventh-day Adventists considers evangelism to be a core value. Pastors are encouraged to formulate plans, develop strategies, and engage in some method of public outreach that will result in bringing people to faith. Significant financial appropriations are allocated each year in order to finance the various outreach efforts conducted by pastors. While "pastor- driven" methods of outreach have achieved a measure of success, more accessions could be realized if the burden for bringing people to faith was not the primary, and often, sole responsibility of the pastoral staff. Far too many outreach endeavors are marked occasions where the pastor assumes the role of a "skilled superstar," while the rest of the community of faith watches the performance to the detriment of both the pastor and the laity.

I believe that within the community of believers there are members who have not been professionally trained but who, nevertheless, possess a love and interest in an outreach ministry. I believe that these lay persons equipped for the task of bringing people to faith (1) will provide an invaluable resource for pastors; (2) present a more

accurate biblical model; (3) promote greater outreach effectiveness; and (4) make an impressive record of accessions even more impressive.

This project was undertaken to act upon my conviction that greater evangelistic productivity and effectiveness can be achieved if dedicated lay persons directly participate in bringing people to faith.

Purpose of the Project

The purpose of this project is threefold:

1. To examine the theological foundation for the role of the laity in bringing people to faith in the biblical, Ellen G. White, and other Christian writers' material
2. To review some of the current literature on the equipping of lay persons for bringing people to faith
3. To establish a Lay Evangelism School for the Ephesus Seventh-day Adventist Church that will equip and inspire lay persons in personal evangelistic outreach.

Justification of the Project

The Richmond community provides an excellent opportunity for evangelism. The Ephesus Seventh-day Adventist Church has demonstrated a strong commitment to evangelistic outreach. For the past five years (1993 -1998) the Ephesus Seventh-day Adventist Church has averaged thirty accessions each year primarily as a result of public outreach efforts conducted by the pastor and other paid staff.

I believe that the outreach efforts designed to bring people to faith by the Ephesus Seventh-day Adventist Church could be more productive if more persons were actively

involved in the evangelistic process. I believe this for several reasons:

1. The involvement of equipped lay persons will increase the number of people who can potentially be engaged by the gospel message. A pastor can be in only one place at a time, but with the addition of equipped lay persons he or she can reproduce his or her efforts.

2. The involvement of equipped lay persons can relieve the pastor from the responsibility of bringing people to faith, and foster a greater evangelistic consciousness within the local community of believers.

3. The involvement of equipped lay persons would be financially beneficial. Most pastors have to rely on the assistance of Bible Instructors who are denominationally employed. These Bible Instructors for the most part must be compensated for their work. If a pastor had lay persons who were equipped, there would be less of a need to hire paid staff to do the necessary work.

4. The involvement of equipped lay persons would meet a critical need. In the AEC there are seven denominationally employed Bible Instructors serving more than one hundred churches. There is currently only one Bible Instructor serving the twelve churches that comprise the Southern Virginia district of the AEC. It is impossible for all the churches to benefit from the services of the one assigned Bible Instructor, especially since most pastors traditionally schedule their public outreach efforts during the summer season. Equipped lay persons could, however, fill the void and provide the support the pastor would normally receive from an employed Bible Instructor.

5. The involvement of equipped lay persons would enhance the assimilation

process of new believers into the community of faith through peer nurturing. They could be assigned to each new person brought to faith and provide the individual attention and positive mentoring necessary to help the discipleship process.

I believe the Lay Evangelism School at the Ephesus Seventh-day Adventist Church will fulfill a great need because it provides classroom and field instruction to prepare interested lay persons for bringing people to faith.

The project will provide a resource that can be used by pastors as a tool to equip lay persons for outreach. This should in turn diminish the over dependence on denominationally employed Bible Instructors. This is the biblical model.

Description of the Project

The theological foundations for the role of the laity in personal evangelism from the Bible and the writings of Ellen G. White were reviewed.

Current literature was reviewed regarding personal evangelism and the equipping of lay persons for bringing people to faith through relationship witnessing.

Lay persons were recruited from the Virginia district of AEC churches. Pastors were asked to identify lay persons who had demonstrated an interest in bringing people to faith. The Virginia-designated Bible Instructor also identified potential participants.

A seminar was conducted with thirty-six hours of instruction. The seminar consisted of classroom instruction and field work experience over twelve weeks.

The classroom instruction included the following:

1. Christ's Method for Bringing People to Faith

2. How to Find Prospective Interests
3. How to Conduct Effective Bible Studies
4. How to Handle Objections and Excuses
5. How to Get Decisions for Christ

The project was evaluated by surveying the participants after the training. Conclusions, reflections, suggestions, and a summary of the project were accomplished.

Definition of Terms

The following terms are defined as used in this study:

Allegheny East Conference (AEC): One of eight Regional Conferences that covers the territory of New Jersey, the eastern half of Pennsylvania, Delaware, Maryland, Washington, D.C., and the eastern half of Virginia.

Administration: The administrative personnel (President, Secretary, and Treasurer) of a Seventh-day Adventist Conference.

Accessions: Increases in the membership through the process of baptism or profession of faith.

Bible Instructor (s): Denominationally employed individuals who specialize in personal evangelism and bringing people to faith.

Bringing People to Faith: What is commonly called soul winning; the process of personal evangelism.

Candidate: A non-Seventh-day Adventist who is in the process of being brought to faith, or who has made a decision to be a part of the fellowship of a local church.

Church: A local congregation, the Seventh-day Adventist church as a denomination, or Christianity as a religion.

Community of Faith: A local congregation.

Interest: A non-Seventh-day Adventist who is considered a potential person to be brought to faith because of some displayed indication.

Laity: Members of the church who are not a part of the ordained clergy. In certain specified instances it can refer to the entire people of God.

Personal Evangelism: The intentional encounter with a prospect, interest, or candidate, usually in a one-to-one context, for the purpose of bringing an individual to faith.

Prospect: A non-Seventh-day Adventist who has not been approached for the purpose of being brought to faith, but who has the potential to become an interest.

Public Evangelism: The planning, execution, and follow-up of a series of preaching or teaching meetings designed to bring people to faith in a non one-to-one context.

Regional Conference(s): The eight organized branches of the Seventh-day Adventist Church in North America that are administered by African-American leadership, primarily serve a non-Caucasian constituency, and which covers a territory overlapping several States.

Seventh-day Adventist: The Seventh-day Adventist Christian denomination.

CHAPTER 2

THEOLOGICAL FOUNDATIONS FOR THE ROLE OF THE LAITY IN BRINGING PEOPLE TO FAITH

This chapter focuses on the theological foundations for evangelism in Scripture. The biblical material is examined for a better understanding of the mandate for bringing others to faith in Christ through personal evangelism. The importance and advantages of personal evangelism are highlighted. Particular emphasis is given to the role of the laity in bringing others to faith in Christ through personal evangelism. The writings of Ellen G. White are examined for additional perspective regarding the role of the laity in bringing others to faith in Christ through personal evangelism. The literature of other Christian writers is referenced for additional insight regarding the role of the laity.

Definitions of Evangelism

Evangelism is a peculiarly Christian concept.¹ The word evangelism is derived from the Greek term *evangelion*, which is translated “the gospel.” Inside the structure of *evangelion* is the word *evangel*, which means “good news.” The “evangel,” which forms

¹William Abraham, “A Theology Of Evangelism: The Heart of the Matter,” *Interpretation* 48 (1994): 118.

the heart of Christianity, "is good news about God's nature, purpose, power, and love."¹

The Lausanne Covenant, one of the most important documents on evangelism, developed at the International Congress on World Evangelization, succinctly provides a standard definition of evangelism generally accepted by most denominational writers and scholars. The Lausanne Covenant defined evangelism in these words:

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the scriptures, and that as reigning Lord He now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. . . . Evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to Him personally and so be reconciled to God.²

David Bosch, after considering a variety of interpretations, concludes that evangelism may be defined as

that dimension and activity of the church's mission which seeks to offer every person, everywhere, a valid opportunity to be directly challenged by the gospel of explicit faith in Jesus Christ, with a view to embracing Him as Savior, becoming a living member of His community, and being enlisted in His service of reconciliation, peace, and justice on earth.³

Evangelism is to communicate the good news of God's love to persons so that they may understand the message and place their trust in Christ.⁴ It is presenting Jesus

¹Jesse M. Bader, *Evangelism in a Changing America* (St. Louis: Bethany Press, 1957), 15.

²J. D. Douglas, ed., *Let the Earth Hear His Voice* (Minneapolis: World Wide Publications, 1975), 4.

³David J. Bosch, "Evangelism: Theological Currents and Crosscurrents," *International Bulletin of Missionary Research* 11, no. 3 (July 1987): 103.

⁴Ben Campbell Johnson, *Rethinking Evangelism: A Theological Approach* (Philadelphia: Westminster Press, 1987), 12.

Christ in the power of the Holy Spirit so that people will become His disciples.¹

Evangelism is the life of the community of faith. The growth and enlargement of the church depend chiefly on evangelism. The church is composed of people who have entered into a covenant relationship with the Lord because of their response to the good news. This good news is so rewarding, beneficial, and wonderful that it ought to be shared with others. Jesus commissioned the church to proclaim the "good news" to all segments of human society and to disciple believers from among *panta ta ethne*, "all peoples" (Matt 28:19).² The community of faith must always take the initiative to proclaim the "good news" and actively persuade others who do not know the "good news" about the possibility of salvation through Jesus Christ.

Biblical Foundations for Evangelism

Evangelism is one of the major themes of the Bible. World evangelization and redemption rest at the center of the biblical revelation.³ The Bible is the redemptive story of God's undaunted desire to reveal Himself and to reestablish communion with humankind. The plaintive cry, "Adam, . . . where art thou?" (Gen 3:9), has down through

¹John Mark Terry, *Church Evangelism* (Nashville: Broadman and Holman Publishers, 1997), 4.

²Timothy George, "The Challenge of Evangelism in the History of the Church," in *Evangelism in the Twenty-First Century*, ed. Thom S. Rainer (Wheaton: Harold Shaw Publishers, 1989), 8.

³Lewis A. Drummond, *The Word of the Cross* (Nashville: Broadman Press, 1992), 67.

every age of human history become a central motif of the Word of God.¹ An infinite God searches after His prized finite creatures. God provides a satisfactory ransom for their plight and the possibility of reunion between the two previously estranged parties. The ultimate expression of God's love is evidenced by the provision of salvation God makes available to everyone in the entire world. God through the gospel offers Jesus Christ,² the embodiment of His love. The unfolding of this marvelous initiative of God forms three basic foundations for the evangelistic emphasis in the Bible.

God's Love Is Unconditional

The universal nature of God's love is declared boldly in Scripture. Perhaps the most comprehensive expression of the scope of His love is found in John 3:16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."³ The initial clause of John 3:16 speaks both to the depth and breath of God's love for people. God's self-giving love is love for an unworthy object.⁴ Every creature is within the purview of His love. His love is all-encompassing and all-inclusive. The Bible declares that God *so* loves. His love is committed, sacrificial, and impartial. His love is not predicated on a reciprocal response

¹Ibid., 67.

²Harry L. Poe, *The Gospel and Its Meaning* (Grand Rapids: Zondervan Publishing House, 1996), 302.

³All biblical references are taken from the King James Version unless otherwise specified.

⁴Drummond, 102.

from the object of His supreme affection. God's love is unequivocally unconditional.

Bruce Milne provides succinct insight regarding this aspect of God's initiating love when he points out:

The love of God is the Christian's ultimate security. If we are faithless, He will remain faithful (2 Tim 2:13). Our standing with God does not depend on our grasp upon Christ, and is not finally qualified by our disobedience and half-hearted responses. God's almighty heart beats forever and in that fact we find our final security and peace.¹

The world desperately needs to know of God's love and the sacrificial nature of that love expressed in the giving of His Son, Jesus Christ, for ransom. The fundamental knowledge regarding the love of God is central to the message that evangelism seeks to share.

Salvation Is Available

The Bible declares that the gospel of salvation is available to anyone who chooses to believe. Rom 1:16 declares, "The gospel . . . is the power of God unto salvation to everyone that believeth." Every person is afflicted with the problem of sin.² As a result he or she sets himself or herself up in God's place,³ rejecting the claims of God upon his or her life. Sin cannot be ignored by a just God, since it is an affront to His holiness.⁴

¹Bruce Milne, *Know the Truth* (Downers Grove: InterVarsity Press, 1982), 70-71.

²See Rom 3:9-18; 23. Paul asserts that there is none who is righteous, for all have sinned and come short of God's glory. David stated that we were conceived in sin and are shaped by iniquity. See Ps 51:5.

³T. A. Kantonen, *The Theology of Evangelism* (Philadelphia: Muhlenberg Press, 1954), 4.

⁴Robert E. Coleman, "Theology of Evangelism," *Review and Expositor* 77 (1980): 475.

Evangelism strikes the heart of sin¹ by proclaiming the good news that there is a remedy for the human dilemma and sin predicament. Salvation through Jesus Christ is the universal remedy to the sin problem that plagues everyone born of a woman. The remedy is not found in something we can do for ourselves.² We can practice positive thinking or point to the systemic evil all around us, but sooner or later the reality of sin must be faced by every individual.³ People need a Savior. Through evangelism the "good news" about the availability of salvation through Christ to "*whosoever believeth*" (John 3:16), and to "*every one that believeth*" (Rom 1:16), is heralded. God is longsuffering, . . . not willing that *any* should perish, but that *all* should come to repentance" (2 Pet 3:9). God can and will save anybody who will believe unto salvation according to Scripture. Nobody is too hopeless, helpless, incurable, untouchable, or beyond the possible reach of the power of God. Everybody can be saved, including the vilest, because the provision of salvation through Jesus Christ is accessible and available.

The Gospel Is Mandated

The gospel record indicates that Jesus commissioned His followers to take the message of good news to the world. Luke closes his gospel with Jesus' words "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem [Lk 24:47] and opens Acts with Jesus' promise of power for the

¹Ibid., 476.

²W. Frank Harrington, *First Comes Faith: Proclaiming the Gospel in the Church* (Louisville, KY: Geneva Press, 1998), 12.

³Ibid., 12.

disciples to be witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8). The most familiar record of His intention for the gospel to be proclaimed is commonly referred to as the "Great Commission" (Matt 28:18-20) where Jesus commanded them "to make disciples" among all nations.¹ The Great Commission is the "Magna Carta of evangelism."² It is Christ's imperative for all who name His name.³ The mandate is based on the authority of the resurrected Lord who declared, "All power is given unto Me. . . . Go ye therefore"⁴ (Matt 28:18,19).

The mandate to evangelize is to be universal. In Matt 24:14 Jesus declared that the gospel of the kingdom shall be preached in *all* the world for a witness unto *all* nations before the end could come. The final warning messages to be emphasized in the days prior to His coming assert strongly that the everlasting gospel is to be proclaimed unto all who dwell on the earth. Every nation, kindred, tongue, and people are to be advised (Rev 14:6).

The church has the responsibility to evangelize because of Christ's example, Christ's commands, the world's need to hear, and the motivating love of Jesus Christ.⁵

¹David E. Garland, "Evangelism in the New Testament," *Review and Expositor* 77 (1980): 462.

²Roland Q. Leavell, *Evangelism: Christ's Imperative Commission* (Nashville: Broadman Press, 1951), 3.

³*Ibid.*, 3.

⁴Mortimer Arias and Alan Johnson, *The Great Commission: Biblical Models for Evangelism* (Nashville: Abingdon Press, 1992), 27.

⁵Terry, 13.

Darrell Guder postulates that the phraseology "be my witnesses" (Acts 1:8) defines the fundamental mission of the church, derived from its establishment and empowerment.¹

God loves people and cares for them. His church is to love them and witness to them.² The church has been given a divine directive to actively promote the gospel. This directive is not optional. Authority has been given to take the "good news" anywhere (all nations) without restriction, and to tell everyone (teaching them) without reservation.

Personal Evangelism in the New Testament

Personal evangelism, as a viable method for bringing people to faith in Jesus Christ, is rooted in Scripture. Its prevalent use as an effective strategy to evangelize is best set forth in the New Testament, where there are ample examples. Jesus, the master evangelist, gave personal evangelism a preeminent place in His ministry. Though Jesus often preached to crowds, He still had time to speak to individuals like Zacchaeus (Luke 19:1-10), Nicodemus (John 3), and the woman at the well (John 4).³ Delos Miles, in his book *Master Principles of Evangelism*, indicates that there are at least thirty-five examples of Jesus ministering personally with individuals.⁴

¹Darrell L. Guder, *Be My Witnesses* (Grand Rapids: Eerdmans Publishing, 1985), 42.

²Donald A. Atkinson and Charles L. Roesel, *Meeting Needs—Sharing Christ* (Nashville: Lifeway Press, 1995), 33.

³Terry, 6.

⁴Delos Miles, *Master Principles of Evangelism* (Nashville: Broadman Press, 1982), 11. For a listing of the thirty-five examples of Jesus' ministry to individuals, please refer to Appendix A.

The book of Acts, which highlights the activity of the Holy Spirit working in the early church, also indicates that personal evangelism was a widely used method to impact the world and bring people to faith in Jesus Christ.¹ The assignment which Jesus gave to the early church was to make disciples of all nations. The early believers were to reach out to all people everywhere (Acts 1:8) with the singular purpose of sharing the "good news." Milton Rudnick states, "Certainly the most important method of evangelizing in the early church was simply personal conversation."² Much of the evangelization was done by informal missionaries who, while going about their everyday task in society, reached others who never would have entered the synagogue to hear a sermon.³ Most people gained for Christ during this era were reached through their relatives, friends, and acquaintances.⁴ The early church made very little use of great public meetings as a method of commending the gospel, instead emphasis was placed on home and personal evangelism.⁵

Personal evangelism is a well-established method of bringing people to faith in Jesus Christ. It enjoys a rich history, particularly in the book of Acts. The early church

¹For a list of fifteen examples of personal evangelism in the Book of Acts please refer to Appendix A.

²Milton L. Rudnick, *Speaking the Gospel Through the Ages* (St. Louis: Concordia Publishing House, 1984), 37.

³Garland, 468.

⁴Rudnick, 37.

⁵Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmans Publishing, 1970), 279.

relied heavily on the method of personal evangelism as a foundational strategy for making Christ known to others.

Personal Evangelism: Its Importance

There are some significant reasons why personal evangelism is important. One of the primary reasons is because it represents the most effective method of bringing people to faith in Jesus Christ. "There is no substitute for . . . one person verbalizing to another person the 'good news' that God was in Christ reconciling the world unto Himself."¹

Personal evangelism is also important because it is one of the fundamental responsibilities of every disciple of Christ. When Jesus gave the Great Commission to His followers, it was a command to everyone, not to just a few who enjoy evangelism.² Every believer has been called by Christ to do whatever he or she can to lead non-Christians, through the enabling of the Holy Spirit, into God's eternal presence.³ No higher honor or sacred charge has been conferred upon a member of the community of faith than to cooperate with Divinity in the work of bringing lost people to a saving knowledge and faith in Jesus Christ. Every disciple of Christ is to be an ambassador (2 Cor 5:18-20) and a co-laborer together with God (1 Cor 3:9).

Not every Christian has been designated by the Holy Spirit to the specialized task

¹Jim Wilson, "The Pastor and Evangelism," in *Evangelism in the Twenty-first Century*, ed. Thom S. Rainer (Wheaton, IL: Harold Shaw Publishers, 1989), 196.

