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A DESIGN FOR LOCAL CHURCH EVANGELISM
IN THE CONTEXT OF CRUSADES

BY

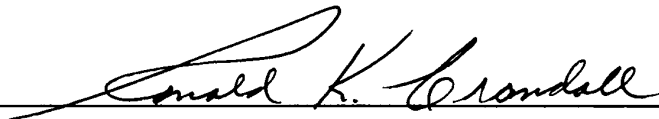
RODERICK E. BARNETT

A Project/Dissertation submitted in partial fulfillment
of the requirements for the degree of

DOCTOR OF MINISTRY

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Department _____

WORLD MISSION AND EVANGELISM

Date _____

SEPTEMBER 18, 1991

AUTHORIZATION

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TABLE OF CONTENTS

Chapter	Page
1. Overview of the Study	1
Background of the Problem	4
Statement of Purpose	11
Description of the Project	11
Research Questions	12
Theoretical Framework	13
Format of Study	16
Significance of Study	22
Summary	23
2. Toward a Theology of Evangelism	25
Sources for Theology and Evangelism.	25
New Testament as a Source.	28
Gospels	28
Additional New Testament Books	33
Additional Related Literature	41
Meanings and Motives for Evangelism	42
Doctrine of Conversion	51
Ministry of the Holy Spirit	61

Practical Application of a Theology of Evangelism	66
Conclusion	73
3. Understanding Evangelistic Leadership	75
The Nature of Leadership	76
The Nature of Evangelistic Leadership	84
Evangelistic Leadership and Strategies for Growth	91
Sources on the Role of the Evangelist.	101
Rationale for Crusade Evangelism	106
Conclusion	109
4. The Rationale and Design of the Project Manual	111
Objectives of the Manual	112
Rationale for the Design of the Manual.	117
Summary	124
5. Summary of the Implementation of the Project	125
Descriptions/Observation/Evaluations/ of the Crusade Churches	126
Project Church One	128
Project Church Two	132
Project Church Three	135
Project Church Four	139
Project Church Five	141
Summary	146

6. A Reflection and Analysis of the Project	153
Project Analysis	153
Reflection and Analysis	164
Conclusion	167
Appendixes	
A. Project Manual "Designing An Experience in Evangelism"	168
B. Evaluation Form No. Two	229
Bibliography	231

ABSTRACT

This project/dissertation addresses a problem in the area of evangelism within the life of local congregations in the United Methodist Church, which is primarily the avoidance of the mission to evangelize and make disciples. The components of this problem are an inadequate theology of evangelism and an inadequate concept of evangelistic leadership, which combine to create an inadequate strategy for evangelism.

Within the framework of this author's ministry as a full-time evangelist the purpose of this project/dissertation was to increase a congregation's knowledge and understanding of a theology of evangelism, of the leadership required to execute a program of evangelism, and strategies for implementing a program of evangelism. In order to address the frequently inadequate and apathetic programs of evangelism within local churches of the United Methodist Church, this study developed, implemented, tested in five local churches, and evaluated a manual to be used in the context of crusade evangelism for training local church/parish teams in theology, leadership and strategies for evangelism. The manual follows a workbook format where local church teams worked through the material with assignments after each session, then met with the author during the crusade to make plans for instigating more effective evangelistic ministries. This project has been evaluated by the project church teams and/or team leader with two evaluation questionnaires, the author's field

supervisor and reflection group.

The research for this study includes Scripture, a review of literature in the three critical areas, and interviews with pastors and other evangelists.

This study has significance because it addresses in the local church the inadequate theology of evangelism present within the denomination and sets forth a theology of evangelism based on New Testament Scripture and Wesleyan doctrine. This study also sets forth some characteristics of leadership necessary to carry on a productive ministry in evangelism. This study also enlightens and equips local churches with a better comprehension of relevant strategies for evangelism

Evangelism is considered to be a primary task and responsibility of the church, and this study addresses this task for the purpose of making evangelism more effective.

CHAPTER 1

Overview of the Study

For more than two hundred years Methodism has been a spirited facet of Christianity in America. The Methodists were church planters, moving with the nation as it grew. Methodists were teachers, establishing Sunday schools and centers of higher education. Methodists were evangelists, traveling as circuit riders or later as itinerant preachers winning lost souls to the Kingdom. Most major revival movements in America either began within Methodism or were closely related to Methodism. Methodists were agents of social awareness and change. They were becoming a world church.

Speaking of the United Methodist Church, Bishop Earl Hunt says,

In my own lifetime , it has striven to be the church in the midst of an alien society and culture, something which can prove extravagantly expensive in popularity and statistics.¹

Without a doubt the United Methodist Church has been a great and strong part of the entire body which makes up the Church. Bishop Richard Wilke states,

Once we were a Wesleyan revival, full of enthusiasm, fired by the Spirit, running the race set before us like a sprinter trying to win the prize. The world was our parish.²

¹ Earl G. Hunt, A Bishop Speaks His Mind (Nashville, Tennessee: Abingdon, 1987), 17.

² Richard C. Wilke, And Are We Yet Alive? (Nashville, Tennessee: Abingdon, 1986), 9.

This great church, however, is besieged with some critical problems. Hunt adds, "I must acknowledge to myself that something is deeply wrong within United Methodism."³ Bishop William Boyd Grove also states,

In the United States The United Methodist Church finds itself in a new and difficult situation attempting to make its witness in a culture that is increasingly secular and materialistic. We are beginning to see ourselves in a missionary stance in a society whose values are largely alien to the gospel. As a result, our church is slightly disoriented, somewhat off balance, and increasingly divided about our theology, our understanding of ministry and mission, and our Social Principles and their application. While we continue to be a strong and vibrant church supporting effective ministry all over the world, there are important questions that we must answer and significant challenges that we must address.⁴

Wilke has compared The United Methodist Church to Jonah. God called Jonah to special mission. Jonah was to go to Nineveh, a heathen city, and preach of God's impending wrath. God called him to go east to Nineveh, but Jonah went west toward Spain. The United Methodist Church, along with the entire Body of Christ, has been called to a mission of reaching the Ninevehs of every age with the good news of God's grace, justice and love. According to Wilke, however, the United Methodist Church to a great extent has forsaken the mission and headed in another direction. Referring to this problem of avoiding God's call, Wilke says, "if you were a Methodist or E.U.B. in 1968 you got on a big ship headed for Spain."⁵

³ Hunt, 17.

⁴ William Boyd Grove, in Earl G. Hunt, A Bishop Speaks His Mind, 9.

⁵ Bishop Richard Wilke, "Out of the Depth Have I Cried," National Convocation on World Mission and Evangelization, Louisville, 9 July 1990.

Many, including this writer, have come to believe that in order to elude the mission, the church engages in a multitude of excessive busyness. Too much time in the life of the church is spent going to conferences and meetings, creating committees and councils, building budgets and setting apportionments, establishing programs, designing guidelines for agencies and upgrading the system, all the while running from the mission. Wilke declares, "Some people say the church has a death wish. We would rather be thrown overboard into the backwaters of history than carry the message of God to the people."⁶

According to Scripture, Jonah went through a very trying time while in the belly of the great sea creature. United Methodism is also going through a very difficult time. Membership continues to decline. The membership of the denomination was approximately 11 million in the 60s, 10 million in the 70s, 9 million in the 80s. Each year the church loses membership equivalent to one of its small annual conferences. From 1960 to 1980 the United Methodist Church lost half of its Sunday school membership, declining from 4.2 million to 2.1 million.⁷ For many local congregations this decline has caused confusion and apathy. Efforts to be theologically and socially inclusive have produced an identity crisis. Rev. William

⁶ Wilke, "Out of the Depth."

⁷ Wilke. Bishop Wilke also reveals this data in Are We Yet Alive? pp. 14-16. Bishop Wilke uses the reports of Warren Hartman of the General Board of Discipleship. These figures are also utilized in William Willimon and Robert Wilson, Rekindling the Flame (Nashville, Tennessee: Abingdon, 1987) pp. 11-15. They utilize the reports of the "General Minutes of the Annual Conferences of the United Methodist Church," (General Council on Finance and Administration, Evanston, Illinois), 1969 through 1984.

Hinson, pastor of the First United Methodist Church in Houston Texas, which is the largest church of the denomination, says, "People are not upset with us these days because of what we believe. People are largely disappointed because they cannot discover what we believe."⁸

In the belly of a great sea creature, Jonah repented and vowed to carry out the mission. If a denomination can be compared to Jonah, will the United Methodist Church remain in its present condition, swallowed up in defeating decline, or, will the church arise from the creature of decline and regain its apostolic vision?

Background of the Problem

The bishops quoted above lament that many denominational decisions and directives over the last several decades have brought the church to a crisis point. The church does not face the problem of a lack of programs or the funds to run the programs, but simply the acceptance and commitment to the mission which the Lord Jesus gave the Church. Hinson, speaking of non-Christians, states, "We do very well in telling people how Christians ought to behave, what they should or should not do, but we rarely give them a word about becoming a Christian."⁹

Statement of the Problem

Avoidance by local churches of the mission to evangelize and make disciples is the problem. The components of the problem are an inadequate theology of

⁸ William Hinson, A Place to Dig In (Nashville, Tennessee: Abingdon, 1987), 20.

⁹ Hinson, 20.

evangelism, an inadequate concept of evangelistic leadership, which combine to create an inadequate strategy to evangelize.

Scope of the Problem

The total mission of the church is multi-faceted, but it is the purpose of this project dissertation to address one of the most crucial facets, evangelism. The scope of the problem addressed here is restricted to my denomination of the United Methodist Church in North America. When there is reference to the "church" it means the United Methodist Church in North America, unless otherwise noted. The more focused scope of the problem is related to crusade evangelism within the local church or parish in the mid-Atlantic and southeastern states.

Context of the Problem

I am a Conference Approved Evangelist in the United Methodist Church. For seven years I have traveled over the United States and in Chile doing the work of an evangelist. I entered this ministry after twelve years of being a pastor of local churches. During the last seven years I have conducted over 225 local church or parish crusades in at least twelve states, and taught numerous evangelism workshops. I also have been active, serving as an officer, in the National Association of United Methodist Evangelists. Both of these arenas have provided opportunity to see a larger view of the church and interact with denominational leaders.

Description of the Problem

The world around the church is like Nineveh, a place of sin, ignorant of a righteous God and His love. The problem is not simply a "denominational" problem

nor restricted to the hierarchy of the church. The problem is greatly reflected in the life of the local church, because the local church is the heart of the denomination. From personal experience and observation, along with literary and personal research related to this study, three critical reasons for this problem emerge.

First, the denomination suffers from an inadequate theology of evangelism. The earlier quote on page two by Grove points to the division in the denominational perception of evangelism, which leads to confusion and misunderstandings not only on the denominational level but especially on the local church level. Hinson adds,

At the heart of our confusion is some muddy thinking about what makes someone Christian. We have somehow assumed that everyone's spiritual life is as it ought to be and that it is now the responsibility of the church to capitalize on the implications of a right relationship with God. We are, therefore, spending the capital of previous generations.¹⁰

The last denominational definition or statement on evangelism appeared in The Book of Discipline in 1968. A historically strong biblical and Wesleyan foundation for evangelism is inherent in the church, but today it is out of focus, which is evident in the lack of priority or attention given to evangelism. Wilke says,

Our attention is directed elsewhere. The essentials go undone. We hammer on the iron, but like the blacksmith with sweat in his eyes, we hammer where the iron is cold.¹¹

Evangelism has not been given adequate attention in theological education. Wilke states, "The theological crisis is precisely whether we are Wesleyans or

¹⁰ Hinson, 14.

¹¹ Wilke, Alive, 29.

not."¹² In many United Methodist seminaries evangelism has been relegated to a minor position in practical theology. For decades the seminaries have given little or no attention to teaching evangelism. However, a growing bright spot is almost half of United Methodist seminaries now have professors of evangelism.

The tragedy, however, is the way in which decades of neglect have influenced the local church. When seminaries do not teach an adequate theology of evangelism, then more than likely the ministers coming from those seminaries will not have an adequate theology of evangelism. As local churches are exposed to pastor after pastor who offer no clear teaching and direction for evangelism, one cannot expect much enthusiasm for evangelism on the local church level. Because of such theological neglect there is theological confusion, and many clergy and lay leaders of the denomination view evangelism merely as an optional program which can be eliminated.

Second, the denomination suffers from an inadequate concept of evangelistic leadership. A large segment of denominational and conference leaders, along with a host of pastors, have settled for a maintenance approach to ministry, which is a reaction to the declining membership. Institutions respond to such a threat with extreme defensiveness of the status quo and self-preservation. This self preservation is also present at the local church level with many local congregations simply wanting

¹² Wilke, 36.

to survive.¹³ In one local church where this author was conducting a crusade, when the Council on Ministries was asked what the church's goal was, one man spoke up with a single word, "survival."

Keeping the system and machinery going consumes valuable time and resources. Wilke adds, "Most pastors are not lazy; they are busy. But they are not busy at making disciples or busy helping the lay people learn how to make disciples."¹⁴ A maintenance mentality has infected the church at the expense of progressive, evangelistic leadership. Willimon and Wilson state,

The result of all this is that much time and energy goes into management of the institution. This is time and effort that is not going into preaching, winning persons to the gospel, building up congregations, and ministering to people.¹⁵

No longer does the vision or dream of the possibility of what God can do seize the mind and heart of much of the church. One reason for this problem may be the lack of a strong spiritual base. Personal experience and observation have indicated a crucial link between spiritual vitality and evangelism. Spiritual formation is the most sought after topic of study in many of the major seminaries in this denomination, as well as many other denominations. Studies show that for many years the mainline theological seminaries did not offer any courses or guidance in spiritual formation. The exceptions to this were a few Catholic and some evangelical seminaries.

¹³ William H. Willimon and Robert Wilson, Rekindling the Flame (Nashville, Tennessee: Abingdon, 1987), 17.

¹⁴ Wilke, 31.

¹⁵ Willimon and Wilson, 62.

Seminaries offered classes in theology, counseling, preaching, and some other practical areas, leaving the spiritual formation to the devices of the individual.¹⁶

This has left the church with many pastors and leaders who may know some mechanics of visitation, preaching, teaching and administration, but who have no strong spiritual base to support their ministry. Hinson states,

Who is calling our people to a personal relationship with Jesus Christ? Ministers and their people can become spiritually bankrupt, lazy with the luxuries we have inherited, and forgetful of our original vision. We cannot simply dismiss as otherworldly those concerns which were basic for our Lord and for the founder of our denomination.¹⁷

Local churches, therefore, cannot be expected to grow numerically or spiritually when their pastors are lethargic and/or inadequately prepared for the needed leadership. Holmes says, "The ancient sin of acedia lies at the root of the pastor's refusal to heed the calling to be the instrument of spiritual growth."¹⁸ True evangelism cannot take place in a spiritual void. The church needs spiritual leaders,¹⁹ leaders who will motivate the people of God toward wholeness, spiritual depth and evangelism. Our churches need pastors who have faith and an evangelistic vision for the church, and are ready to lead others toward it in trust and obedience.

¹⁶ For more information see Theological Education, ed., Leon Pacala, "Mission, Spirituality, and Scholarship," Autumn 1980, Vol.XVII, No. 1, Vandalia, Ohio; and The Spiritual Formation Resource Packet from the Division of Ordained Ministry of the United Methodist Church, Nashville, Tennessee.

¹⁷ Hinson, 18.

¹⁸ Urban T. Holmes III, "Spirituality for Ministry," A Guide to Prayer for Ministers and Other Servants (Nashville, Tennessee: The Upper Room, 1983), 63.

¹⁹ Willimon and Wilson, 66.

A third aspect of the problem is that without adequate theology and leadership, effective strategies for evangelism will not be developed. Evangelism in many local churches is viewed simply as a program or seasonal event and relegated to a minute portion of the program emphasis of the church. This can be seen both in the local church and the denomination. George Hunter states, "About four-fifths of our churches are beehives of random motion, but not of action that will achieve something."²⁰ Scripture states, "For want of a skillful strategy an army is lost; Victory is the fruit of long planning" (Proverbs 11:14 NEB).

In many local churches very little effort is given to the planning and strategy needed to reach desired goals, especially regarding evangelism. Many local churches flounder from year to year simply repeating the same programs and emphases. This problem is directly related to theology and leadership. Evangelism cannot take place in a spiritual void. Too few local churches have a clear vision of who God wants them to be and what God wants them to do, the role of theology. Little can be accomplished without a strong spiritual base which provides vision, direction, motivation, and leads to effective strategies of evangelism.

Perhaps other reasons for ineffectiveness in evangelism could be mentioned, but these are the three critical factors of the problem this study will address: (1) theology of evangelism, (2) leadership for evangelism, (3) and strategies of evangelism.

²⁰ George Hunter, To Spread the Power (Nashville, Tennessee: Abingdon, 1987), 186.

Statement of the Purpose

The purpose of this study was to increase a congregation's knowledge and understanding of a theology of evangelism, of the leadership required to execute a program of evangelism, and strategies for implementing a program of evangelism.

Description of the Project

In order to address frequently inadequate and apathetic programs of evangelism within local churches of the United Methodist Church, this study developed, implemented, tested in five local churches, and evaluated a manual to be used in the context of crusade evangelism for training local church/parish teams in theology, leadership and strategies for evangelism.

Within the framework of this author's ministry, the project proposed for this Doctor of Ministry dissertation addresses the need in local United Methodist churches for theology, leadership, and strategies for evangelism. This author has significant contact with churches, districts, and annual conferences through a ministry of evangelism involving crusades and workshops provide the author with frequent opportunities to address the stated problem. The project was designed and developed as a model of intervention to be employed during these crusade-workshop events. The project includes the following eight elements.

- (1) A manual, in a workbook format with assignments to be completed, was designed as the primary tool in this intervention.
- (2) Five project churches were secured from the author's schedule of crusades.

(3) Each project church organized a committee or team to work through the manual and prepare for the crusade.

(4) The author corresponded with the local church pastors and/or team leaders to help initiate the study and preparation.

(5) During the crusade event the author preached in evening evangelistic services and met twice with the committee or team to clarify and embellish the material already covered and give direction to future plans for evangelistic ministries.

(6) Following the week of services the project churches initiated immediate follow-up and planned for future follow-up. This follow-up was directed to individuals who responded during the crusade and to the strategic plans needed for each church to instigate more effective local evangelistic ministries.

(7) Each project church evaluated with a questionnaire the manual, use of the manual, the evangelist and the event.

(8) An additional follow-up questionnaire was completed by each project church eight to ten months later to evaluate the extended impact of the project.

The questionnaires used were developed by the author and were not pre-tested prior to the crusade.

Research Questions

Certain questions surface in light of the described problem and the proposed project. The pertinent questions to be addressed in this study are listed below.

1. How can United Methodist local churches benefit today through rediscovering and reevaluating both New Testament and Wesleyan theologies of evangelism?
2. What is the nature of evangelistic leadership, and how does the spiritual life of the pastor and key leaders influence the evangelistic ministry of the church?
3. What is the role of an evangelist working from a Wesleyan theological position or conviction today?
4. What dynamics are involved when an outside evangelist becomes a consultant or change agent for a local church?
5. What are some recognized and appropriate Wesleyan strategies for evangelism which can be selected by local churches?
6. How would the answers to the above questions shape the design and components of a manual used by an evangelist for local church evangelism?

Theoretical Framework

Again, I am a United Methodist minister under appointment by the West Virginia Annual Conference of the United Methodist Church, as a full-time Conference Approved Evangelist. The life of an evangelist is not new to me. My grandfather served the church as an evangelist for over 35 years. Revivals, campmeetings, and evangelistic crusades were a substantive part of my formative years. Much of what I have come to perceive as the life of an evangelist stems from the witness of my grandfather. Nevertheless, personal experience over the last seven years of my own evangelistic ministry has enhanced and at times altered my

perceptions. The focus and mode of evangelism has greatly changed since the peak days of my grandfather's ministry. One great benefit of this traveling ministry has been the exposure to other regions of the country and world, which has provided new concepts, ideas and understandings of evangelism and ministry. This is a significant benefit since I have lived most of my life in Appalachia, which is characterized as very conservative and unchanging.

Assumptions

In light of the personal context for ministry described above, there are four assumptions which in many ways were deciding factors in the design of this project.

Assumption One. Evangelism to unreached and undisciplined persons is the will of God, and the premier mission of the church is to share the gospel of good news with all people and to strive to make them disciples. The ultimate goal of the local church is to make disciples, through initiation into the reign and rule of the Kingdom of God, and to help each one on his/her journey of faith toward completeness in Christ.

Assumption Two. The ministry of evangelism within the local church should involve the mobilization of the abilities and resources of the entire congregation.

Assumption Three. When it comes to a practical approach to understanding leadership and management techniques, it is permissible for the church to explore and even borrow some concepts from other disciplines, including the realm of business.

This is what John Wesley called "plundering the Egyptians."²¹ Of course such borrowing cannot include concepts which go flagrantly against biblical teaching, tradition or reason.

Assumption Four. For a local church to be most effective in its ministry of evangelism it should utilize strategic analysis and planning. Such an approach includes clarifying the vision, developing a mission statement, performing congregational analysis, setting goals, implementing a strategy and evaluating the results.

Definitions of Terms

Another aspect of the theoretical framework is the definition of certain terms which are significant for this study. The following definitions are not exhaustive, but are offered for clarification.

Evangelism is the presence of God reaching out to estranged humanity through the proclamation of the gospel by Christian disciples, which invites people to Christian discipleship and initiation into the Kingdom of God as true disciples of Jesus Christ.

Church Growth will be referred to as a movement, or discipline, within the church which focuses on the methodologies and strategies for incorporating new people into the life of the church. The term "church growth" not only means

²¹ Albert Outler, Theology in the Wesleyan Spirit, (Nashville, Tennessee: Discipleship Resources, 1975), 9.

numerical growth, but will refer to the techniques used for a church to enable such growth.

Leadership is the ability to influence, motivate, and direct people and organizations toward a specific goal with objectivity, confidence, and effectiveness. Evangelistic leadership, therefore, is to influence others toward ministries in evangelism. Such leadership is characterized by vision, decisive action, and relies upon sound theology, spiritual sensitivity, and personal dependence on the Holy Spirit for guidance and empowerment.

Vision, for the purpose of this study, is an insight into God's purpose and plan which is conveyed to the church, clarifying and establishing its mission and direction. A vision enables a person or church to align all faculties and action toward a common quest, and provides the motivation to bring it to reality.

Crusade is a series of evangelistic services directed toward the revitalization of the local church and the conversion of non-Christians.

Format of the Study

To confront the problem and address the questions, the format of this study incorporates three aspects: research, design, and evaluation.

Research

Research for this study and project involved three approaches.

Scripture. No true and accurate understanding of New Testament evangelism can be achieved without the use of Scripture. The review of New Testament passages consisted of the following categories:

(1) The first group of passages includes those where the verb euangelizo or "to evangelize" is used in the Gospels, primarily by Jesus as He proclaims His own good news of the arrival of the Kingdom of God, and one occurrence referring to the disciples.

(2) The second group of passages consists of those where the verb euangelizo describes the evangelism of the early church, focusing on the evangelistic work of the corporate body, individuals and teams, or describes proclamation by God or angels.

(3) The third group of passages reviews Jesus' personal evangelistic style of dealing with the masses, and the individuals, along with gaining a general understanding of Jesus' concept of leadership.

(4) The life and role of the evangelist is the fourth group of passages reviewed.

Salient Literature. The second area of research consisted of reviewing prominent evangelism literature, which included books, periodicals and other collections. The review of literature centered on the following:

- (1) New Testament and Wesleyan theologies of evangelism
- (2) New Testament, Wesleyan, and contemporary approaches to leadership
- (3) Effective strategies for evangelism compatible with Wesleyan theology
- (4) The role of the evangelist as preacher and consultant
- (5) The design and use of various types of manuals

Interviews. Interviews were conducted with selected evangelists, pastors and church leaders. The evangelists interviewed were Rev. Barbara Brokhoff, Rev.

Wesley Putnam, Rev. L.M. Barnett, and Rev. Cecil Williamson. All these evangelists have had national and/or international experience in the ministry of evangelism. These interviews were directed primarily toward two topics: the effects of revivalism on evangelism today, and the life of an evangelist.

Design

The design of the project had the following components.

Manual. To address the problem and facilitate the project, the author designed and developed a manual. The author previously had developed a preparation guidebook for use in crusade evangelism, but this project manual was expanded to a workbook format. The manual begins by introducing the urgency of evangelism. Chapters follow which deal with a theological understanding of evangelism; leadership for evangelism; vision for evangelism; strategy for evangelism; crusade preparation; evaluation and follow-up. The manual also includes two appendixes, one, a leader's guide, and the other a series of worksheets including membership statistics, knowing your church type, new member survey, evaluation, and crusade final report.

Churches. The project was designed to be carried out in five selected churches. For the best cross section, it seemed appropriate to have the manual used by both smaller and larger churches, and churches in different geographical and socio-economic settings. The churches were: Ijamesville United Methodist Church, Laketon, Indiana; First United Methodist Church, Baker, Louisiana; Stout Memorial United Methodist Church, Parkersburg, West Virginia; Matewan United Methodist

Church, Matewan, West Virginia; and St. Mary's United Methodist Church, Beckley, West Virginia.

Procedure. The approach to utilizing this manual with the project churches was as follows:

(1) Each project church received the manual at least three months prior to the crusade (with the exception of St. Mary's United Methodist Church, see explanation in Chapter 5).

(2) Each church established a team or committee to study and work with the manual.

(3) The individual chapters of the manual had assignments for each team member to complete over a period of four to six weeks.

(4) The evangelist communicated, by correspondence and phone, with each church pastor and/or team leader during the initial stages to check on the progress and answer any questions.

(5) The evangelist met twice with the entire team during the crusade to clarify and elaborate the material already covered, and to assist the team in the development of strategies for future evangelistic ministry.

(6) The evangelist remained in communication by correspondence and phone with the project churches to assist in follow-up.

Evaluation. To evaluate the effectiveness of this project and manual, three approaches were employed.

(1) Evaluation Form #1, included in the manual, was to be completed by every team member of the project churches, including the pastor. The form provided for an evaluation of the format and content of the manual, the use of the manual by the team leader and evangelist, and the evangelist himself (see Appendix A).

(2) Another part of the evaluation of the project and the manual was conducted by the author's field supervisor, and a reflection group. The field supervisor is a retired United Methodist pastor who serves on the author's Board of Directors. The reflection group consisted of five persons; two serve on the Board of Directors of the author's evangelistic association, and three are local pastors. This evaluation was not a formal one with specific forms, but involved rather critical discussions using the author's descriptions and evaluation forms.

(3) Evaluation Form #2 was sent eight to ten months after the crusade to the five project churches. This evaluation focused on the long-term impact the project had on the local church in the areas of theology, leadership and strategy for evangelism (see Appendix B).

Limitations

Although in completing this study the author has sought to be thorough, concise and practical, limitations are recognized.

One limitation of the study is the particular school of thought depicted by the author. This particular school of thought represents a traditionally conservative and evangelical theological perspective. The author is aware of other perspectives and theological positions on evangelism. In the review of literature these other schools of

thought are acknowledged. For this study, however, the author operates from the more traditionally conservative and evangelical school of thought, because it most closely resembles his own thinking and is the most operative in his arena of ministry.

There is a limitation regarding what this project was capable of including. Evangelism has been defined as proclamation, invitation and initiation. Due to the nature and scope of this author's ministry, and the brief time spent with each church, this project only focused on the first two aspects of proclamation and invitation. The aspect of initiation was left up to the pastor and the congregation.

One limitation which directly influenced the manual is the research. The manual was completed before the completion of the research for the review of literature. The area most affected by this is the theology of evangelism. The result of this limitation is found in the final chapter on analysis.

Another obvious limitation of this study is the number of churches which participated in the project. To have surveyed additional churches would have increased the data available to evaluate the effectiveness of the manual; however, the participating churches provided very helpful data. The number of churches was limited by the schedule of the evangelist and the agreement of each church. Utilizing five churches cannot allow this project to be projected across a whole denomination, conference or region. The patterns which emerge, however, may stimulate additional research by another researcher sharing the same concerns.

Another limitation is the immense amount of material engaged to inform this study. Since it was impossible to do exhaustive original research in the several areas

informing this project, much reliance was placed upon the research already accomplished by renown theologians, church growth consultants, and authors in respective fields. The resources used were those most applicable to this study.

Significance of the Study

When all is said and done, the crucial question is, "What difference does it make?" The worst scenario would be for this study to be completed, maybe even applauded by some, yet never fully utilized. Here are some particulars to the significance of this study.

First, this study has addressed the absence or inadequacy of a theology of evangelism within the United Methodist Church in America, and explored how such an inadequate theology affects the local church. This study has set forth a theology of evangelism based on New Testament Scripture and Wesleyan doctrine. During a period of theological confusion, local church pastors and congregations can benefit from a concise and clear presentation of such a theology of evangelism. With a better understanding of evangelism, more can be done to evangelize.

Second, this study is significant because it sets forth some characteristics of leadership necessary to carry on a productive ministry of evangelism. Such characteristics can help local church pastors regain vision and motivation, and clarify the mission and goals of ministry.

Third, this study enlightens and equips local churches with a grasp of relevant strategies for evangelism. These strategies, when implemented by local churches, will provide direction, motivation, a sense of accomplishment and a means for

evaluation. When such strategies are implemented, the church is enabled to make a difference in the community, and extend the Kingdom of God.

Fourth, the study tests the effectiveness of a manual as a tool to increase a congregation's understanding and knowledge of theology, leadership and strategies for evangelism, to be used in the context of crusade evangelism as a tool not only to address the above issues, but also to bring about more effective on-going evangelistic ministries. An added benefit is this manual could easily be adapted and used by churches not conducting a crusade. Because of its workbook format, this manual could be a study resource for a local church council on ministries or administrative council. The manual could also serve as a reliable resource and tool for other evangelists.

Summary

Wilke compared the church to Jonah. Jonah finally saw the salvation of Nineveh. He struggled with his faithfulness to God's mission, but Jonah completed the mission and eventually obeyed God.

The United Methodist Church struggles, as did Jonah, with faithfulness to the mission. The Church of Jesus Christ has faced similar challenges again and again ever since the day of Pentecost. Fortunately great numbers within the church still strive diligently to reach Nineveh. Bishop Roy Nichols, in his book Doing the Gospel, reviews the efforts of the United Methodist Church since the 1980 General Conference. Nichols profiles more than 140 churches who are reaching their Ninevehs. In October 1990, under the initiative and direction of the Council of

Bishops, United Methodists from around the country gathered for a time of confession and renewal. The bishops have written a document titled, Vital Congregations-- Faithful Disciples, which is a step toward getting back in focus. This author is glad to be a part of such a denomination, one "that serves as a headlight for the Christian faith and not as a taillight."²²

This study may not speak to the key denominational leaders, nor is it focused toward those individuals or groups, but rather toward the local church. It is in the local church that evangelism really takes place. The local church is where life interactions occur, where the gospel is shared, and where people are initiated into the Kingdom. Local churches need to address the problems as the problems relate to them, and work toward the solutions. The following chapters offer a basis and means to do just that.

²² Hinson, 23.