²George Barna, *Evangelism That Works: How to Reach Changing Generations with the Unchanging Gospel* (Ventura, CA: Regal Books, 1995), 146.

³*Ibid.*, 141.

of spiritual leadership, or called to the specific office of pastoral ministry. Not every Christian receives a call from the Spirit to be an evangelist. All Christians, however, are to be salt, light, leaven, and conduits of grace in a world of alienation¹ commissioned by the Holy Spirit to bring people to faith in Jesus Christ. There is no exemption or exception from the divine mandate (Matt 28:20).

Personal Evangelism: Its Advantages

There are many noteworthy advantages that make personal evangelism an attractive method for bringing people to faith in Jesus Christ. Personal evangelism can be used effectively in conjunction with other forms of evangelism. When Peter preached on the day of Pentecost, the record indicates that his sermon resulted in the salvation of three thousand (Acts 2:41). Peter, however, was not alone. He enjoyed the support of at least 120 others who were giving their own witness (Acts 2:4-8). The importance of the text implies that they mingled with the multitude and in effect reinforced the preaching of Peter with personal effort. The public preaching to the masses by Peter was supported by the personal work of the other 120. This combination of public and personal effort produced maximum effectiveness that resulted in a rich harvest of people.

Personal evangelism can be effective when used independently of any other approach to evangelism. One of the striking examples of the independent value of personal evangelism is that of Phillip and the Ethiopian eunuch.² Phillip was a disciple in

¹Darius Salter, *American Evangelism: Its Theology and Practice* (Grand Rapids: Baker Books, 1996), 66.

²Green, 224.

the early church who was told by the Spirit to leave his fruitful labors in Samaria, and go off into the desert to meet one man (Acts 8:26-39). As a result of this encounter, the Ethiopian eunuch was brought to faith by Phillip. Phillip accomplished his task solely by the one-on-one method. This illustrates a great advantage of personal evangelism. It does not need the support of any other form of evangelism, while every other form of evangelism must depend on some element of personal work in order to be successful.

Personal evangelism is flexible. Mass methods of evangelism require advance planning and logistical preparation. Personal evangelism needs no advance staging. It allows the disciple to use happenstance and chance as an opportunity to bring people to faith in Jesus Christ. Every encounter with other people becomes "pregnant" with possibility. Sharing the "good news" is not limited to a specific time and place (pertinent factors that restrict public evangelistic meetings), but the gospel can be shared at the workplace, school, bus stop, in season, out of season, or wherever the disciple and another person intersect.

Personal evangelism is an inclusive method of evangelism. All cannot preach to large public audiences, but everyone can, irrespective of age, sex, ability, or handicap, participate in bringing others to faith by engaging in personal work. Personal work is that form of evangelism which excludes none and includes all. It provides opportunity for every disciple of Christ to contribute to the cause of God and to participate in fulfilling the Great Commission mandate of Matt 28:19, 20.

Role of the Laity in Bringing People to Faith

Definition of Laity

The term "laity" entered the English language by way of the Latin adjective *laicus*, a derivative of the Greek equivalent *laikos* (belonging to the people). The noun "laity" derives its original source from the Greek word *laos* (people).¹ In the Old Testament *laos* loses its general meaning of "people," and takes on the sense of a "specific people called Israel."² In the New Testament *laos* frequently expresses this important theological concept inherited from the Old Testament, by way of the Septuagint when the term is used with reference to the new Israel, the Christian community of faith (Gal 6:16).³ Peter affirms this unique understanding when he ascribes the traditional titles of the Old Testament *laos* of God, Israel, without reservation to the New Testament *laos* of God, the church.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you should show forth the praises of Him who hath called you out of darkness into His marvelous light. Which in time past were not a people, but are now (*laos*) the people of God; which had not obtained mercy, but now have obtained mercy. (1 Pet 2:9,10, italics added)

Priesthood of All Believers

It is the entire community of faith that comprises the laity. All believers are

¹Thomas Gillespie, "The Laity in Biblical Perspective," in *The New laity*, ed. Ralph D. Bucy (Waco, TX: Word Books, 1978), 14.

²*Ibid.*, 14-15.

³*Ibid.*, 16.

chosen, a part of the royal priesthood, and called to work for the salvation of others.¹

Olsen in his book, *Myth and Truth about Church, Priesthood, and Ordination*, asserts correctly that baptism is the ordination of the laity to priesthood and ministry.²

The every-member-is-a-minister concept so prevalent in Protestant literature is based primarily on the significant theological contribution developed by Martin Luther. Luther championed and taught the idea of the priesthood of all believers. He held that each believer could pray directly to God and understand the Bible through personal study.³ There is no need for a priest or another human agent to communicate with God on a believer's behalf. Luther indicated that "according to the New Testament every Christian is a priest."⁴ "We who believe in Him [Christ] are also priests."⁵

Luther also understood the concept of the priesthood of all believers to teach that every Christian is a minister with a responsibility to share his or her faith with others. "Every Christian has the right and the duty to teach, instruct, admonish, comfort, and rebuke his neighbor with the Word of God at every opportunity and whenever necessary. For example, father and mother should do this for their children and

¹Rex D. Edwards, "Ministers Without Pulpits," *Ministry*, June 1982, 20.

²V. Norskov Olsen, *Myth and Truth about Church, Priesthood and Ordination* (Riverside, CA: Loma Linda University Press, 1990), 44.

³John Mark Terry, *Evangelism: A Concise History* (Nashville: Broadman and Holman Publishers, 1994), 77.

⁴Jaroslav Pelikan, and Helmut T. Lehmann, eds., *Luther's Works* (St. Louis, MO: Concordia Publishing House, 1955-1986), 36:131.

⁵*Ibid.*, 13:329.

household; a brother, neighbor, citizen, or peasant for the other."¹ The believer is chosen and redeemed by God for mission and service. Rex Edwards in his book, *Every Believer a Minister*, suggests that when a person unites with the community of faith, he or she has entered the priesthood of believers, and is thereby united with Jesus in God's redemptive purpose in the world.² Every person is born again to be a witness (Acts 1:8).³

The revitalization of the concept of the priesthood of all believers spearheaded by Martin Luther elevated the people of God and called the existing hierarchical system of special status for some into question. The renewed idea that every person baptized into the body of Christ enjoyed the same prerogatives and status before God became one of the great principles of the Reformation.

Clergy-Laity Dichotomy

The Reformation started something with radical implications, but failed to deliver fully on the concept of returning the ministry to the people.⁴ Although the Reformation stressed the priesthood of all believers, the principle was more a theological theme than a practical reality. For the people of God to enter fully into their ministry there should have been only one people and one ministry, not two peoples—clergy and laity—a view that

¹Ibid., 13:333.

²Rex D. Edwards, *Every Believer a Minister* (Hagerstown, MD: Review and Herald Graphics, 1995), 66.

³Patricia Page, *All God's People Are Ministers* (Minneapolis, MN: Augsburg, 1993), 14.

⁴Greg Ogden, *The New Reformation: Returning the Ministry to the People of God* (Grand Rapids: Zondervan Publishing House, 1990), 56.

inevitably leads to two ministries.¹

In the New Testament model, church distinction within the body of Christ was based upon assigned tasks and the differences resident from spiritual gifts. As the church developed in the Middle Ages the idea emerges that only a specialized group, separate from the rest of the people of God, was truly the ministers. This specialized group became known as the clergy. Those who were not a part of this special group became known as lay persons. Hans Kung postulates in his book, *The Church*, that the gradual development of the meaning of *kleros* (Greek word from which clergy is derived) tended to foster the merging dichotomy between the general body of believers as ministers and an elite group who would take over sole responsibility for ministry. Kung notes that, as early as Origen (185-2540), the word *kleros* has become an established term for those who hold office in the church, as opposed to the people.² The church became a vast body of worship, instruction, piety, and activity, consisting of two clearly distinguished bodies, in which the authoritative leadership reposed in the clergy.³ The clergy grew into a new sociological class of its own, with its own set of privileges, immunities, dress, titles, duties, and culture.⁴ While the term clergy became synonymous with a special class, the term "laity" became synonymous with Christians who were not professionally or

¹Ibid.

²Hans Kung, *The Church* (Garden City, NY: Image Books, 1967), 492.

³Hendrik Kraemer, *A Theology of the Laity* (Philadelphia: Westminster Press, 1958), 51.

⁴Kung, 493.

vocationally in church-related work.¹ Hendrik Kraemer in his classic work, *The Theology of the Laity*, provides thoughtful insight as to why clergy and laity were defined along the lines of professional vocation:

The Reformation coupled with its radical elimination of the distinction between "clergy" and "laity" placed a vehement stress on the pre-eminence of the preaching office. This vehement stress on correct preaching required a specially qualified group of bearers of office. . . . It tended toward a reestablishment of a kind of "clergy." . . . It encouraged the practical recognition of a secondary status of the "laity" in comparison with the ministry, the breeding of an attitude of passivity in the laity as a whole, the accentuation of the significance of "office" and its leadership.²

The validity of Kramer's understanding cannot be underestimated. The Reformation successfully devalued the "inherent elevated status" for clergy above the laity, but by placing great emphasis on the need for the "pure" preaching of the Word, it actually fostered another dichotomy, a dichotomy that has deteriorated in many respects to the point where pastors or clergy persons have not only assumed the dominant role in preaching the Word, but they have also become primarily responsible for ministry. Lay persons have assumed a subordinate posture and thereby have been deprived of their legitimate role of ministry. This is evidenced by the fact that the word "minister" is a title usually reserved for the pastors, clergy, or other church officials and not the general body of believers.

Lay Persons Are Ministers

The New Testament knows no distinction between clergy and laity. Every

¹Edwards, 12.

²Kraemer, 65-66.

member is a priest and as such is a minister with a ministry to perform.¹ There is no special class who has access to God not enjoyed by "ordinary" believers.² Clergy and lay persons alike must be reminded again and again that all members of the Body of Christ, not just the church professionals, are ministers, and that spiritual gifts are distributed to every member of the congregation.³

In the New Testament the basic idea of ministry is best reflected as service. Although there is a variety of terms for the act of service in the New Testament, the characteristic Greek word is *diakoneo*.⁴ This word for "to serve" as distinct from *douleuo* (to serve as a slave), *therapeuo* (to serve willingly), *latreuo* (to serve for wages), and *leitourgeo* (to do public service), carries the basic nuance of personal service.⁵ The Greek word for minister (*diakonos*) means "providing personal help to others."⁶ A minister is a person who is engaged in actual ministry of service.⁷ All Christians are called to be

¹Russell Burrill, *Revolution in the Church* (Fallbrook, CA: Hart Research Center, 1993), 26.

²Russell C. Burrill, *The Life and Mission of the Local Church* (Fallbrook, CA: Hart Research Center, 1998), 73.

³Robert E. Slocum, *Maximize Your Ministry* (Colorado Springs, CO: NavPress, 1990), 257.

⁴Edwards, *Ministry*, 1982.

⁵Geofferey Bromiley, *Theological Dictionary of the New Testament*, vol. 1, ed. Gerhard Kittel and Gerhard Friedrich (1985), s.v. "*diakonia*."

⁶Russell Burrill, *A Study of the Biblical Terms for Clergy and Their Historical Development in Christianity and Adventism* (Berrien Springs, MI: NAD Evangelism Institute, 1994), 31.

⁷*Ibid.*, 32.

servants of Christ (John 12:26). Consequently, service or ministry is not exclusive to the clergy, but is something that is to be shared by clergy and lay persons.

Lay Persons Are Called

All Christians are ministers of Christ called by God for a life of service. Paul's admonition to the Ephesian believers that they "walk worthy of the vocation wherewith they were called" (Eph 4:1) was addressed not only to the officials of the church but to every member. To be called is to be invited by God to participate in the mission of the church and to enter into service. Until lay persons know that they are called, they cannot begin to grasp the significant role that they are expected to fulfill in the plan of God.

Unfortunately, many lay people view pastors and church officials as being on a higher spiritual level than they are because of the religious position held by pastors and church officials. One of the reasons mitigating against this understanding is that the term "calling" has been used almost exclusively when referring to the clergy. Many lay people misunderstand the teaching of the priesthood of all believers and do not realize that there is no difference in status between clergy and lay persons.¹ The difference between clergy and laity is not a matter of calling and status but of function and role.

The basic biblical use of the term "calling" is issued to all people without distinctions of any kind.² The word "calling" can be used in respect to the work of a clergy person as long as it is recognized that it can be used in exactly the same sense for

¹Burrill, *Revolution in the Church*, 27.

²Frances O. Ayres, *Ministry of the Laity* (Philadelphia: Westminster Press, 1962), 37.

a salesperson, a lawyer, a teacher, or an actor.¹ Lay persons have a calling from God. That calling is to minister or serve others.

Laity and clergy need a spiritual theology of work² and vocation. Work is a gift from God (Gen 1:26-31; 2:15) that has the potential of being an act of worship to God and a way of gaining spiritual depth.³ Furthermore, there are no hierarchy of ministries: "All members of the *ecclesia* have in principle the same calling, responsibility and dignity, have their part in the apostolic and ministerial nature and calling of the church."⁴ It is not valid to consider the gospel ministry as the only vocation into which men or woman are called by God to serve their generation.⁵ Christians in other vocations share mutually many characteristics with the gospel ministry: the Lordship of Christ in the life of all believers; the call to righteous living; the call to render service to humanity; the call to be a witness; the conviction of a divine purpose and plan for their life; and the belief that God has given everyone a gift for His purpose.⁶

It is just as spiritual to be a faithful steward for God in a vocation other than the gospel ministry. Church-related vocation does not determine whether or not a person is a

¹Ibid., 37.

²R. Paul Stevens, *The Equippers Guide to Every-Member Ministry* (Downers Grove, IL: InterVarsity Press, 1992), 99.

³Ibid.

⁴Kraemer, 160.

⁵Franklin M. Segler, *A Theology of Church and Ministry* (Nashville: Broadman Press, 1960), 39.

⁶Ibid.

minister. Vocation is what I do for a living, but my calling is to do ministry. Every disciple of Jesus Christ is called to be a minister regardless of their vocation.

Ellen G. White¹ and the Role of the Laity

It is abundantly clear that Mrs. Ellen G. White is a strong proponent regarding the active participation of the entire church membership in the business of bringing people to faith in Jesus Christ. Her books, articles, and statements on the necessity of personal work for the salvation of souls are well documented. Mrs. White declares that personal work is the primary role of the non-clergy members of the church. Her statements and viewpoints mirror the admonitions of Scripture that every person in the community of faith is obligated to share the "good news."

Lay Involvement Is Important

Mrs. White believes that the involvement of lay persons in personal efforts to bring people to faith is not only crucial but absolutely essential to a church. She provides very specific and pointed counsel to ministers regarding the relationship between the members engaging in personal evangelistic efforts and the spiritual health of the church. The following quotes summarize accurately her position: "The spiritual life of the church can only be kept alive as the members make personal efforts to win souls to Christ."²

¹"Ellen G. White (1827-1915). Cofounder of the SDA Church, writer, lecturer, and counselor of the church, who possessed what SDAs have accepted as the prophetic gift described in the Bible." *Seventh-day Adventist Encyclopedia*, 1976 ed., s. v. "White, Ellen Gould (Harmon)."

²Ellen G. White, "Work in Christ's Lines," *Signs of the Times*, December 20, 1899, par. 6.

Where there is no active labor for others, love wanes and faith grows dim.¹

When professed Christians feel no burden to enlighten the minds of those who are in darkness, when they fail to make use of the rich grace of Christ, and cease to impart the knowledge they have received, they become less discerning, lose their appreciation of the richness of the heavenly endowment, and, failing to value it themselves, they fail to present it to others.²

Responsibility of the Laity

Mrs. White suggests that the non-clergy members of the church have an obligation and responsibility to engage in considerable effort to bring people to faith in Christ. Personal sacrifice by every member for the agenda of Christ is expected, and all are held accountable for what they do for those who are perishing. The laity are not to depend solely on the minister or clergy to do this work for Jesus. She indicates that there is work for the salvation of others that only the non-clergy members can do for Christ.

The following statements succinctly reflect her counsel:

Every follower of Jesus has a work to do as a missionary for Christ in the family, in the neighborhood, in the town or city where he lives.³

When men of business, farmers, mechanics, merchants, lawyers, etc., become members of the church, they become servants of Christ; and although their talent may be different, their responsibility to advance the cause of God by personal effort, and by their means is no less than

¹Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press Publishing Association, 1947), 825.

²Ellen G. White, *Testimonies for the Church*, 9 vols. (Mountain View, CA: Pacific Press Publishing Association, 1948), 6:424.

³*Ibid.*, 2:632.

that which rest upon the minister.¹

The pastor may be well qualified for his calling, but he can not do that which God has left for the members of the church.²

Work of the Laity

Mrs. White envisions members working to bring people to faith. She even postulates that there is far too much sermonizing and not enough personal evangelism being conducting by the members. The primary method endorsed by Mrs. White for the members to use are various techniques of personal evangelism. She believed that every church ought to be a training center instructing members on how to do personal work. It is clear and evident that Mrs. White believes that lay persons are to take the gospel where the "rubber meets the road" through personal effort. The following examples of her counsel regarding the work of the laity are compelling:

The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. . . . And let all be taught how to work.³

There has been so much preaching to our churches that they have almost ceased to appreciate the gospel ministry. The time has come when this order of things should be changed. Let the minister call out the individual church members to help him by house-to-house work in carrying the truth into regions beyond.⁴

¹Ibid., 4:469.

²White, *The Desires of Ages*, 141.

³White, *Testimonies for the Church*, 6:49.

⁴Ellen G. White, *Welfare Ministry* (Washington, DC: Review & Herald Publishing Association, 1952), 110.

The Lord is calling upon men and women who have the light of truth for this time to engage in genuine personal missionary work. Especially are the church members . . . to exercise, in all humility, their God-given talents in laboring with those who are willing to hear the message that should come to the world at this time. . . . As such workers undertake to win souls for Jesus, they will find that many who never could be reached in any other way will respond to intelligent personal effort.¹

Summary

Evangelism can be defined as the intentional sharing of the gospel by the community of faith in order that persons who are not a part of that community can be converted to the lordship of Jesus Christ. Evangelism is the life blood of the church. Its roots are deeply embedded in Scripture, where the initiatives of God's love provide salvation for lost humankind, and a strong desire to have all come to a saving relationship with Jesus Christ.

The love of God is the fundamental basis for evangelism. The church is God's visible representative. The community of faith is challenged to reproduce God's character and to follow His example. This means that the church must take a proactive posture, seeking out others to show and share the love of God. In God's construct every person is a potential candidate for salvation. It is therefore incumbent upon the church to share the "good news" about the availability of salvation through Jesus Christ.

One of the most important and effective ways for the church to evangelize is to engage in personal work for individuals. Personal evangelism is the method heavily endorsed by the Master Evangelist, Christ. It was an effective method used by the early

¹Ellen G. White, *Medical Ministry* (Mountain View, CA: Pacific Press Publishing Association, 1963), 332.

church. Personal work has several advantages. It can be used in conjunction with other more public forms of evangelism or by itself. It can be used at any time in any place. It can be used successfully by all members of the community of faith.

This is important because all believers are accountable for participating in the effort to bring people to faith. Every member who is baptized is called to minister. Every disciple of Christ is expected to be a witness and to witness. Both clergy and non-clergy are to bring others to faith through personal effort. Evangelism is not optional; it is a mandate for the entire community of faith.