CHAPTER 2

Toward a Theology of Evangelism

This chapter is a review of literature related to the field of evangelism, particularly to the theology of evangelism. The chapter is divided into two major sections. The first section reviews biblical understandings of evangelism, using New Testament passages which give insight into the ministry or task of evangelism. The second section reviews contemporary sources that address theology of evangelism, looking at particular concerns which make up such a theology of evangelism. This review is not intended to be exhaustive, but simply to lay the groundwork for a scripturally and historically sound theology of evangelism. It is important to state again that the author is aware of different theological schools of thought regarding evangelism, but this study will remain within the traditional evangelical school of thought which is most applicable to the locale of the author's ministry. A special focus of this review will be distinctives which a Wesleyan theology adds to evangelism.

Sources for Theology and Evangelism

"There is confusion about evangelism."¹ Those were the words Billy Graham spoke in 1983 to the convocation of itinerant evangelists in Amsterdam. Billy Graham would not be considered by most in the academic world as being a prominent

¹ Billy Graham, "The Evangelist and a Torn World," The Work of an Evangelist ed., J.D. Douglas, (Minneapolis, Minnesota: Worldwide Pub., 1984), 5.

theologian, but he is certainly one of the most prolific voices of evangelism in this century. He admits that in his early years of evangelistic ministry he had a very narrow definition of evangelism, "soul winning." He goes on to say, "However, I came to realize that it meant a bit more than that."²

The confusion Graham refers to has created a great theological dilemma for the church. David Barrett addresses this confusion in his book, Evangelize!. Barrett says that the word "evangelize" employs a whole range of words to describe what is currently considered to be evangelism. Barrett shows that the Greek word euangelizo, which translates into "evangelize" appears 22 times in the Greek Old Testament, and 56 times in 12 of the Greek New Testament books. The New Testament employs over 41 other Greek verbs to cover what is now considered to be evangelism. These 41 verbs translate into 153 current English verbs with meanings related to or parallel to "evangelize." There are over 700 synonyms used with more than 2000 cognates separated into nearly 180 imperatives or dimensions related to evangelism. There are over 300 definitions of evangelism in print, utilizing these 700 terms or synonyms.³ This expansion of definitions illustrates the fact that evangelism is a complex process employing a vast variety of elements. Barrett says,

It is a multifaceted, pluriform, inclusive, and comprehensive. The term 'evangelize' and its cognates are therefore words of tremendous complexity, like all other words that are rich in meaning.⁴

² Graham, 5.

³ David Barrett, Evangelize (Birmingham, Alabama: New Hope, 1987), 77.

⁴ Barrett, 77.

Michael Green speaks to this expansive use of the word euangelizo when he says, "it is not surprising that we find the early Christians making tremendous play with the words euangelizomai and euangelion."⁵ It is apparent that evangelism is truly a topic of bewilderment and bedlam, all the more reason there needs to be specific attention given to what evangelism actually means for the life of the church, and especially for local congregations.

The structure of the review, as stated earlier, focuses on two primary sources: (1) the New Testament, and (2) additional contemporary literature. The review of the New Testament will be divided into (1) the Gospels, and (2) additional New Testament books. Within the Gospels, the review will focus upon two major areas: (1) the life and ministry of Jesus, and (2) the work of the disciples. In the additional New Testament books the review focuses on: (1) the evangelistic work of the corporate church, (2) the evangelistic work of individuals, (3) and the evangelistic work of God or divine messengers.

The review of contemporary literature is confined to twentieth century Protestant and particularly Wesleyan theologians. This review concentrates on critical concerns which arise from the study of the New Testament. These concerns include: (1) the meaning and motive for evangelism, (2) understanding the dynamics of conversion, (3) the ministry of the Holy Spirit in evangelism, and (4) the practical applications of a theology of evangelism.

⁵ Michael Green, Evangelism in the Early Church (Grand Rapids, Michigan: Wm. B. Eerdmans, 1970), 50.

This review concludes with a summary statement reflecting the author's theological views and convictions concerning evangelism, and their basis in the reviewed literature.

New Testament as a Source

The Gospels. In discovering what the New Testament says about evangelism, the starting point is how the verb euangelizo is used in the Gospels. The passages used to understand the New Testament concept of evangelism are those which directly use the verb euangelizo. It is noted that other descriptive words are used to indicate evangelism in the New Testament, but those using euangelizo are the primary focus since it translates "evangelize."

In the Dictionary of New Testament Theology, edited by Colin Brown, both the verb euangelizo and the noun euangelion are shown to be used by the various New Testament writers. Both of these terms are important in the New Testament, but are shown with varying degrees of usage and frequency, depending on the writer. It is pointed out in this dictionary that the verb does not appear in Mark or John and has only one occurrence in Matthew (11:5). Luke is the gospel writer with the preference toward the verb form. The fact that the verb is absent in the other Gospels is remarkable, especially for John, but the thought is not completely lacking. For instance, in the Johannine writings, the concept is frequently expressed by the term martyreo, to "witness."⁶

⁶ Colin Brown, ed., Dictionary of New Testament Theology 3 vols. (Grand Rapids, Michigan: Zondervan, 3rd printing 1979), 2: 109-110.

The initial occurrences of the verb euangelizo are found in the Gospels with the angelic proclamations. The angels "evangelized" Zechariah with the announcement, "I stand in the presence of God, and I have been sent to you to speak to you and to tell you this good news" (Luke 1:19 NIV). The angels also "evangelized" the shepherds with the news of the arrival of the Christ Child, "I bring you good news of great joy" (Luke 2:10 NIV). The underlined words are how the NIV translates euangelizo verbs.

Then John the Baptist came "and preached the good news" to the people (Luke 3:18 NIV). John's "good news" focused on one who would follow him to bring redemption.

The primary usage of the verb euangelizo, or its forms, in the Gospels is by Jesus. The first passage is Luke 4:18 where the earthly ministry of Jesus begins with His pronouncement of the Spirit of the Lord being on Him to "preach (euaggelisasthai) good news to the poor," "to proclaim freedom," and "to proclaim the year of the Lord's favor" (NIV). Again in the same chapter Jesus reiterates His need to "preach the good news of the Kingdom of God" (Luke 4:43 NIV). An understanding of what Jesus means by the "good news of the Kingdom of God" is given on page 31.

Another passage where Jesus utilizes this word is Matthew 11:5 (cf. Luke 7:22). In this passage Jesus is confronted with some of the disciples of John the Baptist, and is asked if He is really the Messiah or should they look for another. Jesus told them to report to John all they have seen and heard. This report indicates

that Jesus was healing the blind, lame and lepers; that He was raising the dead and preaching the good news to the poor. Both Matthew and Luke translate the verb to reflect all of the activity of Jesus. It again is important to note that this is the only occurrence of the verb in Matthew, who prefers to use the noun, stressing the substance of the gospel, though Luke uses the verb to indicate the action of delivering the gospel.

In Luke 8:1, Jesus launches out with His disciples on a tour to some of the cities and villages. The Greek text uses two words to describe what Jesus did as He journeyed, He was kerusson ("preaching" KJV, RSV, Phillips; "proclaiming" NIV and NEB), and euangelizomenos ("showing" KJV, "bringing" RSV, "telling" Phillips) the good news of the Kingdom. Both NIV and NEB use only one word, "proclaiming," to describe the activity of both verbs. The proclamation of the gospel here seems to incorporate both the public "proclamation" and the more personal "telling" or "showing" of the gospel.

In Luke 16:16, Jesus is addressing the authority of the Law and states that those who are hearing the gospel of God's Kingdom are pressing with great determination to enter into this Kingdom. The proclamation of the gospel or good news stirs the heart of the person who hears with faith. The verb form of euangelizo is euangelizetai and is translated by KJV, RSV and NIV "is preached," which seems to indicate more of a public activity.

Luke 20:1 is an account of the last days of Jesus' ministry as He was teaching didaskontos, the people, and preaching euangelizomenou, the gospel (NIV, KJV and

RSV). Here there is no separate word for "gospel," but simply inferred by the verb, which focused continually on the glad tidings of God's kingly rule.

The form of the word euangelizo is translated, in most accounts, preach or proclaim. The heart of the message was always the "gospel" or "good news." This good news the angels brought to Zechariah and the shepherds was the coming of a child. The good news of John the Baptist was the coming of the Christ. Jesus came preaching the gospel as the inauguration of God's Kingdom. What did Jesus mean by the Kingdom of God?

Mortimer Arias, in his book Announcing the Reign of God, suggests the confusion of the meaning Jesus had about the Kingdom and what it means today. His greatest concern seems to be that the centrality of the Kingdom in the biblical message and in Jesus' own gospel is lacking today. Arias points to E. Stanley Jones as having the best grasp and understanding of the Kingdom of God.⁷ E. Stanley Jones, in his book The Unshakable Kingdom, says this about the Kingdom of God,

Jesus didn't define the Kingdom in precise terms, perhaps because he was the definition. We may define the Kingdom since he has shown us what it is--shown us in his own person, as: The Kingdom of God is God's total order, expressed as realm and reign, in the individual and in society; and which is to replace the present unworkable world order with God's order in the individual and in society; and while the nature of the Kingdom is social, the entrance into it is by a personal new birth now; the character of that Kingdom is seen in the character of Jesus--the Kingdom is Christlikeness universalized.⁸

⁷ Mortimer Arias, Announcing the Reign of God (Philadelphia, Pennsylvania: Fortress Press, 1984), 123.

⁸ E. Stanley Jones, The Unshakable Kingdom (Nashville, Tennessee: Abingdon, 1972), 75.

This is the working definition this author relies on when referring to the gospel of "the Kingdom of God." The gospel of the Kingdom is a message to the poor and oppressed, to the down trodden and outcast. The message of the good news of God's Kingdom is one of grace, love, forgiveness, wholeness and completeness. It is also a message that demands trust, faith and obedience. Jesus came as an evangelist to proclaim God's plan and purpose for all who believe, that they might have a personal relationship with the holy omnipotent God. The message of good news is not that the Kingdom is only some time or place in the future, but a present reality. The believer can know and realize life in God's Kingdom immediately.

To say that the evangelism of Jesus is only in His proclamation is to deny a large portion of His ministry. Evangelism for Jesus includes all aspects of His life. David Barrett says,

An important point which by the 20th century AD was to assume significant proportions concerns how all-inclusive the verb euangelizo was during the ministry of Jesus. Thus in 1933 G. Fredrich had written of the ministry of Jesus, "his manifestation, not merely His preaching but His whole work, is described in terms of euangelizesthai."⁹

Mack Stokes in his book, The Evangelism of Jesus describes the method and message of Jesus,

Jesus sought to get across the realities of the Kingdom of God by teaching, preaching, healing, and example. Yet it is not enough to say that he taught, preached, healed, and demonstrated by example. To be sure, no attempt to understand these methods must lead us to overlook

⁹ Barrett, 12.

the greatness of the one who used them. He himself was the most significant factor in his approaches to people.¹⁰

David Watson, states,

Indeed the gospel records make it abundantly clear that you cannot separate, in the evangelistic ministry of Jesus, proclamation and demonstration, preaching and acting, saying and doing.¹¹

The Gospels also offer one look at evangelism through the life and ministry of the disciples. There is only one account of the verb euangelizo describing the activity of the disciples in the Gospels. The narrative is located in Luke chapter nine. After Jesus gave the disciples power and authority to drive out all demons and to cure diseases, he sent them out to preach (kerssein) the Kingdom of God and heal the sick (Luke 9:1&2 NIV, KJV, RSV). Luke 9:6 states, "So they set out and went from village to village, preaching (euangelizomenoi) the gospel and healing people everywhere" (NIV). The KJV and the RSV also translate the verb as "preaching," although the NEB translates it "they told" the good news. Luke shows here that the provisions and power Jesus gave the disciples were sufficient for the task assigned them. The power and authority which Jesus bestows on His disciples enables them to do what He Himself has done in evangelism.

Additional New Testament Books. Examination of the remaining New Testament passages where euangelizo or its forms are used reveals the following

¹⁰ Mack B. Stokes, The Evangelism of Jesus, (Nashville, Tennessee: Methodist Evangelistic Materials, 1960), 11-12.

¹¹ David Watson, I Believe in Evangelism, (Grand Rapids, Michigan: Wm. B. Eerdmans, 1976), 28.

categories. First there are six occurrences related to the post-Pentecost collective church, which have no specific reference to particular individuals, with four in Acts and two in Romans 10:15. Second, there are twenty occurrences of individual believers engaged in evangelizing; Philip three times, Paul fifteen times, Timothy once, and one other unknown individual. Third, missionary couples or teams, such as Paul and Barnabas or Peter and John, or Paul and his party, comprise eleven occurrences. Fourth, there are four occurrences where God evangelizes; Acts 10:36, Hebrews 4:2, 4:6, Revelation 10:7. Fifth, twice an angel is the subject of evangelizing; Galatians 1:8, Revelation 14:6.¹²

Among the passages related to the evangelization by the early church, Acts 8:4 is the initial one and is of great significance. The early church experienced great persecution after the stoning of Stephen, and as a result scattered to surrounding regions. Often the gospel flourishes under persecution, as illustrated by the early church. Those early Christians, inspired by the teachings of the apostles, felt directly responsible for spreading the gospel to all Palestine and beyond.

In Acts 11:20 some of these scattered Christians took a momentous step and began telling the good news of Jesus as Lord and Savior to the Gentiles. It is important to note here that the preaching and telling of the gospel was not merely the activity of the apostles. The entire church took on that responsibility. This is one of the accounts that suggests that the gospel, as with Jesus and the disciples, was not only proclaimed in a public gathering, but was told in personal conversations.

¹² Barrett, 12.

Michael Green reiterates Barrett's point about the frequent usage of this verb euangelizo. In each case the early Christians proclaimed the good news of the gospel or of the faith. Sometimes the good news was proclaimed to people, and other times the hearers were the object of the verb, therefore the early Christians evangelized people.¹³ Within the passages in Acts, Barrett shows the verb euangelizo in the active voice with the subject being the person or persons doing the evangelizing. Sometimes the verb has no object, indicating that evangelizing is the activity of the church with no reference to any particular audience. At other times the object of the verb has specific reference to either a town, group or individual being evangelized.¹⁴ What is at issue here is whether the gospel is evangelized or people. Barrett shows that all sixteen accounts of the verb euangelizo appear in the active case, with the subject being those doing the action and the object being the place or people the action is done to. The gospel is seemingly inherent within the proclamation.

The good news the early church proclaimed was the Kingdom of God, just as it had been with Jesus. In fact the one who came preaching the good news of the Kingdom became the substance of the good news. Michael Green says, " the early preachers of the good news had one subject and one only, Jesus. This was their 'word' which they broadcast so assiduously."¹⁵ He goes on to say that for Paul the

¹³ Green, Early Church, 50.

¹⁴ Barrett, 12.

¹⁵ Green, Early Church, 51.

gospel content is so clearly defined that in more than half of the occurrences "the gospel" stands by itself without qualification.¹⁶

David Watson states that the message of the early church is "firmly rooted in the true historical events of Golgotha and the empty tomb . . . the historical facts of Christ were the unshakable rock."¹⁷ This certainly coincides with the definition of the Kingdom previously given by E. Stanley Jones, that Jesus embodied the message of the Kingdom.

The response the early church experienced is as varied as the ways it is presented. Barrett indicates that in nine of the sixteen cases in Acts no immediate response is reported. In the other seven cases a description of the response is given, some good, some bad and some mixed.¹⁸ The gospel is proclaimed and the invitation to the Kingdom is given, but the response is not always toward initiation.

Of the individual efforts to evangelize in the New Testament, next to Jesus, Paul is the most documented. There are at least fifteen occurrences of Paul preaching the gospel. Paul had no greater ambition (Romans 15:20) or desire than to preach the gospel because he was under a specific mandate, as he states in I Corinthians 9:16 (NIV, KJV, RSV), he was compelled to preach (euaggelisomai). Paul writes to the Christians in Rome of his eagerness to preach (euaggelisasthai) the gospel in Rome (Romans 1:15 NIV, KJV, RSV). The subject of Paul's preaching was always the

¹⁶ Green, 54.

¹⁷ Watson, 69.

¹⁸ Barrett, 13

gospel. As stated earlier, Paul's idea of the "gospel" was so clearly defined in the life, death, and resurrection of Jesus and that Jesus embodied the Kingdom, that he saw no need to explain it. In Acts 17:18 Paul was confronted with Stoic philosophers because he preached (euangelizeto) the good news about Jesus and the resurrection. The gospel, which Paul preached was the simple explanation of the life, death and resurrection of Jesus Christ, sometimes referred to as the "gospel of Christ" or "gospel of God" (e.g. Rom. 1:1; 15:16; 1 Cor. 9:12). Paul preached the gospel pointing to Christ as the content and author of the gospel. Michael Green adds here that, "Paul's gospel and Mark's are substantially identical in the focus of content."¹⁹ Green goes on to say that Paul adds some distinct characteristics.

He (Paul) stresses that the good news is according to the Scriptures: the work of Jesus fulfills the purposes of God and is not to be set in opposition to the Old Testament.²⁰

Though Paul is the most documented individual, he was not the only one engaged in evangelistic endeavors. Philip, in fact, is recorded in Acts with the first individual endeavor when "he preached (euangelizomeno) the good news of the Kingdom of God and in the name of Jesus Christ," in Samaria (Acts 8:12 NIV). The power of the gospel message enabled the hearers, including the sorcerer, to believe the message and be baptized. Philip is best known for his encounter with the Ethiopian in Acts 8:26-39. Philip was able to answer the eunuch's questions as he "told (euangelisato) him the good news of Jesus" (Acts 8:35). It is important to note

¹⁹ Green, 55.

²⁰ Green, 55.

that the context or situation often determines how the verb is translated, for instance Philip preached to the group, but told the eunuch the gospel.

Timothy and one other nameless individual make up the other occurrences of individual efforts in New Testament evangelization. Most of the other accounts are of teams or groups engaged in evangelizing. Peter and John are mentioned in Acts 8:25 as a duo "preaching (euaggelizonto) the gospel in many Samaritan villages." The most notable are the teams associated with Paul. Paul was teamed up with Barnabas on his first missionary journey. Acts 14:7 shows where they fled from one town but continued to preach (euaggelizomenoi) the good news of the gospel everywhere they went. But Barnabas was not Paul's only companion. There are references of Paul being with John Mark (Colossians 4:10), Timothy and Silas (Acts 15:40 and 16:3), and at times a whole company (Acts 16:10).

The message of the early church centered on Jesus as the embodiment of the gospel. Michael Green denotes a fixed pattern in the evangelistic preaching of the early church. It contained six points.

The Age of fulfillment has dawned. This has taken place through the ministry, death and resurrection of Jesus. By virtue of the resurrection, Jesus has been exalted to the right hand of God, as Messianic head of the new Israel. The Holy Spirit in the Church is the sign of Christ's present power and glory. The Messianic Age will shortly reach its consummation in the return of Christ. And finally, the kerygma always closes with an appeal for repentance, the offer of forgiveness and the Holy Spirit, and the promise of salvation, that is, the life of the Age to Come to those who enter the community.²¹

²¹ Green, Early Church, 60.

When the early church engaged in evangelism, preaching the message of the gospel, there was certainly an expectation of response. Barrett discloses that according to the New Testament usage of euangelizo it is accurate to speak of one or more persons evangelizing an individual, group, area or population where no converts are reported. This is one of the contributing factors to the confusion regarding evangelism. Is an individual or group evangelized when they merely hear the gospel, or when they respond? Barrett says regarding the strict interpretation of the activity of the early church, "To evangelize therefore does not imply that all one's hearers must or will become disciples."²² This will be discussed in more detail later in regard to the object or goal of evangelism.

Another facet of evangelism in the New Testament is the activity of God or angels. Of the 56 occurrence of euangelizo, 30 percent refer to divine activity or have as subject God, Jesus, or God's angelic messengers. There are six post resurrection occurrences of such evangelistic phenomena. Acts 10:36 makes reference to the message God sent to the people of Israel of the good news of peace through Jesus Christ. This passage is in the midst of Peter's sharing with the house of Cornelius, but Peter makes clear that the message is clearly from God. The whole scope of good news initiates from the grace and power of God. The references in Hebrews 4:2, 6 are more of a general application of the work of God in the transmission of the gospel. God had consistently spoken to the people of Israel and delivered them from grave situations. The people of Israel had good news proclaimed

²² Barrett, 13.

to them by God, and now He is proclaiming it again to a new age. Revelation 10:7 says, "But in the days when the seventh angel is about to sound the trumpet, the mystery of God will be accomplished, just as he announced (euangelisen) to his servants the prophets" (NIV). This is citing the culmination of the divine plan.

The divine efforts in post-resurrection accounts of euangelizo include the supernatural messengers, the angels. In Galatians 1:8 Paul is telling the church that eternal damnation awaits anyone, even an angel, who would come and preach (euangelisetai) another gospel, the gospel is nothing to tamper with. The other reference is in Revelation 14:6 where the angels are given the task of proclaiming (euangelisai) the gospel to those on earth. The message of good news and glad tidings includes the eminent judgment of the Lord.

To summarize a New Testament understanding of evangelism, consider the following. The simple word study of euangelizo indicates that evangelism was completed when the message of the gospel was told or preached, but it has been shown that evangelism meant more than that. It included the intent of making disciples. Evangelism incorporated proclamation, invitation and initiation.

It is also significant to recognize the absence of this key word euangelizo in the New Testament. The word is not found at all in 15 of the 27 New Testament books, and is not used by such writers as Mark, John, or James. The word does not even appear in the accounts of the Great Commission. Even though the word is not used, the thought and meaning is found in the use of several other words, as stated

earlier (see pages 26 30). Barrett states the reason for this is such words as euangelizo and euangelion are not indispensable.²³

Jesus came to preach the good news of the Kingdom of God to the poor and set free the oppressed soul. More than that, He came as the complete revelation of God, "the Word became flesh" (John 1:14). As Jesus is the Incarnation of God Almighty, the Church became the incarnation of the Body of Christ. At Pentecost the Church received His Spirit with power. As a result their lives were consumed with the mission, ministry and message of the Christ who embodied them. Though the strict interpretation of the verb euangelizo is proclamation, it can be seen in the life of the early church, as in the life of Jesus, that evangelization was more than simple proclamation. Invitation and initiation were also crucial aspects. Everything was not evangelism for the early church, but it was incorporated into every aspect of life within the church. As David Watson says, " No wonder that the Lord added to their number day by day those who were being saved."²⁴

Additional Related Literature

From the review of New Testament evangelism in the life of Jesus, the disciples and the early church, certain theological concerns arise, which have great significance for the church today and help define some key components in a theology of evangelism. These concerns can be stated as the following: (1) the meaning and

²³ Barrett, 15. Also note that Green (Early Church, 48) indicates the use of two other primary words kerussein "to proclaim," and marturein "to bear witness." Watson also shows the frequent use of the word didaskain "to teach" (I Believe, 46).

²⁴ Watson, 50.

motives of evangelism, (2) the doctrine of conversion, (3) the ministry of the Holy Spirit, and (4) the practical theological applications of evangelism. A portion of this literature focuses on Wesleyan theology, and how such a theology interacts with these concepts.

The Meaning and Motives for Evangelism. What is the meaning of evangelism for the local church today? When it comes to an understanding of evangelism in present times, David Barrett sets forth the framework of this overwhelming dilemma. Barrett's research establishes that the word "evangelize" does not appear in any of the many contemporary English translations of the Bible. Barrett says, "The fact is therefore that 'evangelize' is not a biblical word in modern English."²⁵ From the information derived from the New Testament, the verb euangelizo does not appear in any of the accounts of Jesus' commission to His disciples, however, the concept of euangelizo is present in the form of the noun euangelion, and the other related Greek words.

Barrett traces the watchword (euangelizo), as he calls it, through the history of the church. He concludes that the essence of evangelism is obedience to the Great Commission, which includes proclamation of the gospel, and winning converts.²⁶ The New Testament use of the word euangelizo, as Barrett sees it, is explained in what he calls the Big Six: preach, bring, tell, proclaim, announce, declare.²⁷ Barrett

²⁵ Barrett, 34.

²⁶ Barrett, 56.

²⁷ Barrett, 18.

sees the Great Commission in terms of seven major words, which he calls the Big Seven: receive, go, witness, proclaim, disciple, baptize, train.²⁸ These words indicate that for the early church evangelism included invitation and initiation. Barrett says that the over all interpretation of the Great Commission can be stated, "Go and evangelize the world."²⁹

Robert Coleman, in Evangelism on the Cutting Edge, may not agree with Barrett completely at the point of interpretation, but does point out that the Great Commission enunciates a strategy implicit in the life-style of Jesus. Coleman says, "Evangelism, like every other aspect of His ministry, was not a mere doctrine; it was a way of life."³⁰

David Watson, in his book I Believe in Evangelism, points out along with Barrett that there have been two schools of thought regarding evangelism. Watson, however, indicates that evangelism is fulfilling the Great Commission. Evangelism incorporates the proclamation of the gospel, with the intent of making disciples (invitation and initiation). For his definition of evangelism, Watson relies on the definitions of Archbishop William Temple, J.I. Packer, and the Lausanne Congress.

In his book Rethinking Evangelism, Ben C. Johnson approaches the subject from a different perspective. Evangelism, for Johnson, begins with God and

²⁸ Barrett, 20.

²⁹ Barrett, 21.

³⁰ Robert Coleman, "The Great Commission Life-style," Evangelism on the Cutting Edge. Robert Coleman, ed., (Old Tappan, New Jersey: Revell, 1986), 129, 130.

continues by God's initiative.³¹ A critical point is the doctrine of persons. For evangelism to be relevant, Johnson says, human needs and human questions will somehow determine how we shape the gospel.³² Further, "Evangelism is the gracious presence of God reaching out to estranged humanity through the Spirit, the church, and individual Christians, to restore all persons, things, and cultures to a right relationship with God."³³ The goal of evangelism is the renewal of the church as the context for conversion of the non-Christian, and the making of disciples.³⁴

Gordon Pratt Baker, in A Practical Theology for Christian Evangelism, basically begins where Johnson does with a concern for the person. Baker says, "Concern is the central characteristic of evangelism."³⁵ He continues by saying, "We cannot evangelize, in the true sense of the term, until we understand and develop concern for the distinctiveness of personality."³⁶ Baker establishes that evangelism is not the simple announcement of good news, but insight into the factors which motivate and condition individuals. At this point Baker gives a key to the connection between evangelism and leadership as influencing a people's belief and behavior.

³¹ Ben Campbell Johnson, Rethinking Evangelism: A Theological Approach. (Philadelphia, Pennsylvania: Westminster Press, 1987), 128.

³² Johnson, 22.

³³ Johnson, 128.

³⁴ Johnson, 133.

³⁵ Gordon Pratt Baker, A Practical Theology for Christian Evangelism. (Nashville, Tennessee: Graded Press, 1965), 13.

³⁶ Baker, 14.

Both Baker and Johnson focus primarily on the human situation and need, whereas, Barrett looks at evangelism from the perspective of obedience to the Lord's commission. Baker does not indicate evangelism as any intentional proclamation of the good news contained in the gospel, but rather a simple sharing of personal experience and an expanding compassion for the human condition.³⁷ This author would agree with Baker and Johnson regarding the importance of evangelism focusing on the human situation; however, Baker's position of evangelism not being any intentional proclamation cannot be substantiated by Scripture or tradition. One's personal experience and life cannot adequately proclaim the riches of God's grace and love.

Urban T. Holmes, in Turning to Christ, looks at evangelism as simply a tactic within the strategy of renewal, which has an objective in the mission of the church, which is the wholeness of humanity. Human wholeness is accomplished in union with God.³⁸ For Holmes, evangelism is a narrow word which refers to a discrete function of the church, whereas evangelization implies an ongoing action within the total life of the church. Holmes asserts that the mission is the gift of God Himself.³⁹ He then bases his concept of evangelization on such an understanding of mission. Holmes states,

³⁷ Baker, 21.

³⁸ Urban T. Holmes, Turning to Christ: A Theology of Renewal and Evangelization. (New York, New York: Seabury Press, 1981), 41.

³⁹ Holmes, 113.

If God is mission and if this mission constitutes the church, the objective of the mission is to draw all humanity to union with God. The strategy is the renewal of the minds and hearts of humanity: metanoia. As the strategy is in service of the objective--the tactics are in service of the strategy. Evangelization is a tactic.⁴⁰

Holmes agrees with Johnson and Baker when he states that evangelization must include all dimensions of human need at the same time. Holmes attempts to define evangelization as "an event of a believing and adoring community, into which all are invited to fulfill their longing for oneness."⁴¹ The importance that most of the other writers place on proclamation is not a major concern for Holmes, but simply on invitation. The proof of evangelization is, according to Holmes, "the quality of the moral life of the Christian within the community: the ability to discern the signs of the times and to act in response to what we know to be true."⁴²

Since he approaches evangelism and evangelization from a different perspective than this author, Holmes provides a challenge to rethink the objectives of evangelism as traditionally considered. For example, according to Holmes the operative word in the Great Commission is "baptizing," whereas, for this author it is "making disciples."⁴³

Another challenging author is William Abraham, professor at Perkins School of Theology, who has written the book, The Logic of Evangelism. Abraham

⁴⁰ Holmes, 127

⁴¹ Holmes, 143.

⁴² Holmes, 144.

⁴³ Holmes, 106.

construes evangelism "as primarily initiation into the Kingdom of God."⁴⁴ He says, "What makes proclamation evangelism is not the act of proclamation per se but the message being proclaimed: the coming rule of God."⁴⁵ Abraham proposes a new definition of evangelism by saying, "We can best improve our thinking on evangelism by conceiving it as that set of intentional activities which is governed by the goal of initiating people into the Kingdom of God for the first time."⁴⁶ He provides a summation of initiation by saying,

In all, initiation involves a complex web of reality that is at once corporate, cognitive, moral, experiential, operational, and disciplinary. Initiation into the Kingdom of God is not only one of these; nor is it all of these strung together as a mere human enterprise driven simply by earthly passion and planning; it is all of these set and bounded within the dramatic action of God that is manifest in Christ and fueled by the Holy Spirit.⁴⁷

Abraham, like Barrett, focuses on the Great Commission but points out the stark contradiction between the content of the commission and what is conventionally understood as evangelism.⁴⁸ Abraham is particularly opposed to defining evangelism as merely proclamation or church growth because of its lack of theological content. Abraham considers church growth to be at times rather shallow and nothing more

⁴⁴ William Abraham, The Logic of Evangelism. (Grand Rapids, Michigan: Eerdmans, 1989), 13.

⁴⁵ Abraham, 59.

⁴⁶ Abraham, 95.

⁴⁷ Abraham, 103.

⁴⁸ Abraham, 52.

than public relations and management skills.⁴⁹ He does applaud the research and enthusiasm provided by this movement, but does not believe it should be considered evangelism.

Abraham will differ from Holmes, Baker, Johnson and nearly everyone who considers evangelism's objective as union with God. He sees it as induction into God's Kingdom, and coming under His reign and rule. Union with God seems inherent with his approach, but only in the sense of being within the Kingdom rule.

From a Wesleyan perspective, Albert Outler, one of the principal scholars on John Wesley, offers a most substantial contribution. In Outler's book, Evangelism in the Wesleyan Spirit, he presents not only the life of John Wesley as an evangelist, but also Wesley's basic concept of evangelism. Outler says,

For Wesley, evangelism was the communication of the euangelion: the whole story of God's gracious dealings with man over the whole range of human existence and yet also the appropriation of the euangelion, in a life that is a new creation in Christ.⁵⁰

According to Outler, Wesley had a rather original concept in his special vision of the human possibility in the range of God's grace. Here is where Holmes may stand on his Anglican heritage along with Wesley. Baker and Johnson identify with Wesley here in their view of evangelism focusing on the human need, which is estrangement from God. Outler goes on to speak of Wesley's evangelism this way, "John Wesley's

⁴⁹ Abraham, 81.