CHAPTER 3

REVIEW OF PROGRAMS DESIGNED TO EQUIP LAY PERSONS FOR BRINGING PEOPLE TO FAITH

This chapter explores the role of the pastor in equipping lay persons for the work of bringing people to faith. Its primary focus is to survey and examine six representative programs currently being used to equip lay persons in personal evangelism. The contents of each program are analyzed and reviewed. Personal evaluations are given.

Biblical Role of the Pastor

Equipping Role

When the Apostle Paul wrote to the church at Ephesus, he said that when Christ ascended, He led into captivity a host of captives and gave gifts to His church:

And he gave some apostles, some prophets, some evangelists, some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. (Eph 4:11-13)

In the list of spiritual gifts delineated in Eph 4, Paul identifies one of the gifts as being that of pastor. Vs. 13 indicates that the gifts will be necessary until the unity of the faith is achieved. Vs. 12 indicates the purpose of these gifts. The purpose of the various gifts listed is for the perfecting of the saints for the work of the ministry. It should be

noted that the King James Version places a comma after "saints" in vs. 12. The comma gives the inference that those Paul listed in Eph 4:11 (apostles, prophets, evangelists, and pastors) are responsible for doing the work of ministry at the exclusion of the laity. Barth articulates the theological problem of keeping the comma in the text:

No doubt is left that the gift of the ministries has a double object: all the saints benefit from it, but only select ministers carry out the work of building the body. The interpretation has an aristocratic, that is, a clerical and ecclesiastical flavor; it distinguishes the saints from the officers of the church.¹

This understanding contradicts the established biblical perspective of every-member-a-minister. In addition, earlier in the chapter Paul has dispelled the idea of an aristocratic division and opted for the unity of "one body and one Spirit" (Eph 4:4). In vs. 7 Paul declares that grace was given to "everyone" not just to "some."² Barth states that a newer translation is more in line with Paul's intent:

The meaning of Eph 4:12 is entirely different when the nouns preceded by different prepositions describe one and the same purpose of the ministries mentioned in verse 11, and when no comma is placed between the first two parts of verse 12. Then the ministries of verse 11 are given to the church in order that "the saints" become "equipped" to carry out "the work of service."³

All modern versions and most commentaries agree that eliminating the comma is a more accurate understanding of the passage.⁴

¹Markus Barth, *Ephesians*, 2 vols. (Garden City, NY: Doubleday, 1974), 478, 9.

²Hamilton, 20.

³Ibid.

⁴Burrill, *Revolution in the Church*, 47. The author provides an excellent explanation and supportive evidence.

The role of the pastor is to perfect the saints for their ministry. The Greek word “for the perfecting” is *kartartimon*. It closely resembles the dictionary meaning of equipping, preparing, making ready, or competent for service or action.¹ This perfecting or equipping of the people of God has a vertical dimension. God is actively involved in the process. Peter states that “God has called us unto His glory” to make us perfect or to equip us (1 Pet 5:9, 10). The Hebrew writer declares that, God “Makes us perfect” in every good work to do His will. God has a plan and purpose for every believer. The pastor participates in the plan and purpose by cooperating with God in His efforts to make ready the people.

The pastor’s role is to train and equip members for their ministry. The pastor is to develop the resident spiritual gifts of the members to where they are operationally beneficial to Christ and deployed for the cause of God. If the church is to be a ministering community, the pastor must be an equipper who empowers God’s people.²

This equipping role is especially important in evangelism. When Jesus commanded His followers to make disciples of all nations (Matt 28:18-20), He was setting the primary agenda for the church. In order to accomplish this task believers must learn to bring others to faith in Jesus Christ. Ultimately, the goal of ministry is to equip believers to reach their peers for Christ and help them grow in Him.³ The pastor’s

¹R. Paul Stevens, *Liberating the Laity: Equipping the Saints for Ministry* (Downers Grove, IL: InterVarsity, 1989), 111.

²Ogden, 85.

³Dan Spader and Gary Mayes, *Growing a Healthy Church* (Chicago: Moody Press, 1991), 126.

role must include equipping others to do the work of evangelism.¹

The pastor's task as an equipper is in many respects analogous to the role of a coach in sports. The similarities are very striking. In sports a team's performance is directly related to its preparation. The ability of the coaching staff to get the players ready to play can be the difference between victory or defeat.

The coach does not play the game. He or she has valuable experience and knowledge about the game that can assist players in reaching their full potential. The coach's purpose is not primarily to play, but to teach others how to play or how to play better. The task of the coach is to help players extract everything from their gift for the ultimate benefit of the team. The coach models the skills to be emulated, develops a way of doing things, and designs plays to take advantage of the strengths of the various players. The coach motivates, stimulates, disciplines, and does whatever is necessary to prepare the players to play together.

The coaching model accurately describes the equipping role of the pastor. The pastor is challenged with helping the people of God discover their potential for ministry, service, and bringing people to faith in Jesus Christ. In the area of training disciples to bring others to faith in Jesus, the pastor acts as the trigger mechanism that sets the process of effective evangelism into motion.² Lindgren and Shawchuck, in their book *Let My People Go*, provide further insight regarding the role of the pastor:

¹Richard Stoll Armstrong, *The Pastor-Evangelist in the Parish* (Louisville, KY: John Knox Press, 1990), 151.

²Bill Hull, *The Disciple Making Pastor* (Old Tappan, NJ: Fleming H. Revell Company, 1988), 83.

If your church is to do anything more than worry about its own maintenance and survival, it must set realistic goals, plan, create effective organizational units, . . . recruit and train volunteer workers. . . . The pastor is largely responsible for creating the kind of climate in which this can happen.¹

The pastor as equippier works to develop and employ the gifts of each disciple so that every spiritual endowment given by the Spirit is maximized and deployed to the benefit of the kingdom of God. The pastor is no longer the primary person responsible for bringing others to faith, but rather the teacher who prepares the people of God to use their gifts to do the work of winning people to Christ. Caslow asserts that the equipping role of the pastor will be especially important as we near the coming of Christ:

As the end nears, it will be increasingly imperative for the pastor to fulfill his or her role in properly equipping his fellow church members. Lay persons will most effectively do their part when they learn the arts and skills of personal evangelism. . . . Lay persons should be given simple, practical training in the skill of soul winning.²

The church is better suited to growth and maturity when the pastor fulfills the equipping role as opposed to "star player" on the team.

Implications for Pastoral Leadership

Traditional Pastoral Roles

The imagery of equippier or coach is not the picture that readily comes to mind when many members and leaders think about the role of the pastor. More often than not

¹Alvin J. Lingren, and Norman Shawchuck, *Let My People Go: Empowering Laity for Ministry* (Nashville: Abingdon, 1980), 34.

²D. E. Caslow, *Winning: Lay Bible Ministry Handbook* (Mountain View, CA: Pacific Press Publishing Association, 1981), 10.

the pastoral role is viewed in traditional ways that are debilitating and harmful to the purpose of God. The following examples of a typical traditional understanding of the pastor's role are instructive:

1. Sole Care-Giver: The pastor is perceived as a professionally trained religionist who is the sole care provider. The members expect the pastor to visit them, meet their needs, and be there when they call. Many church members feel that their needs have not been addressed unless the pastor meets them.¹

Although a nurturing ministry of the people of God is important, it does not mean that the sole care-giver must be the pastor. The fallacy of one person being the primary care provider is exposed as impractical by any pastor who leads a church of any size. Serving all the people's needs is logistically, practically, and humanly impossible. Paul admonished the Ephesian elders at Miletus to feed or shepherd the church of God (Acts 20:28). Paul's counsel is to the elder(s) (Acts 20:17) indicating that the task of "shepherding" the people was too large for one person to handle (Acts 20:17-28).

Burrill adds that it is safe to assume that the role of the pastor in the early church was the training of other people,² and that the biblical term for pastor does not denote the pastor as primary care-giver.³

¹In my own parish one of the strongest misconceptions that had to be challenged was the idea that only the pastor can visit, call, or provide care. There are still members in my congregation who no matter how regularly the visitation team sees them they do not feel visited unless the pastor comes.

²Burrill, *A Study of the Biblical Terms for Clergy and Their Historical Development in Christianity and Adventism*, 47.

³Ibid.

The traditional role of the pastor as the sole care provider is detrimental to the members. Weak Christians, who are dependent, parasitic, and immature, are the inevitable result of the traditional model.

2. Primary Soul-Winner: The pastor is considered the primary person responsible for bringing people to faith in Jesus Christ. Members bring their interest to the pastor because they feel they may do something to prevent the prospect from coming to faith. George Hunter states, "Our greatest imperative is to rediscover the apostolic mission of the laity. At least 90 percent of all congregations 'delegate' evangelism and membership recruitment to the ordained minister; 'That's your job, Pastor'."¹ Members feel that pastors have been professionally trained to win people to Christ and that they are not qualified to bring people to faith.

The pastoral responsibility for bringing people to faith is clearly delineated in Scripture and the expectation of the church. In Paul's parting admonition to Timothy, he charges the young pastor to be vigilant, exercise perseverance, make full proof of his ministry, and to do the work of an evangelist (1 Tim 4:5). Paul fully expected Timothy to consider winning people to Christ a high priority and a non-negotiable function. The pastor is also bound by the same mandate to share his or her faith that binds every believer. Every Christian bears the responsibility to bring others to faith in Jesus, not just the pastor only.

No matter how many persons are brought to faith by the pastor, more could be

¹George G. Hunter III, *How to Reach Secular People* (Nashville: Abingdon Press, 1992), 114.

won if lay persons were able to do the work also. Lay persons have better opportunities than the clergy to bring others to faith in Jesus Christ because they have many more bridges to people than church professionals.¹ Hadaway adds, "The mobilization of church members to visit prospects and to witness to their friends is even more important to the growth of a church than the evangelistic efforts of the pastor."² Lay participation in evangelism enlarges the list of potential prospects³ especially since the average church member has between seven to nine friends and relatives outside of Christ and the church.⁴

Jesus declared that the harvest was truly plentiful but the laborers were few (Matt 9:37). The purpose of this pronouncement was to point out the need for many more workers besides those who were already involved. The members of the church represent available potential workers that with training can greatly enhance the evangelistic efforts of the church. The pastor who equips others can maximize productivity and, through the efforts of those trained, reach people for Christ who otherwise would not be accessible.

Non-Traditional Pastoral Role

There are important paradigm shifts that must occur to enable the pastor to move

¹Ibid.

²C. Kirk Hadaway, *Church Growth Principles: Separating Fact from Fiction* (Nashville: Broadman Press, 1991), 79.

³Win Arn and Charles Arn, *The Master's Plan for Making Disciples* (Pasadena, CA: Church Growth Press, 1982), 63.

⁴Ibid.

from a traditional role of primary care-giver and principal soul-winner to the more biblical role of equipper of those who actually do ministry. A new mind-set must be adapted by lay persons and pastors.

Church members

1. Church members must be instructed on the biblical roles of the laity and pastor. They must understand that the responsibility of the pastor is not to do the work but to equip them to do the work. Unrealistic expectations of the pastor must be eliminated.

2. Church members must be willing to accept change. The tendency is to defer to the past and rely on the way things have always been done. The key factor for growth is attitude toward change, not competency.¹

3. Church members must stop their unhealthy dependence on the pastor. They must embrace the biblical concept of the priesthood of all believers and the mandate to bring others to faith in Jesus.

Pastors

1. Pastors must be committed to the biblical role. They must reassess the traditional pastoral model with the equipping model indicated in Scripture. Pastors must have a clear understanding of the purpose of the church and the role of the laity. Pastors who need to transition from a traditional role to an equipping role must be willing to adjust, grow, and retool. Pastors must resist the temptation to revert to the tradition model.

¹Hadaway, 96.

2. Pastors must trust lay persons as full partners in ministry. Pastors must forego any belief that the church members are inadequate or incapable of doing ministry. Lay persons can do most of what pastors do. The task of pastors is to equip these persons for ministry and support them through administration and example.¹

3. Pastors must not allow the enjoyment and ego satisfaction that they derive from meeting the needs of others to mitigate against allowing church members to do ministry. Pastor often defeat the purpose of empowering the members to do ministry because of their own need to be needed. Like Moses, pastors must hear the advise of Jethro, "The thing that you are doing is not good," and take heed.

4. Pastors must make the equipping role their number one responsibility. Pastors must cast vision, formulate strategy, and plan to equip members.

Current Existing Equipping Programs

Sharing the Abundant Life

Background information

One of the most widely known personal evangelism training programs has been the Campus Crusade for Christ, Sharing the Abundant Life program initiated by Bill Bright. Bill Bright believes in the importance of personal evangelism and is committed to seeing the Great Commission fulfilled in this generation. He founded the Campus Crusade for Christ organization because of a burden to provide ministry to colleges and universities. Bright developed the popular "Four Spiritual Laws" booklet as a witnessing

¹Steinborn, 33.

tool for bringing people to faith. Sharing the Abundant Life is a step-by-step training program on how to use the Four Spiritual Laws.

Since its inception in 1951, Campus Crusade for Christ, currently headquartered in Orlando, Florida, has become international in scope with a ministry presence in 181 countries around the world. There is a Campus Crusade for Christ ministry active in over 3,000 target areas with a million or more in population, in 390 strategic urban centers, and on 1,085 universities campuses.¹

Program content

The Sharing the Abundant Life program is designed to teach disciples how to best use the Four Spiritual Laws as an evangelistic tool. The Four Spiritual Laws with Scriptural support are as follows:

Law One: *God loves us, and offers a wonderful plan for our life.* "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life" (Jn 3:16).

Law Two: *We are sinful and separated from God. Therefore, we cannot know and experience God's love and plan for our lives.* "For all have sinned and fallen short of the glory of God (Rom 3:23). For the wages of sin is death . . ." (Rom 6:23a).

Law Three: *Jesus Christ is God's only provision for our sin. Through Him we can know and experience God's love and plan for our life.* "But God commendeth His love

¹All statistical information is obtained from official statements printed in the 1998 *Ministry Vital Signs* brochure produced by the International Ministry Information Systems (IMIS) of Campus Crusade for Christ.

toward us, in that, while we were yet sinners, Christ died for us" (Rom 5:8). "Christ died for our sins . . . And that He was buried, and that He rose again the third day according to the scriptures. And that He was seen of Cephas, then of the twelve. After that, He was seen of about five hundred brethren at once . . ." (1 Cor 15:3-6). "Jesus said . . . I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6).

Law Four: *We must individually receive Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives.* "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name" (John 1:12). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast" (Eph 2:8).

Bright's four spiritual laws attempt to present the gospel message in a user friendly abbreviated form that anyone can understand. According to Bright, Christians must have a consistent well-learned approach or method of sharing the gospel because experience has shown that people do not need to be convinced that they need to become a Christian; they need to be told how to become a Christian.¹ The *Sharing The Abundant Life* training manual is designed to help teach disciples how to bring people to faith.

The training has two basic components, classroom instruction and field experience. The instructional component consists of (1) motivational information on the need to win people to Christ by sharing the gospel, (2) how to make a witnessing presentation using the four spiritual laws, (3) how to respond to questions, (4) how to

¹Bill Bright, *Come Help Change the World* (Old Tappan, N J: Fleming H. Revell Company, 1970), 48.

develop a personal testimony, (5) how to effectively follow up on the information obtained from religious surveys, (6) and how to establish a new Christian in his or her faith. The instructional phase of the program can be taught in four or five sessions. The next phase is the field component. Before going into the field trainees practice delivering the Four Spiritual Laws with a partner.¹

In the field component trainees are sent out to practice what they learn and to see what they can do. An experienced trainer accompanies the trainee during the field process. The trainee first observes the trainer and then the trainee is encouraged to emulate what they have seen and learned. The goal is to expose the trainee to all kinds of witnessing experiences.

Evaluation

There are a number of strengths regarding the Campus Crusade for Christ, Sharing The Abundant Life program. The program material is self-explanatory and easy to assimilate. The fifteen-page booklet on the four spiritual laws is a user-friendly tool that helps a disciple share his or her faith with others. The course material is flexible and adaptable. It can be taught by a trainer in formal class sessions or absorbed by trainees on their own. The method espoused can be used in almost any situation. The training program has a strong reputation for diminishing the apprehension that a Christian can experience when approaching others about Jesus Christ. The program has a good tract record for providing an effective method for Christians to use in bringing people to faith.

¹Bill Bright, *Witnessing Without Fear* (Nashville: Thomas Nelson Publishers, 1993), 137.

There are some weaknesses, in my opinion, to the Sharing The Abundant Life training program. The training is heavily dependent on the four spiritual laws booklet. This can be a two-edged sword. On the one hand the booklet can aid a gospel presentation, but on the other hand it tends to make the presentation rehearsed. The disciple attempting to bring someone to faith with this approach tends to be formula oriented treating every prospect the same. The disciple can come across as superficial and disingenuous.

The program is also limited. It focuses primarily on the initial contact with a potential prospect using the four spiritual laws as a springboard to introduce a prospect to Christ. There is little proviso for whatever follow-up or nurture a prospect may require.

Campus Crusade for Christ measures its effectiveness by the number of people exposed to the gospel message, the number of people who make decisions for Christ, and the number of people who are involved in evangelism. In 1998, over 852 million people were exposed to the gospel, 54.5 million indicated decisions, and 663,612 lay persons were trained to help others to share their faith effectively.

Evangelism Explosion

Background information

Evangelism Explosion is the personal evangelism training program started under the leadership of Dr. James Kennedy at the Corel Ridge Presbyterian Church in Corel Ridge, Florida. The program is now used internationally. Kennedy became convinced of the effectiveness of personal evangelism after watching a fellow pastor in Decatur,

Georgia, lead fifty-four people to Christ, through personal effort during a ten-day public evangelistic meeting Kennedy was invited to conduct.¹

When Kennedy returned to the Corel Ridge Church he was a new man. He began to practice the personal evangelism methods he had learned from his fellow pastor with astonishing success. Kennedy states that he discovered two important principles (1) On-the-job training will produce results and (2) that he ought to train others to do what he was doing.² In an attempt to develop a process, Kennedy organized witnessing training classes. The trainees were given lessons and then sent out on their own. To his chagrin, no matter how much or how elaborate the classroom instruction the members received, the results were negligible. Not one single adult was brought to Christ by any one of these laymen as a result of these witnessing classes.³

Finally, Kennedy realized that it was not until someone who knew how had taken him out into people's homes that he finally got the confidence to do it himself. He then began taking out one individual until he or she had confidence to witness to others. After that member is trained, he or she in turn trains someone else.⁴

Program content

There are four fundamental principles that underpin the Evangelism Explosion

¹D. James Kennedy, *Evangelism Explosion* (Wheaton, IL: Tyndale House Publishing, 1977), 6.

²Ibid.

³Ibid.

⁴Ibid., 7.

training program. These principles are:

1. Every Christian is a witness for Christ. The Church is a body under orders by Christ to share the gospel with the whole world.

2. Lay persons are key and important. The task of the minister is to train lay persons to evangelize.

3. On the job training is essential. "Evangelism is more caught than taught." On-the-job training is the method that Christ used.

4. It is more important to train a soul-winner than to win a soul. Spiritual multiplication by training others to evangelize effectively is more fruitful than merely winning someone to Christ. It is because winning a person to Christ is so important that training someone to win 10 or 100 or 1,000 people to Christ is so much more important.¹

The program consists of three types of training to equip members to bring others to faith. The three types of training are classroom instruction, homework assignment, and on-the-job training. The trainee spends approximately forty-five minutes once a week in classroom instruction. A brief lecture on a pertinent topic is provided, homework assignments are given for study during the following week, and the class is divided into three-person teams in which they practice what has been learned during the previous week.² There are two training programs a year. Each training program lasts about four and a half months. The instructional information provided for the program comes from learning kits that are based on the material contained in the book *Evangelism Explosion*.

¹Ibid., 5.

²Ibid., 9.

A prescribed three-step gospel presentation is taught. First, a basic outline of the gospel is mastered. Second, Scriptural verses are added to the outline. Third, illustrative material is taught to increase clarity and understanding of the presentation.

There are two important diagnostic questions central to the gospel presentation in this equipping model. The first question is, "Have you come to a place in your spiritual life where you know for certain that if you were to die today you would go to heaven?" A negative response prepares the way for the second question, "Suppose you were to die tonight and stand before God and He were to say to you, 'Why should I let you into my heaven?' what would you say?"¹ These questions are designed to lead into the five-point gospel outline on grace, man, God, Jesus, and faith. After the gospel presentation is shared, the prospect is given the opportunity to make a commitment to Christ.

Evaluation

There are a number of significant strengths of the Evangelism Explosion training program. The instructional material is comprehensive yet very user friendly. The presentation taught is a flexible approach that allows for genuine interaction between the prospect and the disciple sharing faith. The trainee is instructed on associate subjects to the gospel presentation such as, how to find a prospect, how to follow up a prospect, or how to handle the objections of a prospect. This additional information tends to help the trainee to be better prepared. The two diagnostic questions provide a smooth transition into the gospel presentation in a personal but not pushy way. The on-the-job

¹Ibid., 18.

training aspect of the program is outstanding. There is a real commitment to mentoring the trainee in live witnessing experiences. A process of gradual transference of responsibility from the trainer to the trainee is used to build confidence and enhance effectiveness. The Evangelism Explosion program can be an excellent training program for equipping members to bring people to faith.

The Evangelism Explosion program has trained 75,000 ministers and seminary students on the subject of lay evangelism. The Corel Ridge Presbyterian Church sends out up to 700 people weekly systematically to share their faith. The program has developed 150 families for full-time evangelism service.

Continuing Witness Training

Background

The Continuing Witness Training (CWT) is an equipping program produced by the Home Mission Board (HMB) of the Southern Baptist Convention.¹ In 1978, C. B. Hogue, then director of the HMB Evangelistic Section, appointed a task force for the purpose of developing an effective witness equipping process for Southern Baptist churches. According to the Pastoral/Leader Manual revised in 1994, over 6,500 Southern Baptist churches are involved in CWT. The program is national in scope.²

¹In 1997, the HMB became the North American Mission Board.

²All information regarding the CWT program is derived from the CWT Apprentice and/or Pastoral Manual(s) developed by the Home Mission Board of the Southern Baptist Convention, 4200 North Point Parkway, Alpharetta, Georgia 30202.

Program content

The CWT is a thirteen-week program designed for the Christian who wants to become a more effective witness and is committed to an intensive process of training. The program involves intercessory prayer, systematic Bible study, memorization, reviewing sessions, witnessing experiences, and evaluation. Each apprentice (persons training to bring others to faith) is expected to attend a weekly training session and to complete homework assignments. Each apprentice is provided a CWT Apprentice Manual. The instructor is also provided with a Pastoral/Leader Manual that includes additional information to supplement the material in the apprentice manual.

Each session follows a regular format of:

25 minutes—Pastor/leader time. The pastor/leader highlights and supplements the material in the apprentice manual.

35 minutes—Review session. The pastor/leader ask apprentices to recite the “Model Presentation Outline” assigned as memory work and discusses truths and principles found in the lesson.

60 minutes—Visitation. The pastor/leader assigns specific responsibilities to apprentices. As apprentices train and mature, they are given additional responsibilities. The goal is for each apprentice to serve as a team leader and make a gospel presentation by the end of the thirteen-week process.

30 minutes—Report time. This is a time for informal sharing. Apprentices are asked to relate their witnessing experiences with the whole group.

The thirteen-session course material is as follows:

- Session I The Role of the Holy Spirit
- Session II Approach to Witnessing in the Home
- Session III Giving Your Personal Testimony
- Session IV God's Purpose
- Session V Our Need
- Session VI God's Provisions
- Session VII Our Response
- Session VIII Leading to a Commitment
- Session IX Follow-up
- Session X The Doctrine of Baptism
- Session XI Dealing with Objections and Questions
- Session XII Developing a Strategy for Witnessing
- Session XIII Certification

Evaluation

The CWT program is thorough and comprehensive. The apprentice receives classroom instruction and field experience. Both the Pastor/Leader and the Apprentice manuals are well designed and informative. Each apprentice is expected to develop practical skills for witnessing and to combine them with regular witnessing opportunities. The CWT program also requires an initial buy-in from a perspective apprentice through a pre-commitment process. Each apprentice must sign a personal commitment contract

before entering the program. The personal commitment contract pledges the perspective apprentice to regular attendance, completion of course materials, compliance to all instruction, enlistment of a prayer partner, and the active recruitment of those who are led to faith to the CWT program. This pre-commitment process is an excellent way for the pastor/leader to communicate expectations before time and materials are invested.

The CWT program is one of the best equipping programs that I have reviewed. It is flexible and user friendly for the instructor or apprentice. The course material is practical and helpful. The apprentices are exposed to a combination of instruction and field work that leads to effective witnessing. It is easy to comprehend why it has been one of the leading effective witnessing training programs for Southern Baptist churches.

It is difficult to measure the effectiveness of the program or to verify the number of people who have been trained to share their faith with others. Information from the North American Mission Board of the Southern Baptist Convention indicates that since the introduction of the CWT program as a viable training tool, 15,781 pastor/trainers have been certified.

People Sharing Jesus

Background

The People Sharing Jesus witnessing program grew out of biblical convictions and a personal passion of its founder Darrell Robinson. Robinson desired to share Christ meaningfully with people at their point of need. People Sharing Jesus was developed to equip Christians to share Christ with a non-threatening approach that emphasizes active

listening skills and caring for others with tangible acts of love. The People Sharing Jesus program is based on the concept that personal evangelism grows out of the overflow of a person's intimate walk with God.¹

The People Sharing Jesus program is headquartered in Mobile, Alabama. The program began regionally in the southern part of the United States. It now enjoys national and international exposure. Dr. Robinson indicates that he has traveled at least once a week for the last thirty years conducting training sessions for the program.²

Program content

The People Sharing Jesus program can be presented using one of the three proposed formats depending on the needs of the group. The Discussion Format is recommended to be used with those who are more reticent or who learn best through discussion. The Worship Format is an attractive option because more people attend the worship hour than any other meeting of the church. The Teaching Format is recommended for those with tight schedules, or who prefer to learn by listening and taking notes.³ People Sharing Jesus combines both instructional material with on-the-job training.

The Discussion Format is designed to be used with groups that can meet regularly for twelve weeks. The lesson material is relational and focuses on increasing the

¹Jerry Pipes and Curt Hammer, *People Sharing Jesus: Leader's Guide* (Nashville: Thomas Nelson, 1995), 3.

²Dr. Darrell Robinson, telephone interview by author, February 24, 2000.

³*Ibid.*, 10.

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³*Ibid.*, 10.

evangelism. A group with mixed interests is not as conducive for effective instruction. This weakness is reflected in the instructional part of the program. The instructional information focuses too heavily on building the confidence of the trainee. Five of the twelve lessons deal with encouraging and motivating trainees to believe that they can bring people to faith. The program spends too much time and too many lessons attempting to convince people that they can do the work of personal evangelism. This would not be necessary if the program centered on a specific committed group. A better approach, in my estimation, would be to incorporate some type of pre-screening process on the order of the CMT program. In this way, those who are motivated, interested, and gifted in the area of personal evangelism can be identified early in the process.

It is impossible to know the number of persons actually trained to share their faith with others. Dr. Robinson indicates that he has personally conducted over one thousand training sessions across the United States.

In Their Own Armor

Background

The In Their Own Armor program is produced by the Pacific Union Conference of Seventh-day Adventists. The program was originally intended for regional use by the churches in the Pacific Union. It is now available nationally. The program was developed to be an equipping tool for motivating and training church members to share their faith. The program enjoys the full endorsement of the North American Division of the Seventh-day Adventist Church. It was designed to emphasize the blessings of diversity in styles

of witnessing, and to help members discover and actualize their unique witness to Christ.

Program content

The In Their Own Armor program is designed for small or large group application. It is best used in a discussion and shared reading format. There are three distinct parts to the instructional information of the program.

Part One—Witnessing and Sharing. In this part the group discusses the following topics. What is witnessing? What are we sharing? Who are we sharing with? Why are we sharing? How should we share?

Part Two—Encourage Witnessing. The group discusses how to motivate others and overcome barriers.

Part Three—Training To Share. The group is exposed to three different styles of witnessing.

The program has a video presentation that accompanies the instructional material. The video serves as a motivational resource that can be viewed as an entire first training session or as introductory material for each of the three witnessing styles promoted by the program.

Evaluation

The In Their Own Armor program is flexible and easy to follow. It can be easily utilized in a small group setting or large seminar. The format is designed to be highly participatory. The questions are devised to intentionally foster discussion. The program also emphasizes a relational component that many of the other equipping programs lack.

Participants are taught that witnessing is something you are and not something you do.

Several weaknesses of the program are evident. The program tends to be elementary. There is little help for the person who is already motivated to share his or her faith. The program material is more suited to helping the leader facilitate good discussion rather than providing the participant with practical insights and instruction that will enhance his or her witness. The participants are encouraged to fight in their own armor but they are not given much to fight with.

The program also fails to incorporate a structured field experience component. The program provides no opportunity for the participants to test the concepts they have discussed in the instructional phase.

This is definitely not a program for those who desire to use a direct approach to witnessing. Even the soul-winning approach, the most direct style emphasized in the program, is too placid for intentional personal evangelism.

There are no quantitative statistics regarding the effectiveness of the In Your Own Armor program. Brad Forbes, Director of Advent Sources, indicates that three hundred training manuals were acquired by Adventist churches in the Pacific Union Conference. One hundred fifty manuals have been acquired outside the Western region.¹

Real Truth

Background

The Real Truth Evangelism and Church Growth Manual was developed by Pastor

¹Brad Forbes, Director of Advent Sources, an affiliate organization of the NAD of SDA, telephone interview by author, March 2, 2000.

William C. Scales, Jr., one of the most prolific evangelists in the Seventh-day Adventist church.¹ The manual represents practical helps and material tried and tested by over thirty years of evangelistic success experienced by Pastor Scales. It has been a staple for laymen, pastors, and evangelists around the world. Although the manual focuses primarily on public evangelism, there is a specific section on equipping those who do personal evangelism. The program is a primary resource for Regional conference pastors and churches across the North American Division. Real Truth Ministries is currently headquartered in Pell City, Alabama.

Program content

The Real Truth program is intensely practical. The instructional component focuses on providing the trainee with techniques and useful "how-to" material to use in a direct approach to bringing people to faith. The program places a great deal of emphasis on field experience. The trainee is usually teamed with an experienced worker and taught how to solicit interest. To aid in the solicitation of interest, Real Truth encourages the use of the five sets of Bible lessons made especially for the program. Each set has eight-one page lessons. There are three sets of lessons dedicated specifically to the gospel presentation called Basic, Advanced I, and Advanced II. One set of lessons is a health series and the other set focuses on the family. The lessons are easy to read and extremely flexible to use.

One of the most effective methods taught in the program for a worker to establish

¹Pastor W. C. Scales, Jr., is credited with winning over 10,000 persons to Christ during his active ministry. He is currently retired, living in Maryland.

a viable contact is to leave a lesson or set with an interest to complete on his or her own. He or she can then return at an appointed time to discuss the lesson. The process can continue until all the lesson sets are completed. This gives the worker the advantage of additional contact with the same person. The program also provides graduation certificates as incentives for the interest(s) to complete the lesson sets. This is an effective way to get those who complete the lessons to actually come to the church.

Evaluation

The Real Truth program is an effective training tool. The instructional material and field training component complement each other. The program is designed for a direct approach to winning people to Christ. The program offers a high degree of flexibility. It can be used as a supplement or precursor to a public evangelistic meeting or in personal evangelism. The material covered is practical and easily to disseminate. The lessons which are a vital part of the program provide a worker with an excellent way to establish rapport with an interest.

A weakness of the Real Truth program is the lack of a step-by-step guide. The program depends heavily on practical experience. Consequently, a pastor/trainer who does not have extensive experience in using the material and suggested methodology is disadvantaged. Practical personal evangelism experience for the instructor is important in the training process of the other programs, but it is indispensable in the Real Truth model. The classroom component of the program relies heavily on the personal encounters and soul-winning experiences of the instructor in using specifically the Real

Truth material.

Tim Lewis, President of Real Truth Ministries, indicates that over one thousand manuals have been purchased and three hundred pastors specifically trained through workshops and seminars.¹

Summary

The role of the pastor in equipping lay persons to do the work of ministry is well defined in Scripture. The pastor's task is to function in many respects like a sports coach. The equipping role of the pastor represents a paradigm shift away from the traditional pastoral model. In the traditional model the pastor is the sole care giver and primary person that brings people to faith. In the non-traditional model, congregational caregiving and personal evangelism are the primary responsibilities of the members. To transition from a traditional model to the non-traditional equipping model requires the adoption of a new mind-set. Members must be instructed that the role of the pastor is not to do the work of ministry but to empower them to do the work. Pastors must be willing to trust lay persons as full partners in ministry. Pastors must not allow the ego satisfaction that they derive from meeting the needs of others to be a deterrent from the members doing ministry.

Six equipping programs were reviewed. Each program has a track record for effectiveness in training members to bring people to faith. Each program includes the two essential elements of classroom instruction and field experience necessary to

¹Tim Lewis, President Real Truth Ministries, telephone interview by author, March 1, 2000.

equip others to do personal evangelism. The most comprehensive program reviewed is the Continued Witnessing Training program. (CWT).

CHAPTER 4

DESIGN OF THE PROJECT

This chapter identifies how the Ephesus Seventh-day Adventist Lay Evangelism School was organized. Information regarding the contextual background, Lay Evangelism school background, curriculum objectives, and program is outlined.

Organization of the Program

Contextual Background

The Ephesus Seventh-day Adventist Church is a predominately African American congregation located in the south side of Richmond, Virginia. The Ephesus Church has a membership of over five hundred. It is a church with a demonstrated commitment to evangelistic outreach and sharing faith with others. Ephesus provides ministry primarily, but not exclusively, to the African-American community in Richmond.

The Richmond community is a diverse community with a total population of 203,056.¹ The African American population is 112,406, representing 55 percent of the total population. The median age for African Americans in Richmond is 30.7 years. The mean income for Richmond's African Americans is \$22,906. The mean average for

¹The 1990 US Census is the source for the demographic information provided.

African Americans falls below the mean income norm of \$32,497 for the grand population of Richmond. African Americans in Richmond represent 21 percent of the 20,649 college graduates and only 15 percent of those who have an education beyond college. The census reveals that 70 percent of those 25 years or older, who have not finished high school, are African Americans. Only 59 percent of those who are 25 years or older and African American graduated with a high-school diploma. African Americans have a 9.1 percent unemployment rate in the city of Richmond. The norm unemployment rate for the total population is 6.4 percent. The demographic data indicate that African Americans have less education, higher unemployment, a shorter life span, and live closer to the poverty line.

Lay Evangelism School Background

The Ephesus Lay Evangelism School was established to equip lay persons to share their faith with others effectively. As a pastor who strongly believes in evangelism, I am interested in the possibilities that exist for sharing the gospel through the initiatives of the laity. I have always felt that the laity is a "sleeping giant" who, if awakened, would be a force to reckon with. It is clear and evident that the challenge of winning to Christ those who comprise the main focus group of the Ephesus Church requires more than the efforts of the pastor. Lay persons equipped to share their faith effectively are a necessity. The Ephesus Lay Evangelism School is designed to help increase the number of competent laborers for the winning of others to Christ. In addition, the school will provide those pastors who are active in evangelism, but who are uncomfortable with

training, a user-friendly option for equipping lay persons to bring others to faith.

Lay Evangelism School Design

Interested persons from the Virginia area Allegheny East Conference churches participated in the program. The program was designed to equip the participants in effective personal evangelism. Participants learned how to witness to friends, relatives, and acquaintances, as well as those with whom they were not familiar. Participants also learned how to present Bible studies in the context of the Seventh-day Adventist church.

The program consisted of two main components: classroom instruction and field work. The school was conducted in the multipurpose room of the Ephesus Church each Sunday for twelve weeks. Each session was three hours in duration. Participants had to sign a personal commitment sheet (appendix B), obtain a recommendation from their respective pastors, and pay a small fee for materials in order to register for the program. Every participant who successfully completed the training received a certificate. Participants successfully completed the training by regular attendance and by passing a final exam. Participants received witnessing credentials when they successfully led at least one person to faith or initiated at least one Bible study with a prospect which resulted in baptism. The course was named "Winning Others By Witnessing" (W.O.W.).

Winning Others by Witnessing Curriculum

Course Objectives

The program was designed to equip the participants to share their faith with others effectively. The curriculum objectives were: (1) to expose the participants to

concepts and practical techniques of effective personal evangelism, (2) to assist participants in developing a personal witness for bringing others to faith, (3) to provide a context for participants to practice sharing their faith, and (4) to prepare participants to effectively bring others to faith as Seventh-day Adventist Christians.

Course Outline

The "Winning Others by Witnessing" course consisted of twelve sessions. Each session included lesson objectives, instruction, summary, quiz, and homework assignments. Participants engaged in structured field work beginning with lesson 5.

The first session introduced the "Winning Others by Witnessing" program. The introductory material was designed to meet the following four objectives: (1) to share with the participants the purpose and objectives of the program, (2) to provide participants with an overview of the program, (3) to explain the importance and necessity of a disciple of Christ witnessing to others, (4) to reexamine the biblical basis for evangelism, and (5) to obtain a commitment from the participant to the program process. The objectives were achieved by group discussion, lesson presentation, a commitment contract form that each participant was asked to complete, a summary of the main points discussed, and a quiz to reinforce learning.

The second session titled "How to Witness Effectively" was designed to meet the following objectives: (1) to expose the participants to Christ's method of witnessing to others, (2) to promote the advantages of developing meaningful relationships with others and (3) to assist participants in identifying people with whom they can build a

relationship in order to bring them to faith. The objectives were achieved by group discussion, lesson presentation, an exercise sheet for participants to write the names of potential prospects, and a review quiz to reinforce learning.

The third session titled "How to Identify Your Witnessing Style" was designed: (1) to help the participant discover his or her witnessing style, (2) to expose participants to the six different witnessing styles in the Bible, and (3) to assist participants in understanding the pro's and con's of their particular style. These objectives were achieved by having the participants complete a witnessing style questionnaire, a lesson presentation, summary of the main idea, and quiz to reinforce learning. The questionnaire and the presentation on the six styles were adopted largely from "Becoming a Contagious Christian" leader's guide (see appendix L).¹

The fourth session titled "How to Build Witnessing Relationships" was designed to achieve the following objectives: (1) to assist participants in how to identify prospective interest from the people they know, (2) to teach participants how to increase witnessing opportunities with prospective interests, and (3) to teach participants how to transition general conversations to spiritual conversations. These objectives were achieved by group discussion, lesson presentation, an exercise, summary of the main ideas discussed, and a quiz to reinforced learning. Participants were asked to consider individuals in their sphere of influence with whom they could begin building or improving a friendship for a homework assignment.