⁵⁰ Albert Outler, Evangelism in the Wesleyan Spirit, (Nashville: Tennessee, Tidings, 1971), 39.

evangelism was, by conscious intent and careful reflection, neither more nor less than 'the faith once for all delivered to the saints'.⁵¹

Outler would identify Wesley's view of the chief end of evangelism as similar to that proposed by Abraham, which is the actualization of God's righteous rule in the community, or in other words the Kingdom of God. Wesley desired that all hear the good news that God's Kingdom and rule was a present option.⁵² William Abraham and Outler's interpretation of Wesley would stand side by side at this point. Outler says,

all valid evangelism must depend on the grace of God, and on the means of grace, or else become distorted. The aim of the evangelist is to call people not merely to repentance and conversion, but also to incorporation, to an engrafting into the Body of Christ and to a life-long process of nurturing and growth in this sacramental fellowship.⁵³

It seems therefore that Wesley's view of evangelism initially involved the communication or proclamation of the good news, or the euangelion, with the intent of repentance and conversion, so that a person be incorporated in the Kingdom of God as present in the life of the Christian community. The motive for Wesley's evangelism was gratitude.⁵⁴ Wesley's theology of love, God's love poured out into the heart of the believer and the response to such love is the catalyst for all evangelistic activity.

⁵¹ Outler, 42.

⁵² Outler, 49, 50.

⁵³ Outler, 52.

⁵⁴ Outler, 47.

As stated by Outler, all evangelism is dependent on God's grace and the varying means of grace, of which Wesley considered the sacraments to be the most crucial means. Outler helps in the understanding of Wesley's concept of the sacraments as means of grace and discusses the role the sacraments play in evangelism.⁵⁵ A familiar phrase in Wesleyan theology and ritual is that the sacraments are an outward sign of an inward grace. Outler says, "the Word made visible in human history."⁵⁶

Outler presents the most widely accepted views of Wesleyan theology. Wesley's theology of evangelism will become clearer and more relevant when the doctrine of conversion is discussed, along with his practical approach to evangelism. This Wesleyan view of evangelism, for this study, does not rest solely on the shoulders of Outler. Gordon Baker,⁵⁷ who was discussed earlier, operates from a Wesleyan theological perspective, as does William Abraham. However, Abraham and Baker do not always state Wesleyan theology in terms recognized by the Wesleyan community.

The meaning of evangelism is established on the fact that God has taken the initiative and has reached out to estranged humanity, first through the Word becoming flesh and then through the proclamation of the gospel. The proclamation of the

⁵⁵ For more information on Wesley's theology of the sacraments and worship, look at Ole E. Borgen's book, John Wesley on the Sacraments.

⁵⁶ Outler, 52.

⁵⁷ Gordon P. Baker, at the time he wrote A Practical Theology for Christian Evangelism, was the editor of the Tidings Department of the General Board of Evangelism of the Methodist Church.

gospel has the intent of winning converts to make them disciples of Jesus Christ. Evangelism, as understood within the Great Commission, includes proclamation, invitation and initiation.

Doctrine of Conversion. One's theology of conversion has a direct effect on one's theology of evangelism. If there is no need for conversion, there is no need for evangelism. William Abraham expresses concern that much of the present neglect and confusion in evangelism stems from lack of clarity regarding the meaning of conversion or new birth.⁵⁸

Michael Green examines the basic meaning of conversion in the early church. Conversion normally describes one of two changes: (1) leaving one religious allegiance for another, or (2) becoming aware of the significance of religion after being nominal in faith and allegiance. Green points out that to the Hellenistic mind the Christian gospel, which involved a change of faith, was completely foreign. It was precisely this point that made Christianity stand out. Green says, "For the Gentile this would be conversion to a new faith; for the Jew it would be, in an important sense, conversion within the faith in which he had been nourished, and of which Christ was the summit and goal."⁵⁹ Green explains that conversion comes through the work of the Holy Spirit and the Word of God. It was the Word the early church carried and proclaimed. In preaching (proclamation), the early church presented a person, who was Jesus. They announced a gift, which was the offer

⁵⁸ Abraham 120.

⁵⁹ Green, Early Church, 147.

(invitation) of salvation. They also expected a response, which included repentance, faith and baptism (initiation).⁶⁰

George Morris focuses attention on the biblical words for conversion and repentance. The Greek word metanoia can be translated either "repentance" or "conversion." Morris goes on to list the biblical connotations of conversion,

- (1) Biblical conversion signifies a turning from sin and turning to God.
- (2) Biblical conversion is more than remorse or regret for our sins, it is a reorientation of the whole person.
- (3) This reorientation is both personal and communal, and not one without the other.
- (4) Biblical conversion is not viewed as a single act but a life-long process, a participation in a historic movement.
- (5) From beginning to end biblical conversion is response to the initiative of God.⁶¹

From exploring what conversion might have meant to the early church, we turn now to a contemporary ecumenical view of conversion. Jean Stromberg was the editor of Mission and Evangelism: An Ecumenical Affirmation, which was a product of the Commission of World Mission and Evangelization of the World Council of Churches. The proclamation of the gospel entails an invitation to recognize and accept personally the saving lordship of Christ. "The calling is to specific changes, to renounce evidences of the domination of sin in our lives and to accept responsibilities in terms of God's love for our neighbor."⁶² From a variety of traditions and

⁶⁰ Green, 148-150.

⁶¹ George Morris, The Meaning and Mystery of Christian Conversion, (Nashville, Tennessee: Discipleship Resources, 1981), 37. George Morris is Professor of evangelism at Candler School of Theology, Atlanta, Georgia.

⁶² Jean Stromberg, ed., Mission and Evangelism: An Ecumenical Affirmation. (New York, New York: National Council of Churches, 1983), 18.

theological positions, certain convictions are affirmed as being crucial to the work of the Kingdom of God. Conversion is one such conviction. It is further stated,

Conversion happens in the midst of our historical reality and incorporates the totality of our lives, because God's love is concerned with that totality. Jesus' call is an invitation to follow him joyfully, to participate in his servant body, to share with him in the struggle to overcome sin, poverty and death.⁶³

The basic statements in this book, taken separately, are fundamentally sound.

However, when seen within the context of the World Council of Churches wavering commitment to the uniqueness of Jesus, such statements become questionable, or at best unclear.

The one point of departure for Stromberg is her failure to address the need for conversion by all. Johnson does address this because he considers this to be the cornerstone of the evangelistic task. He says, "The human condition is one of estrangement from God, self, others, and nature. Estrangement means 'belonging to' but 'separated from' God."⁶⁴ Johnson says salvation, what is experienced at conversion, comes by a personal encounter with God through Jesus Christ; it is always from God's initiative, it delivers a person from the threat of death and overcomes estrangement, it occurs when the Holy Spirit grasps a person with shaking, transforming power. Johnson advocates that conversion is received in two ways, as nurtured conversion or dramatic conversion.⁶⁵

⁶³ Stromberg, 18.

⁶⁴ Johnson, Rethinking, 89.

⁶⁵ Johnson, 101,102.

In the previous section Urban T. Holmes spoke of evangelism as a tactic used to accomplish the strategy of renewal which had as an objective the union of a person with God. Here Holmes would agree with Johnson that all persons belong to God but may be estranged. He states this as, "conversion is an owning of God's presence to us that has been there all along."⁶⁶ Therefore, conversion according to Holmes is a transformation, a succession of "flashpoints" emerging from an ever-continuing formation, and this authentic transformation is the "emergence of the deep memory."⁶⁷ All conversion needs to take place therefore, within the contextual framework of the church and its rituals in order to protect against false conversion. Therefore, baptism is the only proper sign of conversion. Baptism for Holmes then becomes the primary word in the great Commission.⁶⁸

Wesley was greatly influenced by his Anglican heritage in establishing his theology of justification and conversion. Albert Outler in Theology in the Wesleyan Spirit and William Cannon in The Theology of John Wesley depict such an influence on Wesley. As already stated, Outler says the Anglican position at the time of Wesley was one of moral effort. William Cannon states that the Anglican view was that a person was to work out his/her own salvation, and God had provided the sacraments to assist in that process.⁶⁹

⁶⁶ Holmes, 94.

⁶⁷ Holmes, 95, 99.

⁶⁸ Holmes, 106

⁶⁹ William R. Cannon, The Theology of John Wesley, (Nashville, Tennessee: Abingdon-Cokesbury Press, 1946), 38, 47.

Prior to Wesley's Aldersgate experience, such a perspective would describe his approach to salvation. Outler points to the three essential pillars of Wesley's theology, which ostracized him from the two major theological camps, the Calvinist and the Anglican. The three essentials are: (1) original sin, (2) justification by faith alone, and (3) holiness of heart and life.⁷⁰

Regarding original sin, Outler indicates that the key to understanding original sin is the understanding of the human condition. One's understanding of original sin determines one's view of justification and conversion, which in turn influences one's efforts in evangelism.⁷¹ Wesley saw original sin as a malignant disease, not as the destruction of the imago dei and total depravity of human nature. Most other writers on Wesley agree with this perception.⁷² Outler says of Wesley, "His driving passion was to find a third alternative to Pelagian optimism and Augustinian pessimism with respect to the human flaw and the human potential."⁷³ Wesley provides the third alternative by upholding the sovereignty of grace, but not to the point of being irresistible. For Wesley the answer was prevenient grace, God's grace to stir the sinner to repentance.⁷⁴

⁷⁰ Outler, Theology, 23.

⁷¹ Outler, 29.

⁷² For more information on Wesley's view of original sin see William Cannon, The Theology of John Wesley, 183-195; Kenneth Collins, Wesley on Salvation, 20-22; and Mildred Wynkoop, A Theology of Love, 149-157.

⁷³ Outler, 35.

⁷⁴ Outler, 37,38.

Cannon and Kenneth Collins affirm this perspective of grace, as a contradistinction to Calvinism, as universal grace free for all and free in all. Collins says such grace is grounded in the incarnation and atonement of Christ, and is free to all.⁷⁵ Cannon says, "the Wesleyan conception of grace is such that it is not denied to man. It is given to him as surely as is life; it is as much a part of him as if it were his inalienable birthright."⁷⁶

Wesley's view of original sin leads directly into his view of justification. Wesley considered all humanity in need of the saving grace of God. Justification for Wesley, and indicated by Outler, Cannon and Wynkoop, is the sovereign grace of God that justifies the sinner. Wesley's view, though closely tied in some respects, differed from the Calvinist view of justification by grace, in that this grace is sovereign but not irresistible. Wesley's conviction on justification was not mere acquittal, but pardon.⁷⁷ Justification is what God has done for us in Christ Jesus, whereas conversion is the process which becomes a reality in our personal life at the moment of receiving what God has done for us. The only remedy, according to Morris, that will suffice is a radical reorientation or focusing of life at the very center. "We must be changed within."⁷⁸ In Wesley's terms, justification is God's

⁷⁵ Kenneth Collins, Wesley on Salvation (Grand Rapids, Michigan: Francis Asbury Press, 1989), 22-24.

Kenneth Collins is Assistant Professor of Philosophy and Religion at Methodist College, Fayetteville, NC.

⁷⁶ Cannon, 100.

⁷⁷ Outler, 55.

⁷⁸ Morris, 87

act for us, but this action of God leads to an act of God in us, which Wesley called regeneration, new birth, change of heart, or inward renewal. Thus grace is more than pardon, it is power. Justification leads to sanctification. God both imputes and imparts righteousness.⁷⁹

E. Stanley Jones, in his book Conversion, states a Wesleyan view of conversion as "a change in character and life followed by an outward change of allegiance corresponding to that inner change."⁸⁰ Jones stresses, as does Morris, the necessity of conversion, indicating that it is the focal concern of the Christian faith because of the serious nature of the human predicament. Jones lists three essentials of conversion, using Mark 10:15 or Matthew 18:3. The essentials are (1) "be converted," a new direction; (2) "become as little children," a new spirit; (3) "enter the Kingdom of God," a new sphere of living.⁸¹ Conversion, as Jones depicts, is set within the framework of the Kingdom of God, because the person must be converted to something and Jesus pointed to the Kingdom. Jones says, "The Kingdom of God is the be-all and the end-all of repentance, conversion, and the new birth."⁸² Jones offers exceptionally helpful illustrations to describe this life of conversion, which progressively encompasses the totality of life, and its relationship to the Kingdom of God.

⁷⁹ Morris, 130.

⁸⁰ Jones, 16.

⁸¹ Jones, 40.

⁸² Jones, 241.

Conversion into the Kingdom of God is where William Abraham offers relevant insight. Remember that Abraham considers the aim or goal of evangelism as initiation of the believer into the reign and rule of God's Kingdom. Abraham, therefore views conversion, as an essential part of that initiation. He states

Entry into the Kingdom of God is not a casual affair. It involves a radical confrontation with God, and it seems impossible that it could happen without a profound self-examination and a penetrating self-knowledge. Given who God is and what human beings are, it is conceptually odd in the extreme to say that one had been confronted with the rule of God but that life could go on as usual. The language of new birth, regeneration, acquittal, conversion, and the like is precisely what we should expect, and that is exactly what we find in the history of religious experience.⁸³

For all of the Wesleyan writers conversion is a process, which contains the instantaneous and stages of change. The author who gives special attention to this is George Morris, who views conversion as the act of responding to the gospel. Morris explains conversion as a response to God's grace.⁸⁴ Understanding grace as prevenient and justifying, conversion is both instant and gradual. Wesley's theology contained the possibility of crisis points or thresholds. If repentance and conversion is the total turning of life toward God, then it cannot happen in a flash.⁸⁵

This process is what many writers consider Wesley's doctrine of growth in grace. Morris referred to it as justification leading to sanctification. Outler asserts

⁸³ Abraham, Logic, 121,122.

⁸⁴ Morris, 107.

⁸⁵ Morris, 124, 127.

that this is the third essential in Wesleyan theology, the "holiness of life."⁸⁶

Holiness for Wesley was the crown of the Christian life. Before Aldersgate Wesley believed that holy living was the means to justification. After Aldersgate he held onto the necessity of holy living but as the evidence of genuine Christian conversion.

Faith continues as the only means for such growth in holiness.⁸⁷ Holmes sees

Wesley's holiness emphasis as the basis for his own focus on growth in Christ.

Holmes sees Wesley as emphasizing that justification and holiness are a both/and. He says growth is dynamic, just as renewal and evangelization are not static but progressive.⁸⁸

Another author which speaks from a Wesleyan theology of evangelism is Robert Coleman. Coleman says, "Justification may be viewed as Christ for us; regeneration may be described as Christ in us."⁸⁹ Coleman declares regeneration as just the beginning, and sanctification as the process of conformity to Christ. God is constantly at work in the heart of believers, setting apart a people for Himself.

Coleman stipulates,

Something is wrong with any concept of justification that does not result in holiness of life. I must take exception to those who insist that justification may be completely hidden with no evidence of personal transformation and outgoing concern for others. Such a view would be a contradiction to God's redemptive purpose and creative power. Wesleyans, as the pietists and Puritans before them, rose as a protest to

⁸⁶ Outler, 23.

⁸⁷ Outler, 34.

⁸⁸ Holmes, Turning, 162, 165.

⁸⁹ Coleman, Nothing to Do, 66.

this kind of scholastic maneuvering. To use Wesley's words, 'We know no Gospel without salvation from sin.'⁹⁰

Thus far Wesleyan theology has been presented from the traditional evangelical perspective, and each one of these writers indicates that Wesleyan theology has gone through some changes over the years. A writer who addresses this specifically is Robert Chiles. In his book, Theological Transition in American Methodism: 1790-1935, Chiles unveils how Wesleyan theology has so drastically changed. He draws on several prominent Methodist theologians to reveal where significant changes have occurred in what he considers to be the three basic doctrines of the Wesleyan theology of salvation: revelation, sin and repentance.⁹¹ These three are somewhat different from those stated by Outler, but nonetheless significant. Chiles traces the alteration of Wesley's classical view of human nature and the consequences of sin. He shows that repentance and faith have come to be understood as human acts, not God's gifts; and salvation is understood as the beginning of a divinely assisted effort to moralize and spiritualize life.⁹² According to Chiles, the transitional sequence proceeds from revelation to sin to grace. Much more transition has taken place since Chiles wrote this book, but he sees the greatest transitions taking place since 1935.⁹³ The result of such theological transitions is the disregard

⁹⁰ Coléman, 72.

⁹¹ Robert E. Chiles, Theological Transitions in American Methodism- 1790-1935, (Nashville, Tennessee: Abingdon, 1965), 186. At the time of this book, Chiles was assistant director of General Studies at Hunter College, New York.

⁹² Chiles, 186.

⁹³ Chiles, 205.

for the necessity and urgency of evangelism. William Abraham's perspective of the lack of theological attention given to evangelism would coincide with Chiles here.

Conversion is central to the ministry of evangelism. All persons stand in need of conversion. All can experience conversion because of God's amazing grace, which has provided justification for all who will turn from sin and trust God to do what no one else is able to do. God's grace is free to all, but each person has the innate ability and right to say yes or no. Evangelism finds its purpose within that tension.

The Ministry of the Holy Spirit in Evangelism. Attention now turns to the work and ministry of the Holy Spirit in the task of evangelism. Conversion has been seen as the decisive juncture in evangelism, therefore what role does the Spirit play in the process of conversion? Many of the authors mentioned and quoted above refer to the ministry of the Holy Spirit related to conversion and the ministry of evangelism, but only a few give it special attention.

Michael Green, in his book First Things Last, looks at the ministry of the Spirit in light of the experience of the early church. Green avows that the only power for the work of evangelism is the Holy Spirit. From that perspective Green asserts that it is the Holy Spirit who shows persons their need for entering into God's family, making Jesus attractive to people, and bringing persons from the darkness of sin into the light of God's forgiveness. Only by the power and work of the Holy Spirit can the believer be enabled to know he/she belongs to the Kingdom, and the church be

equipped to do the work of ministry, especially evangelism.⁹⁴ Green says, "Wherever we turn, therefore, in this matter of evangelism, we cannot escape our utter and complete dependence on the work and power and witness of the Holy Spirit. He is sovereign."⁹⁵ The Spirit not only accomodates the proclamation, the Spirit is primarily the one who makes the invitation.

Another author who looks at the ministry of the Holy Spirit in the New Testament church is David Watson. Watson agrees with Green on the necessary power of the Holy Spirit, and on the role the Spirit plays in conversion. Watson, however, goes beyond Green's analysis to assert that the Spirit is not only at work through the gospel, but must be an actual part of the gospel message.⁹⁶ Watson also explains the Spirit is central to the task of witnessing since the Spirit's role is to bear witness to Jesus and to guide the disciple in his/her witnessing.

The Holy Spirit is the presence of Christ in us doing God's will, according to Ben Johnson. Johnson concurs with Green and Watson, but sees the Spirit as a presence as well as a power. Johnson says the Spirit functions in all persons preparing them for the coming of Christ into their lives.⁹⁷ The Spirit shows the futility of life outside of Christ, and awakens persons to their need. From the view of

⁹⁴ Michael Green, First Things Last: What Ever happened to Evangelism? (Nashville, Tennessee: Discipleship Resources, 1979), 86,87.

⁹⁵ Green, 87.

⁹⁶ Watson, I Believe in Evangelism, 178.

⁹⁷ Johnson, Rethinking, 66.

the Spirit as presence, Johnson testifies that the Spirit functions universally in all persons, and never leaves the human spirit alone.⁹⁸

A dimension of the Holy Spirit's ministry, which is sometimes ignored, is the evidence of God's power through signs and wonders. David Wells, a professor at Gordon-Conwell Seminary, in his book God the Evangelist, draws attention to what he considers to be the greatest challenge facing evangelism today, namely, the uniqueness of the Christian faith.⁹⁹ Wells maintains what John Wimber calls power encounters. People need liberation from the powers of the flesh, the world, and Satan. Christian conversion as a power encounter introduces the phenomena of signs and wonders. Though Wells does not give a definitive statement on signs and wonders, he does present them as a crucial aspect of the work of God.¹⁰⁰ Wells states,

In the most basic of all power encounters, he brings life and light to fallen sinners whose rebellion has produced only death and darkness. It is by the Holy Spirit that Christ's conquest over sin, death, and the devil at the Cross is realized in our own time.¹⁰¹

John Wimber, pastor of one of the fastest growing churches in California, addresses this topic in his book Power Evangelism. Wimber defines a power encounter as the clashing of God's Kingdom with the Kingdom of Satan. And

⁹⁸ Johnson, 75.

⁹⁹ David Wells, God The Evangelist: How the Holy Spirit Works to Bring Men and Women to Faith (Grand Rapids, Michigan: Eerdmans Press, 1987), 63.

¹⁰⁰ Wells, 79-90.

¹⁰¹ Wells, 91.

Wimber states, "Any system or force that must be overcome for the gospel to be believed is cause for a power encounter."¹⁰² Power is the key word for Wimber because of the struggle of spiritual warfare, which he considers constant and unrelenting. It is no surprise he uses the term in relation to evangelism. Wimber defines power evangelism as,

a presentation of the gospel that is rational but also transcends the rational. The explanation of the gospel comes with a demonstration of God's power through signs and wonders. Power evangelism is a spontaneous, Spirit-inspired, empowered presentation of the gospel. Power evangelism is evangelism that is preceded and undergirded by supernatural demonstrations of God's presence.¹⁰³

Wimber demonstrates that it is the work and ministry of the Holy Spirit to bring about these supernatural encounters where people experience the presence and power of God.¹⁰⁴

Wells would agree with Wimber on the reality of power encounters, but not go to the extreme of saying that supernatural demonstrations always accompany the presentation or proclamation of the gospel. This position would also find difficulty being accepted by the other authors quoted above.

Green, Watson, Johnson and Wells agree on a need to recognize the supernatural dimension of the ministry of the Spirit, but not to the extent of Wimber's treatment. Abraham agrees with Wimber on the basic view of the rule and reign of

¹⁰² John Wimber, Power Evangelism (San Francisco, California: Harper and Row, 1986), 16.

¹⁰³ Wimber, 35.

¹⁰⁴ Wimber, 35.

the Kingdom, but possibly not accept the militant view of power and authority.

Abraham does give a great deal of attention to the gifts of the Spirit, believing they need to be reclaimed in the ministry of the church. Wimber's view of the Kingdom is one of power and authority against the powers of evil, whereas, Abraham views the Kingdom as he rule and reign in more sacramental terms.

The Wesleyan perspective on the work and ministry of the Spirit does not differ that much from the traditional view presented by Johnson, Green and Watson. Outler says that "the chief dynamic of valid evangelism is the power and previdence of the Holy Spirit."¹⁰⁵ It is the power of the Spirit that awakens a person, preparing heart, mind and will. Outler stipulates that faith alone remains as the doorway to holiness in heart and life, and that is only possible through the continuous work of the Holy Spirit, since God is the author of faith.¹⁰⁶

Cannon speaks of the Holy Spirit as the power of actualizing goodness in human life and is the divine witness of justification and progress in love, which for Wesley was the measuring guide to holiness.¹⁰⁷

Abraham considers the locus of the Holy Spirit's ministry to be the community of believers in worship, and is also important for evangelism because of the assurance that the church is not alone, but led and used by the Holy Spirit.¹⁰⁸

¹⁰⁵ Outler, Evangelism in Wesleyan, 49.

¹⁰⁶ Outler, Theology, 85.

¹⁰⁷ Cannon, Theology of Wesley, 250.

¹⁰⁸ Abraham, 159.

Power is crucial for any action to take place. The ministry and work of the Holy Spirit is indispensable for conversion and evangelism, because there is no other true source of power for evangelism. Individuals or institutions cannot produce the power for the conversion of a single soul, nor for the task of evangelism. There must be trust in the sovereignty of God for power, as for everything else. God, through the Holy Spirit, will move with power toward the achievement of His perfect plan. No one can plan or manufacture that, but one can depend on it, and cooperate with it.

Practical Application of a Theology of Evangelism. William Abraham states, "Our conceptions of evangelism have profound effect on our evangelistic practices."¹⁰⁹ Ben Johnson says, "A theology of evangelism has little relevance unless it is cast into the contemporary scene."¹¹⁰ A theology of evangelism should be practical. Johnson adds, "An adequate theology of evangelism cannot remain in the realm of theory; it must translate into practical expression in the life of the church."¹¹¹

First, nearly every author reviewed so far mentions the necessity of evangelism being seen as belonging within the total life of the church. Michael Green points out that in the early church evangelism was not segregated but practiced in context of the community. Johnson, Abraham and Holmes agree that this characteristic found in the early church is essential today.

¹⁰⁹ Abraham, 164.

¹¹⁰ Johnson, Rethinking, 11.

¹¹¹ Johnson, 127.

For the local church then, evangelism cannot be viewed as a special area of ministry done by special people or a special group. Part of the strategy for evangelism, which is discussed later, must incorporate this principle if evangelism is to be effective.

Second, Michael Green asserts another practical application as he reveals that the New Testament church was adaptable to the audience and situation. Evangelism was not the mere presentation of a neatly packaged program which was expected to work for every person and place. The center of the message remained constant, but the techniques varied. This was seen most vividly, as Green describes, in the different way the early church reached the Jews and then the Gentiles.¹¹² Among the five billion people inhabiting the earth, no one method or technique will reach them all. For a local church, even a small local church, this principle still applies because of the vast difference among people and personalities.¹¹³

A related application to this adaptability is seen in a third proposal. George Hunter acknowledges, in his book To Spread the Power, that Wesley had a "sanctified pragmatism." Within certain established limits the church is to do whatever is necessary in carrying out an effective ministry in evangelism, even if it is

¹¹² For further reading on this, see Michael Green, Evangelism in the Early Church, 78-143.

¹¹³ Dr. Reg Johnson, professor at Asbury Theological Seminary has done some interesting research and writing in the area of personality differences and how such differences determines ones perspective of the gospel and spirituality.

not comfortable or pleasing.¹¹⁴ Here again, evangelism is often seen done on certain ways and at certain times. Hunter reveals the insights of Wesley that within certain established guidelines the end justifies the means.

Fourth, an application which has been hinted at but needs special attention, is the need for relevance. The proclamation of the gospel is not only to be adaptable, but relevant to the needs of the hearer. Jesus did not deal with any two people the same way. The sharing of the gospel must focus on the area where the "good news" will have the greatest impact. This is most crucial for the personal one-on-one sharing of the gospel, but is also pertinent for public preaching.

To summarize this section of the chapter on additional related literature, consider the following. First, the meaning of evangelism is the proclamation of the gospel with the intent of winning converts to make them disciples of Jesus Christ. Evangelism, as defined by Barrett, is obedience to the Great Commission. Using his idea of the seven key words used in the Great Commission: receive, go, witness, proclaim, disciple, baptize, and train¹¹⁵, evangelism, therefore, includes proclamation, invitation and hopefully initiation. The Kingdom of God is definitely the domain in which the proclamation, invitation and initiation takes place. This author's concept of proclamation has also been increased beyond that of mere verbal

¹¹⁴ George Hunter, To Spread the Power: Church Growth in the Wesleyan Spirit, (Nashville, Tennessee: Abingdon Press, 1989), .

¹¹⁵ Barrett, Evangelize, 20.

proclamation, after reviewing Holmes and Wesleyan writers who pointed out the sacramental aspect of proclamation.

The gospel which is to be proclaimed is of the utmost importance. The central theme of the gospel is Jesus. Green and Watson indicate the emphasis the early church placed on preaching Christ crucified and risen. The entire concept of the gospel rests on the uniqueness of Jesus Christ, who is also the content of the Kingdom.¹¹⁶ If that uniqueness is diminished, then the gospel is no longer good news for all. The life, death and resurrection of Jesus is the substance of the gospel and the revelation of and invitation to the Kingdom of God. Outler brings attention to another aspect of the evangelistic message for Wesley. Not only is the message one of God's reconciling love in Christ, but also about the moral agenda implied by this love which energizes and guides the Christian from new birth to maturation "in Christ."¹¹⁷

Evangelism is done from the motives of obedience to the mandate, love that fills the heart and compels the believer, and concern for the condition of humanity without Christ.

Second, the juncture where theology and evangelism meet is at the doctrine of conversion. Here are the critical facets of Christian conversion related to evangelism:

¹¹⁶ Refer to page 31 for the definition by E. Stanley Jones on the Kingdom of God, which this author has taken as the definition of the Kingdom for this study. Jesus is the substance of all. He is the substance of the Kingdom and He is the substance of the gospel. Therefore, the gospel and the Kingdom are inseparable because of the common substance.

¹¹⁷ Outler, Theology, 54.

(1) God, in His sovereign grace, is the initiator of all conversion. God has acted first, and the sinner is only able to respond because of this previous act.

(2) Conversion has been made possible because of the atoning death of Jesus Christ on the Cross, His resurrection and the Holy Spirit coming at Pentecost. Through the cross God's love is disclosed in terms consistent with His justice and holiness. The death of Jesus was substitutional, and thus satisfied God and made His forgiveness possible for all humanity. God's justifying grace is not merely acquittal but also pardon, and God accepts the sinner on Christ's merits. Jesus did not rescue the sinner, but restored the sinner to a right relationship with God. The Resurrection took the atonement of our sins and made new life possible, so that conversion is turning from death to life. The Holy Spirit in conversion is actively involved in stirring the heart of the non-Christian to trust and believe in Jesus, and the Holy Spirit is the power that ushers the believer into the personal relationship with God through Christ.

(3) Conversion then is the turning from sin and turning to God, and trusting Christ alone for salvation, putting faith and trust in what God has done. Grace is free to all, and all have the right to respond to the gospel. The part the sinner plays is a faithful and grateful acceptance of God's gift. All humanity has free will, whether to accept or reject this gift. The pardon and change is not forensic, but actual and real.

(4) Conversion is a process. The prevenient grace of God stirs the heart of the sinner to repent and believe. Saving grace is what initiates the believer into the Kingdom. Sustaining grace is what enables the Christian to grow "in Christ."

Sanctifying grace is that which brings the Christian to perfection. Faith is the means for all aspects of grace. God is even the author and provider of faith. The part the individual plays is the decisive act of the will to activate faith and trust, and to obediently allow God's grace to do its work in the life of the believer.

(5) Conversion carries with it the moral dimension, which was an imperative for Jesus and for Wesley. The change wrought in the heart of the believer must be seen in the life of holiness, demonstrated in moral and social transformation. As Coleman says, there is no justification that does not result in holiness of life.¹¹⁸ What God does in the human heart is seen in such a transformation.

Third, the governing force, power and guide for evangelism is the Holy Spirit. The Spirit convicts, or works in the mind and heart of the sinner to help him/her realize his/her need of Jesus. The Spirit is the primary witness for Jesus, and empowers those who witness for Him. The Holy Spirit is the provider of the spiritual sustenance needed for evangelistic efforts, through prayer and spiritual disciplines. The Spirit is God's presence active in proclamation, invitation and initiation into His present Kingdom.

The Spirit is also the agent in supernatural encounters. This author cannot agree with John Wimber to the extent of power encounters. There is, however, much to be said for signs and wonders in evangelism. In many ways, present American society is very similar to the society surrounding the early church. Many philosophies are operative and are influencing the minds of the majority of the

¹¹⁸ Coleman, Nothing to Do, p. 72.

population. In the early church, part of the signs and wonders came at God's directive to add validity to the message being preached. How God's power is demonstrated is not for anyone but God to determine, but such power is needed to accompany the proclamation of the gospel and open the eyes and ears of the audience.

Fourth, it is quite evident that evangelism must take place in the context of the church. Evangelism is the responsibility of the entire community of faith. It cannot be segregated to a specific group or relegated to mere program. Evangelism must be a vital dimension of all aspects of the life and ministry of the church.

Evangelism must be relevant to the contemporary situations and needs of people. Green is most helpful here in his disclosure of the early church's flexibility or adaptability in reaching various groups. Wesley contended that to be relevant and practical one must be willing to do whatever it takes, within established guidelines, to reach people for Christ, even if it is uncomfortable and embarrassing. He never liked open air preaching, but he did it because it worked. Robert Coleman states,

This is the message of justification that is always contemporary. It is a doctrine that must be experienced in the present with every generation. How it happens, its manner and mode, the cultural pattern it reflects is inconsequential. All that matters is that salvation by faith in Jesus Christ become a living experience, and that in the radiance of this new life, we go forth to tell the world that Jesus saves.¹¹⁹

Therefore, evangelism must be a critical priority for the church. The church owes its first priority to the loving and obedient worship of God, but from that encounter and relationship, evangelism is the next most important priority.

¹¹⁹ Coleman, Nothing To Do, 75.

Conclusion

Evangelism is the presence of God reaching out to estranged humanity through the proclamation of the gospel, inviting people to Christian discipleship and initiation into the Kingdom of God as true disciples of Jesus Christ.

A magnificent part of the good news of the gospel is that God, out of His love and grace, is constantly and consistently reaching out to people who are alienated and lost. The Spirit of God is as close to us as our next breath, and stirs our hearts to believe. Being omnipotent, God has a multitude of ways to fulfill His plan and purpose.

God always speaks to the human heart with words of new beginnings. God spoke and all creation came into being. The Word also became flesh and lived in our midst. It is not surprising that God's plan for reaching humanity involves the proclamation of a message. The message of good news is of His love for all humanity, of His grace and mercy which has provided salvation for all who believe, all of which is found in the life, death and resurrection of Jesus Christ.

Inherent within the message, and yet distinctive, is an invitation to exercise faith and trust to receive the gift which God has provided in Christ Jesus. The gift includes forgiveness, completeness, and the opportunity to be rightly related to God.

Such a relationship describes Christian discipleship, and as with any relationship it is a process and progressive. The invitation is to be initiated into the Kingdom of God, which is both a present and eternal reality. One within the Kingdom is known as a disciple of Jesus. Jesus initiates life, which can also be

thought of as a journey of faith. This journey is lifelong and is experienced within the context of the church. This life is characterized by holiness and the desire to influence and bring others into the Kingdom.

CHAPTER 3

Understanding Evangelistic Leadership

This chapter is a review of literature on the subject of Christian leadership for evangelism, and more specifically evangelistic leadership. The problem for the church, as described in Chapter 1, is not only the absence of an adequate theology of evangelism, but also an inadequate concept and approach to leadership. Having adequate leadership is crucial if effective strategies of evangelism are to be carried out within a particular theology of evangelism. This chapter addresses the matter of leadership by concentrating on four concerns. First, the nature of leadership is discussed, looking at both Christian and secular sources. Leadership can be viewed as a specific gift possessed by some, which some authors would interpret as the gift of administration. Leadership can also be considered a trait, attribute or a general characteristic. Both of these approaches are considered in this review, however, for the purpose of this study leadership is considered in the general way rather than strictly the gift. Second, the nature of Christian leadership is carried further to the more specific nature of evangelistic leadership. Attention is given to the unique characteristics or concerns of leadership needed for evangelism. Third, attention is given to effective strategies that evangelistic leaders may utilize for evangelistic ministries. The review of literature regarding strategies represents major current perspectives, which include the more conventional view, life--style evangelism, and the church growth movement. Fourth, the leadership role of the evangelist is

addressed by looking at biblical references and historical and current resources. A fifth concern of the chapter addresses the rationale for crusade evangelism.

The Nature of Leadership

Throughout Scripture one main lesson is presented, and that is that God Himself is to be the principal leader. The words from the song of Moses, in Exodus 15:13, represent the foundation for this thought: "In your unfailing love you will lead the people you have redeemed." God called Abram out of Haran to lead him to a new land and new life. The leadership of God is seen in nearly all of God's dealings with humanity. God knows how the human heart wavers and falters, and therefore God consistently assumes leadership for His people. For the most part God does this through earthly leaders, such as Abraham, Joseph, Moses, and Joshua. Even when God allows Israel to have kings, God uses the kings, expecting them to serve Him as true King, though some do not.

When Jesus came, He spoke of the human need for leadership with words that described humanity as sheep needing a shepherd. This need is voiced earlier by the psalmist in Psalm 61:2, "lead me to a rock that is higher than I." Much can be learned from the leadership of Jesus. The most important concept for understanding Christian leadership, and especially evangelistic leadership, is how Jesus chose, related to, taught, empowered, and dispensed the disciples. We will explore this in more detail later through the works of Robert Coleman.

In Romans chapter twelve, Paul speaks to the various functions and duties within the church, relating that there are various gifts dispersed throughout. Some

are called specifically to be leaders, and Paul gives a stiff warning that they are to govern diligently. The writer of Hebrews exhorts the church to obey their leaders because "they keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden" (Hebrews 13:17).

The Bible certainly establishes God as the primary leader, as King over the Kingdom of God. However, the King does establish and equip subordinate leaders and holds them accountable as His own servants as well as leaders.

Defining Leadership

In the attempt to understand the nature of Christian leadership, one of the authors who provides insight is J. Oswald Sanders. In his book Spiritual Leadership, Sanders says leadership is influence, "the ability of one person to influence others."¹ The entire church is constantly in need of leadership, spiritual leadership, according to Sanders. He sees leadership for the church strictly in a spiritual dimension. Spiritual leaders are not made or elected, but created by God. Sanders, therefore, is one who would place leadership in the category of being a gift. Spiritual leadership is a blending of natural and spiritual qualities. A spiritual leader certainly influences others, but only by that personality empowered by the Holy Spirit. Spiritual leadership is the awareness and proper use of spiritual power, which cannot be generated by the individual but only provided by the Holy Spirit.²

¹ J. Oswald Sanders, Spiritual Leadership (Chicago, Illinois: Moody Press, 1967), 19.

² Sanders, 17, 20.

David McKenna, in his book Power to Follow, Grace to Lead, would certainly agree with Sanders on the power undergirding leadership. This is seen in McKenna's concept of leadership. He uses the term "incarnational leadership" to describe the nature of leadership. McKenna says:

by experiencing the Incarnation for ourselves, we learn that Christian leaders are different in "being" as well as in "doing." Our Incarnational "being" is to embody the Spirit of Christ; our Incarnational "doing" is to empower His people.³

The Incarnation is a paradox of "the Word" becoming flesh, and that Word continuing to be incarnate in the believer. This Incarnation is only possible through the power and work of the Holy Spirit. John 1:14 is the pivotal verse for McKenna, as it points to the incarnate nature, style, gift, and influence of Jesus.⁴ McKenna then states,

Awaiting us, then, is the experience of being born in His likeness [italics mine], in order to live among His people [italics mine], serve from His fullness [italics mine], and lead for His glory [italics mine]. Initially, at least, Incarnate Christian leaders are born, not made.⁵

McKenna, along with Sanders, indicates that leaders are not made. This places McKenna's consideration of leadership out of general terms and into the category of leadership as a gift. He speaks of leadership traits, but considers the real leaders are those who have the gift, rather than those who can assimilate particular leadership training. This position is contested by some of the following writers.

³ David McKenna, Power to Follow, Grace to Lead (Dallas, Texas: Word, 1989), 16.

⁴ McKenna, 20.

⁵ McKenna, 22.

A book that looks at leadership somewhat differently is Getting Things Done, by Lyle Schaller. Schaller is on staff with the Yokefellow Institute and serves as a parish consultant. Schaller, who would not oppose the idea of a particular gift of leadership which Sanders and McKenna present, approaches leadership from the perspective of organizational principles. According to Schaller, leadership is defined as intentional and deliberate steps to influence the beliefs and behavior patterns of others. Leaders guide, give direction, and choose among alternative courses of action. Leadership can exist only within a social setting; it cannot exist in isolation.⁶ The key word Schaller uses for leadership is proactive, which means that the leader does not wait and respond to others, but takes the initiative.⁷ Schaller disagrees with McKenna and Sanders on leaders being born and not made, and not spiritualize leadership to the same extent. There are certain skills and techniques which can and must be learned, according to Schaller, if the church is going to progress.

Another author who believes leaders are made, not born, is Peter Wagner, who explains that leadership is to be earned, discerned, and learned.⁸ In his book Leading Your Church to Growth, Wagner explains leadership from a biblical perspective and makes a claim for strong authoritative leadership, especially for

⁶ Lyle E. Schaller, Getting Things Done: Concepts and Skills for Leaders, (Nashville, Tennessee: Abingdon Press, 1986), 145-146.

⁷ Schaller, 36.

⁸ C. Peter Wagner, Leading Your Church to Growth (Ventura, California: Regal Books, 1984), 103-105.

pastors. He does, however, agree with Sanders on the servanthood aspect of leaders.⁹ According to Wagner, leadership captures concepts, vision, and overall direction. Leadership decides where to go and why. He states:

The gift of leadership is the special ability that God gives to certain members of the Body of Christ to set goals in accordance with God's purpose for the future, and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish these goals for the glory of God.¹⁰

Christian leadership, therefore, operates in a spiritual dimension and influences others to go in a particular direction, and even to believe and to behave in particular ways. McKenna even calls it "Incarnational." Some say leaders are born, other argue that leadership can be learned and leaders made. In considering the nature of leadership, the purpose is not to strictly say that leadership is the gift, or to rigidly place leadership only in the more generic approach. The intent is to have an understanding of both, with the focus of the study relying more on the generic approach to leadership. Such an understanding is critical as the characteristics of leadership are discussed. The main thread through all the writers is that Christian leadership is focused at moving the church, individually and collectively, toward being more and more the evidence of God's Kingdom on earth and being more effective in the ministry of extending such a Kingdom.

Characteristics of Leadership

⁹ Wagner, 82.

¹⁰ Wagner, 88.

Christian Sources. Having looked at the nature of leadership, what are the characteristics that bring leaders to the forefront? What does a leader look like?

Sanders says there is one indispensable requirement for spiritual leadership, and that is the leader must be a Spirit-filled person.¹¹ Other qualifications are desirable, but being spiritually alive and closely trusting the Holy Spirit is a necessity. Sanders offers a list of qualifications, derived from Pauline letters. Those qualifications of a leader include the social aspect of life, the moral life, the mental capability, the personality type of a leader, the domestic life, and the issue of maturity.¹² Other qualities essential to spiritual leadership offered by Sanders, include discipline, vision, wisdom, decision, courage, humility, humor, anger, patience, friendship, tact and diplomacy, inspirational power, and executive ability.¹³ Vision is the one quality Sanders mentions that is dealt with by nearly every other writer and is important to the later discussion on strategies.

From his incarnational viewpoint, McKenna looks at the characteristics of leadership as including these factors: the core of leadership is character, the arena of leadership is culture, the competence of leadership is a gift, the end of leadership is to honor God, the vision of leadership is redemptive, the mission of leadership is servanthood, the tone of leadership is joy, the task of leadership is team building, the test of leadership is trust, the goal of leadership is to empower, and every Christian is

¹¹ Sanders, 70.

¹² Sanders, 30-37.

¹³ Sanders, 43-69.

called to be a follower of Christ and a leader of others.¹⁴ Every Christian finds himself/herself in some role of leadership from time to time, however, according to McKenna, the primary leaders are divinely called and made.

Schaller approaches leadership characteristics from the same perspective as he does his definition, from organizational principles. That does not mean that Schaller does not operate from a spiritual framework, but Schaller does not spiritualize his concept. He sees the characteristics of a good proactive leader as: accepting the role of leader, influencing the beliefs and behavior patterns of others, operating in a social context and not in isolation, exercising the use of power, acting from a vision, and being evaluated by others.¹⁵

Wagner does not give any detailed list of characteristics, as does the previous authors. He does, however, state that church growth potential exists in those situations where the pastor is the leader.¹⁶ Schaller, along with Sanders and McKenna, would agree with this theory. The role of the pastor as leader is essential in the evangelistic ministry and growth of the church and is discussed in the next section on evangelistic leadership.

Secular Sources. In the secular world, especially in business and organizational development, there has been a great concern over leadership. Corporations have suffered because of the lack of strong progressive leadership. One

¹⁴ McKenna, 22-25.

¹⁵ Schaller, 146-149.

¹⁶ Wagner, 101.

of the premier books in this field is In Search of Excellence, by Thomas Peters and Robert Waterman. This book addresses what has made some companies soar to the top of the business world. Consistently, they point to the leadership. The key concept in all effective leadership is the drive toward excellence. Peters and Waterman would agree with the previous writers that leadership is influence, but they would be concerned about the kind of influence and where it leads? They state that the excellent companies are those which are "brilliant on the basics."¹⁷ These authors introduce eight attributes for excellence. The one most helpful for this study is "stick to the knitting," or do not get into something you are not good at. Focus on what you do best.¹⁸

Another helpful book is Leaders: The Strategies for Taking Charge, by Warren Bennis and Burt Nanus. Their approach is somewhat more theoretical than that of Peters and Waterman, but they agree on the current shift in the perception of leadership. Bennis and Nanus see the nature of leadership as transformative, which includes the wise use of power. They see power as the basic energy needed to initiate and sustain action, or the "capacity to translate intention into reality and sustain it."¹⁹ The most central theme, most helpful for this study, is the significance they attribute to "vision." They say "Vision is the commodity of leaders, and power is their

¹⁷ Thomas Peters and Robert Waterman, In Search of Excellence (New York, New York: Warner Books, 1982), 13.

¹⁸ Peters and Waterman, 292-305.

¹⁹ Warren Bennis and Burt Nanus, Leaders: The Strategies For Taking Charge (New York, New York: Harper and Row, 1985), 17.

currency."²⁰ They go on to say, "Vision animates, inspirits, transforms purpose into action."²¹ It is very interesting that secular writers in the business world would take a word regarded by this writer as religious and depend on it so heavily.

Of course, not everything these writers proclaim can be assimilated into the life and ministry of the church. They do, however, give helpful insight as the church attempts to relate to the world. Another benefit is that in many locations, the leaders of the local church are in the business world, and it can be extremely frustrating for these leaders, who are used to progressive transformative leadership, to work in the ruins of archaic leadership in the church.

Any way it is approached, leadership, especially Christian, does not just happen by chance. Whether leaders are born or made, certain characteristics surface in leaders qualified for the ministry of the Kingdom.

The Nature of Evangelistic Leadership

From the basic understanding of the nature of Christian leadership, what is the particular nature of evangelistic leadership? This section of the review addresses this aspect of Christian leadership. The nature of evangelistic leadership is viewed from two perspectives: (1) of the pastor's role as evangelistic leader, and (2) the role of the laity in evangelistic leadership.

Christian leadership has been defined as "influence," and what makes it Christian is the incarnational Spirit of Christ within the leader. Evangelistic

²⁰ Bennis and Nanus, 18.

²¹ Bennis and Nanus, 30.

leadership cannot be seen as a totally separate field with a complete set of speciality gifts and abilities. None of the reviewed sources deal specifically with this dimension of Christian leadership. The evangelistic leader, however, operates from the same characteristics which qualify any other leader within the church. The one characteristic which does set the evangelistic leader apart is the commitment to the ministry of evangelism. There are many people considered to be great Christian leaders, but not evangelistic.

The difference is in what the leader considers to be the purpose of his/her ministry. The theological confusion stated in Chapter 2 is related to this concept of leadership. For the leader, who functions from a sound theology of evangelism, there is one purpose, and that is to be obedient to the Great Commission. David McKenna states, "An Incarnate Christian leader has one priority task. It is to keep the strategy of the Christian organization on the razor's edge of being vision directed, mission-minded and environmentally tuned."²²

Dr. Gary Exman, a pastor in Ohio, agrees with this concept and says evangelistic leadership has three prongs: (1) there must be that single purpose of winning people to Christ; (2) there must be the power of the Holy Spirit directing and energizing the leader; and (3) there must be purity of motive.²³

²² McKenna, 79.

²³ Gary Exman, telephone interview with author, 18 April 1991. Dr. Exman is a United Methodist Pastor in the West Ohio Annual Conference, and he received his D.Min. from Fuller Seminary under the direction of Peter Wagner.

David McKenna presents a thought on evangelistic leadership that focuses also on the importance of knowing the purpose of ministry. He says,

"Evangelistic leadership" is a mixture of methods, message and mode. "Evangelistic" defines a method of taking a message proactively to those who do not know, understand or accept it. "Evangel" within the word "evangelistic," however, makes the message of evangelistic leadership the good news of the gospel. "Leadership" then is the mode of engaging others in the vision of the gospel and empowering others to fulfill the goal of the Great Commission.²⁴

A book by Robert Coleman is very helpful in understanding evangelistic leadership. Coleman, in his book The Master Plan of Evangelism, points to Jesus as the perfect example for evangelistic leadership. Coleman says,

His life was ordered by His objective. Everything He did and said was part of the whole pattern. It had significance because it contributed to the ultimate purpose of His life in redeeming the world for God. This was the motivating vision governing His behavior. His steps were ordered by it. Mark it well. Not for one moment did Jesus lose sight of His goal.²⁵

Coleman explains the evangelistic leadership of Jesus through His selection, training, delegating, empowering and dispersion of the disciples. Regarding the strategy of Jesus, Coleman adds, "Jesus was not trying to impress the crowd, but usher in a Kingdom."²⁶ Jesus had a single purpose, which directed the focus and style of His

²⁴ David McKenna, telephone interview, 23 April, 1991.

²⁵ Robert Coleman, The Master Plan of Evangelism (Old Tappan, New Jersey: Revell, 1964), 18.

²⁶ Coleman, 31.

leadership. Leadership then, if it is to be incarnational and evangelistic, should take some basic pattern from Jesus.²⁷

One key word in Christian leadership is vision. Sanders, McKenna, Schaller, Wagner, and Coleman point to the importance of vision. In chapter one vision is defined as an insight into God's purposes and plan conveyed to the church, which clarifies and establishes its mission and direction. A vision enables the leader to align all faculties and action toward a common quest, and provides the motivation. The vision for the evangelistic leader is centered on the purpose of being obedient to the Great Commission. McKenna says Jesus was guided by an Incarnate vision that answered the question, "What are we trying to do for whom?" Jesus' leadership was focused on redemption.²⁸ The evangelistic leader is also focused on redemption, answering this question with an affirmation to proclaim the gospel and make disciples.²⁹

The Pastor as Evangelistic Leader

Chapter 1 states that part of the problem in leadership is the settlement for a maintenance approach to ministry. William Willimon and Robert Wilson advocate that the church does not need managers: the church needs leaders.³⁰ Understanding

²⁷ For further reading on this look at A.B. Bruce, The Training of the Twelve, and Robert Coleman, The Master Plan of Discipleship.

²⁸ McKenna, 81.

²⁹ Charles Swindoll gives another interesting look at vision in his book Living Above the Level of Mediocrity (Waco, Texas: Word, 1987), 77-91.

³⁰ Willimon and Wilson, Rekindling, 61.

leadership as "influence," Willimon and Wilson go on to say, "Growing and effective congregations have ministers who are leaders. . . persons who have a vision of what the church can be and who inspire other people to risk making that vision a reality."³¹

Remember what sets an evangelistic leader apart is the focus and commitment to obey the Great Commission. The pastor must be clear in his/her understanding of a theology of evangelism and be motivated by a vision focused on redemption.

The role of the pastor will differ somewhat from small membership churches to large churches, but the importance of leadership remains consistent. Ron Crandall and Ray Sells, speaking primarily on small churches, state, "The effective pastor in a growing small church is a leader among leaders."³² They go on to say pastors who expect to help their churches grow in evangelistic outreach need to have their own priorities and vision clear, and ready to help others do likewise.³³

Speaking of pastoral leadership in large churches, Lyle Schaller states

The pastor must want the congregation to grow. The pastor must have a strong future orientation. The pastor must be able to see opportunities where others see problems and conflicts. The pastor must be willing to accept and fill a strong leadership role and serve as the number-one leader in that congregation.³⁴

³¹ Willimon and Wilson, 66-67.

³² Ron Crandall and Ray Sells, There's New Life in the Small Congregation! Why It Happens and How (Nashville, Tennessee: Discipleship Resources, 1983), 40.

³³ Crandall and Sells, 42.

³⁴ Lyle Schaller, Growing Plans: Strategies To Increase Your Church's Membership (Nashville, Tennessee: Abingdon Press, 1986), 85.

Richard Armstrong in his book The Pastor As Evangelist states his conviction that no congregation of a mainline denomination will accept evangelistic responsibility without leadership and support of the pastor.³⁵ The pastor cannot equip and enable others in evangelistic ministry without first being an evangelist. Armstrong does not indicate that a pastor has to think evangelistically all the time: it is simply a matter of perspective and style. He says, "It should actually enhance his or her effectiveness as a preacher, teacher, worship leader, counselor, caller, administrator, equipper, and whatever other roles a pastor might have."³⁶

Vision is a crucial element of the pastor being an evangelistic leader. Authors such as Wagner, Schaller, McKenna, Crandall and Sells indicate that the pastor is the primary channel for the vision. The vision, however, does not come in a brightly wrapped package. The vision comes through spiritual intimacy, and that cannot happen without intentional attention given to spiritual growth and formation. The pastor needs the vision of Caleb and Joshua, who did not focus on the power of the enemy, but on the power and promise of God. Crandall and Sells state that pastoral leadership can either serve as a tetherline or a liberating force that invites others to launch out.³⁷

The Laity as Evangelistic Leaders

³⁵ Richard S. Armstrong, The Pastor As Evangelist (Louisville, Kentucky: Westminster, 1984), 13.

³⁶ Armstrong, 53.

³⁷ Crandall and Sells, 43.

The pastor is not the only minister in the church, and evangelistic leadership is not only for those who are ordained.³⁸ This is especially true for evangelistic leadership. Chapter 2 points out that the evangelism of the early church flowed from the life of the entire church. Though the apostles and evangelists were actively engaged in ministry, much of the evangelism was done by the individual church members

In his book The Church As Evangelist, George Sweazey says evangelism is inhibited by the idea that it requires special gifts, and believes ordinary lay members, of all abilities and temperaments must do most of the evangelizing.³⁹ Enthusiastic lay leaders are the chief source of evangelistic fervor.

There really cannot be any specific distinctive made between the nature of evangelistic leadership of the pastor and the lay member. All the characteristics which qualify a person as a leader are not determined by ordination. William Willimon states the pastor simply has the position of "officialness."⁴⁰ He and Willimon go on to say that the laity need to be more assertive in leadership.⁴¹ This is precisely where Crandall and Sells agree, and they state that the laity need to

³⁸ Crandall and Sells, 44.

³⁹ George E. Sweazey, The Church As Evangelist (New York, New York: Harper and Row, 1984), X.

⁴⁰ William Willimon, "The Spiritual Formation of the Pastor: Call and Community," Quarterly Review Vol. 3 No.2, (Summer 1983), 31.

⁴¹ Willimon and Wilson, 126.

accept the fact that evangelism is ultimately an invitation offered by God but extended by them.⁴²

Vision is also very crucial for the laity as evangelistic leaders. The pastor may be considered the primary channel but the laity must also comprehend the vision. If spiritual formation and aliveness is critical for the pastor in relationship to the vision, it also is for the laity. Again, evangelism cannot take place in a spiritual void. The same spiritual vitality that directs and motivates the pastor as an evangelistic leader, must direct and motivate the laity the same way.

In summary, the evangelistic leader, whether clergy or laity, influences the church in evangelism and toward precise ministries in evangelism. The pastor does carry a unique role in evangelistic leadership. The pastor can be a stumbling block and hinderance, but he/she can be an exciting vehicle God uses to direct the church in great evangelistic endeavors. The laity likewise carry a tremendous leadership role in evangelism, since the majority of evangelism is done by the laity. All evangelistic leadership is only possible through an Incarnational Spirit of Christ, providing the purpose and vision.

Evangelistic Leadership and Strategies for Growth

In the review of literature on leadership, it is clear that leaders, Christian leaders, and especially evangelistic leaders operate from a vision that gives direction and motivation. A critical part of the direction involves the particular plan or strategy to be used to attain desired goals that are faithful to the vision. Oswald Sanders

⁴² Crandall and Sells, 45.

states, "The test of spiritual leadership is whether it results in the successful achievement of its objective."⁴³ The objective for an evangelistic leader is to have effective ministries in evangelism, which are winning people to Christ and making them disciples.

Jesus had a strategy for accomplishing His purpose. He communicated His vision through preaching and teaching, but His strategy was focused on recruiting, organizing and developing disciples. What are effective strategies a contemporary evangelistic leader should implement?

This section of the chapter focuses on the review of the literature dealing with the strategies for evangelism. The literature to be reviewed in the area of strategies for evangelism is certainly not exhaustive. The literature is meant to represent the current major perspectives regarding strategy. When speaking of a strategy for evangelistic ministry, this author uses the term strategy to mean an overall plan to reach desired goals, whereas strategies refers to particular facets of the overall strategy. This literature will be divided into three basic groups: (1) a more traditional view, (2) life-style evangelism, (3) and church growth movement. Within the church growth literature, some specific attention will be given to the literature dealing with small membership churches. This is important for this author because in his area of ministry there is a predominance of small churches.

A Conventional View of Strategy

⁴³ Sanders, Spiritual Leadership, 158.

One of the most widely used books in evangelism strategy is Robert Coleman's The Master Plan of Evangelism. Coleman writes from a scriptural and historic tradition, rather than from a church growth perspective. His position may relate closely to life-style evangelism, which will be reviewed next, but needs to be singled out because Coleman proposed this concept long before the term life-style evangelism came to be. This concept of evangelistic leadership is historic because of the foundation it finds in the history and tradition of the church. Coleman looks at the task of evangelism by asking what the strategy of Jesus was. Coleman declares that Jesus' strategy was not primarily to reach the masses Himself, but to make disciples of a few who would in turn reach more. This is an important work for a foundational understanding of a strategy for evangelism, by placing great emphasis on the task of disciple-making.⁴⁴

Life-Style View

An important way of looking at evangelism has surfaced in recent years, and it is called life-style evangelism. One key author is Joseph Aldrich, who wrote, Life-style Evangelism. Following the lead of Peter Wagner, Aldrich describes three stages of evangelism: presence, proclamation and persuasion. Aldrich, however, looks at evangelism not simply as a task or function, but a way of life. The key to evangelism for Aldrich is beauty. He states, "Beauty is always irresistible. Its secrets are priceless, its presence is magnetic. It should come as no surprise, then, that God's

⁴⁴ Another source for this concept of evangelism as disciple-making is Evangelism Explosion by Dr. D. James Kennedy. Dr. Kennedy also utilizes the approach of a leader discipling a few followers, who will then be able to disciple others.

strategy for evangelism involves a beautiful bride."⁴⁵ This beauty is to be seen in the life of the church and evolves from the holiness of life produced by Christlikeness.⁴⁶ Evangelism, for Aldrich, is something the Christian is to be about at all times. Using Jesus as the example, Aldrich proposes that the Christian be a communicator who balances a radical identification and a radical difference with the non-Christian. The love Jesus had for the sinner prompted His identification, and His holiness is what established His radical difference. The communicator of the gospel, if he/she is to have the balance Aldrich describes, must operate from that source of holiness, which is the presence of Christ in the heart, and step out to establish identification with the non-Christian.⁴⁷

Another book along these same lines is Out of the Saltshaker and into the World, by Rebecca Manley Pippert. Pippert takes a similar stance to that of Coleman, that Jesus is the principal character in understanding a strategy for evangelism. She states, "In Jesus, then, we have our model for how to relate to the world, and it is a model of openness and identification."⁴⁸ Pippert agrees with Aldrich on the distinctiveness Jesus had in terms of holiness, yet a closeness to sinners. Pippert notes what holiness meant to Jesus and how this holiness differed

⁴⁵ Joseph Aldrich, Life-Style Evangelism (Portland, Oregon: Multnomah, 1981), 25.

⁴⁶ Aldrich, 27.

⁴⁷ Aldrich, 63-65.

⁴⁸ Rebecca Manley Pippert, Out of the Saltshaker and into the World (Downers Grove, Illinois: Intervarsity, 1979). 34.

from that of the Pharisees. Mrs. Pippert also deals with presence evangelism, as did Aldrich, but offers a significant look at a conversational style for sharing the gospel. She asserts five characteristics of entering into evangelistic conversations: (1) learn to expose faith instead of imposing it, (2) relax and ease the anxiety of evangelism, (3) get rid of God-talk, (4) ask lead in questions, and (5) help people see holes in their system.⁴⁹ In any strategy of evangelism, sharing the gospel is central, and Pippert proposes a way to feel competent and confident.

Another way to view the strategy of life-style evangelism has been proposed by two United Methodists, Eddie Fox and George Morris. They address the field of Christian witnessing in their book Faith Sharing. Fox and Morris define the nature, motive and meaning of faith-sharing in a manner very similar to the description of evangelism given in the previous chapter (proclamation with the intent of inviting persons to respond to the gospel). The key word for them in faith-sharing is invitation. They state, "Of all the issues involved in faith-sharing, inviting persons to receive Christ is the most feared, abused, and misunderstood."⁵⁰ In the strategy of personal witnessing and communicating the gospel, this book offers important information regarding the invitation to Christian discipleship.

Church Growth Strategies

⁴⁹ Pippert, 129-135.

⁵⁰ Eddie Fox and George Morris, Faith-Sharing (Nashville, Tennessee: Discipleship Resources, 1986), 101.

In recent years much has been written concerning church growth and strategies to achieve such growth. Much of what has been written on strategies has come from the discipline which has been known as the Church Growth Movement. The founder and leading spokesman for this movement has been Donald McGavran up until his death in 1990. His epic book Understanding Church Growth is the pivotal text in the field. Here, McGavran establishes in great detail the foundational philosophy and principles of church growth. His attempts to confirm that the task of the church is to proclaim the faith, disciple the world, and spread the gospel. Through the body of the book McGavran offers insight to what he calls the "bridges of God."⁵¹ Much of the specific strategy McGavran offers is reiterated and elaborated upon by other church growth writers. The most significant theological feature McGavran offers is his conviction that church growth is the will of God. McGavran dispels the long held assumption that a theology of search is not enough. He advocates a "harvest theology."⁵² God's will is for His lost children to be found. For evangelism and missional strategies to be biblically sound, there must be a desire not only to witness, but also to convert. After giving biblical evidence for God's passion to find the lost, McGavran states:

What purpose is more in line with His intent to save men than to marshal, discipline, strengthen and multiply His churches until every

⁵¹ Donald A. McGavran, Understanding Church Growth revised edition, (Grand Rapids, Michigan: Eerdmans, 1980), 71.

⁵² McGavran, 26 & 32-38.

man on earth has had the chance to hear the Gospel from his own kinsman?⁵³

Another important contributor to the discipline of church growth has been Peter Wagner. In his book, Strategies for Church Growth, Wagner offers a rationale for a biblical evangelistic strategy, pointing to the strategy of God, who is sovereign and omnipotent, yet has chosen human beings to be evangelistic intermediaries. Strategy is not an option in life or in evangelism, according to Wagner. He presents four major components of strategy: a human endeavor, motivation to reach the objective, setting the desired goal, developing the strategy or the means to reach the goal.⁵⁴ He submits a theoretical and practical perspective of evangelism, which can be stated as persuasion, and such persuasion dictates practice. Here is where Wagner has agreement with Pippert and Aldrich, that evangelism is presence, proclamation and persuasion, but focuses most of his emphasis on persuasion.⁵⁵ Wagner goes on to address goal setting, which considers biblical, natural and practical.⁵⁶ Wagner's concept of goal setting will be weighed and responded to by authors, such as Hunter,

⁵³ McGavran, 39.