¹Mark Mittelberg, Lee Strobel, and Bill Hybels, *Becoming a Contagious Christian* (Grand Rapids: Zondervan Publishing House, 1995), 255-263.

The fifth session was titled "How to Develop Your Witness." This session attempted: (1) to assist participants in outlining their particular testimony, (2) to have participants write out their testimony, and (3) to have the participants practice their testimony. The objectives of this session were accomplished by group discussion, lesson presentation, written exercise, field work experience, field work feedback, summary, and a quiz to reinforce learning. Participants were asked to practice their testimony with another person at least once a day as homework.

The sixth session titled "How to Tell a Gospel Witness" had the following aims: (1) to teach participants the major components necessary to effectively share a gospel witness, (2) to expose participants to several methods of making a gospel presentation, and (3) to have participants practice making a gospel presentation using one of the suggested methods. The objectives of this session were attained by group discussion, lesson presentation, field work experience, field work feedback, summary of the main ideas discussed, and a quiz to reinforce learning. The participants' homework assignment was to make at least five gospel presentations before the next session.

The seventh session was titled "How to Lead Others to Faith Through Witness." This session attempted to realize the following objectives: (1) to instruct participants on ways to assess an interest readiness to make a decision for faith in Christ, (2) to share with participants transition, willingness, and commitment questions, and (3) to suggest ways the participant can help solidify and celebrate positive decisions. These objectives were achieved through a lesson presentation, group discussion, role activities, field exercise, and a review quiz to reinforce learning. As a homework assignment

participants were asked to practice the concepts learned in this session with another person until they mastered the principles.

The eighth session titled "How to Develop a Witnessing Strategy" was designed to accomplish the following objectives: (1) to teach participants strategies for witnessing to those they know and do not, and (2) to expose participants to various ways to find potential interest. These objectives were met through group discussion, lesson presentation, lesson study, field work, summary of the main points, and a quiz to reinforce learning. Participants were asked to develop a simple strategy based on the concepts learned for homework.

The ninth session was titled "How to Present Effective Bible Studies." The intent of this session was: (1) to instruct participants on how to prepare to give Bible studies in the context of the mission of the Seventh-day Adventist church, and (2) to provide participants with suggestions on how to conduct Bible study presentations. The objectives were reached by lesson presentation, group discussion, role activities, summary of the main points, and a quiz. The homework assignment asked each participant to prepare a Bible study on a particular doctrine using the principles delineated in the session. Each participant was also to attempt to secure a Bible study interest.

The tenth session titled "How to Handle Objections, Questions, and Excuses" had the following intent: (1) to teach participants how to identify common objections, questions, and excuses, and (2) to teach participants strategies for responding to

objections, questions, and excuses. The aim of this session was achieved by group discussion, lesson presentation, role activity, summary of the main points, and a quiz to reinforce learning. Participants were given a written objection, question, or excuse for homework. They were asked to identify and prepare an appropriate response.

The eleventh session was titled "How to Obtain Decisions for Baptism." The purpose of this session was to teach participants various ways of appealing for baptismal decisions. The objective of this session was achieved by group discussion, lesson presentation, role activity, summary of the main points, and a quiz. Participants were asked to practice the concepts shared in the session.

The twelfth session was the closing session of the program. The session time was used (1) to provide a review of the main points of each lesson presentation, (2) to give the certification test to the participants, (3) to have the participants evaluate the program, (4) to present certificates of completion to the participants, and (4) to reward the participants with a celebration meal.

CHAPTER 5

IMPLEMENTATION OF THE PROGRAM

This chapter discusses the implementation process used for the Ephesus Seventh-day Adventist Lay Evangelism School project. Details regarding the recruitment, classroom instruction, field work, and evaluation components of the Winning Others by Witnessing equipping program are reviewed.

Recruitment of Participants

Registration for the Program

An invitation to register for Winning Others by Witnessing program was made available to the twelve Virginia area churches in the Allegheny East Conference of Seventh-day Adventists. Each church received a promotional flyer and information sheet regarding the objectives of the program. Bulletin clerks of the respective churches were asked to place an announcement in the bulletin for at least two consecutive weeks, beginning one month before the program start date. Pre-registration forms (see appendix C) were also sent to each church. Pastors were asked to return a recommendation sheet for those who registered for the program (see appendix D). Those who pre-registered were assessed a \$5 fee for materials. A \$10 fee was assessed for those who did not pre-register. Twenty-six persons registered for the program. Twenty-three pre-registered for

the program. All twenty-six persons were present at the start of the program.

Consent to Participate in the Project

The primary objective of the project was to equip lay persons in bringing others to faith using the principles and concepts taught in the Winning Others By Witnessing program. A secondary purpose for the program was to fulfill requirements of the Doctor of Ministry degree. The participants were advised at the start of the course of the dual purpose of the program. Each participant signed a consent statement (see appendix E) indicating his or her full knowledge of the purpose of the program and commitment to continue the program.

Participation in the Project

The participants were all baptized Seventh-day Adventists holding membership in the Virginia area churches of the Allegheny East Conference. A total of five churches sent individuals to the Ephesus Lay Evangelism School. A breakdown of the registration information indicated that there were eleven participants from Richmond (Ephesus), six from Williamsburg (Mt. Calvary), four from Crewe (Sharon), three from Petersburg (Shiloh), and two from Norfolk (Campostella Heights). There were seven males and nineteen females who started the program. Twenty-one of the participants received a certificate (see appendix F) for successfully completing the Winning Others By Witnessing program by regular attendance and a passing grade on the final exam (see appendix H). Nine participants were awarded witnessing credentials (see appendix G) for bringing at least one person to faith in Jesus Christ or initiating a Bible study with a

prospect which resulted in baptism.

Classroom Instruction

The Lay Evangelism School was conducted at the Ephesus Seventh-day Adventist Church in Richmond, Virginia. Sessions were held on Sundays, for twelve weeks, beginning February 7, 1999. Sessions were three hours in duration.

The program classroom instruction incorporated a number of teaching techniques including Power Point™ presentations to reinforce information and convey concepts. The session began with a review of the previous lesson and an overview of the lesson to be considered. Participants actively engaged in class discussion and small group exercises. Reasonable time was allocated to address questions and various concerns. Participants' lessons were issued for each session that corresponded closely to the lecture outlines (see appendix M for copies of the lecture outlines). A oral review quiz was given at the end of each session to strengthen learning. Participants regularly expressed appreciation for the practical insights and information they were learning. Session 3, a lesson on how to identify your witnessing style, and session 4, a lesson on how to build relationships with others, seemed to be particularly stimulating to the majority of participants. A number of the participants stayed after class time in order to continue the discussion on the topics. The participants were highly motivated and interested in learning the concepts shared in the program. Homework assignments were generally completed on time and overall attendance was very good. I got the strong impression that each participant attended the program because of a desire to win someone to Christ as

opposed to attending another seminar and just collecting information.

Field Work

The field and homework assignments were designed to provide participants with an opportunity to practice the concepts learned in the classroom. Structured field assignments were conducted after sessions 5, 6, 7, and 8. In session 5 participants practiced sharing their own witnessing story with someone else. In session 6 and 7 participants practiced sharing the four components of a gospel witness. In session 8 participants practiced securing a Bible study interest.

The field work assignments were approximately ninety minutes in length. A target community close in proximity to the Ephesus Church was selected. Participants were divided into two groups and bussed by church passenger vans to the target community. One group was lead by me. The other group was lead by the Virginia area Bible Instructor assigned to the Ephesus Church. Participants were organized two by two, and asked to share their witness door to door. Participants were provided a community survey (see appendix I) to use as an ice-breaking tool with the people contacted. Field time was followed by an opportunity to discuss the witnessing experiences with the participants.

The field work experiences were extremely valuable even though the participants were witnessing to individuals they did not know. Participants gained confidence in the concepts learned by witnessing with persons unfamiliar to them. Participants seemed comfortable witnessing in an unfamiliar field context because they would rather make a

mistake with someone they did not know. Homework assignments helped the participants to practice the witnessing concepts with friends, neighbors, acquaintances, and other more familiar persons.

The participants on the whole considered the field component to be beneficial. The field work experience was an excellent catalyst for group discussion. The live scenarios provided by the field work allowed participants to share and gain valuable insight about witnessing to others that the class instruction alone could not anticipate. I also sensed that the group seemed to bond and appreciate one another much more after being out on the "battlefield."

Evaluation of the Project

Twenty-one participants who finished the "Winning Others By Witnessing" program completed a written evaluation of the course. The evaluation tool measured various aspects of the course including: (1) course length, (2) actual meeting time, (3) course objectives, (4) adequacy of course information, (5) fairness of the course requirements, (6) necessity of specific sections of the instruction lessons, and (7) the extent to which the course contributes to the mission of the Seventh-day Adventist church. Participants were also asked to indicate whether they would recommend that the course be taught to others in the Allegheny East Conference (see appendix J). The participants' responses to each line item on the evaluation instrument were tallied and an average derived for each factor measured. The evaluation instrument consisted of ten questions measuring a total of fifty-two factors. Evaluation results appear as an

attachment to appendix J.

The evaluation results indicated the following pertinent information. The course length was considered by one participant to be "too short" and judged "just right" by twenty participants. None of the participants considered the course "too long." The participants indicated unanimously that the actual meeting time was convenient. The participants suggested that the information given and the opportunity provided to learn relationship witnessing were adequate. These factors received a 90 percent adequacy rating. Twenty of the participants gave the fairness of the course requirements a rating factor of 7 or better. No participants indicated that the course requirements were unfair. When asked whether they would recommend that the course be taught to others, seventeen of the twenty-one participants indicated that they would recommend without changes. Four participants stated that they would recommend with minor changes. No participants recommended major changes in the course. No participant was reluctant to recommend the course. Those who gave a reason for their response provided the following comments regarding the course, recommending it without any changes:

1. "The course was well taught and designed. I learned how to utilize the talents God gave me in a more effective way."
2. "Everyone needs to take these classes."
3. "Need to have more of these type of classes."
4. "The material was very user friendly."
5. "This was an excellent course. The instructor was well prepared."
6. "The instruction was great."

The following comments were made, recommending minor changes:

1. "Need to be taped both audio and video."
2. "Need more time to experience door to door. At least one extra week."
3. "The session should be longer. Need more weeks."

CHAPTER 6

SUMMARY AND CONCLUSIONS

This chapter provides a summary of the main concepts explored in chapters 1, 2, and 3. Conclusions and recommendations for further study and improvement of the project as they pertain to chapters 4 and 5 are suggested. Remarks and reflections are also given.

Summary

It is evident that bringing others to faith is an important responsibility of each disciple of Christ. Disciples are required to be witnesses to others and to actively participate in the advancement of the kingdom of God. Every Christian is a minister called by God for service and sent into the world to bring others to faith. One of the most effective methods to accomplish this mandate is for a disciple to share his or her faith with others in a one-on-one context. This personal approach is a viable method of evangelism. Jesus, the master evangelist, used a personal approach extensively throughout His ministry to reach others. The early church also made wide use of a personal evangelistic methodology to impact the world for Christ.

Bringing others to faith through a personal evangelistic approach has many advantages. A personal evangelism approach is flexible and adaptable to any situation or

circumstance. It makes any human encounter pregnant with the possibility for a witnessing opportunity. Personal evangelism can be used independently or in conjunction with public evangelism. Personal evangelism is inclusive. All cannot preach or reach large masses of people, but all can engage in personal work. Personal evangelism allows each disciple an opportunity to fulfill the biblical mandate to bring others to faith.

The writings of Ellen G. White strongly validate the necessity of personal work. Mrs. White believed that every disciple had a obligation to participate in bringing others to faith. Mrs. White believed that the spiritual health of a church was directly related to the involvement of the members in personal evangelism. She felt strongly that the role of the pastor was to teach the people how to labor for others and to provide opportunities for them to do personal work for the salvation of souls.

Mrs. White's writings concur with the New Testament concept of the pastor and laity. The New Testament assigns to the pastor the role of equipping disciples to do the work of ministry. The pastor is to develop the resident spiritual gifts of the members and to deploy them for the cause of God. The pastor's role is analogous to the role of a sports coach who models the skills to be emulated, develops a way of doing things, prepares the players, and designs plays to take advantage of each player's strengths.

The biblical role of equipper is often not the view that many members and leaders hold regarding the pastor. Many members believe that it is the pastor's role to be the sole care giver and primary soul winner. This traditional viewpoint is debilitating and detrimental. It makes members dependent, parasitic, and immature. The fallacy of one person carrying the burden for ministry is impractical, logistically flawed, and humanly

impossible. Pastors who perpetuate the fallacy of the traditional model and members who accept it need a paradigm shift. The full potential of members can only be realized by the adoption of a biblical model for ministry.

The equipping programs reviewed by this project all presupposed a non-traditional role for the pastor and laity. Each program design was constructed on the premise that witnessing to others was every member's responsibility. The programs attempted to provide instructional material to help pastors to better equip members to share their faith. Each program examined combined the two major components of effective personal evangelism training: classroom and field work. The programs were all designed to enhance personal evangelism skills, particularly those of lay persons.

Conclusions

The "Winning Others By Witnessing" program shared with twenty-one participants at the Ephesus Lay Evangelism School affirmed the importance of bringing others to faith. The project was true to the biblical mandate that every disciple of Christ has the responsibility for sharing faith with others. The project also affirmed the important role of the laity and the equipping role of the pastor/teacher.

The design of the project combined the best elements of the existing equipping programs reviewed. Implementation of the project confirmed the importance of both classroom and field instruction. Participants were taught how to build relationships that can lead to effective witnessing opportunities. They were also equipped on how to present doctrinal Bible studies and to secure decisions for Christ. The positive

evaluations received and the fact that nine of the participants were able to bring at least one person to faith affirms the contribution of the "Winning Others By Witnessing" program and the validity of the project.

Recommendations

Although the project made a valuable contribution in equipping the participants in sharing their faith with others, there are a number of recommendations that I would like to suggest. The first recommendation has to do with the pre-registration and promotional aspect of the program. I would suggest that the promotional process be increased from one month to a two-month period. The bulletin announcements at least two weeks prior to the first meeting time is adequate. An extension of the promotional time would allow momentum to be built for the program. The longer sustained emphasis helps the members to view the program as important.

Another recommendation would be to limit the program to one faith community instead of an area. Although the area-wide concept did not pose any unique problems, in retrospect, I believe that there are more advantages to a limited approach. If the participants are all from the same faith community, the pastor/instructor has informal opportunities to make an impact and drive home a concept. These unexpected precious moments are indispensable to learning. Those participants who are from another area would not be privy to this "bonus" learning provided by the Holy Spirit. If the participants are from the same faith community the pastor/instructor has the added advantage of knowing the strengths and weaknesses of the participants. This allows the

pastor to focus and adapt the material to meet the needs of the participants more readily. Pastoral encouragement and core group bonding can be developed more effectively when the participants are from the same faith community. When the faith community is the same, the pastor/instructor can use other worship services such as prayer meeting to conduct the program. In addition, field work assignments tend to be more meaningful when the target area is a community in their own city.

I would also recommend smaller class sizes: no more than twelve participants at a time. Smaller units would enhance learning and be a more manageable group. Larger groups, like the twenty-one we had in the project, tend to spread the instructor too thin. The specific individual attention that should be a strength of the course is often negated. Consequently, information is disseminated without the quality interactive process that would occur in a small group setting.

I would strongly recommend that a shorter time frame option be provided. There are people who would like to participate but are unable to commit to a twelve-week program. A weekend workshop could be developed for lessons 1 through 8 that focus on relationship witnessing. A suggested abbreviated format for a Friday night through Sunday night program is as follows:

1. Friday Night - 6:00 - 9:30 p.m. (Lessons 1, 2)
2. Sabbath Morning - 8:30 - 10:30 a.m. (Lesson 3)
3. Worship Service - 11:00 a.m. - 12:15 noon
4. Sabbath Afternoon - 2:30 - 5:30 p.m. (Lesson 4)
5. Sunday Morning - 8:30 - 11:30 noon (Lessons 5, 6)

6. Sunday Afternoon - 1:30 - 4:30 p.m. (Lessons 7, 8).

This format would allow for adequate time for class instruction, discussion, and some role-playing activities. Lessons 5, 6, 7 and 8 would need to be slightly abbreviated. Focus would only be on the relationship witnessing lessons.

I would further recommend that a personal evangelism survey be developed to measure the interest and experience of potential participants in the area of bringing people to faith. This information would be invaluable to the pastor/instructor in terms of planning. See appendix K for a sample personal evangelism survey.¹

Another recommendation I would suggest involves an additional lesson on the art of making friends. This subject could be done as a prelude to the course or as an additional component during the course, preferably before lesson 4 which deals with building relationships for witnessing. Lesson 4 would make a greater impact if the participants had some prior exposure in how to make friends with others. Some of the participants honestly confessed that making friends with others for them was difficult. Most of the participants indicated, when polled by a show of hands, that nearly all of their friends were Seventh-day Adventist.

I would recommend that the conclusion of the program be slightly changed. The participants received certificates and a fellowship meal at the conclusion of the training

¹Harold Henderson, "Developing a Training Program in Personal Evangelism" (D.Min. dissertation, Eastern Baptist Theological Seminary, 1977). 93-95. The evangelism survey in appendix K is adapted from a similar survey used for the Oxford Church of the Nazarene. The survey was developed by Harold Henderson in partial fulfillment of the requirements for the Doctor of Ministry degree.

course. I would suggest that a graduation exercise to celebrate the participants accomplishment be planned. I believe that the graduation would greatly encourage the participants and inspire others to take the course. A strong message would also be conveyed to the congregation that the training was important.

My final recommendation goes to the heart of this study. I would strongly suggest that pastors revisit the Biblical pastoral role and the teachings regarding the priesthood of all believers. Pastors must be willing to adapt a non-traditional pastoral paradigm, and committed to sharing ministry with lay persons as full partners.

Implementation of the recommendations suggested above could enhance the effectiveness of the "Winning Others by Witnessing" course. The recommendations will make an already effective equipping tool even better.

Personal Reflections

The undertaking of this project has been one of the most rewarding activities in my ministry. Evangelism has always been a high personal priority. In my estimation, there is no greater joy for a disciple than to be used by the Holy Spirit to bring another person to a saving knowledge of Jesus Christ.

I have always believed that the laity represent a "sleeping giant," who if awakened would be a potent force for bringing others to faith. It has been a personal goal to develop a tool that could be used to equip interested lay persons in bringing others to faith. This project has afforded me the opportunity to combine my passion for evangelism with teaching disciples of Christ how to win others through their witness.

The concepts and principles from the "Winning Others By Witnessing" program,

with its emphasis on relationship building, will go a long way in removing the reticence normally associated with witnessing to others. I believe that this program can make a significant impact, meet a pressing need, and make a valuable contribution to my church. And if the "Winning Others By Witnessing" program can help in some small way the "sleeping giant" to wake up, I will be among all men blessed.