⁵⁴ C. Peter Wagner, Strategies for Church Growth (Ventura, California: Regal Books, 1987), 25,26.

⁵⁵ It is at this point that Wagner varies from what this author has asserted as the primary concept of evangelism. Wagner considers a person not evangelized until he/she has accepted Christ. The view of evangelism set forth by this author is evangelism is the proclamation with the intent and desire to convert the nonbeliever, but acknowledging that some will refuse.

⁵⁶ Wagner, 156-158.

Schaller, and Perry and Shawchuck, who are reviewed later. Another important item for Wagner is his insistence that research needs to be a part of strategy.

These two books by McGavran and Wagner, along with the books by Pippert, Fox and Morris, and Aldrich, provide a framework for strategy. These resources furnish that overall approach, helping to establish the mindset for developing strategies, the means to accomplish the goals in evangelism.

Another book which emphasizes establishing strategies is Revitalizing the Twentieth Century Church, by Lloyd Perry and Norman Shawchuck. This book has been extremely helpful in looking at strategy in an overall approach to evangelistic ministry. The authors emphasize the concept of mission statements and planning cycles, which are utilized in this author's project manual. Perry and Shawchuck incorporate the importance of vision that was mentioned in the last chapter regarding leadership. They speak of the strategic planning and goal setting, as do Wagner and McGavran, with clarity and simplicity.

Within the Wesleyan tradition, George Hunter has provided a significant contribution to church growth. Hunter has written several book in this area, including The Contagious Congregation, and Church Growth: Strategies That Work. Hunter's most recent book dealing with strategies is To Spread the Power: Church Growth in the Wesleyan Spirit. In this book Hunter brings together much of what he said in the previous books. Dr. Hunter looks at John Wesley as a church growth strategist. Hunter submits what he calls six "mega-strategies" of church growth employed by John Wesley. They are (1) reach receptive people, (2) reach across

social networks, (3) multiply ports of entry, (4) minister to the felt needs of undisciplined persons, (5) develop indigenous ministries, and (6) prayerfully plan for the future.⁵⁷ Drawing on Wesley's own writings Hunter elaborates on each of these strategies. In the last chapter he communicates the importance of strategy and planning. Much of what he says is in agreement with Wagner. His focus on Wesley and Wesleyan theology is the principal asset to the strategies he presents. The most essential aspect Hunter shares about Mr. Wesley is his pragmatism in winning people to Christ. This was stated earlier but is worth repeating. Hunter indicates Wesley's perspective in quoting Wesley saying, "I would observe every punctilio or order, except when the salvation of souls is at stake. Then I prefer the end to the means."⁵⁸ The six "mega-strategies" presented by Hunter is what this author has utilized in the project manual.

One important consideration for this study, as it relates to evangelistic ministry, is evangelism in the small church. Only a small number of the previous books address the uniqueness of evangelism in the small membership church. George Hunter in Church Growth: Strategies That Work, has a chapter that addresses evangelism in the small church. The small church can grow, according to Hunter, but its growth is much more difficult and needs to utilize strategies such as adoption

⁵⁷ George Hunter, To Spread the Power: Church Growth in the Wesleyan Spirit (Nashville, Tennessee: Abingdon Press, 1987), 34.

⁵⁸ Hunter, 42.

of new members, the multiplication of cell units, and reaching across social networks.⁵⁹

A book that speaks primarily to the small membership church is There's New Life in the Small Congregation, by Ronald Crandall and Ray Sells. Church growth is more than numbers. The principles of growth apply to small churches, but there are different dynamics at work. A significant point made by Crandall and Sells is that an important ingredient for churches, especially a small membership church, is an investment to grow. The writer states, "No small membership church can grow unless it is willing to make an investment for growth."⁶⁰ An important part of any strategy is the willingness to invest, as in the parable of the talents, to reach what otherwise is unreachable.

Another book addressing the ministry of evangelism in smaller churches is Get Ready...Get Set...Grow!, by Gary Exman. Exman draws on the principles of church growth and proposes several applications for the small membership church. Among those proposals are the homogeneous unit principle, celebration and the congregation as a cell, and the redemption and lift theory. Considering strategy, the most significant factor here is the homogeneous unit. This goes along with what others,

⁵⁹ George G. Hunter and Donald McGavran, Church Growth: Strategies That Work (Nashville, Tennessee: Abingdon, 1980), 89-93.

⁶⁰ Ronald K. Crandall and L. Ray Sells, There's New Life in the Small Congregation (Nashville Tennessee: Discipleship Resources, 1983), 21.

such as Hunter and Wagner, have referred to as social networks, receptive people, and ports of entry.⁶¹

Summary

What is important to remember is that one's theology of evangelism normally determines the strategy that will be implemented. This is the reason for such an extensive look at theology in the last chapter. The strategy that the pastor and/or church implements will reflect their theological perspective. The overall evangelistic strategy is also dependent on energetic and creative evangelistic leadership. Without such leadership, there is little chance for vision, goal setting, and effective strategies. Therefore, strategies that work at proclaiming the gospel, inviting and initiating persons into the Kingdom are all relevant. The example of Jesus, and the early church, must be the primary framework for all strategies.

Sources on the Role of the Evangelist

Part of the strategy for evangelism, from the early church to now, has been the gift and work of an evangelist. The term evangelist, along with evangelism, has been the victim of much speculation and confusion, and recently much suspicion. In the minds of many people evangelist creates the image of a flamboyant, vigorously spirited individual who marches up and down the aisle. For many others the image is quite different. Unfortunately the negative connotations seem to receive most of the publicity, which has certainly been the case in the recent past.

⁶¹ For more information regarding small churches read Lyle Schaller, The Small Church is Different (Nashville, Tennessee: Abingdon), and Carl S. Dudley, Making The Small Church Effective (Nashville, Tennessee: Abingdon).

One evangelist above reproach for many decades is Billy Graham. Dr. Graham has proven respectability and is considered to have done more than any other single individual in modern times to win people to Christ. In 1983 Dr. Graham gave leadership to a convocation for itinerant evangelists from around the world that was held in Amsterdam. One major resource for evangelism came out of that convocation entitled The Work of the Evangelist. This resource is a compilation of the addresses, sermons and lectures given during the convocation in Amsterdam. Several of these articles serve as major sources for this section on the role of the evangelist. This work is crucial because it is current, international, and interdenominational. This resource offers practical and helpful information for evangelists, but the primary part considered here is the life and work of the evangelist.

Luis Palau, a South American evangelist who lives in Portland, Oregon, gave an address entitled "The Evangelist and His Personal Life: We Are Called to Be Holy." Because of his/her high visibility the evangelist's life must be distinguished by holiness. Palau points to the power in holiness as the doorway to revivals and harvest.⁶² Here Palau identifies with what Pippert and Aldrich spoke about in the previous section. Holiness of life, that aspect of "presence," is what establishes the power of the spoken word from the evangelist.

Another article by Marcus Loane, is "The Evangelist's Message: We Preach Christ." Rev. Loane is an Archbishop of the Anglican Church in Australia. He

⁶² Luis Palau, "The Evangelist and His Personal Life: We Are Called to Be Holy," The Work of an Evangelist, ed. J.D. Douglas (Minneapolis, Minnesota: Worldwide, 1984), 17.

relates, as does Barrett and Watson, that the term evangelist appears only three times in the New Testament. The first is in Acts 21 where Philip is referred to as an evangelist. The second is in Ephesians 4 where Paul states the evangelist is one of the gifts of the Church. The third is Paul's second letter to Timothy where he charges him to do the work of an evangelist. Rev. Loane discusses the urgent need for the ministry of evangelists by describing society and the need men and women have to hear the gospel. He uses Romans 1:16 as the biblical example to state the simple message of the gospel, which is the message of the evangelist: (1) justification by faith alone; (2) forgiveness on the sole ground of Christ's death on the cross; (3) the absolute necessity of the new birth by the Holy Spirit.⁶³ A Wesleyan perspective of the ingredients of this message includes the prevenient grace of God at work, a person's free will, and justification seen in the fruits of repentance. Wesley had a concept and practice of helping to "awaken" people so that they might join classes as "seekers" in order to find justification.

Stephen F. Olford, president of Encounter Ministries, wrote one of the most fundamental manuscripts for this work, titled "The Evangelist's Gift and Ministry: We Do the Work of an Evangelist." By definition the evangelist is one who announces good news. Olford also looks at the evangelist as a gift to the church, using the Ephesians 4 passage. Olford also points to the task of the evangelist,

⁶³ Sir Marcus Loane, "The Evangelist's Message: We Preach Christ," The Work of an Evangelist, ed. J.D. Douglas (Minneapolis, Minnesota: Worldwide, 1984), 81-86.

showing the Greek word stresses the toil and labor of the work of traveling and proclaiming the gospel.⁶⁴

There are three articles under the same basic heading, "The Evangelist's Goal: Making Disciples." Kalevi Lehtinen, European director for Campus Crusade for Christ, wrote "We Seek to Make Disciples." From the Great Commission, Lehtinen says the evangelist has three goals: proclamation, salvation, and discipleship.⁶⁵ The task of the evangelist is not simply to proclaim the gospel but to establish individuals in the process of Christian discipleship.

Another article under the same heading is "We Seek to Multiply Workers," by Ajith Fernando, the national director for Youth for Christ in Sri Lanka. Fernando looks at the relationship of Paul and Timothy and speaks to the concept of multiplication in ministry. This is similar to Robert Coleman's concept of Jesus' style of developing leadership for ministry through discipleship.

Out of this extensive collection of articles several crucial ingredients emerge regarding the role of the evangelist. First, the evangelist is a biblical office and gift of ministry to the Church. The nature of that ministry is the proclamation of "good news." Second, the evangelist is a team member in a ministry of equipping the Church to do the work of ministry. Third, the evangelist has but one goal and that is

⁶⁴ Stephen F. Olford, "The Evangelist's Gift and Ministry: We Do the Work of an Evangelist," The Work of an Evangelist, ed. J.D. Douglas (Minneapolis, Minnesota: Worldwide, 1984), 143-145.

⁶⁵. Kalevi Lehtinen, "The Evangelist's Goal: We Seek to Make Disciples." The Work of an Evangelist, ed. J.D. Douglas, (Minneapolis, Minnesota: Worldwide, 1984), 194.

to bring people to Christ and make them disciples. Fourth, the evangelist must work at staying spiritually alive, seeking holiness and deliverance from the entrapments that can easily destroy the evangelist's influence and ministry.

These works reiterate the basic view of evangelism, set forth by this author, namely, that evangelism is the proclamation of the gospel with the intent of making disciples.

One of the real strengths of Wesley's ministry was his attention to method and research, and intentional instructions given to his ministers and leaders. Wesley in a sense served as a church growth consultant.⁶⁶ The evangelist can also be referred to as a consultant. Gordon Lippett and Ronald Lippett wrote The Consulting Process in Action. They state:

Consultation is a two way interaction--a process of seeking, giving, and receiving help. Consulting is aimed at aiding a person, group, organization, or larger system in mobilizing internal and external resources to deal with problem confrontations and change efforts.⁶⁷

Though this material does not completely apply to the life and work of the evangelist, certain aspects are helpful. Lippett and Lippett view consultation as a helping relationship and an interaction of give-and-take. The process of consultation falls into six major phases: (1) initial contact or entry; (2) formulating a contract and establishing a helping relationship; (3) problem identification and diagnostic analysis; (4) setting goals and planning for action; (5) taking action and cycling feedback; (6)

⁶⁶ George Hunter speaks of this in To Spread the Power, 40-50.

⁶⁷ Gordon Lippett and Ronald Lippett, The Consulting Process in Action, (LaJolla, California: University Associates, 1978), 1.

contract completion with continuity, support, and termination.⁶⁸ If the evangelist is to function as consultant, he/she must see the necessity of having a helping relationship. These authors help to understand the different roles of the consultant.

Herman Holtz wrote How to Succeed as an Independent Consultant. Holtz gives a similar look at the work of a consultant as does Lippett. The strongest point is his coverage of the skills of the consultant, with the primary concept being goals and objectives, and identification of specific end-products. Here, the role of evangelist as a consultant is crucial if the evangelist is going to assist the local church evangelistic leadership in establishing evangelistic goals and objectives. George Hunter would agree with Holtz that a consultant is a change agent, and would also see Wesley's practice of research and goal setting applicable here.

Rationale for Crusade Evangelism

As stated earlier, there are different approaches and strategies involved in evangelistic outreach. Crusade evangelism is one of those approaches. Many people within the church have written off revivals or crusades, because they do not consider crusades relevant or effective. No doubt crusade evangelism has changed over the last twenty-five years. In many locations the church revival was the high point of entertainment and social gathering of the year. People simply do not come to crusades as in days past. Lifestyles have greatly changed, especially in North America, and attention is drawn in a multitude of directions. Luis Palau says, "As

⁶⁸ Lippett and Lippett, 8.

long as there is a measure of freedom and governments don't stand in the way, crusade evangelism will have a place."⁶⁹

People in Western societies ususally do not come to Christ as a mass, but as individuals. Yet, in many other societies that is the only way people come to Christ. Crusade or mass evangelism needs to be viewed as individual evangelism harvested in an aggregate setting.⁷⁰ For many urban and suburban locations, crusade evangelism may be the only means of reaching the populace. Palau added, "Crusade evangelism is the whole church coming together to confront a city with the claims of Christ."⁷¹ These remarks speak directly to a large city-wide crusade, but the same principle applies in a parish or local church crusade.

Crusade evangelism is significant for two basic reasons. The first reason is the effect it has on the community. Huston states, "Evangelizing the community is not limited to the nightly meetings of the crusade effort."⁷² This form of evangelism can bring a God-consciousness to a city or community. Palau advocates, "When it is done in the power of the Spirit--lots of intercession, lots of spiritual warfare--the forces of darkness in a city are shaken."⁷³

⁶⁹ Luis Palau, "Crusade Evangelism Today," Moody Monthly, April 1987, 16.

⁷⁰ Sterling W. Huston, "Crusade Preparation for Large Cities in North America," The Work of an Evangelist, (Minneapolis Minnesota: Worldwide Pub., 1984), 320.

⁷¹ Palau p. 17.

⁷² Huston, 319.

⁷³ Palau, 17.

Second, crusade evangelism can strengthen the local church. The growth of the church is a viable possibility through effective crusade evangelism. The local church is strengthened for witness and discipleship, because hearts are stirred and renewed.

Approaches to crusade evangelism, as stated earlier, have changed. These approaches will need to continue to change if crusade evangelism remains relevant. One approach that helps in the effectiveness of crusade evangelism is the small group meetings which precede and accompany the crusade. Most of these are centered around a special interest or group and can be most effective as a Bible study. The crucial point here is the ability to focus the message more clearly than in the crusade meetings. This also helps to establish a sense of "community" as a part of the evangelism experience.

Crusade evangelism has struggled for relevance and effectiveness over the last couple of decades, but it remains a vital part of the total evangelistic outreach ministry of the church. The lasting impressions of the sawdust trails seem to unjustifiably linger in the minds of some people. Remember that the evangelist proclaims the gospel with the intent of making disciples and serves as a member of a team whose focus is the equipping the church for the work of evangelistic ministry. Crusade evangelism can be seen as part of an overall strategy, along with lifestyle and persuasion evangelism, to proclaim the gospel with the focus of making disciples.

Revivals and crusades present an image based on a biblical example. In the Old Testament God established feasts and festivals for the purpose of bringing His

people together to celebrate and hear His story of grace and deliverance again and again. These special times did not take the place of daily and weekly worship, but served as a time to renew the people's faith and help correct their direction. Revivals and crusades can be seen as serving that function for the Church (the entire Church). Revival is a time for the Lord to renew the life of the Church, bring direction through inspiration and teaching, and rekindle the passion for evangelism.

Summary

It was stated in Chapter 2 that there is confusion concerning evangelism. Such can also be said concerning the life and role of the evangelist. From a biblical perspective the evangelist is a gift of ministry to the church. The evangelist is to fulfill a portion of ministry in evangelism for which no one else is responsible. This author sees the role of the evangelist as two fold: (1) the evangelist is a proclaimer of the gospel with the intent of making disciples; (2) the evangelist is also a member of a team to assist in the equipping of the saints to do the work of ministry, which includes the function of being a consultant. To remain effective, the evangelist must be relevant. One of the approaches for the evangelist, which remains relevant, is crusade evangelism. The necessity for spiritual growth and aliveness, discussed in the nature of Christian leadership, applies equally to the evangelist.

Conclusion

An adequate theology of evangelism is not enough. There must be a creative and energetic Christian leadership committed to the theology of evangelism. This Christian leadership must also be evangelistic in nature, which is to say there is a

commitment to be obedient to the Great Commission. This leadership is not isolated to the clergy, but the laity of the church must see their role as being crucial to the ministry of evangelism. This creative and energetic leadership involves strategic planning to carry out effective evangelistic ministry. This planning incorporates certain strategies which, when implemented, will assist in achieving the desired goals of the church regarding evangelism. The goal is proclaiming the gospel with the intent of making disciples. A part of the leadership involved in the process is the evangelist. The evangelist serves as a proclaimer, but also as one who is a consultant to help local church leadership be better prepared for the work of evangelism. The next chapter will discuss how and why this author, an evangelist, worked to help local church leadership to be better prepared in evangelism.

CHAPTER 4

The Rationale and Design of the Project Manual

This chapter will discuss the basis from which a rationale is established for the design of a manual to be used in the context of crusade evangelism (See Appendix A). This rationale is formulated from literature just reviewed and from personal experience. It is important to state here again the purpose of this study, as stated in Chapter 1. The purpose of this study was to increase a congregation's knowledge and understanding of a theology of evangelism, of the leadership required to execute a program of evangelism, and strategies for implementing a program of evangelism. In order to address frequently inadequate and apathetic programs of evangelism within local churches of the United Methodist Church, this study developed, implemented, tested in five local churches, and evaluated a manual to be used in the context of crusade evangelism for training local church/parish teams in theology, leadership and strategies for evangelism. This chapter will address the following: (1) the goals and objectives of the manual, which primarily focus on the three aspects of the problem stated in Chapter 1, theology, leadership and strategy for evangelism.; (2) the rationale for the design; (3) why the manual is helpful, including how the manual is to be used.

Objectives of the Manual

This section focuses on the specific objectives of the project manual. The

primary goals of the manual were two-fold. First, the manual was to be a tool of intervention used within the context of crusade evangelism to address and enlighten the understanding local churches have regarding a theology of evangelism, leadership for evangelism, and effective strategies for evangelism. Second, the manual was to help local churches to efficiently prepare for the crusade, and initiate plans for follow-up and effective on-going ministries in evangelism.

Objectives of the Manual

To accomplish these goals, twenty objectives were established which impacted the design of the manual (see Appendix A). These objectives were:

1. To inform the local church/parish team of the urgent need for evangelism by describing some reasons why evangelism has not been done in many local churches (see Appendix A page 169). For a local church to begin effective evangelism, the barriers to effective evangelism need to be revealed so they can be avoided.

2. Another objective was for the team to formulate their own clear definition of evangelism (see Appendix A page 179). "You are what you think." The mind is the control center of the body. The body functions as the mind gives it direction. What the mind dwells on, the beliefs and concepts that govern thought, will determine attitudes and actions. Theology is the term used to describe what is believed and what is being learned concerning God. The concepts we hold about God and living the Christian life determine our attitudes and actions. Therefore, if our theology of evangelism is inadequate, then our evangelistic attitudes and actions will

be inadequate. The definitions the teams formulated indicated their theology. A part of this objective was for each member of the team to interview ten other church members to ascertain their perceptions of evangelism, which would help them formulate the definition of evangelism for their church (see Appendix A page 179).

3. To clarify appropriate reasons and motives for evangelism was another objective. The manual presented three significant motivations for evangelism (see Appendix A page 174). A sound theological base is important, but proper motivation is also needed.

4. A fourth objective of the manual to assist in better understanding evangelism was to illustrate several approaches to evangelism through the examples of biblical characters (see Appendix A page 175).

5. Another objective was to describe the roles of the pastor and laity as evangelistic leaders (see Appendix A page 182). In Chapter 3 leadership was defined as "influence," and "evangelistic leadership" as influencing the beliefs and behavior of local churches and motivating the people of God toward wholeness, spiritual depth, and effective evangelistic ministry. This leadership operates from a biblically and historically sound theology of evangelism.

6. Contrasting with yet connected to the roles of the pastor and laity in evangelistic leadership, the role of the evangelist was discussed. The evangelist was presented as a proclaimer of the gospel and as a member of a team to assist in equipping the church for evangelistic ministry by introducing and teaching effective strategies for evangelism (Appendix A page 184).

7. Developing a mission statement was another objective of the manual (see Appendix A page 189). This mission statement was shown to arise from a vision of who God wants the church to be, and what God wants the church to do. The mission statement clearly defines the mission of the church.

8. Another objective of the manual was to introduce the importance of research for designing an effective approach to evangelistic ministry. The team was asked to consider two questions; "Where are we?" and "Where are we going?" (see Appendix A page 191). A "planning cycle," which focused on the entire ministry of the church, was offered as an overall guide to the concept of a strategy for evangelistic ministry (see Appendix A page 195). There were certain other dimensions of this objective. The team was asked to chart their membership statistics for the past ten years using a worksheet provided (see Appendix A page 222). The team was to determine their church type using a description provided (see Appendix A page 223). The team was asked to ascertain their strengths and weaknesses (see Appendix A page 192).

9. The next objective of the manual was to assist the team to begin thinking of goals for ministry, particularly in evangelism (see Appendix A page 193).

10. Introducing conscientious strategies for implementing the goals was another objective of the manual. The manual offered George Hunter's six "mega-strategies" as examples of ways of breaking into new dimensions of ministry in reaching out to the non-Christian (Appendix A page 193).

11. Another major objective of the manual was preparation for the

crusade. The team was to organize and carry out detailed instructions using the guidelines provided in the manual (see Appendix A page 197). These areas were to cover such things as prayer, publicity, worship, music, finances, hospitality, and visitation.

12. Another objective of the manual was to help each team answer the question, "What do we do now?" (see Appendix A page 210). Each church needs to consider not only its present ministries, but also to plan for its future ministries in evangelism. The manual attempted to diminish the concept of evangelism being only a seasonal event or simple program, and to consider evangelism an on-going facet of the total ministry of the church.

13. An objective was to insure immediate follow-up after the crusade. The team, along with and including the pastor, would closely relate to those persons who made Christian commitments during the crusade. Immediate follow-up in these cases are crucial. The manual suggested establishing temporary small groups for sharing, prayer and celebration (see Appendix A page 211). This would be helpful for any and all who were in attendance at the crusade.

14. Another objective was for the team to begin to follow up on the goals that had previously been discussed. Reports, including what was studied, discussed and some suggested goals, were to be made to the decision-making body of the church (see Appendix A page 212).

15. The team was also encouraged to address any barriers which would hinder the goals from being accomplished (see Appendix A page 211).

16. Another objective of the manual was to get the church leadership focused and moving in a common direction concerning evangelism.

17. A major concern of this study has been leadership. An objective of the manual was to provide assistance and direction for the leader of the team. A leader's guide was provided (see Appendix A page 216). This gave personal direction to the leader and clarified the responsibilities of the team members. This guide provided detailed steps for each team session, giving scripture passages to read and items for discussion.

18. Another objective was to provide adequate worksheets which would assist the team in their study and research (see Appendix A page 221).

19. Evaluation was a significant objective of the manual. An initial evaluation form was provided (see Appendix A page 226), which each team member was to complete.

20. The final objective of the manual was the crusade final report (see Appendix A page 228). This report was to be completed by the pastor, indicating the attendance at the crusade, decisions made for Christ during the crusade, and the financial report.

There is one other concern. The manual was used in the context of a crusade or revival to speak to the issue of spiritual aliveness. One goal of a crusade is the spiritual renewal and revitalization of the church, which helps provide that needed spiritual base to carry through on the effective evangelistic ministry the church is called to do.

Rationale for the Design of the Manual

The manual is an expanded concept and version of a previous guidebook developed by this author. The previous guidebook simply gave direction to prepare for the crusade. This now is contained in Section Five of the manual (Appendix A page 197). It seemed advantageous to use a tool already familiar to most local churches, in order to address the three critical issues of theology, leadership and strategies. Several manuals were reviewed to gain a better understanding of the relationship between content and design. Some of those manuals are: Evangelism Ministries Planning Handbook, by Suzanne Braden; The Small Membership Church-Growing, Caring, Serving: A Manual for Evangelism Ministries, by Ron Crandall and Ray Sells; The School of Practical Evangelism: Student Handbook, edited by Armand Weller; What God Can Do Through You a preparation manual by Rev. Lawrence Lacour; A Comprehensive Plan for Evangelism: Local Church Planning Guide by Harold Bales; God's Way to Keep a Church Going and Growing by Vergil Gerber; Making It Work: Using the Local Church Planning Guide in Small Groups, by Ron Crandall; The Church Growth Survey Handbook by the Global Church Growth Bulletin; and the Local Church Planning Manual by Richard Rusboldt, Richard Gladden and Norman Green.

One particular resource directly related to manual design was located. In Designing Instructional Texts, James Hartley gives explicit direction in the page size and design of the material, along with the importance of type size and spacing.

The manual is organized the way it is for two reasons. First, the design is to

present the most and best material in a brief and concise form. The magnitude of information dealing with the three major concerns of theology, leadership and strategy is phenomenal. The manual cannot begin to explicate all such material, but simply provide foundational information. The material is presented in short sections to give the most information without being laborious. Second, the design is to have the team not only read material, but interact with the material, each other, and other members of their local church or parish. That is precisely the reason for the assignments at the end of each section.

The manual's organization is concerned with the flow of material. After an introduction examining the reasons why in the local church evangelism is often ineffective, the manual directs attention to the theology of evangelism. The term theology is not used in the title simply because many clergy and laity will shy away from anything labeled "theology." Establishing a better understanding of evangelism and what it involves is the pivotal point on which leadership and strategy rests. The definitions of evangelism are used to reveal the great variety of contemporary perspectives on evangelism, and to show that evangelism involves more than proclamation: it incorporates the intent of making disciples (Appendix A page 174). The biblical terms for evangelism assist in showing that evangelism is not an isolated activity in the ministry of Jesus and the early church (Appendix A page 173). Unfortunately the author was unaware of David Barrett's book Evangelize! when the initial research for this section was undertaken. The effects of this on the project are exposed in Chapter 6. The theology chapter also shows some biblical examples of

evangelism (Appendix A page 175) and incorporates Wesleyan theology to indicate the central ingredients in a biblical message for evangelism (Appendix A page 177).

After seeking to establish a theology of evangelism, the manual directs attention to the leadership necessary for effective evangelism. The pastor is the object of the first discussion because the pastor is so important to any effective ministry. The pastor, as stated in Chapter 3, is the primary channel of the vision. The spiritual life of the pastor is addressed because of the need for spiritual vitality to comprehend and relate the vision for the local church. The manual establishes that the pastor must be willing to take the initiative to be leader in evangelism. However, the leadership does not rest solely on the shoulders of the pastor. Lay leadership is also critical for the effectiveness of evangelistic ministry in the local church. The manual seeks to clarify the responsibility of the laity, and reminds them that they cannot shift the entire responsibility onto the pastor, or simply a few members. Evangelism is presented as the ministry of the entire church. The leadership role of the evangelist is included at this point to indicate the position the evangelist holds, both as a proclaimer of the gospel and as a consultant in evangelism and church growth (Appendix A page 184).

The manual moves from the discussion of leadership to the necessity of strategy. The term strategy indicates the overall approach and planning needed to carry out effective ministries, whereas the term strategies indicate more specific objectives to be implemented to reach the desired goals. Strategic planning is introduced to confront the lack of intentional planning in the area of evangelism which

is often found in local churches (Appendix A page 191). Many local churches monotonously repeat programs or events with little or no planning. The manual establishes the need for vision, which in turn is visible in the form of a "mission statement" (Appendix A page 189). The manual gives instructions for developing such a statement to enhance the purpose and direction of the local church's ministry.

The manual moves on to a focus on strategy, looking first at the need a congregational self analysis. The manual provides several worksheets in Appendix B of the manual to assist in this process. The first is a chart to show the membership and attendance figures over the previous decade (Appendix A page 222). Another worksheet, "Knowing Your Church Type," helps determine what "type" the local church might be (Appendix A page 223). From this point the manual directs attention to where the church wants to go. The "vision" developed into a mission statement continues to be the guiding light. The church begins to envision new dimensions of ministry that will increase opportunities for evangelism. The manual discusses some aspects of setting and implementing goals (Appendix A page 193). Hunter's six "mega-strategies" are used as the examples of some specific guidelines in strategy (Appendix A page 193). Hunter is used because his book To Spread the Power is a readily available resource for a local church to study and because he presents his strategies from a Wesleyan theology. The manual offers a comprehensive overview of strategic planning by providing a diagram of a planning cycle by Lloyd Perry and Norman Shawchuck from their book Revitalizing the Twentieth Century Church (Appendix A page 195). For evangelism to remain relevant and effective, the local

church needs to see that this strategic planning is a process, and it progresses: it is a never-ending cycle.

The manual then gives direction to the preparation of the crusade. This preparation includes the following dimensions: prayer, crusade finances, publicity, worship, music, visitation, hospitality, and additional reading. In each category the manual provides specific suggestions and guidelines (Appendix A page 197). These are given from the experience of the author, along with insightful hints from other evangelists. In the organization of the manual, this section is the main area that needs revision, as will be discussed in Chapter 6. The preparation of the crusade is pivotal. The effectiveness of the crusade rests on the preparation done by all involved. This author remembers hearing his grandfather, who is an evangelist, say that the evangelist does not bring the revival in his/her hip pocket or in a little black bag. This indicates that preparation is needed that includes more than physical arrangements, but also includes spiritual preparation.

The last section of the manual, which has assignments for the team, focuses on what the local church is going to do after the crusade (Appendix A page 210). Again, one main objective is to move the local church beyond seeing evangelism as an event, such as a crusade. The manual provides a form to evaluate the crusade, (Appendix A page 226), listing the expectations or goals the church had for the crusade and whether or not they were achieved. The question is then asked, "What Do We Do Now?" The manual gives direction in ways the church can and should move toward better establishing evangelism as an on-going ministry of the local

church (Appendix A page 210). Keeping the momentum going is an important focus of this section.

The manual is aimed at helping the local church gain a better understanding of evangelism, a deeper commitment to the leadership necessary for evangelism, a vision of ministry, development and implementation of strategies which will effectively reach people with the message of the gospel with the intent of making them disciples. The manual clearly indicates that this process is never ending.

The effectiveness of the manual is not simply determined by whether it adequately addresses critical issues, but whether it is helpful in transforming the attitudes and actions of local churches regarding evangelism. The manual is designed to be helpful in several areas. First, the manual is helpful because it uses a group of people, hopefully the church leaders, working together and giving specific attention to the evangelistic ministry of the church. Such an effort is better than the individual efforts of the pastor or evangelism chairperson alone. The manual gives the pastor or team leader direction in selecting who should serve on this team (Appendix A page 216). If the manual is to address and influence the concept of leadership, then the leadership of the church need to be participants. The team members include the pastor, the evangelism chairperson and/or committee, the board chairperson, the lay leader, the Sunday school superintendent, and any other persons on staff. The manual gives specific responsibilities for the team members (Appendix A page 217), and indicates the importance of following the manual closely.

Second, the manual is helpful due to its length. In a brief and concise

manner, the manual deals with the theology, leadership and strategy for evangelism. The manual provides opportunity to study and address these issues without being overwhelmed by a massive amount of material. It opens the door so that the team can do further reading and study, if so desired, but places these issues before them for prompt attention. Related to the length of the manual is the layout. One conducive aspect is that the manual is easy to read and follow and written in simple terms.

A third aspect of helpfulness is the assignments at the end of every section (Appendix A, page 179, 185, 190, 195, 209, 212). The team is given exercises to work on between sessions. These exercises deal with particular study and research, such as asking ten church members their definitions of evangelism (Appendix A page 179). Other assignments deal with specific meditative exercises (Appendix A page 185, No. 4 & 5). These assignments are helpful because the team members interact with the material. The team members read and study more than just during the session, and they interact and involve other members of the church. Multiple opportunities for learning are provided by using the manual, reading the material, working on the assignments, interacting with others, and working toward a goal.

A fourth helpful aspect of the manual is the leader's guide (Appendix A page 216). This leader's guide gives direction for the leader's preparation, and the organizing of the team. The guide then gives some specific instructions for each of the sessions prior to the crusade. These instructions include certain Scripture passages for the team to read, items to discuss during the session, and specific prayer

requests for each session (Appendix A page 216). The manual does not ask a person to lead without offering some guidelines and help. Developing effective evangelistic leaders is part of the objective of the manual, and the team leader finds encouragement using the guide.

Summary

A manual such as this is always subject to revision. This author sees many areas of the manual that already need revision, such as the theology section and the crusade preparations section. This will be discussed further in Chapter 6. This revision is necessary if the manual is to be a relevant tool in the ministry of evangelism. The gospel of Jesus Christ never grows old. The modes and patterns of delivering that gospel must change to stay relevant and vigorous. The goal of the manual is to be a tool of intervention to address and enlighten the understanding of a local church regarding a theology, leadership, and strategy for evangelism. This goal remains constant. The objectives of the manual may acquire new or additional dimensions, as this author's evangelistic ministry continues. The workbook format is best for this style of ministry, yet alterations in organization and content are already obvious and suggested in Chapter 6. The author's desire is to use this tool as effectively as possible and stay on the cutting edge of evangelistic ministry within the church.

CHAPTER 5

Summary of the Implementation of the Project

This chapter reviews and evaluates the use of the manual in the context of five selected crusades in the project churches. First, a narrative review is offered of each church and its crusade, including appropriate background information and any adaptations made to the recommended implementation of the manual. In addition to these observations by the author, the data from four other methods of evaluating the crusades and the manual are presented. These methods are: (1) the evaluation form which was completed by each member of the team from each project church (see Appendix A, page 226), (2) the critical review and insights from the author's field supervisor, (3) the insights and review from the author's reflection group, and (4) a follow up evaluation questionnaire sent January 1991 (see Appendix B page 229). This evaluation form was designed to be completed by the pastor and/or team leader and not by the individual team members.

The purpose of this project was to increase a congregation's knowledge and understanding of a theology of evangelism, of the leadership required to execute a program of evangelism, and strategies for implementing a program of evangelism. In order to address frequently inadequate and apathetic programs of evangelism within local churches of the United Methodist Church, this study developed, implemented, tested and evaluated a manual to be used in the context of crusade evangelism for training local church/parish teams in theology, leadership and strategies for

evangelism. The data presented here evaluates how well the manual was received, how it was used, and how it worked in the project churches. In addition, however, the larger purpose of the project was to address the problem related to theology, leadership and strategies for evangelism. A brief summary of evaluative data in these areas is also presented. The chapter closes with the evaluative insights of the author's field supervisor and reflection team, and a summary focused on the three areas of theology, leadership, and strategies.

Descriptions/Observations/Evaluations
of the Crusade/Churches

This section of the chapter is the narrative review of each church and crusade. The five local churches are all United Methodist churches. Three of these churches are located in West Virginia, one church is in Louisiana and the other in Indiana. This review of the project churches is in chronological sequence and follows the order of (1) the description of church/crusade, (2) observation by this author, (3) the data from the first evaluation form (see Appendix A page 226)

Evaluation Form #1

1. Were the expectations met and fulfilled? Y/N
 2. Did you follow the manual closely? Y/N
 3. Who led the pre-crusade sessions? _____
 4. Did you find the crusade manual to contain effective material? Y/N
 5. Did the crusade manual prove to be a motivational tool for providing a successful crusade? Y/N
- Evaluate the following using 1 being very poor and 5 being very good
- | | |
|---|-----------|
| 6. How was the content of the crusade manual? | 1 2 3 4 5 |
| 7. How was the design and format of the manual? | 1 2 3 4 5 |
| 8. How was the leader's preparation? | 1 2 3 4 5 |
| 9. How was the church's preparation? | 1 2 3 4 5 |
| 10. How was the evangelist's preparation? | 1 2 3 4 5 |

which cannot be standardized due various forms of response with four of the five project churches completing the evaluation, and two of the four sent one evaluation showing the composite answers and scores of the team (how these answers and scores were received will be stated with each project church), (4) the comments from the pastor, (5) the data from the second evaluation form which was completed by the pastor or team leader (see Appendix B page 229). The scores from the second evaluation are given using this form:

Evaluation Form #2

Scale:

None	Little	Average	Above average	Very Much
1	2	3	4	5

Theology:

1. What overall effect did the study and use of the project manual have on your church team regarding your understanding of evangelism?
2. Was your understanding of the nature and meaning of evangelism enhanced because of this project?
3. Was the material in the project manual informative and helpful in gaining a better understanding of evangelism?

Leadership:

1. What was the overall effect the project had on the perception of leadership?
2. Did the project manual enable your team to better appreciate the role of pastoral leadership necessary for evangelism?
3. What overall effect did the project have on the laity regarding their role in evangelistic leadership?

Strategy:

1. Did the project inform your church team of effective strategies for evangelism?
2. Did the project stimulate your church team's interest in new strategies for evangelism?
3. Were the concepts of strategies, presented in the project, meaningful and applicable for your church team?

In each of these churches the crusade began at the Sunday morning worship, and concluded either Wednesday or Thursday evening. Therefore, there were either

five or six crusade services. In three of the five churches there was an additional Bible Study conducted by this author, usually in the mornings. In addition, two sessions were held with the project teams.

Prior to the initial project church, the author had an opportunity to teach the entire manual at a district lay speakers academy. This took place in the Romney District of the West Virginia Annual Conference. The academy was a one day experience and afforded the author the opportunity to teach the material in the project manual for the first time in one complete setting. This allowed the author to observe the organization and flow of the material, and provided insight into prioritizing revisions. The only negative factor was that the participants did not have access to the manual prior to the academy. This hindered the immediate input of the participants, but afforded opportunity for discussion. This "dress rehearsal" proved to be very beneficial, because it provided this author an opportunity to become more familiar with his own material and technique of presentation.

Project Church One

Description. The farming community of Ijamsville is located about ten miles south of Manchester in the heartland of Indiana. The community revolves around farming, or the people work in neighboring towns. The population of Ijamsville is approximately 300.

The Ijamsville United Methodist Church has been located in the center of this community since 1883. The sanctuary is the original structure, with a newer structure attached to the back. Ijamsville has fallen prey to the decline of the farming

industry and now suffers from the shift of population and income.

The Ijamsville United Methodist Church possesses many typical small church characteristics. It is predominantly a family church, with nearly everyone in the congregation being related. The mindset of the church leadership is very traditional and conservative.

The pastor is Rev. Glen Howenstine, a retired postal carrier who lives on a farm ten miles from the church. Rev. Howenstine has been at Ijamsville and the neighboring church of Laketon for nine years. Rev. Howenstine received a copy of the project manual to review, along with instructions concerning the expected procedures and a form to order the required additional manuals for the church project team. One crusade form was returned but there was no request for manuals. Rev. Howenstine was contacted twice, once by letter and once by phone, to finalize the crusade plans. On both occasions he indicated that all the plans were going well.

When I arrived for the crusade, nothing had been done with the manual. There was no team, no manuals (this was due to not having received any request and a record keeping error I made), and very little crusade preparation. When asked why, the pastor responded that the people resisted anything that exhibited change. He indicated that he was amazed the church was having the crusade. The pastor did not communicate this situation because of fear that the evangelist would not come if all was known.

I decided to pull things together as best as I could and work with what was available. The pastor scheduled the key lay leadership for two sessions to be held

after the services on Monday and Tuesday night. The pastor also copied and distributed the necessary pages from my copy of the manual. The time spent in both sessions was strained as I attempted to present the material in the manual. I was very glad for the experience of the lay academy because this material was completely new to these people. The first session focused on helping them understand evangelism and why the church needs to do it. The second session spoke to their particular situation as I discussed vision and what God may want to accomplish in their church. The concept of vision was new to them and somewhat threatening. Very little indication was given of a desire to see the church reach out to people and grow. During the crusade services I attempted to address the spiritual aspect, focusing on the need to have one's personal life with Christ alive and growing. Those services went well, and the people showed signs of limited response.

The most meaningful times came in personal interviews with a retired man named Fred, and with a young lady named Beth, who was the only active young adult member. Both indicated concern for the church and its lack of ability and desire to reach the remaining young adults in the community.

Observations. This experience provided beneficial insights and lessons. First, the evangelist needs to be prepared to handle difficult situations, where nothing has been done in preparations, with grace and a willingness to work even harder for the church. The resistance Rev. Howenstine indicated was very evident, but as the crusade came to a close, there were some good signs of the movement of God's Spirit in the church. It was obvious that several people had really been touched and moved

by the renewing power of God. Change will probably come slowly and with difficulty for the Ijamsville United Methodist Church. The second observation was again the importance of good leadership. The church can be full of good people, but without energetic and creative evangelistic leadership, little can be accomplished. Third, I learned the need for better and more consistent communication with the pastor and/or team leader. Phone calls and letters to remind the pastor of necessary preparations are essential, especially when no information comes from the pastor and/or team leader.

Evaluation Form #1. Rev. Howenstine responded with the evaluation indicating that the participants in the two sessions conducted did not fill out individual evaluation forms. The evaluation was handled in a group session and he was simply reporting the group evaluation. The report indicated the following answers and scores

1. Were the expectations met and fulfilled? No
 2. Did you follow the manual closely? No
 3. Who led the pre-crusade sessions? no one
 4. Did you find the crusade manual to contain effective material? Yes
 5. Did the crusade manual prove to be a motivational tool for providing a successful crusade? No
- Evaluate the following using 1 being very poor and 5 being very good
6. How was the content of the crusade manual? 4
 7. How was the design and format of the manual? 5
 8. How was the leader's preparation? 5
 9. How was the church's preparation? 1
 10. How was the evangelist's preparation? 5

Pastor's Comments. Rev. Howenstine made some observations. He shared that the church went into the crusade with a negative attitude, and with some members even hostile because of their concern over the cost of the crusade. He states, however, "The five days of services and teaching brought a complete reversal

of attitude in both heart and mind." The only concern he shared about the manual was that several people remarked on the authoritative nature of the manual in telling what specific things had to be done.

Evaluation Form #2. This evaluation form from the Ijamsville United

Methodist Church reports the following:

None	Little	Average	Above average	Very Much
1	2	3	4	5

Theology

1. What overall effect did the study and use of the project manual have on your church team regarding your understanding of evangelism? 4
2. Was your understanding of the nature and meaning of evangelism enhanced because of this project? 4
3. Was the material in the project manual informative and helpful in gaining a better understanding of evangelism? 5

Leadership

1. What was the overall effect the project had on the perception of leadership? 3
2. Did the project manual enable your team to better appreciate the role of pastoral leadership necessary for evangelism? 2
3. What overall effect did the project have on the laity regarding their role in evangelistic leadership? 3

Strategy

1. Did the project inform your church team of effective strategies for evangelism? 5
2. Did the project stimulate your church team's interest in new strategies for evangelism? 4
3. Were the concepts of strategies, presented in the project, meaningful and applicable for your church team? 3

Project Church Two

Description. The next project church was the First United Methodist Church in Baker, Louisiana. This is a suburban town outside of Baton Rouge, and made up of predominately middle-class, blue collar factory workers. The town is experiencing

the economic stress of increased unemployment and the expansion of the Baton Rouge poor black population. The church is a great balance of every age group, and displays a vital contingency of young adults who carry some of the major leadership.

The pastor was Rev. Leon Boggs, who had been there three years after graduating from seminary. He followed a very successful pastor who had been there twelve years and taken the church from seventy-five members to approximately 375 members. Rev. Boggs had organized the evangelistic team to study the manual, and Mr Bud Puckett, the evangelism chairperson served as the team leader.

The first session was conducted on Saturday evening after a dinner. The church was operating from a rather sound understanding of evangelism and was already involved in numerous outreach activities. A concern was raised, by several members of the team, that the church was too concerned with internal affairs.

The second session was on Sunday evening prior to the crusade service. The focus here was on the membership trend and the dynamics of the community, and how the church was going to initiate a new strategy to reach the unchurched. They had expected the tremendous growth they had experienced to go on with little effort. I wanted to help them see that much of their situation had changed, and therefore their vision and strategy would also need to be open to change. Out of the session, they established some major goals: (1) concentrating on narrowing the gap between the membership and the average attendance, and (2) reaching the unchurched, even across the socio-economic barriers.

Observations. Rev. Boggs had indicated to me, before arrival, that there had

been some tension between him and Mr. Puckett and some other members of the church. Much of this was due to the attachment the people had to the former pastor, and that Rev. Boggs was not "doing things like Johnny." The crusade services went exceptionally well, with great attendance and response. The Spirit of God was bringing about a healing in the church which culminated at the final service. The pastor was expecting to move. This author shared with him and the evangelism chairperson that whether or not that happened, they could not simply wait to see what would happen. The church needed to take some definite steps toward setting forth their vision and goals, and actively working toward that end. I sensed that, with differences set aside, they could begin to work toward what was best for the church.

Evaluation Form #1. Mr. Puckett sent the evaluations from the five team members along with additional comments in a cover letter. The following shows the summary of the answers and the composite scores of the evaluations done by this author:

1. Were the expectations met and fulfilled? 4 - Yes, 1 - No
 2. Did you follow the manual closely? 5 - No
 3. Who led the pre-crusade sessions? Mr. Puckett
 4. Did you find the crusade manual to contain effective material? 5 - Yes
 5. Did the crusade manual prove to be a motivational tool for providing a successful crusade? 4 - Yes, 1 - No
- Evaluate the following using 1 being very poor and 5 being very good
6. How was the content of the crusade manual? 4
 7. How was the design and format of the manual? 4
 8. How was the leader's preparation? 3
 9. How was the church's preparation? 4
 10. How was the evangelist's preparation? 5

Pastor's Comments. Mr. Puckett commented that pre-crusade sessions are necessary, but "studies" do not help build enthusiasm. He related the positive effect

the crusade had on the spirit and attitude of the church, and he said, "Probably more than anything else, we appreciate your sensitivity to our circumstances and our needs." He reported that the team was to meet to begin work on redefining their vision and mission statement, and begin implementing some new strategies.

Evaluation Form #2. This evaluation form (see Appendix B) was completed and returned by Mr. Puckett, and it revealed the following scores

None	Little	Average	Above average	Very Much
1	2	3	4	5

Theology

1. What overall effect did the study and use of the project manual have on your church team regarding your understanding of evangelism? 3
2. Was your understanding of the nature and meaning of evangelism enhanced because of this project? 3
3. Was the material in the project manual informative and helpful in gaining a better understanding of evangelism? 3

Leadership

1. What was the overall effect the project had on the perception of leadership? 3
2. Did the project manual enable your team to better appreciate the role of pastoral leadership necessary for evangelism? 3
3. What overall effect did the project have on the laity regarding their role in evangelistic leadership? 3

Strategy

1. Did the project inform your church team of effective strategies for evangelism? 3
2. Did the project stimulate your church team's interest in new strategies for evangelism? 3
3. Were the concepts of strategies, presented in the project, meaningful and applicable for your church team? 3

Project Church Three

Description. Stout Memorial United Methodist Church, in Parkersburg West Virginia, is the third project church. Parkersburg is one of the larger cities in West

Virginia, located along the Ohio River. The city is the location of a major chemical company branch, and several other industries including Fostoria Glass.

The church is located in a residential section of town, and is rather new compared to the other churches. The membership is 731 and has remained rather steady with no major increase or decrease. The average attendance in worship runs approximately 311, showing an increase since the present pastor has come. The membership is made up of a variety of people, but the majority are upper-middle class professionals.

The pastor is Dr. Harold Custer who has been pastor there for two years. Dr. Custer is a strong evangelical pastor and greatly gifted in preaching, music and leadership. The church had been used to more liberal pastors, and Dr. Custer has brought a fresh insight for the people.

Six months prior to the crusade I shared with the pastor the desire I had for the project, and Dr. Custer inquired as to the possibility of his church being one of the project churches. Both the pastor and I were concerned about the congregational response since they could not remember the last crusade or revival.

The response was overwhelming. Each evening the attendance grew, and ended up averaging over 150. It was also very thrilling to have a church who really worked on the material in the manual. Due to some unexpected schedule difficulty, I had opportunity for only one session with the project team, but they were willing to lengthen the time. There was a brief discussion on what they had studied and previously discussed, which pointed to their predominant philosophy of simply

presence evangelism. They stated that the church was visible, people knew the church was there and had services, and anyone was welcome. After discussing vision and mission statements it became apparent that this church had great potential for explosive growth.

One critical area is the need for a better perception of goal setting and ways to implement strategy. The problem they face is the abundance of goals without any clarity or focus, which speaks also of the lack of a clear vision.

Observations. The response during the crusade was overwhelming with a growing attendance every service. There are two major observations. First, there is great potential for substantial growth in the church. This was made apparent at the conclusion of the final service where the response indicated that the people were anxiously seeking God, and ready to be used by God. Second, failure to have two sessions with the project team is a handicap. It is thrilling to have a church which worked on the material in the manual, but even an extended session does not provide adequate time. I learned, however, that when a church really works through the material there is no need to review the material. The leader and evangelist can move on to more pertinent items.

Evaluation Form #1. Dr. Custer sent a copy of the evaluation form that showed a summary of the answers and the composite scores of each of the team members evaluation. That report indicated

1. Were the expectations met and fulfilled? Yes
2. Did you follow the manual closely? Yes
3. Who led the pre-crusade sessions? Dr. Custer
4. Did you find the crusade manual to contain effective material? Yes

5. Did the crusade manual prove to be a motivational tool for providing a successful crusade? Yes

Evaluate the following using 1 being very poor and 5 being very good

6. How was the content of the crusade manual? 4
7. How was the design and format of the manual? 5
8. How was the leader's preparation? 5
9. How was the church's preparation? 4
10. How was the evangelist's preparation? 5

Pastor's Comments. Dr. Custer shared some concern over the lack of proper editing of the manual, along with the thought that there should be more biblical examples under the "Biblical Mandate" (Appendix A, page 172). The pastor also considered the session with the team to be too much of a review of the material. He did share an idea that the basic presentation of the material be made by the evangelist to the entire Council on Ministries.

Evaluation Form #2. Dr Custer shared the composite scores of this evaluation and reported the following data:

None	Little	Average	Above average	Very Much
1	2	3	4	5

Theology

1. What overall effect did the study and use of the project manual have on your church team regarding your understanding of evangelism? 4
2. Was your understanding of the nature and meaning of evangelism enhanced because of this project? 4
3. Was the material in the project manual informative and helpful in gaining a better understanding of evangelism? 4

Leadership

1. What was the overall effect the project had on the perception of leadership? 4
2. Did the project manual enable your team to better appreciate the role of pastoral leadership necessary for evangelism? 4
3. What overall effect did the project have on the laity regarding their role in evangelistic leadership? 2

Strategy

1. Did the project inform your church team of effective strategies for evangelism? 3
2. Did the project stimulate your church team's interest in new strategies for evangelism? 3
3. Were the concepts of strategies, presented in the project, meaningful and applicable for your church team? 4

Project Church Four

Description. The fourth project church is the Matewan United Methodist Church, in Matewan, West Virginia. Matewan is located in the southern hills of Mingo County, and rests along the Tug River, which divides West Virginia from Kentucky. Matewan is rich in history and turmoil. This was the location of the famous Hatfield and McCoy feud in the 1880s. Forty years later the town was the scene of a fatal conflict between mine workers and coal operators. Once a thriving community centered around the coal and railroad industry Matewan is now struggling for survival. The town and immediate surrounding area claim a population of about 800, which is approximately the same as it was during the peak coal industry. The one street through town still buzzes with the constant flow of coal trucks, and the trains still come through; but unemployment and low income run rampant.

The church is poorly located, and has suffered a fire and four major floods. The size of the present congregation is approximately 160, with an average attendance of fifty at Sunday morning worship. The church membership is predominantly blue collar workers, with a few of the professional town people. The pastor is Dr. John Taylor and he is in his seventh year. Dr. Taylor has a background of over twenty years in higher education. The chairperson of the crusade and project team was Mrs.

Aileen Phillips, who is a prominent business woman and major leader in the church. Mrs. Phillips has worked diligently with Dr. Taylor in preparation for this crusade using the project manual.

It was evident that the team had worked through the material. The first session addressed the basic concept the church had of evangelism, which consisted of a yearly revival, with no other intentional evangelistic ministry. The second session focused on another major concern. The church needed to address the effect the declining population and economic base of the community was having on the church. There was much discussion on George Hunter's suggested strategies which focus on "reaching receptive people," and "ministering to people's need." The team began to see how such strategies could be used for evangelism. Dr. Taylor had already been active in some efforts of economic recovery in the community, and assisted in showing possible channels that the church could use to reach non-Christians.

Observations. The major observation focuses on basic characteristics of religion in Appalachia. Matewan shares many of those characteristics, such as an inability to grasp vision, and to see new possibilities for the future. Life is the way it is because that is the way it has always been. Nothing is going to change. Another insight is the residue from the revivalism period, which surfaces in the perception of evangelism being the special event called "revival." The evangelist does the evangelism if it is done at all. This church is struggling to address these issues and see new possibilities.

Evaluation Form #1. This church did not respond with the intended

evaluation. The evaluation is in the pastor's comments.

Pastor's Comments. Dr. Taylor shared the consensus of the team's thoughts regarding the crusade, which indicated a great success. Dr. Taylor, however, did not return the evaluation form, but instead returned the manual with editorial remarks, dealing with style and content. His biggest concern was the usage of the term "goal," which thought should have been "objective." The entire response seemed to come from years in higher education. He did indicate that the section on vision and mission statements was most helpful.

Evaluation Form #2. As of this time, I have not received this evaluation form from this church or pastor. Two written reminders have been sent.

Project Church Five

Description. The original fifth project church canceled one week prior to the scheduled crusade dates. In consultation with my advisor, it seemed necessary to have another church. This meant needing to pick from the Fall calendar of scheduled crusades. This of course delayed some aspects of the project.

The new fifth project church is the St. Mary's United Methodist Church, in Beckley, West Virginia. Beckley is another major city in West Virginia around coal mining and tourism. The church is located in the east side of Beckley, which has also gone through significant changes. When the church was first built, East Beckley was almost a self-contained little community with shops and stores within a couple of blocks from the church. Now there are no stores in that section of town, there are no school children in the immediate area, and there is not much of a definite community

other than by geographical reference.

Although most of the homes reflect the growth of Beckley's blue collar workers, most of the residents are retired. The community population has shifted, indicated by the fact that 50-60% of the school children are black. The church has not really grasped that their mission field has changed.

The pastor is Dr. Ellis Conley, who has been serving there since 1987. Dr. Conley was approached at Annual Conference with the idea of having St. Mary's as a project church. He was very open to the prospect, but needed to check with the church leadership. It was confirmed a few weeks later, and Dr. Conley felt this would fit well into the church program, since they had been recently focusing on evangelism and growth. The church was also beginning the Disciple Bible Study, which would greatly augment the ministry of evangelism.

Dr. Conley had worked out a schedule for the team to work through the manual by the time of the crusade. One factor which eliminated some stress was that another committee was taking care of crusade preparations. The project team, however, did work closely with this other committee.

One factor unique to this project church, was that this author was available to teach the initial lesson. This was meaningful for all involved. The early questions were able to be answered and the groundwork was laid for the project, which gave this team a clearer concept of the project.

The first session during the crusade focused on the possible strategies and what the church could begin to implement following the crusade. The major concern was

what strategy would be best to reach the people of the community. Knowing that St. Mary's is no longer a neighborhood church, they were interested in the ways in which they could bridge ethnic and social gaps. Much discussion was placed on George Hunter's "mega-strategies," particularly the one focused on the use of indigenous ministries.

Observations. I had conducted evangelistic services in this church two years prior to this, thus a relationship was already established. This seemed to make it easier to talk with the team members. The people were familiar with my style and focus of ministry. Another observation concerns the opportunity to teach the first pre-crusade session, which proved very beneficial. The best scenario would be for this to be true for every church using the manual. That, however, is not likely given the framework of this author's ministry. One other thought concerns how this church was able to agree to be a project church on such short notice and still conscientiously cover all the material, when some other churches had the manual months ahead but did not complete the assignments prior to the crusade. This can be summed up as leadership, which substantiates my claim for the need of committed leadership.

Evaluation Form #1. There were four evaluation forms from the St. Mary's United Methodist Church, two of which were completed by couples who were on the team. The following is a summary of the answers and the composite scores:

1. Were the expectations met and fulfilled? 4 - Yes
2. Did you follow the manual closely? 4 - Yes
3. Who led the pre-crusade sessions? Dr. Taylor
4. Did you find the crusade manual to contain effective material? 4 - Yes
5. Did the crusade manual prove to be a motivational tool for providing a successful crusade? 4 - Yes

Evaluate the following using 1 being very poor and 5 being very good

6. How was the content of the crusade manual? 4 said 5
7. How was the design and format of the manual? 4 said 5
8. How was the leader's preparation? 4 said 5
9. How was the church's preparation? 4 said 4
10. How was the evangelist's preparation? 4 said 5

Pastor's Comments. The pastor shared with me his appreciation for the focus and content of the manual, but he considered the chapter on "Crusade Preparation" to be out of place, breaking the flow of the material. He suggested either moving that chapter to an Appendix or Introduction, or making it a separate manual.

Evaluation Form #2. Dr. Conley sent the second evaluation form showing the scores the team made. Those scores reveal the following

None	Little	Average	Above average	Very Much
1	2	3	4	5

Theology

1. What overall effect did the study and use of the project manual have on your church team regarding your understanding of evangelism? 4
2. Was your understanding of the nature and meaning of evangelism enhanced because of this project? 2
3. Was the material in the project manual informative and helpful in gaining a better understanding of evangelism? 5

Leadership

1. What was the overall effect the project had on the perception of leadership? no answer
2. Did the project manual enable your team to better appreciate the role of pastoral leadership necessary for evangelism? 4
3. What overall effect did the project have on the laity regarding their role in evangelistic leadership? 4

Strategy

1. Did the project inform your church team of effective strategies for evangelism? 5
2. Did the project stimulate your church team's interest in new strategies for evangelism? 4
3. Were the concepts of strategies, presented in the project, meaningful and

applicable for your church team? 5

Dr Conley stated again his suggestion that there be two manuals.

Evaluations from the Reflection Group

and Field Supervisor

The reflection group, which met with this author on a regular basis, shared some insights regarding the project, the project churches, and the project manual.

To summarize their several concerns they indicated first the need for more intentional correspondence with the project churches prior to the crusades. This would help eliminate the situation which took place in the first project church where nothing had been done when the evangelist arrived. More correspondence and contact would have provided opportunity to answer questions and deal with difficulties.

Second, there need to be additional information forms sent from the churches prior to the crusade to serve as a progress report, and indicate if problems are present. This would also assure the evangelist that adequate preparations were being made.

Third, the reflection group also noted the shift in focus when the project team gets to the crusade preparations. By the time the team gets to that point, many of the items of preparation already need to be done. This shift also breaks the flow from the work on long range strategy, to how to make final preparations for the crusade.

Fourth, the manual needs more tangible follow-up directions after the crusade. The suggestions provided were considered very good; but if the evangelist is really wanting to move the church toward effective strategy, then more direct guidance is

needed.

The author's field supervisor concurred on the first and third suggestions, but did not necessarily agree with the need for more to do after the crusade. The field supervisor pointed out that in this ministry there are numerous variables that the evangelist has no control over. The two major areas over which the evangelist has little control are preparation and follow-up. The field supervisor felt the project needed to be done with more churches to get a better testing of the manual. He also expressed concern that the manual simply needed to be edited better for typographical errors and misprints.

Summary

The primary goal of the manual is to be a tool of intervention, used within the context of crusade evangelism, to address and enlighten the understanding local churches have concerning a theology of evangelism, leadership for evangelism, and strategies for evangelism. Five selected crusades in the project churches have been reviewed giving descriptions, observations and evaluations. These evaluations comprise the composite answers and scores given by the pastor and/or the team leader. Two evaluation forms were used. The second evaluation form focused on the overall effect the project and manual had on the three areas of concern stated in the purpose as theology, leadership and strategies for evangelism (see Chapter 1 page 11).

The following scores are from Evaluation Form #2, submitted by the pastor and/or team leader, from four out of five of the project churches showing the evaluative data concerning those three concerns. In summary the average score of all

the evaluations can help demonstrate the degree of effectiveness of the manual in addressing these issues. These average scores are the scores of all three questions in each category divided by three.

	Project Church	1	2	3	4	5
Theology		4.3	3	4	x	3.6
Leadership		2.6	3	3.3	x	4
Strategy		3.6	3	3.3	x	4.6
Totals		3.5	3	3.5	x	4.06

The following scores are the average for each question taken from all four sets of evaluations received:

Theology

1. What overall effect did the study and use of the project manual have on your church team regarding an understanding of evangelism? 3.75

2. Was your understanding of the nature and meaning of evangelism enhanced because of this project? 3.25

3. Was the material in the project manual informative and helpful in gaining a better understanding of evangelism? 4.25

These averaged scores indicate that the area focusing on the theology of evangelism is somewhat helpful in enlightening the church's understanding. The average score of the three questions combined is 3.75, which is slightly above average, and shows that more attention needs to be given to both content and presentation, which will be discussed in Chapter 6.

Leadership

1. What was the overall effect the project had on the perception of leadership?

2.5

2. Did the project manual enable your team to better appreciate the role of the pastoral leadership necessary for evangelism? 3.25

3. What overall effect did the project have on the laity regarding their role in evangelistic leadership? 3.0

These scores signify that this is the weakest area of the manual, being slightly below average (2.9). Average is respectable, but this area is too crucial to simply be average. Revision of this area is certain, focusing on content and presentation, which will be discussed in Chapter 6. Another possibility is that leadership is a difficult thing to teach, especially in churches which do not see any need for anything different.

Strategies

1. Did the project inform your church team of effective strategies in evangelism? 4.0

2. Did the project stimulate your church team's interest in new strategies for evangelism? 3.5

3. Were the concepts of strategies, presented in the project, meaningful and applicable for your church team? 3.75

The averaged scores from the area of strategies for evangelism show that this area is well received. The combined average score of the three questions is 3.75,

which does indicate that more work is needed in this area also.