APPENDIX

APPENDIX A

EXAMPLES OF PERSONAL EVANGELISM

IN THE NEW TESTAMENT

THIRTY-FIVE EXAMPLES OF JESUS ENGAGING
IN PERSONAL EVANGELISM

1. Jesus call to discipleship for Andrew, John, and Peter (John 1:35-42)
2. Jesus call to discipleship for Phillip and Nathaniel (John 1:43-51)
3. Jesus personal dialogue with Nicodemus (John 3)
4. Jesus and the woman of Samaria (John 4)
5. Jesus and the nobleman (John 4:46-54)
6. Jesus and the call Simon, Andrew, John, and James (Luke 5:1-11)
7. Jesus and the leper (Mark 1:40-45)
8. Jesus and the paralytic (Mark 2:1-12)
9. Jesus and the call of Matthew (Mark 2:13-17)
10. Jesus and the man at the pool of Bethesda (John 5)
11. Jesus and the man with the withered hand (Luke 6:6-11)
12. Jesus and the centurion (Luke 7:1)
13. Jesus and the widow of Nain (Luke 7:11-17)
14. Jesus and a sinful woman (Luke 7:36-50)
15. Jesus and the Gadarene demoniac (Mark 5:1-20)
16. Jesus and Jairus (Mark 5:21-43)
17. Jesus and the woman with an issue of blood (Mark 5:22-34)
18. Jesus and the two blind men (Matthew 9:27-31)
19. Jesus and the demoniac (Matthew 9:32-34)
20. Jesus and the Syrophenician woman (Matthew 15:21-28)

21. Jesus and the deaf and dumb man (Mark 7:32-37)
22. Jesus and the blind man near Bethsaida (Mark 8:22-26)
23. Jesus and the demoniac boy (Mark 9:14-29)
24. Jesus and the woman taken in adultery (John 8:1-11)
25. Jesus and the three would be disciples (Luke 9:51-62)
26. Jesus and the lawyer (Luke 10:25-37)
27. Jesus and the man born blind (John 9)
28. Jesus and the woman who was bent over (Luke 13:10-21)
29. Jesus and the rich young ruler (Matthew 19:16-22)
30. Jesus and the blind man near Jericho (Mark 10:46-52)
31. Jesus and Zacchaeus (Luke 19:1-10)
32. Jesus and Judas Iscariot (Luke 22; John 13; Matthew 27)
33. Jesus and Pilate (John 18, 19; Luke 23)
34. Jesus and Herod (Luke 23; Mark 15)
35. Jesus and the two thieves (Luke 23:32-43).

FIFTEEN EXAMPLES OF PERSONAL EVANGELISM IN THE BOOK OF ACTS

1. Peter and John with the lame man (3:1-11)
2. Philip with Simon the sorcerer (8:9-24)
3. Philip and the Ethiopian eunuch (8:26-40)
4. Ananias and Saul of Tarsus (9:10-19)
5. Peter with Aeneas and Dorcas (9:32-42)

6. Peter with Cornelius (10:1-11:18)
7. Paul with Elymas (13:6-12)
8. Barnabas and Saul with Sergius Paulus (13:17-32)
9. Paul and Silas with Lydia (16:12-15)
10. Paul and Silas with the Philippian jailer (16:23-40)
11. Paul's house to house evangelism in Ephesus (20:17-35)
12. Paul with Felix and Drusilla (24:24-27)
13. Paul with king Agrippa (Chapter 26) Note that Paul personalized his appeal.
14. Paul with Publius and his father (28:7-11)
15. Paul in his own hired house in Rome for two years (28:16-31)

List taken from: Delos Miles, *Master Principles of Evangelism* (Nashville: Broadman Press, 1982), 11.

APPENDIX B

PARTICIPANT COMMITMENT CONTRACT

MY PERSONAL COMMITMENT CONTRACT

Name _____

Church _____

Signed _____

Date _____

I understand that the "Winning Others By Witnessing" program is a 12 week process, and I believe the Lord is directing me to commit myself to:

1. Attend all twelve sessions
2. Participate in class and field instruction
3. Complete assignments
4. Prepare through prayer and personal study
5. Share with another person what I learn in class within 48 hours

APPENDIX C

PRE-REGISTRATION FORM

PRE-REGISTRATION FORMFOR THE COURSE"WINNING OTHERS BY WITNESSING"

INSTRUCTOR: Pastor Gene M. Donaldson

BEGINNING DATE: February 7, 1999

ENDING DATE: April 25, 1999

TIME: Sunday's: 10:00 a.m. - 1:00 p.m.

LOCATION: Ephesus Seventh-day Adventist Church
3700 Midlothian Turnpike
Richmond, Va. 23224

MEETING PLACE: Multipurpose Room

REGISTRATION FEE: \$5.00
\$10.00 for those who do not pre-register

Please fill out and forward to the Ephesus Seventh-day Adventist church. Attention Church Secretary. For further information you can call 804 233 5201.

YOUR NAME _____

YOUR ADDRESS _____

YOUR PHONE (H) _____ (W) _____

YOUR CHURCH _____

.....
FOR OFFICE ONLY

Date Registration received: _____ Date Registration Paid: _____

APPENDIX D

PASTORAL RECOMMENDATION FORM

PASTORAL RECOMMENDATION
FOR THE
"WINNING OTHERS BY WITNESSING"

Dear Pastor,

_____ has indicated an interest in attending the
Ephesus Lay Evangelism School to take the "Winning Others By Witnessing" training
course. Your candid confidential response to the following questions would be greatly
appreciated.

1. The potential participant is someone I would :

- _____ highly recommend
_____ recommend with reservations
_____ not recommend at this time

2. The potential participant has shown:

- _____ great interest in winning others to Christ
_____ moderate interest in winning others to Christ
_____ little or no interest in winning others to Christ
_____ not sure

Signed _____ Date _____

APPENDIX E

STATEMENT OF CONSENT

STATEMENT OF CONSENT

To be a part of a Doctor of Ministry Project
in conjunction with pursuing the course
"Winning Others By Witnessing"

I hereby grant Pastor Gene Michael Donaldson Permission, to use as he determines the need in the pursuit of his Doctor of Ministry Project, any information I have produced to date, and any information I will produce in partial fulfillment of the requirements of the course, "Winning Others By Witnessing."

Furthermore, I give consent to fulfill specific requirements of this course as they relate to the design of the doctoral project as directed by Pastor Gene M. Donaldson.

Date signed _____

Signature of the Participant

Date signed _____

Signature of the Instructor

APPENDIX F
WINNING OTHERS BY WITNESSING
CERTIFICATE

The Ephesus Evangelism School

Presents this

CERTIFICATE OF COMPLETION

TO

For Completion of The *Winning Others By Witnessing* Program

_____ **1999**

INSTRUCTOR

PASTOR

APPENDIX G
WINNING OTHERS BY WITNESSING
CREDENTIALS

W.O.W. CREDENTIALS

This is the certify that

has completed the "Winning Others By
Witnessing" Program and is recognized as a
soul winner for the Kingdom of
God

EPHESUS EVANGELISM SCHOOL

APPENDIX H

WINNING OTHERS BY WITNESSING

WRITTEN FINAL EXAM

NAME _____ DATE _____

“WINNING OTHERS BY WITNESSING”
WRITTEN FINAL EXAM

TRUE OR FALSE (T = true) (F = false) (30 points)

1. _____ Sharing your faith with others requires the gift of evangelism.
2. _____ Our personal stories (testimonies) are important in sharing our faith.
3. _____ Clergy rank among the most influential people for bringing people to faith.
4. _____ A silent witness is more effective than a vocal witness.
5. _____ All evangelistic techniques bring true success.
6. _____ The most likely persons for you to bring to faith are those within your circle of acquaintance.
7. _____ When building a relationship with others it is wise to mention spiritual matters early.
8. _____ Research shows that two-thirds to three-fourths join the SDA church because of public evangelistic meetings.
9. _____ Relationship witnessing is effective because it is authentic and natural.
10. _____ Shyness is a handicap in relationship witnessing because you must be able to give a thorough bible study.
11. _____ Witnessing is not for everybody.
12. _____ One of the skills necessary to be an effective witness is the ability to listen.
13. _____ An excuse is the same as an objection.
14. _____ Building relationships with people we know, use to know, or desire to know is an objective of witnessing.
15. _____ Relationship witnessing is a way to share your faith in the context of everyday life.

MATCH THE COLUMN ON THE RIGHT WITH THE COLUMNS ON THE LEFT
USING THE APPROPRIATE LETTER (10 points)

11. _____ Confrontational	A. Analytic
_____ Interpersonal	B. Opinionated
_____ Intellectual	C. Patient
_____ Testimonial	D. Persuasive
_____ Invitational	E. Conversational
	F. Story Teller

INDICATE THE ORDER OF THE STEPS FOR CHRIST METHOD OF WITNESSING
USING NUMBERS 1-5. (10 points)

12. _____ Show compassion and sympathy
- _____ Invite people to follow Jesus
- _____ Mingle with others
- _____ Minister to the needs of others
- _____ Win the confidence and trust of others

FILL IN THE BLANK FOR THE FOLLOWING QUESTIONS: (30 points)

13. The four elements of a gospel presentation are:

- A. _____
- B. _____
- C. _____
- D. _____

14. The three elements of a good personal testimony are:

A. _____

B. _____

C. _____

15. The four steps for dealing with objections taught in the course were

A. _____

B. _____

C. _____

D. _____

16. The acronym F.I.R.E. means:

F. _____

I. _____

R. _____

E. _____

GIVE A SHORT ANSWER FOR THE FOLLOWING (20 points)

16. What is a:

A. Transition Question _____

B. Willingness Question _____

C. Commitment Question _____

APPENDIX I

RELIGIOUS OPINION SURVEY

RELIGIOUS OPINION SURVEY

Not at Home _____ Busy _____ Return at _____ a.m. p.m.

Today's date _____ Surveyors' Name _____

(First write the address here; then knock on the door or ring the doorbell)

Address _____

At the door, say: Hello, I'm _____ and this is _____.
We are from the Ephesus SDA Church, and we are trying to help our church become more effective in our community. We are participating in a brief area-wide religious opinion poll. Could we have about three minutes of your time to ask you eight questions?
(Do not ask for the person's name at this time)

1. Are you a member of a church or religious group? ___ yes ___ no *(if no)* Do you have a preference? _____
2. *(If yes)* Would you mind telling us the name of the church or religious group?
_____. *(If no preference, go to 4)*
3. How often do you attend? ___ weekly ___ monthly ___ occasionally ___ never
4. Most Americans live under a great amount of stress. Why do you think this is so?
_____ financial pressure _____ family problems _____ other _____
5. Gallup polls tell us that interest in spiritual matters is on the increase. Do you agree or disagree? *(If yes, why?)*
6. In your opinion is it possible for people to know for certain they have eternal life?
(If yes, continue) (If no, or uncertain, go to 8)
Do you know this for yourself? ___ yes ___ no.
7. In your opinion, how can people know for certain they have eternal life?
8. Is this something you would like to know for certain? ___ yes *(If yes, continue)* ___ no
(If no, go to conclusion)

Thank you for giving us this time. Could I share with you how I know for certain that I have eternal life? *(If yes, make a gospel presentation) (If no, go to conclusion)*

Conclusion

This concludes our survey. Thank you very much for your help.

May we have your name? ____ Mr. ____ Mrs. ____ Miss _____

Telephone number? _____.

Thank you again. (*Invite the person to church, or a special event*).

End of Survey

Before arriving at the next house, surveyors should:

1. Check the appropriate responses of the person last interviewed.

____ Allowed the gospel to be presented

____ Received Christ as Savior and Lord

____ Accepted a Real Truth Lesson

____ Is a potential prospect

2. Comments _____

3. The person interviewed was a ____ youth ____ young adult
____ adult ____ senior

APPENDIX J

WINNING OTHERS BY WITNESSING
COURSE EVALUATION

THE WINNING OTHERS BY WITNESSING
COURSE EVALUATION

Please rate the following categories by circling your response on the scale from 1-10.

1. Course Length

The course was: Too Long Too Short Just Right

2. Meeting Times

The meeting times were: Inconvenient Somewhat Convenient Convenient

3. Information and Opportunity Needed to
Learn Relationship Witnessing and Prepare for Test:

	<u>Inadequate</u>		<u>Adequate</u>
1. The information shared was:	1 2 3 4 5 6 7 8 9 10		

2. The opportunity given was:	1 2 3 4 5 6 7 8 9 10
-------------------------------	----------------------

4. The Course Requirements:

	<u>Unfair</u>		<u>Fair</u>
were:	1 2 3 4 5 6 7 8 9 10		

5. Need for Specific Sections of
Course:

	<u>Not Needed</u>	<u>Needed</u>
--	-------------------	---------------

Introduction

1. Purpose and objectives of course	1 2 3 4 5 6 7 8 9 10
2. Overview	1 2 3 4 5 6 7 8 9 10
3. Biblical reasons for witnessing	1 2 3 4 5 6 7 8 9 10
4. Commitment form	1 2 3 4 5 6 7 8 9 10

How To Witness Effectively

1. Christ method of witnessing	1 2 3 4 5 6 7 8 9 10
2. Definition of relationship witnessing	1 2 3 4 5 6 7 8 9 10
3. Importance of relationship witnessing	1 2 3 4 5 6 7 8 9 10
4. Advantages of relationship witnessing	1 2 3 4 5 6 7 8 9 10

How To Identify Your Witnessing Style

1. Witnessing style questionnaire	1 2 3 4 5 6 7 8 9 10
2. Biblical witnessing style	1 2 3 4 5 6 7 8 9 10
3. Developing your witnessing style	1 2 3 4 5 6 7 8 9 10

How To Build Witnessing RelationshipsNot NeededNeeded

1. Identifying interest	1	2	3	4	5	6	7	8	9	10
2. Increasing interest	1	2	3	4	5	6	7	8	9	10
3. Converting conversations	1	2	3	4	5	6	7	8	9	10

How To Develop Your Witness

1. Developing a testimony	1	2	3	4	5	6	7	8	9	10
2. Writing a testimony	1	2	3	4	5	6	7	8	9	10
3. Field practice	1	2	3	4	5	6	7	8	9	10

How To Share a Gospel Witness

1. Components of the gospel	1	2	3	4	5	6	7	8	9	10
2. Presentation methods	1	2	3	4	5	6	7	8	9	10
3. Field practice	1	2	3	4	5	6	7	8	9	10

How To Lead Others to Faith Through Witnessing

1. Readiness assessment	1	2	3	4	5	6	7	8	9	10
2. Commitment questions	1	2	3	4	5	6	7	8	9	10
3. Securing decisions	1	2	3	4	5	6	7	8	9	10

How To Develop a Witnessing Strategy

1. Strategies for witnessing	1	2	3	4	5	6	7	8	9	10
2. Locating interest	1	2	3	4	5	6	7	8	9	10
3. Field practice	1	2	3	4	5	6	7	8	9	10

How To Present Effective Bible Studies

1. Preparation of a Bible study	1	2	3	4	5	6	7	8	9	10
2. Presentation of a Bible study	1	2	3	4	5	6	7	8	9	10

How to Handle Objections, Questions,
and Excuses

1. Handling objections, questions,
excuses	1	2	3	4	5	6	7	8	9	10

How to Obtain Positive Decision

1. Securing doctrinal decisions	1	2	3	4	5	6	7	8	9	10

Conclusion

1. Review	1	2	3	4	5	6	7	8	9	10
2. Final Test	1	2	3	4	5	6	7	8	9	10
3. Celebration meal	1	2	3	4	5	6	7	8	9	10

6. On a scale of 1-10 indicate the extent to which the course contributed directly to your knowledge acquired, and your skills developed in the area of witnessing and bible studies; and experience gained to carry out the mission of the Seventh-day Adventist Church through witnessing.

- | | <u>I acquired before
taking the Course</u> | | | | | | <u>I acquired as a result
of the Course</u> | | | |
|--|--|---|---|---|---|---|---|---|---|----|
| 1. Knowledge acquired | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 2. Skills Developed | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 3. A Sense of Urgency | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Fulfill the S.D.A. Mission
through Witnessing and Bible
Teaching | | | | | | | | | | |

7. On a scale of 1-10 rate your opinion on the value of the following teaching aids to your learning experience, as used in the course.

I found this aid to be:	<u>A Hindrance to Learning</u>						<u>An Excellent Tool</u>			
1. Power Point	1	2	3	4	5	6	7	8	9	10
2. Use of Marker Board	1	2	3	4	5	6	7	8	9	10
3. Instructor's preparation	1	2	3	4	5	6	7	8	9	10
4. Instructor's ability to teach	1	2	3	4	5	6	7	8	9	10
5. Instructor's choice of words	1	2	3	4	5	6	7	8	9	10
6. Instructor's use of illustrations	1	2	3	4	5	6	7	8	9	10

8. Indicate the extent to which you found the following aspects of the course helpful to your learning, by circling the most appropriate number for each aspect.

	<u>Not Helpful</u>						<u>Most Helpful</u>			
1. Class Lectures	1	2	3	4	5	6	7	8	9	10
2. Class Setting	1	2	3	4	5	6	7	8	9	10
3. Written Test	1	2	3	4	5	6	7	8	9	10

4. Home Assignments

1 2 3 4 5 6 7 8 9 10

5. Field Works

1 2 3 4 5 6 7 8 9 10

9. Rate how you would recommend that this course be taught to others in the Allegheny East Conference who are interested in learning how to bring others to faith and give bible studies by placing an X on the line that best expresses your reaction.

I would:

1. Recommend without any changes _____

2. Recommend with minor changes _____

3. Recommend with major changes _____

4. Not recommend _____

Give reasons for your above response.

10. Give any additional response to the course and procedure that you would like to make (turn sheet over if necessary).

Name: _____

Date: _____

THANK YOU!

WINNING OTHERS BY WITNESSING COURSE EVALUATIONACTUAL AND AVERAGE RESPONSES

Actual Responses of Twenty-One Participants

1. Course Length

Too long	-	0 responses
Too short	-	1 responses
Too right	-	20 responses

2. Meeting Times

Inconvenient	-	0 responses
Somewhat convenient	-	0 responses
Convenient	-	21 responses

Responses to numbers 3-8 of evaluation instrument appear in chart below. Numbers and sub-headings to far left identifies actual lines of evaluation instrument. Numbers in each block to right of double line and below number on scale of 1-10 is actual number of persons responding respectively.

TR = Total responses
TRG = Total responding
AR = Average response

		SCALE 1 - 10												
		1	2	3	4	5	6	7	8	9	10	TR	TRG	AR
3.	1							2	1	5	13	197	21	9
	2							1	3	5	12	196	21	9
4.						1		1	4	5	10	189	21	9
5. Introduction	1							1	2	7	11	196	21	9
	2					4		4	6	2	5	164	21	7
	3								3	5	13	199	21	9
	4	1				5	4		5	2	4	147	20	7
How To Witness Effectively	1										21	210	21	10
	2					2	1	9	4	1	5	170	21	8
	3							6	5	3	7	179	21	8
	4								3	10	8	194	21	9
Identifying Witnessing Style	1									2	19	208	21	9
	2								2	3	16	203	21	9
	3								2	3	16	203	21	9
Building Witnessing Relationships	1								3	6	12	198	21	9
	2								8	1	11	190	21	9
	3								3	5	13	199	21	9
Developing A Witness	1								1	5	15	203	21	9
	2			1		1	4	2	6	3	4	161	21	7
	3									2	18	198	20	9
Gospel Witness	1							4	6	9	2	177	21	8
	2									10	11	200	21	9
	3									4	16	196	20	9
Leading Others	1								2	2	17	204	21	9
	2								5	7	9	193	21	9
	3								5	5	10	185	20	9

		SCALE 1 - 10												
		1	2	3	4	5	6	7	8	9	10	TR	TRG	AR
Developing A Strategy	1							1	1	3	14	182	21	8
	2								3	12	12	198	21	9
	3								2	6	12	190	20	9
Presenting Bible Studies	1						1	1	9	2	8	183	21	8
	2									10	11	200	21	9
Objectives, Questions	1									1	20	209	21	9
Obtaining Doctrinal Decisions	1									2	19	208	21	9
Conclusion	1						1		1	7	12	197	21	9
	2					5	3	1	4		8	162	21	7
	3				1	7		4	2	5	2	148	21	7
6.	1								1	5	15	203	21	9
	2									6	15	204	21	9
	3									3	18	207	21	9
7.	1										21	210	21	10
	2					7			4	5	2	132	18	7
	3										21	210	21	10
	4										21	210	21	10
	5								2	3	16	203	21	9
8.	6									2	19	208	21	9
	1									1	20	209	21	9
	2							9	5	3	4	170	21	8
	3							4	6	5	6	181	21	8
	4								5	4	12	196	21	9
	5									3	17	197	20	9

9. Recommend that the course be taught

Recommend without any changes	-	17
Recommend with minor changes	-	4
Recommend with major changes	-	0
Would not recommend	-	0

COMMENTS: WITHOUT CHANGE

1. The course was well taught and designed
2. It taught me how to use the talents God gave me in a more effective way.
3. This was an excellent course, well prepared.
4. I came from out of town each week because I enjoyed this course
5. I was blessed.
6. Need to have more of these types of classes.
7. Need everyone to take these classes.

COMMENTS: WITH MINOR CHANGE

1. Course needs to be taped both audio and video.
2. Sessions should be longer, more weeks. Not long enough.
3. Need more door to door field work.
4. Need at least one more week.

APPENDIX K

ADAPTED PERSONAL EVANGELISM SURVEY

PERSONAL EVANGELISM SURVEY

Please check (X) your response to the following questions.

1. I have been a member of the Seventh-day Adventist Church:

_____ for less than 3 years.

_____ for 3 to 5 years.

_____ for more than 5 years.

_____ I am not a member of the Seventh-day Adventist Church.

2. My age group is:

_____ under 18

_____ 19 to 25

_____ 26 - 40

_____ 41 and older.

3. I understand personal evangelism to mean:

_____ inviting people to join the church.

_____ personally talking with another person to introduce him or her to Christ.

_____ living the Christian life so as to attract people to Christ

_____ giving bible studies with other people so that they can know God's Word.

_____ telling other people what Christ has done for me.

_____ warning others about the three angel's message.

_____ other _____

_____ none of the above

4. I witness to someone about Christ with at least:

- _____ once a day
- _____ once a week
- _____ once a month
- _____ once a year
- _____ rarely or not at all

5. In daily devotions (prayer and Bible study) I spend about:

- _____ less than 15 minutes
- _____ 15 to 30 minutes
- _____ 30 to 60 minutes
- _____ 60 minutes or more
- _____ I do not have daily devotions.

6. I joined the church through

- _____ an evangelistic crusade
- _____ a bible study seminar
- _____ the pastor's class
- _____ a friend or relative
- _____ growing up in the church
- _____ a retreat
- _____ a special event (camp meeting, youth congress etc)
- _____ other _____

7. The most difficult part of witnessing for me is (or would be):

- ☐ starting a conversation.
- ☐ presenting the gospel.
- ☐ answering questions correctly.
- ☐ getting the decision.
- ☐ other _____

8. I believe the main reason people fail to witness is because:

- ☐ they fear being rejected.
- ☐ they feel it is the Pastor's responsibility.
- ☐ they are struggling spiritually.
- ☐ they do not know the Bible well enough.

9. To witness effectively to others you need to be:

- ☐ bold and assertive.
- ☐ thoroughly knowledgeable about the Bible.
- ☐ formally trained.
- ☐ other _____
- ☐ none of the above.

10. When I have an opportunity to witness to others:

- ☐ I use it.
- ☐ I avoid it
- ☐ I put it off until later
- ☐ I don't have opportunities to witness

11. I believe I could win others to Christ if I had:

_____ more confidence

_____ more training

_____ more time

_____ more opportunities

_____ other gifts of the Spirit

_____ I already have the necessary skills

_____ other _____

12. I see the greatest need of the Church in terms of evangelism as _____

APPENDIX L

WITNESSING STYLE QUESTIONNAIRE

WITNESSING STYLES QUESTIONNAIRE

Please record your response to each of the following statements according to how you think the statement applies to you:

3 = Very much 2 = Somewhat 1 = Very little 0 = Not at all

Transfer your responses to the grid sheet and total each column:

- _____ 1. In conversation, I like to approach topics directly, without much small talk.
- _____ 2. I have a hard time getting out of religious bookstores or libraries without obtaining books and /or material that will help me better understand an issue or subject I'm interested in.
- _____ 3. I often tell stories about my personal experiences in order to illustrate a point I am trying to make.
- _____ 4. I am a "people person" who places a high value on friendship.
- _____ 5. I enjoy including or adding new people to activities I am involved in.
- _____ 6. I see needs in people's lives that others often overlook.
- _____ 7. I do not shy away from confronting a person when it seems necessary.
- _____ 8. I tend to be analytical.
- _____ 9. I often identify with others by using phrases like "I use to think that too" or "I've felt that way before" or "I know exactly what you mean."
- _____ 10. Other people have commented about my ability for developing new friendships.
- _____ 11. To be honest, even if I know the answers, I am more comfortable having someone "better qualified" explain doctrines of the church or give bible studies to my friends.
- _____ 12. I find fulfillment in helping others, often in behind the scenes ways.
- _____ 13. I do not have a problem challenging my friends with the truth even if it risks hurting the relationship.

- _____ 14. In conversation, I naturally focus on the questions that are holding up a person's spiritual progress.
- _____ 15. When I tell people of how I came to Christ and/or the church, they have been interested in hearing my story.
- _____ 16. I would rather delve into personal life issues than abstract theological ideas.
- _____ 17. I would make a strong concerted effort to bring my friends to an outreach event.
- _____ 18. I prefer to show love through my actions more than my words.
- _____ 19. I believe that real love often means telling someone the truth, even when it hurts.
- _____ 20. I enjoy discussions and debates on difficult questions.
- _____ 21. I intentionally share my mistakes with others when it will help them relate to the solutions I have found.
- _____ 22. I prefer getting involved in discussions concerning a person's life before dealing with the details of their beliefs.
- _____ 23. I tend to wait for spiritually strategic events to bring people to (such as Christian concerts, evangelistic crusades, seminars etc.).
- _____ 24. When people are not interested in spiritual things, I have found that my demonstrations of Christian love sometimes make them more receptive.
- _____ 25. A motto that would fit me is: "Make a difference or a mess, but do something."
- _____ 26. I can get frustrated with people when they use weak arguments or poor logic
- _____ 27. People seem interested in hearing stories about things that have happened in my life.
- _____ 28. I enjoy long talks with friends.
- _____ 29. I am usually successful in matching needs and interest of my friends with events, books, gifts, etc. that they would enjoy or benefit from

- _____ 30. I feel more comfortable helping a person in the name of Christ than getting involved in religious discussions.
- _____ 31. I sometimes get accused for lacking sensitivity because of the frank way I have interacted with others.
- _____ 32. I like to get at the underlying reasons for opinions that people.
- _____ 33. I am still amazed at how God brought me to faith and I am motivated to share my testimony with others.
- _____ 34. People generally consider me to be an interactive, sensitive, and caring kind of a person.
- _____ 35. I enjoy inviting and taking people to an appropriate church event.
- _____ 36. I tend to be more practical and action-oriented than philosophical and idea oriented.

WITNESSING STYLES QUESTIONNAIRE GRID**CONFRONTATION**

1. _____

7. _____

13. _____

19. _____

25. _____

31. _____

INTELLECTUAL

2. _____

8. _____

14. _____

20. _____

26. _____

32. _____

TESTIMONIAL

3. _____

9. _____

15. _____

21. _____

27. _____

33. _____

INTERPERSONAL

4. _____

10. _____

16. _____

22. _____

28. _____

34. _____

INVITATIONAL

5. _____

11. _____

17. _____

23. _____

29. _____

35. _____

SERVING

6. _____

12. _____

18. _____

24. _____

30. _____

36. _____

APPENDIX M

WINNING OTHERS BY WITNESSING

LECTURE OUTLINES

Written Homework Assignments from Lectures

Prospect List

Testimony Guide Sheet

Objections and Excuses Exercise

WINNING OTHERS BY WITNESSING

COURSE LECTURE OUTLINES

SESSION ONE: "INTRODUCTION TO COURSE"

PART ONE:

Objective: To provide participants with an overview of the program.

OPENING REMARKS

1. Call group together
2. Warm Welcome
3. Opening Prayer

A. INTRODUCTIONS

1. Instructor - Gene M. Donaldson
2. Field Work Assistant - C. Delores Ruff
3. Participants (name, church, why they wanted to take the course)

B. ADMINISTRATIVE ISSUES

1. Registration Form
2. Review Personal Commitment Contract
3. Consent Form

C. COURSE OBJECTIVES

1. To teach participants concepts and practical techniques of relationship witnessing.
2. To assist participants in identifying and developing their witnessing style.
3. To prepare participants to effectively bring others to faith as SDA Christians.

D. COURSE CONTENT

1. What you can expect to learn:

- a. How to witness effectively
- b. How to identify your unique witnessing style
- c. How to build witnessing relationships
- d. How to develop your own witnessing style
- e. How to present the gospel effectively
- f. How to witness for decisions
- g. How to respond to objections and excuses
- h. How to present a Bible study

E. COURSE EXPECTATIONS

1. What is required from each participant:

- a. Attend all sessions (reiterate time, dates, and location etc)
- b. Active participation
- c. Completion of assignments
- d. Completion of a written exam
- e. Bring a person to faith*

A - D = Receives a Course Certificate

A - E = Receives a Course Certificate and Soul Winner Credentials*

F. COURSE SESSIONS

1. Preview of remaining sessions

- Session 2 - How To Witness Effectively
- Session 3 - How To Identify Your Witnessing Style
- Session 4 - How To Build Witnessing Relationships
- Session 5 - How To Develop Your Witness
- Session 6 - How To Share a Gospel Witness
- Session 7 - How To Lead Others to Faith
- Session 8 - How To Develop a Witnessing Strategy
- Session 9 - How To Present a Bible Study
- Session 10 - How to Answer Objections
- Session 11 - How To Secure Decisions
- Session 12 - Review, Exam, Fellowship

PART TWO:

Objective: To examine the Biblical mandate for witnessing.
To emphasize the importance of witnessing

G. BIBLICAL BASIS FOR WITNESSING

1. Acts 1:8 - Disciples are called to be witnesses in Jerusalem, Judea, Samaria, and the world.
2. 2 Corinthians 5:19 - Disciples are called to the ministry of reconciliation.
3. Acts 13:47 - Disciples are called to be a light for the Gentiles that they may bring salvation to all the earth.
4. Matthew 28:19,20 - Disciples are called to make disciples and to teach.
5. John 17:18 - Disciples are sent into the world as Christ was sent. Jesus came to save and to seek those who were lost.

H. FIVE REASONS WHY WITNESSING IS IMPORTANT

1. Witnessing brings joy to the heart of God - Luke 15
 - a. It mattered to God that the sheep, coin, and sons were lost.
 - b. It mattered to God that they were found.
 - c. God searches for us when we are lost and rejoices when we are found.
2. Witnessing is the heart's response to God's love - 2 Peter 3:9
 - a. God was patient and longsuffering with each of us
3. Witnessing builds up your spiritual life - Philemon 6
 - a. "... strength to resist evil is best gained by aggressive service." AA 105
 - b. "... for us to develop a character like Christ's, we must share in His work."

4. Witnessing builds up the Kingdom of God - The church grew phenomenally in 30 years in a culture that was skeptical, secular, materialistic, and full of religions.

a. Acts 1:15 - 120 disciples	d. Acts 10 - multi-cultural additions
b. Acts 2:40,47 - 3000 added - daily additions	e. Acts 21:20 - myriads of people added
c. Acts 9:31 - churches multiplied	f. Acts 17:6 - turned the world upside down

The early believers secret: Full surrender to Christ - Nothing else mattered except sharing the gospel with others.

5. Witnessing is each of our responsibility

a. Myth: Soul winning is the work of the minister and bible instructors alone.

1. Based on a satanic deception rooted in the Middle Ages

CLERGY	LAY PERSON
Spiritually Strong	Spiritually Weak
Spiritually Called	Secular Calling
Special Privileges	No Special Privileges

2. This myth is still pervasive today. Many members believe that the minister is the person primarily responsible for soul winning.

b. Truth: We all are ministers. Lay persons are the key. 1 Pet 2:9 / 1 Cor 4:1

I. CLOSING

1. Review the main points of the lesson
2. Preview Session 2 "How To Witness Effectively"
4. Homework Assignment: Reflect on the following question:

What obstacles must be removed in my life before I can become actively involved in winning others to faith?

SESSION TWO

“HOW TO WITNESS EFFECTIVELY”

PART ONE

**Objective: To expose participants to Christ method of witnessing.
To introduce the concept of relationship witnessing**

OPENING REMARKS

1. Prayer and welcome
2. Review of Session One: Witnessing is biblical - Witnessing is important

A. THE ROLE OF THE HOLY SPIRIT IS VITAL

1. The Holy Spirit is at work in the lives of every lost person - John 16:8
 - a. He opens the heart to God's truth.
 - b. He convicts of sin, the need for righteousness, and impending judgement.
 - c. He enables the lost to see the Savior (Jn 15:26)
 - d. He gives the new birth experience. He regenerates life. (Jn 3:5,6 & Titus 3:5)
2. The Holy Spirit is at work in the witness (Acts 1:8)
 - a. He precedes the witness
 - b. He leads the witness
 - c. He empowers the witness
3. The Holy Spirit is at work during a witnessing encounter
 - a. He confirms the truth of the testimony of the witness to the lost (1 Cor 6:1).

“Listen, what that person is telling you is true and you need to believe.”
 - b. He enables the yielded witness to share the gospel effectively (Luke 12:12)

B. PRINCIPLES TO REMEMBER (2 Cor 2:1-5)

1. Effective witnessing does not depend on us. (2 Cor 2:1)
2. Christ must be the theme if witnessing is to be effective (2 Cor 2:2)
3. Without the Holy Spirit you can do nothing. (2 Cor 2:3-5)
 - a. You can be unimpressive yet effective with the Holy Spirit (vs.3)
 - b. You can be impressive yet ineffective without the Holy Spirit (vs.4)
4. Preparation plus the Holy Spirit's guidance lead to successful witnessing.
5. Success is determined by obedience to the Spirit not the response of the lost person.

C. CHRIST'S METHOD OF WITNESSING (John 1-6)

1. Christ met people where they were and met their needs.
 - a. John 1:37-38 - "What do you want?" Not His agenda but theirs.
 - b. John 2 - Turned water into wine - Social embarrassment of host
 - c. John 3 - Must be born again - Nicodemus need for genuine spirituality
 - d. John 4 - Will you give Me a drink? - Emotional support
 - e. John 5 - Do you want to get well? - Physical healing
 - f. John 6 - Hunger - Physical nourishment
2. Meeting the needs of people breaks down barriers and helps to open them up for spiritual dialogue.
 - a. Christ reached people where they were
 - b. Christ touched them at the point of their need
 - c. Christ showed them love and compassion
 - d. Christ gradually led them to Himself

D. CHRIST'S METHOD OF WITNESSING WAS RELATIONAL

1. Relationship witnessing is the most effective approach to reaching others.

“Christ method **alone** will give **true success** in reaching people.
 The Savior **mingled** with men as one who desired their good.
 He **showed** His sympathy for them, **ministering** to their needs,
 and **won** their confidence. Then He **bade** them, ‘Follow Me.’ ” MH 143

- a. Relational witnessing alone will give true success

1. Mingle with others - relational
2. Showed concern for others - relational
3. Met the needs of others - relational
4. Gained confidence of others - relational
5. Shared faith with others - relational

2. A practical definition of relationship witnessing is:

A Christ-centered approach to sharing faith with others in the context of everyday life. Emphasis is placed on building relationships with others to win them to Christ.

E. ADVANTAGES OF RELATIONSHIP EVANGELISM

1. Authentic
2. Natural
3. Personal
4. Not pushy
5. No special skills necessary
6. No pressure

F. ATTITUDE OF AN EFFECTIVE WITNESS

1. An effective witness has the ability to see people as Jesus saw them.
 - a. Jesus saw spiritual possibilities in everyone.
 - b. Jesus knew that the greatest need of everyone is their need of Him.
 - c. Every person is assumed to be lost until his or her testimony identifies them as a child of God.
2. An effective witness looks for opportunities to determine the relationship others have with Christ.
3. An effective witness presumes others are open to the gospel until proved otherwise.
4. An effective witness has a burden for bringing people to Jesus.
5. An effective witness never underestimates the power of God.

G. YOUR CIRCLE OF INFLUENCE (Acts 1:8)

1. Family / Close Friends = Those in Jerusalem
2. Working Associates / Neighbors = Those in Judea
3. Casual Acquaintances = Those in Samaria
4. Don't know yet = Ends of the earth

Candidates for the kingdom are everywhere!

PART TWO:

Objective: To have participants develop a list of persons within their circle of influence that they can build relationships with and lead toward the master.

H. PRACTICE EXERCISE

1. Take a sheet of paper and divide it into three categories.

(1)	(2)	(3)
Family / Friends	Work Associates / Neighbors	Casual Acquaintances.

List persons within your circle of influence by category who do not have a saving relationship with Jesus Christ. Be specific.

G. CLOSING:

1. Review through quiz
2. Remind participants to keep list available.
3. Preview Session Three - "Identifying Witnessing Style"
4. Homework Assignment:
 - a. Finish putting names on list if necessary
 - b. Begin to pray for the people on your prospect list intentionally each day.

SESSION THREE

"HOW TO IDENTIFY YOUR WITNESSING STYLE"

PART ONE

Objective: To help participants discover their relationship witnessing style

OPENING REMARKS

1. Prayer and welcome
2. Review of Session 2 - Christ Method alone brings true success. Christ method was relationship witnessing.

A. RELATIONSHIP WITNESSING MEANS BEING YOURSELF

1. An effective witness doesn't mean we have to be someone we are not

2. Each of us are unique. We are gifted and made differently
3. Each of us has a particular witnessing style that is natural to us.
4. The Holy Spirit can work through our natural style to lead others to Christ.