The overall ratings of the project show two excellent scores and two good scores. The scores exhibit the overall effect the manual has had on the local church teams. The combined total score of all three areas is 3.46, being slightly above average. One difficulty in reading these scores is that very few comments are made to substantiate the answers. Some conclusions concerning the effectiveness of the manual are hindered because of the absence of such remarks. According to the scores, the two strongest areas shown in the evaluations are theology and strategies, leaving leadership the weakest area. Better evaluative instruments and more specific directions regarding those instruments would have increased the merit of the data.

A manual is constantly in the process of revision and this manual is no exception. This manual was designed, implemented, tested and evaluated to accomplish the purpose of the project which was to increase a congregation's knowledge and understanding of a theology of evangelism, of the leadership required to execute a program of evangelism, and strategies for implementing a program of evangelism. The combined average scores from the second evaluation form indicated that the manual was slightly above average in accomplishing the purpose. This indicates several possibilities. First, some local churches may simply not want to involve themselves with such a study. An indication of this is that the material was seen as very helpful, but the effect or change it had was less than "above average." Second, the material in the manual needs to be more informative and challenging and better presented. No indication was given that a problem exists with the Leader's

Guide, but more motivation is needed in the area of presentation. Third, this author needs to communicate and follow through more proficiently with churches using the manual.

There are other areas of concern regarding the material in the manual which have surfaced through the evaluative process. The first relates to the material on the theology of evangelism. As stated in Chapter 1, some of the research had not been completed at the time of writing the manual with the greatest effect being in this area of theology. A primary example of the need for revision is the clear presentation of the nature and meaning of evangelism. There is also a need for a more precise Wesleyan theology of evangelism. Two of the leading influences on the theology research are David Barrett and William Abraham, who were not known at the time of writing the manual. A second concern is for additional research in the area of leadership, in terms of clarity on the nature of evangelistic leadership, and more specific insights as to what it means for pastors and laity to be evangelistic leaders.

There are a couple of concerns on the organization of the manual. First, the section of the manual on the preparation for the crusade is misplaced. The author, and his reflection group, have two options: (1) move the section on preparation to the beginning, or refer to it in the introduction and include it as an Appendix, (2) to have the basic guidelines of preparation as the Appendix, but with each section of the manual having certain portions of the crusade preparations be done in conjunction with the assignments. This involves a time line, that certain things be done by certain dates prior to the crusade. This reinforces the connection the study of the manual has

with the crusade. There is one other word concerning the section on crusade preparation. The author's reflection group suggests that the part dealing with crusade finances be relocated further back in the document, and not the first thing the reader sees. This will certainly be changed. In fact the author follows a different procedure now. Second, the author realizes that more tangible direction needs to be given for follow-up and future evangelistic ministries in the local church. Here again, a time line can be suggested, that certain aspects of follow-up be accomplished by certain dates after the crusade. This same concept is applicable for the implementation of vision and strategy. The author admits that a key here is the continued communication with the church. Such communication is vital. It helps keep the momentum going besides providing guidance and accountability.

This author is also aware that the manual is not going to work completely in every local church, which is apparent in some of the project churches. It would have been better to use it in more project churches to receive a better testing, but time and efforts did not allow that. The manual does provide enough room for adaptability for many situations. The author may need to be more informed of the local church circumstances and dynamics to be able to make the proper adjustments, and know what to emphasize.

This author has become acutely aware of the need to do a better job of presenting material. Much more effort is needed in proper editing and proofreading. The manual, which was sent to the project churches, is an example of trying to meet a deadline without paying strict attention to excellence in writing. The suggestions

offered by the pastors, the author's reflection group and field supervisor will definitely play a role in the next version of the manual. This author's reflection on the project and manual is given in the next chapter.

CHAPTER 6

A Reflection and Analysis of the Project

This chapter reflects on whether or not the project has accomplished its intended purpose as stated in Chapter 1. The chapter is divided into two major sections. First, this chapter addresses whether or not the project fulfilled the goal stated in the purpose (see Chapter 1 page 11). Did the project adequately address the stated problem? If so, to what extent did the project influence the problem? Was the project practical? What did the project accomplish and was it helpful? This chapter reflects on the questions asked in Chapter 1 (page 13) and analyzes whether or not they were answered. The reflection and analysis indicates how the manual needs to be revised and refined to effectively do a better job of addressing the problem as stated by the author. Second, this chapter also includes a section on how this manual is expected to assist in the author's evangelistic ministry, along with some insights into further research and study that need to be done in this area. The conclusion relates the author's reflection, indicating where the author has grown, what has been learned, and what would be done differently.

Project Analysis

The section answers the questions as to whether or not the project did what was initially intended. The project purpose and project design is restated and analyzed, along with whether or not the problem was adequately addressed.

The Project Purpose

The purpose (Chapter 1, page 11) states, "This study was to increase a congregation's knowledge and understanding of a theology of evangelism, of the leadership required to execute a program of evangelism, and strategies for implementing a program of evangelism. In order to address frequently inadequate and apathetic programs of evangelism within local churches of the United Methodist Church, this study developed, implemented, tested in five local churches, and evaluated a manual to be used in the context of crusade evangelism for training local church/parish teams in theology, leadership and strategies for evangelism."

This purpose focuses on what the author considers to be three critical issues which contribute to churches avoiding their mission to evangelize and make disciples. The components of the problem, indicated by the purpose, are an inadequate theology of evangelism, an inadequate concept of evangelistic leadership, which combine to create an inadequate strategy for evangelism.

To best address this problem, in the context of this author's full-time evangelistic ministry, a manual has been designed as a tool of intervention to enlighten the understanding of local churches and to help motivate local churches toward on-going effective ministries in evangelism. The design of the manual is a workbook format with sections focused on a better understanding of evangelism, leadership for evangelism, vision for evangelism, strategy for evangelism, crusade preparation, and follow up. The manual is designed to be used and studied by a team, made up the principal church leadership. To assist with the study of each

section assignments are given at the end of each section.

Five project churches, from the author's schedule of crusades, were used as the testing field for the manual. Each church was to organize a team to study and use the manual prior to the crusade and to meet with the evangelist twice during the crusade to clarify and elaborate on the material and give direction to future plans in evangelism. Following the crusade this team was to evaluate the manual and work at implementing the strategies of evangelism necessary to instigate more effective local evangelistic ministries.

Certain questions are asked in Chapter 1 (see page 13) which arise from the description of the problem this study addresses. These questions are answered in this section and serve as the guide for the analysis of the project. The answers to some of the questions are consolidated due the heading they come under (e.g. questions 2,3 and 4 are under the heading of leadership).

Question One

The first major concern raised is the inadequate theology of evangelism found in the local church, and the denominational leadership. Question One asks, "How can United Methodist local churches benefit today through rediscovering and reevaluating both New Testament and Wesleyan theologies of evangelism?" Because theology is what our mind believes and focuses on, it therefore determines attitudes and actions.

The benefit of rediscovering and reevaluating theologies in evangelism is the establishment of a foundational framework for all effective evangelistic ministry. In the research it was apparent that in a theology of evangelism, a local church gains a

clearer understanding of the nature and meaning of evangelism. Dealing with this issue also forces the church to have clarity on the nature and meaning of conversion and the ministry of the Holy Spirit. Another benefit is the practical applications of such a theology, especially that evangelism is the ministry of the entire church. The particular theological focus was distinctly Wesleyan. These United Methodist local churches found it interesting and enlightening to hear the views and convictions of Wesley and Wesleyan writers. Our heritage is rich and needs to be emphasized. The scores from the evaluations, given in the last chapter, indicate that utilizing the manual in conjunction with a local church crusade was beneficial to the understanding of a theology of evangelism.

What I learned, in the research and the project, was that my original conviction was correct concerning the lack of understanding and knowledge a local church has about a theology of evangelism. As stated in Chapter 5 this section of the project, especially the manual, is the primary concern of this author in terms of revision, since a great portion of the research had not been finished at the time of writing the manual. The question which was to be addressed by this study focused on "how" local churches can benefit, and the evaluations indicated the local church teams learned more about evangelism, however, the evaluation did not adequately ask "how" they benefitted. This will be discussed later in this chapter in the reflection and analysis.

Question Two

The second major concern raised is the issue of an inadequate concept of

evangelistic leadership. Three questions were raised dealing with leadership. The first is, "What is the nature of evangelistic leadership, and how does the spiritual life of the pastor, key leaders, and the congregation influence the evangelistic ministry of the church?" Leadership has been defined as influence. The nature of evangelistic leadership is not only influence but with commitment to obey the mandate of the Great Commission, which is to proclaim the gospel (including all the facets of proclamation) and make disciples. The manual, along with the research of the project, addresses the role of both pastor and laity as evangelistic leaders. The project and the manual have been able to enlighten the basic understanding of leadership and the need for energetic and creative leadership, but the urgency of the concern has not been truly seen in the manual. The question looks to the importance of the spiritual life for any disciple but especially a Christian leader, because the spiritual life of the leadership influences the possibility for vision, inspiration and growth. This was a crucial part of the research, but again has not been given adequate emphasis in the manual.

As stated in Chapter 5, the scores from the second evaluation indicate that this area was the least effective, and as indicated revision is in order. Particular attention should be given to clarify the nature of evangelistic leadership, indicating that leadership needs to be Incarnational in terms of being Christlike and with a commitment to being evangelistic. This would also provide more specific insights as to what that means for pastors and laity to be evangelistic leaders. A possible way of doing this is to provide clear definitions of leadership and how leaders can and do

influence their church toward fulfilling the Great Commission.

Questions Three and Four

Two other questions, dealing with leadership, address the role and position of the evangelist. Question Three asks, "What is the role of an evangelist working from this theological position (that which is discussed in Question One) or conviction today?" Question Four asks, "What dynamics are involved when an outside evangelist becomes a consultant or change agent for a local church?" The research, as indicated in the manual, describes the role of the evangelist as twofold: (1) he/she is a principal proclaimer of the gospel, and (2) a member of a ministry team to help equip the church for ministry, particularly evangelism. This is where the role of consultant enters the picture, as the evangelist works with the local church evangelistic leadership to establish and implement effective strategies in evangelism. Pastors indicate appreciation for this fresh understanding of the evangelist. The experience taught me not to presume that everything will be done according to plan. The evangelist needs more adequate information concerning the church and the leadership prior to the crusade, with clarity on the agreement as to what is to be done and closer contact with that local church leadership. Some of the suggestions regarding better communication between the evangelist and the local church, which are dealt with later have significance here. The evangelist as consultant needs to be ready to take the primary focus of his/her teaching and be ready to adapt it to nearly any situation. An important aspect for the evangelist is to remain positive and encouraging, not demeaning the church for what has and has not been done. The

scores from the evaluation forms, given in Chapter 5, indicate appreciation for the evangelist and possibly a new respect for the role.

Question Five

Another major concern focuses on effective strategies for evangelism. For clarification, in the research for this, two terms are used here. One is strategy which refers to an overall approach or direction, whereas the term strategies refer to more specific objectives to be implemented to reach desired goals. Question Five asks, "What are some recognized and appropriate Wesleyan strategies for evangelism which can be selected by local churches?" The research for this area of concern centers on several facets. First, vision is addressed as the necessary foundation that provides direction and motivation. This is also the link with leadership, because the leadership is responsible for the vision. Second, different views concerning strategies offer local churches options that accommodate nearly any situation. Third, the concern is specifically for Wesleyan strategies. George Hunter provided the significant contribution to particularly Wesleyan approaches to evangelism with his six "mega-strategies" from To Spread the Power. They are: identify receptive people, reach out across social networks, multiply recruiting units, ministering to people's needs, indigenizing the church's ministries, strategic planning for future ministry. Another Wesleyan strategy is the discipleship approach from The Master Plan of Evangelism and Dry Bones Can Live Again, by Robert Coleman. Ron Crandall and Ray Sells utilize some of the same basic strategies Hunter recommends as they provide specific help for small churches in There's New Life in the Small Congregation and their

manual The Small Membership Church- Growing, Caring, Serving. Part of a Wesleyan strategy for evangelism is how it encompasses the entire life of the disciple, and two additional authors provide appropriate life-style evangelism strategy are Rebecca Manley Pippert in Out of the Saltshaker and into the World, and Joseph Aldrich in Life-Style Evangelism.

The major accomplishment of the project regarding this issue is getting local churches to see that new strategies may be threatening but also exciting and necessary. Showing local churches that evangelism encompasses more than a yearly event or a simple program was very enlightening for them. Using George Hunter's six "mega-strategies" is very helpful in giving concrete concepts for strategies.

One concern in this area is the connection between the strategy of evangelism and the entire approach to the strategic planning of the local church. The section of the manual dealing with vision and strategy needs some better transitions from the sections on theology and leadership, to the section on follow-up. Additional research in this area is a constant necessity for the purpose of staying abreast of new approaches and strategies.

Question Six

A final question is raised in Chapter 1 which asks, "How would the answers to the above questions shape the design and components of a manual used by an evangelist for local church evangelism?" The three major concerns are the focus of the entire discussion in the manual. The manual is not merely to present the material resulting from the research, but the design is to show the connection that each section

has to the other. A theology is foundational, so it is dealt with first, followed by the evangelistic leadership necessary to influence the church toward an adequate theology. Both are necessary to develop and implement effective strategies for evangelism. A goal of the manual is to help local churches in establishing on-going ministries in evangelism, which is dealt with in the follow up section. With a concern for good leadership, the manual includes a leader's guide to give direction and encouragement. Worksheets are provided to assist in the strategic analysis of the local church. The scores from the evaluation indicate that the content and design of the manual is good and helpful.

In the summary in Chapter 5, some evaluative and reflective observations are given to indicate the concern this author has for the necessary revisions to the manual content and design. Those comments include the need for providing a clearer presentation on the theology of evangelism, especially a Wesleyan perspective. Additional research and augmentations are needed for the section on leadership. It was also indicated that the section of the manual on the preparation for the crusade is misplaced, along with other modifications within that section. Another concern, which was mentioned, is that the manual, whatever the design and content, will not immediately be applicable in every local church. It has also become increasingly apparent to this author the overwhelming need for strict attention to excellence in writing.

When a project and research such as this is finished, there is always something else that should have been done or not been done, or something that needed to be

done differently or better. Some of those concerns have already been shared in regard to the manual design and content. There are, however, some significant gaps and omissions in the project itself. First, is the concern regarding the definition of evangelism and what this project and manual were able to address. Evangelism is defined in Chapter 1 page 15 and Chapter 2 page 72 as the presence of God reaching out to estranged humanity through the proclamation of the gospel, which invites people to Christian discipleship and initiation into the Kingdom of God as true disciples of Jesus Christ. It was also stated in Chapter 1 page 21 that due to the nature and scope of this author's ministry, and the brief time spent in each church, the focus is primarily on the first two aspects of proclamation and invitation, leaving initiation to the pastor and local congregation.

William Abraham contributed a great deal on the concept of evangelism as initiation. Initiation would incorporate baptism and the continuous aspects of discipling. Again given the nature and scope of the ministry of an evangelist, that dimension is sadly missing. This is precisely the place where authors such as Webber, Oden, Borgen and Holmes provide critical assistance. This initiation is into the communal life of the church needs to be addressed; however, the project and manual did not address this issue even though it is in the definition of evangelism. It was not included in the project because of the brevity of time and not being capable of carrying it through.

Some suggestions could be made in the area of follow-up. The manual, along with personal counsel could provide information on resource material on initiation and

assimilation. A brief discussion indicating some immediate endeavors, could be included in the section of the manual on follow-up. Another possibility is for this author to contact the pastor or team leader, either by letter or phone, inquiring as to the progress of initiating those persons who had made commitments to Christ during the crusade. This could also include a personal letter of encouragement from this author to each new Christian.

Second, is a related concern regarding the pastor as evangelist. The manual deals with the pastor as an evangelistic leader, but not specifically as an evangelist. The evangelist is in the local church a very brief time, but the pastor is there the remaining fifty-one weeks of the year. The manual could possibly give better encouragement, direction and resource for the pastor being an evangelist.

Third, is the concern regarding the evaluative procedure and instruments. There was not a pre-crusade evaluation of the local church, which makes it difficult to determine where they ended up. One solution might be expanding an information form that each local church scheduled for a crusade is already required to complete and return prior to the crusade. This form indicates the setting of the church (urban, suburban, rural, etc.), the basic theological perspective which best describes the church (Conservative, Evangelical, Liberal, Moderate, etc.), and some of the perceived spiritual needs of the church. This could be expanded to include more specific evaluative data which the objectives of the manual would address.

Another facet of this concern is that the evaluation instruments were not closely tied to the objectives of the manual. For example, the first evaluation, which

is included in the manual (see Appendix A page 222), addresses only the event and the evangelist with little attention to whether or not the manual reached the desired objectives. An example of this is the inadequate questioning as to "how" the local church benefits from rediscovering a biblical and Wesleyan theology of evangelism. Another concern is to clarify directions for the leader and team regarding the completion of the evaluations so that I receive all the evaluations and not just a composite from the leader. This author needs to employ a resource person, with expertise in this area, to assist in the development of clear, concise and effective evaluative instruments.

Fourth, is the concern about how and why to use a manual, and to have it used in the context of a team. In the development and implementation of the manual little attention was given to the issue of how people learn by using a manual, and how they learn in the context of a small group or team. It has become apparent that such considerations would have greatly enhanced the approach, design and implementation of the manual. In this area also, this author needs to find assistance from persons knowledgeable in the area of small groups and manual design.

There will certainly be additional gaps and omissions which will become apparent as the manual is used further, however, these are the major ones which surface at this time.

Reflection and Analysis

This section of the chapter focuses on the reflection of this author. Some of these reflections are given as a result of insights from his faculty advisor, reflection

group, and field supervisor. Much has been learned from this study, and these reflections indicate the most meaningful aspects.

First, it has been stated that the research in the theologies of evangelism had not been completed at the time of writing the manual. This research has had the greatest effect on this author. I have been challenged to rethink what is the real nature and meaning of evangelism. It is easy to get lost in the rudimentary function of ministry and forget the foundation from which one operates. The writings of Albert Outler, Michael Green, David Watson, George Morris and Robert Coleman continue to stir the mind and heart. However, the writings of David Barrett and William Abraham have provided new insights and visions of what it means to do the work of an evangelist. Struggling with the connections between evangelism, conversion, and the ministry of the Holy Spirit has brought a new and sharper edge to the theology of this author. This study has affected how I teach evangelism in workshops and seminars now, and has influenced the focus of my preaching. In my teaching, I have become much more clear on my discussion of the nature and meaning of evangelism, specifically evangelism including proclamation, invitation and initiation. I have also become more intentional about the nature of leadership being Christlike, therefore the need for spirituality, and evangelistic leadership having a deep commitment to the Great Commission. Most of all, I am simply better informed and equipped, which has instilled a desire to continue research and study to remain up-to-date. My preaching has included more attention to the grace of God at work in our lives, and what it means to be a part of the Kingdom of God.

Second, I have become increasingly aware of the need for more and better communication with the churches. This requires more effort from the evangelist, but the benefits would greatly outweigh the efforts. It is already difficult to get forms back from the churches. But some model needs to be implemented that will keep the evangelist up-to-date with the church's progress in the study of the manual and the preparation for the crusade. One thought on this is providing the local church several options as they approach the crusade. Those options are: (1) a crusade using the entire manual concept, (2) a crusade with just the basic preparations but several sessions of an evangelism workshop, (3) a crusade with just basic preparations. To fulfill the concept of the role of an evangelist, the author prefers one of the first two options. Of course there will always be those who will simply not follow any designed order, so in every situation there must be complete dependence on the power of God's Holy Spirit.

Third, I have learned about being flexible, and adapting to any given situation or circumstances. For the manual to work, it must be adjustable and versatile. Not only does the manual need to be adjustable and versatile, so does the evangelist. Here is where the example of Jesus is most appropriate. Jesus never swayed from His message, but was able to adapt it to any situation.

Fourth, is the realization that this dissertation is certainly not exhaustive. Much more research and work can be done, especially in the area of a theology of evangelism and ways to help local churches come to grips with such a theology. Another area for further research is the relationship between spirituality, of both

clergy and laity, and evangelism.

I have learned a great deal. I have been challenged intellectually and spiritually regarding my theology, and have grown in both regards. In fact, this entire experience has provided a catalyst for spiritual growth, not only in terms of inspiration, but also in perseverance. I have gained a greater appreciation for other points of view than mine, especially in terms of theology and strategies for evangelism. I have gained more research expertise, not only discovering facts and data, but evaluating the information and reflecting on it. Certainly I have enhanced my writing ability and skills, which includes working on material until it is correct.

Conclusion

Someone once asked John Wesley why so many people came to hear him preach. His reply was simple, yet powerful. He said, "When you get on fire for Jesus, people will come just to see you burn."¹ The bishops, who were quoted in Chapter 1, declared the United Methodist Church needs to be set on fire again. The church needs to take the direction Paul gave to Timothy, when he said, "fan into flame the gift of God" (II Timothy 1:6 NIV).

Though this can be seen on the denominational level, it is most prevalent in the life of the local church. Many local churches are needing to fan into flame the gift that God has given them.

A local church will act out its theology. A local church needs energetic and

¹ Dr. Charles Allen in a sermon presented to the National Congress on Evangelism, Tulsa, Oklahoma, 1980.

creative evangelistic leadership to influence such action. A local church needs visionary and relevant strategies to be able to proclaim the gospel with the intent of making disciples. The local church needs to operate from a spiritual basis which provides vision and motivation toward implementing effective strategies in evangelism.

The ministry of this author, as a full-time evangelist, has the opportunity to address these issues in the context of local church crusades. This author is committed to this larger ministry, not only to preach, teach and seek to win converts. This author sees the strength of evangelistic ministry in the life of the local church. The local church is where most evangelism takes place. This author wants to see local churches move beyond considering evangelism as a mere program or event, and regard it for what it is, one of the primary tasks of the church. The ministry of evangelism in the life of the local church is progressive and ongoing. To move in that direction, however, will mean a local church will need to seriously contemplate its theology, leadership, and strategy.

This author agrees with a statement from William Abraham, where he says, "If the church does not evangelize, it has forfeited the right to be called apostolic, and apostolicity is an ineradicable mark of the church's identity."² Oh, may the church never lose that mark!

² Abraham, Logic of Evangelism, p. 167.

APPENDIX A

Designing An Experience in Evangelism

(Dissertation Project Manual)



**DESIGNING
AN
EXPERIENCE
IN
EVANGELISM**

Rod Barnett

R.E. Barnett Evangelistic Ministries Inc.
127 Scott Acres
Scott Depot, WV 25560

INTRODUCTION

God always speaks to the human heart with words of new beginnings. God seeks those who have not yet known His wonderful redeeming love, along with those whose hearts have grown cold. The Spirit of God penetrates the everyday life of persons with authority and power, speaking words of change and challenge. The church today is the primary voice of the Lord, and is called to speak to that which is not the Lord's.

This manual is about such a calling, namely evangelism. Never before has there been such a hunger, need and interest in sound evangelistic ministry. Churches are praying for revitalization and a stronger commitment to evangelistic outreach.

To so many, the term evangelism provokes negative connotations and distasteful memories. Often at best, evangelism is simply delegated to that segment of the church considered as radical, and treated as just one other program. The reasons for the present ineffectiveness of evangelistic ministry in the local church are numerous.

First, is the overwhelming number of people. The population of the world continues at an alarming rate of nearly 200,000 everyday. The vast majority of them will be born in situations where there is little or no knowledge of Jesus Christ. Right here in America the percentage of the unchurched population has grown to 71%.

A second reason for ineffective evangelism is that life has become too complex and fast. The church is confronted with a world where people are starving for inter-

personal commitments, life is drawn and quartered by the pull of schedules, activities and the pursuit of pleasure.

Third, is the fact many churches have fallen prey to the disease of isolation or seclusion. Over a period of time, those in the church tend to associate with those who are also in the church. The Christian is therefore not intentionally relating to the non-Christian, and sharing the good news.

The fourth reason is even more tragic. The church, through lifestyle and practice, has lost a credible witness. The witness of the church has not been to the gracious redeeming love of God in Jesus Christ, but to a laborious narrow constitution of do's and don't's, or anything easy to believe without commitment.

There could be many other reasons given for the ineffectiveness of evangelism in the local church. The purpose of this manual, however, is to shed light on the positive competence of vital evangelistic ministry.

The interest and duty of evangelism pierces every aspect of a congregation. Never can we relegate evangelism as a program with seasonal attention. Michael Green has said,

"Evangelism is basically a matter of truth. Is it true that there is but one God, and he a God of perfect holiness and perfect love? Is it true that he has come to our world in the person of Jesus of Nazareth to show us what he is like, and to reconcile us from our alienation into his family? Is it true that the living God can come and dwell in a man's life, and transform him utterly? If it is, then it is not only permissible for a Christian to spread such good news; it is incumbent upon him." ¹

Evangelism, therefore, should be seen as a ministry to be carried out by the whole church the whole time.

This manual was not solely written to confirm what you may already know. The intention is that the manual will help make you more effective. Growth always involves being and staying effective. This manual does not exhaust the subject of local church evangelism (hoping you do not experience exhaustion working through it). It is designed to help you see the vision and possibilities of life-changing

evangelistic ministry in your community. This manual calls you to pray, study, envision and plan toward an intentional ministry in evangelism. A deep reliance on the richness of Wesleyan theology has been at the very center of the preparation of this manual.

Your part is crucial. What you do and how you do it will have a lasting impression upon the evangelistic ministry of your church, and the lives of many people. Envision lives being changed, broken people being made whole, and the church experiencing a fresh breath of the Spirit. **Follow the complete plan of this manual. The guidelines and ideas are offered after much prayer and experience.**

I, along with my Board of Directors, join you in wanting the most meaningful experience possible for your church. I believe in the ministry of evangelism based on biblical principles and worked out within the local church. I firmly believe evangelism is the offering of the whole Christ, to the whole world, by the whole church, to make a whole person. I also believe evangelism should be assigned its divine priority within the life of the Body of Christ.

Now, by the power that can only come from the Spirit of God, let us launch into the task the church is called to do.... making disciples.

Rev. Rod Barnett

UNDERSTANDING

EVANGELISM

Nearly every workshop on evangelism, the leader will ask you to define "evangelism." Over a period of time that exercise can become rather tiresome. The need however arises out of a confusion or ignorance within the church on the subject of evangelism. If you look around today there are several tremendous definitions of the task the church is supposed to be engaged in.

"Reaching out to people with God's good news and helping them respond to God."²

"To evangelize is to present Christ Jesus to sinful men in order that, through the power of the Holy Spirit, they may come to put their trust in God through him."³

"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 the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But 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. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world."⁴

These definitions can be simple or extensive. One of the best has come from D.T. Niles, who said evangelism is, "one beggar telling another beggar where to find bread."

Biblical Terms

In understanding evangelism, the starting point should be the original source, which is Scripture. Therefore an examination of a few biblical words to understand the actual nature of evangelism.

The words we use today for evangelism come from two greek words, **euangelion** the noun, and the verb **euangelizesthai** "to evangelize." Each of these words mean to announce, proclaim or bring good news. The Old Testament is where the concept began as it uses the word to speak of a runner coming with the news of victory. The word "to proclaim" is **kerussein** or the noun "proclamation" **kerugma**. This word has a similar idea as that of a herald delivering a message given to him by the king.

Jesus used the word "to evangelize" (**euangelisasthai**) in Luke 4:18 where he declares that the Spirit of the Lord is upon him to **preach** the good news. Always in Jesus' ministry "to evangelize meant more than announcing, but carried with it the demonstration of the good news. Another New Testament passage is in Acts chapter 8, where Philip preached the good news to the Samaritans. Peter's experience of explaining and proclaiming the gospel to the Gentiles is a powerful concept of evangelism taking us beyond existing cultural bounds.

For the apostle Paul the **kerugma**, or the basic message which is to be proclaimed, is the same thing as the gospel, **euangelion**. Paul stated that clearly in I Corinthians 2:2, "For I resolved to know nothing while I was with you except Jesus Christ and him crucified" (NIV).

When it comes to what Wesley believed, his idea was that evangelism was the communication of the **euangelion**. For Mr. Wesley that meant the complete account of God's gracious dealings with humanity in all aspects of existence, by the atoning act of Christ death upon the cross.

Wesley also provides a clear idea of New Testament proclamation, when he says, "I offer them Christ." The gospel is more than words or formulas, it is offering Jesus Christ himself. Paul told Timothy to "preach the Word" (2 Tim. 4:2). We know that the Word is that which was in the beginning with God and was God, and came to dwell in our midst.

Motivations for Evangelism

Evangelism has never been an easy task. There needs to be vigorous and dominant motives if we to establish the courage to engage in this task. We especially need to overcome barriers such as embarrassment, discouragement, time and apathy. The power of the gospel commandeers the life of the believer, and the infilling love of God burdens the heart, thus providing the adequate motivation. The opinions on motivation are abundant (as definitions of evangelism), but attention needs to given to a few.

Biblical Mandate

The disciple of Jesus is one who loves him, and Jesus said that the one who loves him is the one who obeys his commands. His final command to the disciples

was to go and make disciples (Matthew 28:19,20 and Mark 7:8,9). "Making disciples" is the key word here, and the process involves going, preaching, teaching and baptizing. Our first motivation is simple obedience to the Lord's command.

The Love of Christ

This motive is the most thrilling and magnificent. We have been loved perfectly by God in Christ Jesus. God has poured out his love into our hearts (Romans 5:5), and it is this love that Paul spoke of as compelling him forward (2 Cor. 5:14). When the heart is full of love, the mouth will speak to that which it knows.

Lostness of Humanity

How would you describe the life of a person without Christ? Know this, presently and eternally, the person without Christ is separated from God. We all will face the judgement, but those who are without Christ are without hope. Wesley spoke so often of his burden for those who were dying without knowing Jesus. The Spirit of God needs to break and burden the heart of the believer with the lostness of humanity.

Biblical Examples

The Scriptures not only provide the necessary ground work for an understanding of evangelism, Scripture is also the best source for examples of evangelism.

OLD TESTAMENT EXAMPLES

The creative and redeeming word of God spoke time and again in the Old Testament to bring forth reconciliation and new beginnings. God spoke to Abram to launch out in sheer faith to start a new people of God. The word to Noah was deliverance and a fresh start. The word came through Jonah to a pagan country for their need to repent. Daniel was but one prophet God used to declare to the nation Israel and the pagan world that God does deliver, and he is in charge. Israel's prime responsibility was to proclaim the existence of one true God, and show his splendor (Ezek. 16).

NEW TESTAMENT EXAMPLES

First, look at personal evangelism. The principle character in New Testament evangelism was Jesus. The Word became flesh and lived among us. God did not send us a brochure. God sent his son. Being the perfect human, Jesus alone understands all the trials, temptations and testings we undergo. There are several things about the approach Jesus took in evangelism:

- 1. He had compassion. His motivation was not for numbers or notoriety, but a genuine concern for people.*
- 2. He was able to discern the deepest need of the human heart, and bring the good news to that point. (example Nicodemus, the Samaritan woman, young ruler)*
- 3. He never dealt with any two people the same way. His approach had an objective, but not set scheme.*
- 4. He met the person where they were spiritually, and brought them to a point of decision.*
- 5. He did not bargain for a commitment. Jesus presented the gospel and the claims of discipleship clearly and concisely without ever diminishing the cost. (example: young ruler)*

Another example of personal evangelism in the New Testament was Philip in Acts Chapter 8, when he preached in Samaria, and then to the Ethiopian. Peter is yet another example when he also preached in Samaria, and especially in his witness to the house of Cornelius (Acts 10).