B. PRACTICAL EXERCISE:

1. **Have participants complete the Witnessing Styles Questionnaire and score answers on the grid sheet.**

C. SIX WITNESSING STYLES IN BIBLE (not exhaustive)

1. Confrontational - Biblical Example: Peter in Acts 2

Theme Verse: 2 Timothy 4:2

Traits: Confident, Bold, Direct, Opinionated

Cautions: Tactfulness, Avoid judging

2. Intellectual - Biblical Example: Paul in Acts 17

Theme Verse: 2 Corinthians 10:5

Traits: Analytical, Logical, Inquisitive, Likes debate

Cautions: Avoid majoring in minors, Becoming argumentative

3. Testimonial - Biblical Example: The Blind Man of John 9

Theme Verse: 1 John 1:3

Traits: Good Listener, Communicates, Feel for others

Cautions: Beware of over emphasis on own experiences

4. Interpersonal - Biblical Example: Matthew in Luke 5

Theme Verse: 1 Corinthians 9:22

Traits: Conversational, Friendly, People Focused

Cautions: Beware of valuing friendships over truth

5. Invitational - Biblical Example: The woman at the well in John 4

Theme Verse: Luke 14:23

Traits: Hospitable, Persuasive, Committed, Enjoys people

Cautions: Letting others do all the talking

6. Service - Biblical Example: Dorcas in Acts 9

Theme Verse: Matthew 5:16

Traits: Patient, Loving, Kind, Helpful, Other centered

Cautions: Don't overdo, Balance loving acts with witness

PART TWO

Objective: To assist participants in taking steps to clarify and develop their style

D. PRACTICAL EXERCISES:

1. Get in a group of 5 or 6. Share your style. Discuss any cautions and other traits about your style you may see. Listen carefully to others in order to get a better understanding of other styles. Be brief so everyone can have a turn.
2. Next get in a group with others who have your primary style. Collectively see if you can come up with ideas to develop your style. Select a person to record and report your results to the group at large.

E. CLOSING:

1. Review quiz
2. Preview session four - "How To Build Witnessing Relationships"
3. Homework Assignment:

Prioritize prospect list. Prune list down to no more than five in each category.
Work on the suggestions developed by your group regarding improving your style.

SESSION FOUR

“HOW TO BUILD RELATIONSHIPS

PART ONE:

Objective: To teach participants how to build relationships with others.

OPENING REMARKS

1. Prayer and Welcome
2. Review Session three - Everyone has a natural witnessing style.

A. BUILDING WITNESSING RELATIONSHIPS

1. One of the ways to build relationships that can open a witnessing opportunity is to show compassion and genuine interest in others.
 - a. Listening is one of the best ways to show compassion and sincerity for others.
2. Another way to build relationships is to gain the confidence of others.
 - a. Personal integrity is the key to gaining the trust of others.
3. Another way to build relationships is to focus on area you have in common.
 - a. Develop areas of common similarity, interest, etc that can form a bond.
4. Another way to build relationships is through pray
 - a. Let people know you are praying for them.

B. INITIATING WITNESSING OPPORTUNITIES

1. Opportunities to witness may happen at any time in our relationship with others.
 - a. Must be open to Holy Spirit's guidance.
 - b. Expect opportunities to occur - they will.
 - c. Be ready when opportunities occur

2. Opportunities for witnessing must be tested

a. Test by using the F.I.R.E. or F.O.R.T. acrostic

1. **F.** = Family **I** = Interest **R** = Religion **E** = Exploratory Questions

F. = Family **O** = Occupation **R** = Religion **T** = Testimony

a. Start with family

b. Transition to interest (F.I.R.E.)

Transition to occupation (F.O.R.T)

c. Transition to religious background

d. Transition to eternal life questions (F. I. R. E)

Transition to personal testimony (F.O.R.T)

b. Test by using a general topic as a springboard to a spiritual topic

PART TWO

Objective: To have participants practice the two ways to test opportunities for witnessing.

C. PRACTICAL EXERCISE:

1. Pick a partner. Practice the F.I.R.E technique with your partner. Switch places when instructed.
2. Write down how you would transition the following scenarios to a spiritual topic?

A co worker tells you about a personal problem.

Pick a major news event and assume people are talking about it.

D. CLOSING

1. Review Quiz
2. Preview Session 5 - "How To Develop Your Witness"- First field practice
3. Homework assignment:

Prune prospect list down to only four persons. Priorities the list of four. Learn the two ways to test witnessing opportunities.

SESSION FIVE

“HOW TO DEVELOP YOUR WITNESS”

PART ONE:

Objective: To assist participants in writing out their personal testimony

OPENING REMARKS

1. Prayer, welcome
2. Review of Session 4 - Building relationships create opportunities for witnessing.
Two ways to test opportunities are the F.I.R.E /F.O.R.T. and Springboard techniques.

A. PERSONAL TESTIMONY

1. Personal Testimonies are an excellent way to prepare a prospect for a gospel witness.
 - a. It provides firsthand information
 - b. It holds a person's interest
 - c. It helps a person see himself or herself
 - d. It helps the person understand that Christ makes the difference in life
 - e. It helps the person recognize that Christ is working in someone's life.
2. People are more likely to want to hear about the Savior after first hearing how He has changed your life.

B. THREE ELEMENTS OF A PERSONAL TESTIMONY

1. My life before Christ
2. How I met Christ
3. How Christ has made my life meaningful

C. ORGANIZING AN EFFECTIVE TESTIMONY

1. Focus on one central idea
2. Avoid religious jargon
3. Be brief
4. Put emphasis on conversion and Christ meaning for your life
5. End with a statement or question that requires a response.

D. PRACTICAL EXERCISE:

1. Write out your personal testimony using the three elements. Use the guide questions to help you formulate your thoughts.

PART TWO

Objective: To have participants practice telling an effective testimony

E. PRACTICE EXERCISES:

1. Pick a partner and tell your story. Switch roles when instructed.
2. Have a few volunteers role play before class combining the testing opportunities for witnessing techniques as an opening to share personal testimony.

F. FIELD WORK EXERCISE

1. Practice sharing testimonies in the designated target area. Participants will go door to door using a community survey as a opening to test opportunity to share their testimony.
2. Feedback from the field experience.

G. CLOSING

1. Preview Session 6 - "How To Tell a Gospel Witness" (Field work component)
2. Homework Assignment:

Practice sharing your testimony with another person at least once a day.

SESSION SIX

“HOW TO TELL A GOSPEL WITNESS”

PART ONE:

**Objective: To teach participants the major components of a gospel presentation.
To introduce several different gospel presentations.**

OPENING REMARKS

1. Prayer and welcome
2. Review of Session 5 - Three elements of a testimony

A. FOUR COMPONENTS OF THE GOSPEL

1. God's Purpose
 - a. Relationship with us John 10:10 Gen 1:27
2. Our Need
 - a. Salvation because sin has broken the relationship Isa 59:2; Rom 3:23
3. God's Provision
 - a. Salvation through Christ who restores the broken relationship Rom 5:8; Rom 6:23
4. Our Response
 - a. We must repent (Acts 3:19), have faith (Eph 2:8), and surrender (Rom 10:10)

B. SAMPLE GOSPEL PRESENTATIONS

1. Roman Road
 - a. God's Purpose Romans 1:16
 - b. Our Need Romans 3:23; 6:23
 - c. God's Provision Romans 5:8
 - d. Our Response Romans 4:4; 10:9-13

2. Using John 3:1-18

- a. God's Purpose - John 3:1,2,16,17
- b. Our Need - John 3:3-5
- c. God's Provision - John 3:13-18
- d. Our Response - John 3:16,18

3. Four Spiritual Laws (from booklet)

- a. God loves you and offers a wonderful plan for your life (Purpose) John 3:16
- b. Man is sinful and separated from God (Need) Romans 6:23a
- c. Jesus is God's provision for man's sin. Through Him you can know and experience God's plan for your life. (Provision) John 14:6
- d. You must individually receive Jesus Christ as Savior and Lord John 1:12

C. HOW TO TRANSITION TO A GOSPEL PRESENTATION

1. After sharing testimony or using a testing technique ask questions that will lead into a gospel presentation. Some samples
 - a. "Have you come to know Jesus Christ in a personal way or would you say you're still in the process."
 - b. "If you were to die right now would you be certain of eternal life?"
 - c. "If you were standing before God and He asked you, "Why should I let you in Heaven?" What would you say?"
2. Transition: "I've got good news!" God has a plan and a purpose for our lives.
3. Give a Gospel presentation that covering the four components.

PART TWO

Objective: To have participants practice sharing a gospel presentation.

D. PRACTICAL EXERCISE

1. Practice making a gospel presentation using one of the samples with a partner.
When instructed find another partner and use a different sample.

E. FIELD WORK ASSIGNMENT

1. Participants will go to the target area and share a gospel presentation. They can use the survey form as a lead in.
2. Feedback from the field experience

F. CLOSING

1. Review quiz
2. Preview Session 7 - "How To Lead Others To Faith"
3. Homework Assignment:

Make at least five gospel presentations before the next session. Begin targeting the four prioritized prospects by taking steps to build relationships.

SESSION SEVEN

"HOW TO LEAD OTHERS TO FAITH THROUGH WITNESSING"

PART ONE:

Objective: To expose participants on a process to secure decisions.

OPENING REMARKS

1. Prayer and welcome
2. Review of Session 6 - Four components of the gospel presentation.

A. THE FOUR ATTITUDES THAT EFFECT READINESS FOR A DECISION

1. Attitude prospect has toward spiritual need.
2. Attitude prospect has toward God, church, and religion.
3. Attitude prospect has toward you, the witness.
4. Attitude prospect has toward exploratory questions

B. THREE QUESTIONS THAT ASSESS READINESS FOR DECISION

1. Transition Question

a. Does what I have been sharing make sense to you?

1. If answer is yes proceed to the next question.
2. If answer is no review the main points of your gospel presentation.

2. Willingness Question (either a or b)

a. Is there any reason why you would not be willing to receive Jesus as your personal Savior and Lord?

b. Is there any reason why you would not be willing to receive God's gift of eternal life?

1. If the answer is no proceed to the next question.
2. If the answer is yes discuss the reason.

3. Commitment Question

a. Are you willing to turn from your sin and place your faith in Jesus Christ as Lord right now?

1. If the answer is yes clarify the decision.
2. If the answer is no address the objection or question.

C. CLARIFICATION OF THE DECISION

1. Restate what it means to receive Jesus
 - a. Repent of your sins
 - b. Exercise faith in Jesus
 - c. Surrender to Jesus as Lord.

D. CELEBRATE THE DECISION

1. Pray for the person
2. Pray with the person
3. Pray thanking God

PART TWO:

Objective: To have participants practice the process to secure decisions

D. PRACTICAL EXERCISE:

1. Have participants practice with a partner the three assessment questions. Practice following the process all through the prayer for the decisions. Then practice again this time with your partner having the option to provide any answer at any time before the clarification step in the decision process.
2. Have several participants role play in front of class.

E. FIELD EXERCISE

1. Have participants go to target area. Participants are to practice any of the witnessing techniques shared in class. The community survey can be used as a opener.
2. Feedback from field work

F. CLOSING

1. Review quiz

2. Preview of Session 8 - "How To Develop A Witnessing Strategy"

3. Homework Assignment:

Practice the three questions that assess decisions with another person until they are mastered.

LESSON EIGHT

"HOW TO DEVELOP A WITNESSING STRATEGY"

PART ONE:

Objective: To help participants develop a strategy for witnessing.

OPENING REMARKS

1. Prayer and welcome
2. Review of Session 7 - Three assessment questions

A. STRATEGY FOR THOSE WE KNOW

1. Assess attitudes and obstacles toward:

- a. Spiritual need
- b. Church or religion
- c. You

d. Relationship

2. Pray intentional prayers for

- a. Attitudes that need to be changed
- b. Hindrances that need to be removed

3. Specific plan to build relationship

- a. Fellowship

B. STRATEGY FOR THOSE WE DON'T KNOW

1. Ministries that meet felt needs
2. Door to door canvas

C. PRACTICE EXERCISE:

1. Have participants practice with a partner on securing interest for Bible studies using the first set of Real Truth lessons.

D. FIELD WORK ASSIGNMENT

1. Have participants canvas door to door for Bible studies in the target area.
2. Feedback from Field experience.

E. CLOSING

1. Review quiz
2. Preview of Session 9 "How To Present Effective Bible Studies"
3. Homework assignment:

Take the strategy sheet supplied and chart the four prioritized prospects in terms of attitudes and hindrances. Plan strategy for pray and building relationships for each person. Work the plan.

SESSION NINE

"HOW TO PRESENT EFFECTIVE BIBLE STUDIES"

PART ONE:

Objective: To teach participants how to present a Bible studies.

OPENING REMARKS

1. Prayer and welcome
2. Review of Session 8 - Witnessing requires intentionality, planning, and pray.

A. HOW TO PREPARE TO GIVE A BIBLE STUDY

1. Pray for guidance from the Holy Spirit
2. Know the religious background of your prospect
3. Use an established Bible study series
4. Review your Bible study beforehand
5. Anticipate possible questions
6. Take a partner
7. Mark your Bible

B. HOW TO PRESENT A BIBLE STUDY

1. Ask permission to pray. It is not necessary to kneel.
2. Conduct the study at a table if possible.
3. Assist prospect in finding text by verbal guidance and personal help.
 - a. Avoid embarrassing prospects in any way.
4. Have prospect read text unless they indicate otherwise
5. Illustrate truth with objects in the home.
6. Use visual aids and tools if available.
7. Be patience with interruptions. Tactfully defuse them.
8. Keep reviewing main points of study, past, and present.
9. Answer all questions from the Bible.
 - a. Briefly answer irrelevant questions
 - b. Point to future studies that may deal with the question
 - c. Promise to answer at the next meeting if question is time consuming.

10. Stay on the subject. if you get sidetracked lead back to subject quickly.
11. Don't try to explain to explain an entire verse if the other parts are not relevant to the subject.
12. Put questions in your own words.
13. Leave material for review.

C. CLOSING

1. Review quiz
2. Preview of Session 10 "How To Respond To Objections"
3. Homework assignment:

Have participants to practice making a Bible study presentation on any doctrinal belief of the SDA church using the principles delineated in the session. Participates are to actively seek to secure a Bible study interest.

LESSON 10

"HOW TO HANDLE OBJECTIONS, QUESTIONS AND EXCUSES

PART ONE:

Objective: To teach participants strategies for responding to objections, questions, or excuses

OPENING REMARKS

1. Prayer and welcome
2. Review of Session 9 Summarize principles of presenting a Bible study

A. DEFINITIONS

1. Objection - a legitimate obstacle to a decision.
2. Question - a request for additional information

3. Excuse - an attempt to avoid making a decision

B. GUIDELINES FOR DEALING WITH OBJECTIONS / QUESTIONS / EXCUSES

1. Objections

- a. Refrain from arguing
- b. Don't suggest questions that a person is not asking
- c. Anticipate objections and answer them in your presentation
- d. Distinguish between an objection and an excuse
- e. Answer objections when they arise

2. Questions

- a. Respect the other person
- b. Exercise gentleness
- c. Answer questions when they arise
- d. Anticipate questions in your presentation

3. Excuses

- a. Do not attempt to answer an excuse.
- b. To expose an excuse keep asking "Why" until you reach the real objection or the prospect relinquishes the excuse.

C. DIFFERENCE BETWEEN OBJECTION AND EXCUSES

1. Objections are usually based on the following

- a. Failure of the prospect to see a need for a decision
- b. Negative feelings regarding what you are asking the prospect to do
- c. Mitigating circumstances or problems

d. Insufficient motivation

D. HOW TO MOVE FROM OBJECTION TO DECISION

1. Listen carefully to the objection
2. Ask if this is the only reason for not deciding
 - a. If it is not you are dealing with an excuse
3. Ask for the prospect's reason for the objection
4. Repeat the objection in your own words
5. Get a commitment that if the objection can be removed the prospect will make a decision immediately
6. Answer the objection
7. Get the decision

E. PRACTICAL EXERCISE:

1. Get in groups of five or six and discuss the differences between objections and excuses. Select one person from the group to give a reason for not making a decision for baptism. Determine if the reason is an excuse or objection.

CLOSING

1. Review quiz
2. Preview of Session 11 "HOW TO OBTAIN DECISIONS"
3. Homework assignment:

Have participants answer an objection from the homework sheet using the process indicated in class.

LESSON ELEVEN

"HOW TO APPEAL FOR DECISIONS"

PART ONE:

Objective: To expose participants to appeals that can be used for baptismal decisions

OPENING REMARKS

1. Prayer and welcome
2. Review of Session 10 Difference between objections and excuses.

A. SIX APPEALS FOR GETTING DECISIONS FOR BAPTISM

1. Ask a question that can tell you whether the way is clear.
 - a. "Don't you think the Lord will be pleased to see you baptized on Sabbath morning?"
2. Make a statement that challenges the person.
 - a. "A decision for baptism is a big one. Is it too hard for you? Of course not. You love the Lord and He will give you the courage you need."
3. Ask a question on a minor point regarding the baptism.
 - a. "Would you like to go into the water alone or with a friend?"
4. Appeal to the excitement of baptism.
 - a. "After you are baptized, you will receive a beautiful certificate of baptism."
5. Ask a question that focuses on a related subject.
 - a. "How many people are you planning to invite to your baptism ceremony?"
6. Make a straight forward assertion.
 - a. "Many people are planning to be baptized. I am happy to include you also."

B. PRACTICAL EXERCISE:

1. Have participants practice each appeal with a partner.

C. CLOSING

1. Review quiz
2. Preview Lesson 12 FINAL SESSION

LESSON TWELVE

"FINAL SESSION"

PART ONE:

Objective: To have participants take the final exam, evaluate the program, and receive certificates and celebration meal.

OPENING REMARKS

1. Prayer and welcome

A. REVIEW OF COURSE

1. Questions answered
2. Summary of main points of each lesson

B. FINAL EXAM

C. EVALUATION FORM

D. CELEBRATION MEAL

E. CERTIFICATES ISSUED

PROSPECT LIST

ACTS 1:8

JERUSALEM
FAMILY
CLOSE FRIENDS

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

JUDEA
NEIGHBORS
WORKING ASSOCIATES

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

SAMARIA
CASUAL ACQUAINTANCES

1. _____
2. _____
3. _____
4. _____
5. _____

6. _____
7. _____
8. _____
9. _____
10. _____

TESTIMONY GUIDE SHEET

MY LIFE BEFORE CHRIST

1. Where were you spiritually before Christ? What made you turn to Christ?

CONVERSION

2. How did you receive Christ?

MY LIFE WITH CHRIST

3. How has Christ made a difference?

SESSION TEN

HOMEWORK ASSIGNMENT

OBJECTIONS AND EXCUSES

Directions: Fill in the blanks using the instructions on how to move from objections to decision as a guide. P = Prospect W = Witness (you)

Prospect: "I would find it hard to stop working on Saturday."

Witness: _____

Prospect: "Yes, that's my only reason."

Witness: _____

Prospect: "It's my job. I need it to support my family."

Witness: _____

Prospect: "That is exactly right."

Witness: _____

Prospect: "Yes."

Witness: _____

APPENDIX N
COURSE OVERVIEW

EPHESUS LAY EVANGELISM SCHOOL

COURSE OVERVIEW

Title: "Winning Others By Witnessing"

Instructor: Pastor Gene M. Donaldson

Duration: February 7 to April 25, 1999

Meeting: Sundays 10: am to 1:00 p.m.

COURSE OBJECTIVES

1. To teach participants principles and concepts of effective personal evangelism
2. To assist participants in developing a personal witness for bringing others to faith.
3. To provide a context for participants to practice sharing their faith.
4. To prepare participants to effectively bring others to faith as Seventh-day Adventist.

COURSE REQUIREMENTS

1. Attend all sessions
2. Complete registration
3. Complete all assignments
4. Completion of a written exam

Bonus

5. Win a person to Christ*

1 - 4 = receives a Course Certificate

1 - 5 = receives a Course Certificate and Soul Winner Credential*

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