The eighth chapter of Acts is likewise a good example of local church evangelism, along with chapter 11. The primary aspect in Acts 8 is the church evangelizing the country. The people, were scattered preaching the word.

The New Testament is also the place to find examples of mass evangelism. Peter's sermon on the day of Pentecost certainly was evangelistic. Over and over, the ministry of Paul was to the masses, not only in the synagogue, but in the market places. Probably the most famous account was Paul's sermon in Athens.

Take time to read through Acts and the Gospels. Notice the times the Word or gospel was preached. Notice the setting and those involved. See how those situations relate to your own today.

Biblical Message

Evangelism has been defined in various ways, frequently being misunderstood and ridiculed. The same kind of confusion and division is seen in what is considered to be the crux of the Christian message. There is the camp whose banner reads "Preach and Convert." In the other camp, the banner reads "Social Services Alone."

For United Methodists this is exceptionally pitiful due to the treasure of our heritage. Wesley is the pinnacle example of New Testament Christianity in the modern world. Mr. Wesley had a great sense of balance between the evangelical fervor and the heart broken over the conditions of humanity. The foundational bedrock of all John Wesley's concepts and approaches to ministry was Scripture. Never did he exclude any other book, but he did make clear that Scripture was his first and final norm when it came to the totality of life. Mr. Wesley lived in Scripture, and he gave the contemporary Christian the model of thinking biblically.

As it was for Mr. Wesley, it should be for us today, especially those called Methodists. The gospel is the truth of God's love and grace revealed to the human heart. The responsibility of the church is to live in accordance to what has been given to us. Looking at the messages and teachings of Wesley, there are three essentials.

First, was the doctrine of original sin. This was important for Wesley because what one thinks of original sin, determines the thoughts of justification. Wesley was an Anglican and was taught that a person could sin or not sin as he/she chooses from a natural moral agent. Therefore, you earn salvation by moral rectitude. On the other hand was the Calvinist who believed that justification is by a divine decree, which is election or predestination. The great distinctiveness of Wesley was his insistence of a third alternative. Original sin as a radical, malignant disease not the destruction of God's image in human nature. God, not limiting atonement or offering irresistible grace, draws the sinner by prevenient grace. That is grace initiated by God to stir the sinner toward repentance.

Second, was Wesley's doctrine of justification by faith alone. Central to his evangelistic message is Jesus Christ and him crucified. The very strength of the message is found in the historical truth of Calvary. Not only the love shown there, but the atoning effect the crucifixion had on sin. As Albert Outler says, "Unless you are reckless with your words, 'evangelical' denotes (and always has denoted) salvation by faith in Christ crucified, salvation as the gift of God's unmerited grace, provided freely in and through Christ's suffering love, with no prior moral achievement or merit from the human side." ⁵

By prevenient grace God draws the sinner to saving grace, where repentance or conversion happens. The biblical term for repentance is "metanoia," which means to change one's mind. Biblically there is no term for repentance without conversion. George Morris helps us understand Wesley's concept of biblical conversion:

1. *Conversion indicates a turning from sin and turning to God*
2. *Conversion is more than feeling sorry or change of mind, it is a fundamental reorientation of the whole person.*
3. *This transformation is a reality both in personal and communal terms.*

4. *Conversion is not a single act, but a process.*

5. *Conversion is always a response to the initiative of God.*⁶

This leads to Wesley's third essential, which was "holiness of heart and life." From his rich Anglican roots, Wesley believed and taught that holiness was the crown of the Christian life. Tragically, the present church has lost the gold of holiness, leaving onlookers perplexed at the disintegration of such a distinctive tradition. "Holy living," for Mr. Wesley was loving God and neighbor with all your heart, to trust securely in the merits of Christ alone, and to joyously live "in the Spirit."

For evangelism therefore, the biblical message is centered and focused on Christ and him crucified as the expression of God's redeeming love for the sinner. The message is a personal one to all who will hear. The message calls for response, to repent, trust and receive. To deviate from the message of the "word" is nothing short of disaster.

Before the message goes out, or any method used, the Holy Spirit of God is at work. Evangelism is the work of God's Spirit in and through us. Michael Green shares five ways of how the Holy Spirit moves in the heart. First, the Spirit convicts a person of sin. Second, the Spirit draws attention to Jesus and the person to Jesus. Third, new birth or new creation is only possible by the Spirit. Fourth, it is the Spirit who brings the assurance of salvation. Finally, the equipping of the Christian for service is the work of the Spirit.⁷

We need a church who believes and understands the gospel. We need a church acting out of its faith as an agent of God's healing love. We need a church empowered by the infilling Holy Spirit. You are that church!

Assignments

1. In your opinion, what are the reasons which have caused evangelistic efforts to be ineffective? What methods are effective and why?
2. Ask at least ten people what they think of when they hear the word "evangelism?"
3. For you what is the primary motive, or motives, for evangelism?

4. What difference does a belief in Christ make in your life?
5. How did you come to a meaningful faith in Jesus Christ? Note significant points on the journey. Include your terms of conversion as "turning from...and turning to... ."
6. What is the relationship between revival and evangelism?
7. As an individual, and a team, what do you believe is the general understanding of your church when it comes to evangelism, conversion, the holy life, and the work of the Holy Spirit?
8. What are some ways to enhance the understanding the church has regarding evangelism, revival, etc.?

LEADERSHIP FOR EVANGELISM

Someone once asked Daniel Boone if he had ever been lost in the woods. In his usual dry, humorous way he replied, "No, never been lost before, but have been mite confused for several days." Could that statement in some degree describe a great deal of the leadership being experienced in our churches?

Leadership is the key. In any organization, the leadership is the fulcrum on which everything rest. David McKenna has posed a crucial question in his book, Power to Follow, Grace to Lead, "Who will lead us?" ⁸

The outcry today is for leaders, not managers who merely keep the machinery going. Leadership lays hold of the initial concept and vision and actively pursues motivating and equipping others toward the goals of such a vision. The issues that are important and the collective goals are what leaders focus upon. Evangelism is vitally important. At the heart of the existence of the church is the task to bring others to Jesus.

Leadership at every level of the church can make a difference by focusing on the right emphasis. A secular business writer has stated, "*The leader is one who commits people to action, who converts followers to leaders, and who converts leaders into agents of change.*" ⁹

Three aspects of leadership in evangelism will be discussed here, pastoral leadership, lay leadership, and the role of the evangelist.

Pastor as Leader

The role of the pastor can be described in numerous ways, probably there are as many as there are church members. The pastor is seen as shepherd, preacher, prophet, healer, organizer, administrator, teacher, and the list can go on and on. One thing for sure is the pastor is a leader. Certain items are to be considered regarding the pastor in leadership.

First, the pastor is a pilgrim. One of the most popular concepts of the Christian life is that of a journey. One of the most important things a pastor is to remember is that he/she is a pilgrim on the journey also. The pastor is a sheep in the flock also, though he/she carries the role of shepherd. The spiritual life of the pastor, therefore, needs to be deep-rooted. Every Christian needs the depth and maturity that can come only from intentional spiritual growth. If the clergy are numbered among the sheep primarily, but given a unique function within the body, then they above all need to give priority to spiritual formation. This is crucial today when so much of life is shallow. The pastor must know how and where to feed the sheep.

Second, the pastor is the primary source of vision. Without vision the church will surely perish. We have been told that, but may not see the crucial reality of it. From the spiritual intimacy of the pastor's heart with God, God provides the vision. This is a picture of divine purpose from a divine perspective. The pastor needs the vision of Caleb and Joshua, who did not focus on the power of the enemy, but on the power and promises of God.

Third, there are prices to being a leadership pastor. These prices include:

1. *Taking a risk-daring to believe, even when failure is a possibility.*
2. *Hard work- the study, preaching, teaching, going, etc.*
3. *Delegating the work of ministry to the laity.*
4. *Changing a maintenance theology to a growth theology.*

Lastly, the pastor carries the banner for evangelism. If the pastor does not carry it, it will not be carried. Jesus told the Pharisees a parable about a shepherd

who had one hundred sheep. At the end of the day, the shepherd counted and realized one was missing. Leaving the ninety-nine in the wilderness, the shepherd goes out to search for that sheep. How long does he search? The shepherd looks until he finds it. One little sheep was lost. The shepherd knew which one it was, and could have written it off. He did not do it. Why? Maybe it was his responsibility, but more so it was his compassion for something which was lost.

In the heart of the pastor is the compassion for the outcast and lost. Central to the spiritual life is the enabling power to reach beyond self and birth spiritual offspring. The pastor has the chance and responsibility to demonstrate the birthing process. The spiritual life is missional,¹⁰ according to Dr. Steve Harper. It has an outward reach.

Leadership is crucial in the efforts of church growth and evangelism, and the pastoral leadership and vision can be the liberating force which invites others to launch out.

Lay Leadership

The task of leadership does not set solely on the shoulders of the pastor. Intrinsicly in the life of the church is the need for each member to fulfill his/her part of the body. In numerous ways that means being a leader. Tragically the laity have often, under the umbrella of "the pastor is in charge," relinquished their proper responsibility.

Biblically there is a whole scheme of the proper function of the church. Paul spoke of it as a "body." The pastor has his/her role. The laity have one also, which can be stated plainly as "ministry." If pastors are going to lead churches to grow, then he/she needs to depend on the strong leadership of the lay person. Leadership can be understood as the "leaven" or the "salt" which stimulate and sustain the principles of the vision.

At the United Methodist Mens Congress at Perdue in 1984, Dr. Robert Schuller said the United Methodist Church was the greatest sleeping giant in American Christianity today. The potential and leadership ability of each man and woman proves that to be true. This leadership is seen in a variety of forms:

- 1. We are to bring God our best, the best of our time, abilities, resources-the best of ourselves.*
- 2. Where God shows you a need, is where you are to minister, and lead in ministry. Do not wait for someone else to do it.*
- 3. See yourself as a model for those who will be responsible for the church tomorrow. Lead so others will lead.*
- 4. Dare to believe God to do in you what He has not yet done.*

The Role of the Evangelist

Speaking of evangelists, someone has said, "there aren't too many of us around the world." That is for certain. The evangelist is one who announces or proclaims good news. Literally, the angel who announced the birth of Jesus was an evangelist. In a day when scandal, ridicule and demeaning attitudes abound, both outside and inside the church, it is imperative we get a clear picture of the evangelist.

In Ephesians Chapter 4, Paul states that the evangelist is a gift to the church. A gift as a functioning role to help equip the saints for ministry. There are only three places the term evangelist (euangelistes) is used. One is concerning Philip in Acts 21:8, another is when Paul tells Timothy to do the work of an evangelist in 2 Timothy 4:5, and the passage in Ephesians Chapter 4. Nevertheless, the gift of evangelist is as relevant today as in the days of the early church.

Whereas, the work of the whole church is witnessing to the whole world. Evangelism, whether in dialogue or message, is the harvesting gift. What then is the specific role or task of the evangelist today?

The evangelist has a commitment to the Church. Though the evangelist is a traveling minister with no particular church, he/she toils for the expansion of the kingdom.

As a teacher, the evangelist motivates and trains the church to witness and win souls. For the evangelist evangelism is not only a system of truth, but also a spirit of truth.

Primarily, the evangelist is a preacher in the world. The essence of the evangelist's message is to be faithful to the gospel, declaring the person, purpose and passion of Christ Jesus. The evangelist sees the message not only in preaching but also in dialogue. Climaxing the evangelist's message is the invitation. The evangelist preaches for a verdict.

The "why" of an evangelist is perceived in the "why" of evangelism. If evangelism is crucial, then the gift of an evangelist is likewise. Much of the present thoughts of evangelist are derived from the heyday of revivalism. The Moodys, Spurgeons, Sundays have left their mark, along with countless others. Whether you view that as good or bad, do not lose sight of the biblical aim of the evangelist, which was to serve the Lord and passionately seek the lost.

Assignments

1. In your opinion, what is the role and task of the pastor regarding evangelism?
2. In what way do you encourage the pastor in his/her task?
3. Where do you see a specific need in the church or community? How do you see yourself being used to meet that need?
4. How would you describe the present attitude of the church regarding personal mission and ministry? What are some of the things being done?
5. On a scale of 1 to 10 (10 being highest), where is the present leadership (lay and clergy) of your church in regard to spirituality and leadership skills?
6. What has been your concept of an evangelist?

7. Reading and understanding the biblical concept of an evangelist, how do you see that gift worked out today?

VISION FOR EVANGELISM

*"For want of skilful strategy an army is lost;
Victory is the fruit of long planning." Prov. 11:14*

The Purpose of Vision

"Not another planning meeting," retorted Phil as he listened to the Sunday morning announcements. "All we do is meet and plan, plan, plan!" Because churches do a great deal of planning already, there is no perceived reason, in their mind, to look at more effective planning. Planning is more important today than it has ever been, yet much of the current planning in churches produce little or no achievement. Dr. George Hunter says, "About four-fifths of our churches are beehives of random motion, but not of action that will achieve something."¹¹

It is crucial to plan today because of the tempestuous period we live. Rapid and radical change is the mode of the day. The church which does not operate from

an active vision, and which fails to set an adequate strategy to meet the needs can become irrelevant and incompetent. Growing churches are those who are not indifferent to change, and remain faithful to their vision.

Many resist planning and strategy because it seems to do away with the power of God, and it is not spiritual. Certainly that is a danger, but God has a plan. He does not leave things to chance. A strategic part of His plan is the use of people. It is much like the farmer who plants a crop. That farmer does not produce the harvest or the seed, but is needed to plant and cultivate for the harvest.

When you take a trip, you set a course. You see where you are, where you are going and the route to take. You use a map. You figure mileage and money for gas and food. All of this is involved to get you where you want to be. If there is not decisive action, you simply set in the driveway in your car. An adequate view of vision, strategy and planning will make the difference.

Why is a Vision Important?

You have read and heard that familiar verse from Proverbs, "without a vision the people perish." Why is that so? What is so important about a vision? A vision is very similar to a dream or wish, but goes far beyond that. A wish or dream can captivate only a portion of mental and emotional energy. A vision grabs you. A vision creates a focus, it animates, inspires, transforms purpose into action.

A vision is not looking at the simple physical abilities, but seeing what God desires to take place. It is looking above the majority. You cannot receive a vision and remain passive. Dr. Martin Luther King exemplifies this in his famous statement, "I have a dream." Those words cost him something, but they were used to inspire and promote action. Isaiah saw a vision and responded, "Here am I Lord, send me." A vision is the product of God working in you, and arises out of a your burden to know the will of God.

Remember, the pastor is the primary channel for the vision. However, the vision is for the church. The pastor is to help the people see the vision, not merely tell them what it is. From the vision, will come the purpose and direction for ministry. Which leads us to the next aspect.

Developing a Mission Statement

Why do you do what you do? So many churches today have no clear idea of what their purpose is. There are the general items of worship and teaching, but the congregation lacks the intensity of purpose. Determining a mission statement is answering the question, "What is God calling this church to be and do?" It does not specify program, simply the why of all activities.

A clear and concise understanding of your church's mission will enable you to turn your vision into reality. Christ certainly expects you to look at Scripture for information regarding your mission, but it is also imperative that you look at your congregation, community and world for other vital information. Here is a way to visualize this concept.

Elements of Church's Mission

BIBLICAL ESSENTIALS

*Universal
Never Change
Timeless
General
Responsibilities*

ENVIRONMENTAL REALITIES

*Local
Always shifting
Timely
Particular
Opportunities*

MISSION STATEMENT 12

The mission statement should be brief, no more than 150 words. You should use simple and clear language. This statement should be realistic, while giving evidence to the vision. One thing to remember, this mission statement is not set in concrete. It will change and take on new forms over a period of time. If your church is working from a five year-old mission statement, you need to look at it again.

Assignments

1. Does your church presently have a strategy for growth and mission? If so, state that briefly. If not, what are some of the reasons?
2. How would you respond if someone asked you, "What is the vision of the church?" "Why do we need one?"
3. Does your church have a Mission Statement? If so, state it briefly.
4. What are the biblical truths every church should regard as obvious and non-negotiable?
5. What are some of the needs of the congregation, community and world your church can and should address?
6. If you do not have a mission statement, begin working on one to present to the decision-making body of the church.

STRATEGY FOR EVANGELISM

Once you understand the vision and have determined who you are as a church, it is time to consider other questions. Where are you and where are you going? Remember what was said about going on a trip, before you can begin to move, your strategy calls for knowing your present location and where you want to go.

Where Are We?

To determine where you are it is necessary to do some research, analyzing certain factors. Many people today do not like to do this because they do not want to be concerned with "numbers." If our only concern was for numbers, then that would be wrong. Jesus used numbers a great deal, and the New Testament shares the vast (sometimes specific) numbers brought into the kingdom. It is like using a thermometer. You are not cured by using it, but you sure can tell if you are sick.

Here are the items necessary for a congregational analysis:

1. **CHURCH MEMBERSHIP STATISTICS** The figures can show the trend in the congregation life and strength. Be aware the figures of the official membership include people who are no longer active for some reason or another. (refer to Membership Statistics and Strength chart).

2. **KNOW YOUR CHURCH TYPE** Your church has a personality and uniqueness like that of an individual. Personalities can be "typed." Knowing your church type can assist you in identifying others who might consider being a part of your church. (refer to the worksheet on Knowing Your Church Type)
3. **COMMUNITY DEMOGRAPHICS** Your church does not exist in a vacuum. Life is going on all around you. What are the dynamics of that life? You will want to discover the population of your area (this will be relevant when you know your church type and from what area you draw). Over the last several years, has the population shifted? Look at the trend of the population. The average age of the population is also helpful, along with the breakdown of race. Another aspect would be the economic condition of your area. You can derive this information from your local Census Bureau or Chamber of Commerce.
4. **STRENGTHS** What are the strengths of your church? It is crucial you know what you are doing that you can feel good about. One way to determine this is by new member surveys. (refer to worksheet)
5. **WEAKNESSES** As crucial as it is to understand your strengths, you also need to recognize your weaknesses. These are the areas you have not been diligent in or have failed to respond to. It is important that you be honest.

Where Are We Going?

Out of the vision comes a clear understanding who and what God wants you to be. You have dealt with where you are, now it is time to set your focus on where you want to be. The whole concept of strategy is to reach a particular goal.

The Great Commission is a goal-oriented proclamation. The imperative in that verse in Matthew Chapter 28 is "make disciples." That is the goal. The strategies were going, baptizing, teaching, and Mark's account adds preaching.

Goal Setting

Goals are statements which describe the desired outcome or condition the church wants to achieve. For the goals to work, they have to pass a few tests:

1. *It must be true to the mission.*
2. *It must be realistic and possible.*
3. *It is achievable with sufficient resources.*
4. *It is measurable, it can be evaluated when accomplished.*

Lyle Schaller said we can remember goal setting in a simple fashion, using the acronym "SAM", specific, attainable and measurable.¹³

Implementing the Goals

When you decide and set the goals, you have just begun. Now comes the task of implementing those goals. This is where you establish the "who," "what," "when," and "where." The whole idea of strategy comes to this. You have the vision. The mission is clear. You know where you are and where you need to be considering the mission.

The evangelistic effort and effectiveness of your local church is extremely important. Dr. George Hunter can be helpful here. He provides six "mega-strategies," which can be useful as guidelines.

1. **IDENTIFY RECEPTIVE PEOPLE** Wesley believed God stirred in the hearts of people and they had harvest times. Times when they were more receptive to the gospel than other time. Wesley set his itinerary and practice on this.
2. **REACHING ACROSS SOCIAL NETWORKS** We all live in society, with various networks of relationships. For the early church and for Wesley, this was a key to the spread of the gospel.
3. **MULTIPLY RECRUITING UNITS** A person comes into the church through some port of enter. What got their attention and held it? You can look at where do people come into the church, and see the possibility of new ones.

4. MINISTERING TO NEEDS One strong motivating factor for evangelism is seeing the needs of others. Mr. Wesley preached and practiced a ministry of the compassionate heart.

5. INDIGENOUS MINISTRIES We all have experienced the gospel in the context of our own culture. The majority of the people outside the church cannot or will not be readily assimilated into the life of present congregations. New ministries need to be started which will take the gospel to them.

6. PLAN FOR THE FUTURE The church today is not existing simply because of the present membership. There have been generations gone before who have been the church, so that we can be the church today. What about those who follow us?¹⁴

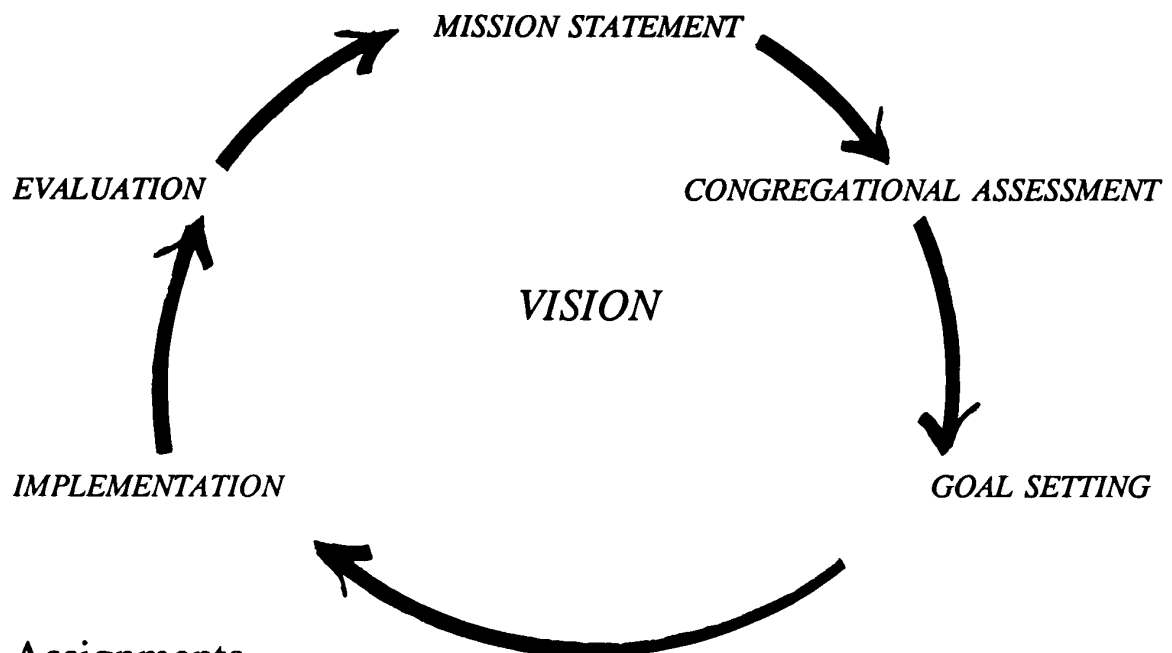
The strategies you decide on will need to be much more specific than these, but can and should reflect certain elements. Most of all, your strategies need to be emersed in prayer. It is essential you remember that a key element of leadership is the spiritual life, which in simple terms is keeping your eyes on Jesus.

Evaluation

A vast majority of churches today do not evaluate their efforts. Some do not know how, while other plainly lack the nerve. The process of evaluation looks at three basic areas. First, is the goals and objectives. Second, is the programs and ministries. Third, is to make decisions on what needs to be enhance, changed or dropped. To help with the overwhelming task of evaluation, it is suggested to evaluate along the way. Some of the changes needed can be done during the year. The evaluation brings you back to the mission statement. Was everything true to the mission statement and the vision? Here is where you can see that mission statements change and progress.

Here is a visual way to see the whole picture:

THE PLANNING CYCLE ¹⁵



Assignments

1. Use the provided worksheet and chart your church's membership, average attendance, and average Sunday School attendance. Follow the formula to determine the membership strength.
2. Using the worksheet on Knowing Your Church Type, what is your church type. Where do your members come from?
3. Have one team member to research the census reports for the population, age and income statistics and trends.
4. What goals for evangelism can you begin to articulate?
5. What is going to have to happen to reach the goals?

6. Each team member should give the name of five unchurched friends or relatives. You can make this your prospect list.

PREPARING FOR THE CRUSADE

Your attention now turns to the mechanics of the crusade. The whole nucleus of this ministry and the use of this manual is within the context of a crusade. Your complete attention again is required as you proceed through the preparation. Having the best experience as possible is the desire of everyone involved. Already you have seen the importance of planning. Do all you can do, then be open for God to do all He can do. The following areas need specific attention.

CRUSADE FINANCES

As Rod comes to your church, we trust God and your people in their giving. Finances must not be the focus, but only the Lord Jesus. The means of support for a Conference Approved Evangelist is different from that of a local church pastor. The offerings received in the crusade provide the majority of the funds for the budget of this ministry. Therefore, we suggest these guidelines for financing the crusade.

HONORARIUM

The Board of Directors of the R.E. Barnett Evangelistic Ministries Inc. believe that God has called Rod to full-time evangelism, and that God's people will be generous in their giving. For this reason Rod serves your church with no set honorarium. The total offerings received each evening, along with what is in the designated envelopes on Sunday morning, comprise the honorarium for this ministry. There will be offering

envelopes for Sunday morning to assist in the accounting of funds.

EXPENSES

In planning for this evangelistic experience your church will face a variety of expenses. For the evangelist the expenses will include travel (.22 cents per mile, or airfare) roundtrip, lodging and meals. You can also plan on some expenses for publicity and promotion. Your church may also have the expense of a guest song leader and nursery workers. To defray these expenses, the church may derive the funds from the budget or some other means **other than the evening offerings**.

PAYMENT

All offerings and attendance should be accounted for with proper notation given to Rev. Barnett. All monies given are received and disbursed by the R.E. Barnett Evangelistic Ministries Inc.. At the conclusion of the crusade your church will receive an expense sheet, showing Rev. Barnett's expenses and publicity materials. You are asked to send that amount, along with the total offerings, directly to the financial secretary of REBEM, whose name and address is found on the expense sheet. Rev. Barnett does not receive any funds directly from the church.

DISPLAY

Rev. Barnett uses a display to present this ministry's focus and goals. Part of his display includes brochures, newsletters, mailing list form, stewardship packets, and other materials. It would be deeply appreciated if you provide room for this at the major entrance of the church. The space needed is four to six feet. Along with this, Rev. Barnett would like to share the vision of this ministry throughout the week.

CANCELLATION OF CRUSADE

Realizing that certain unforeseeable events can happen, it may become necessary for the church, or the evangelist, to cancel the crusade. It should be recognized by the

church that a canceled long-term calendar commitment is very difficult to reschedule. Since this ministry is primarily dependent on offerings, if cancellation is necessary, your church might consider some financial compensation.

PRAYER

This aspect of the crusade from beginning to end is the most crucial, because it goes before, undergirds, and sustains all the other aspects of this work. Pray in every instance for the crusade as if God must do it, and will do it all. Here are some suggestions.

1. *Make specific prayers for the crusade in morning and evening worship services, also in Sunday School classes. In this way a mindset of prayer for the crusade is being established.*
2. *Mobilize the congregation through request and reminders in the bulletin and church newsletter.*
3. *Organize neighborhood prayer groups about two to four weeks prior to the crusade. This is a great opportunity for sharing and inviting visitors and prospects.*
4. *Arrange for a prayer vigil before the crusade. According to your particular situation, it may vary from a twelve (12) hour vigil to a twenty-four (24) hour vigil. These are best done the day before the beginning of the crusade.*

As your congregation prepares itself for prayer, these needs may be set before it to be a part of its concern.

1. *Pray for a burden for the lost. Where there is no burden, there is little motivation.*
2. *Pray for the non-Christians within the church families and within the community.*

3. *Pray for the non-active and disenchanted members of the church.*
4. *Pray for the church leaders.*
5. *Pray for the pastor.*
6. *Pray for Rev. Barnett. The evangelist needs the prayers of the congregation so that he will be sensitive to the leading of God's Spirit and the needs of the church.*

"The prayers of a righteous man avails much."

James 5:16

*"Will you not revive us again,
that your people may rejoice in you?"*

Psalms 85:6

PUBLICITY

Often the most neglected aspect of a crusade is publicity, getting the word out to the church and community. The Samaritan woman ran into the town crying, "Come see a man." The focus of publicity is not to draw attention to the church or to Rev. Barnett. The purpose is to draw people to a place where God can speak to their hearts. Fill the church each night and trust God to fill the people. Here are some suggested areas of publicity.

CHURCH CHANNELS

1. *Use persons on the evangelism committee to make announcements during worship services and Sunday School classes.*
2. *See that all special groups in the church (women, men, youth) are given information to distribute.*
3. *The telephone is a wonderful means of communication. Have a telephone committee call everyone with a personal invitation. This is in addition to the prospect list.*

4. *Utilize the church bulletin and newsletter to emphasize and publicize the crusade. You may want to consider unusual ways to do this rather than just simple announcements.*
5. *You may want to consider having special nights during the crusade week, (Sunday School Night, Youth Night, Fill a Pew Night, Family Night etc.).*
6. *Invite and utilize other churches in the area.*

MEDIA

1. *Make use of the public service announcements, sending in a press release six weeks before the crusade.*
2. *During the month prior to the crusade, send articles to the local newspapers, featuring the specific aspects of the crusade (evangelist, song leader music, prayer groups, and any special meetings). Each article should include the crusade place, dates and time.*
3. *Your church can especially utilize conference media to share what the church is doing. This can even be helpful after the crusade as a report on what God has done.*
4. *Your church may want to consider buying a commercial spot on local television, utilizing the press release.*

PROMOTIONAL MATERIAL

1. *Place posters in strategic locations in the church and windows of local businesses. These posters are available from the evangelist office, and provide space for crusade Title, Place, Dates, and Time.*
2. *Also available from the evangelist office are bulletin inserts with the same basic format as the posters.*
3. *Rev. Barnett has a brief video prepared to help your church become better acquainted with him and this ministry. It is approximately*

13 minutes in length and is available upon request.

4. A photo, suitable for newspaper, is also available from the evangelist office.

There is a sample of these materials included in the packet.

Essential in all publicity is enthusiasm, which begins with the leaders. You must believe God is going to do something and pass that energetic assurance on to others. Be creative, and show by your efforts that you are anticipating something great from the Lord. For your convenience there is included with this manual a sample brochure, poster and bulletin insert. Use the order form in the back of the manual to order your material approximately two months prior to the crusade.

WORSHIP

The primary arena for this ministry of evangelism is in a worship setting. One thought which needs to be shared is evangelistic services take on a different format and flow from other forms of worship. For these services, "informality" and "flow" are watchwords. Here are some things to consider, along with a suggested order of worship for evening services. For Sunday morning worship, if you need to restrict the service to an hour, understand that the crusade message and invitation are normally thirty (30) minutes.

- 1. Make time available before each service for prayer with Rev. Barnett, the pastor, song leader and other lay persons and clergy.*
- 2. Plan for a 1 to 1 1/2 hour evening service, allowing for a forty (40) minute sermon and invitation.*
- 3. Plan on having greeters who can assist visitors.*
- 4. Have ushers ready for each service to seat people, hand out songbooks, take the evening offering, count attendance, and handle emergencies.*

5. *After the offering is taken the ushers can simply bring the plates back to the front, or take them to the office. There needs to be no doxology.*
6. *If using a special songbook, have an abundant supply.*
7. *You may want to include a time for testimonies. These can be prearranged for a period of 3-5 minutes.*
8. *Plan on having a well staffed nursery for families with small children.*
9. *Make sure the physical plant is in good order, with adequate heat or air conditioning. It is also nice to have attractive flowers to enhance the sanctuary.*
10. *A room for prayer and counseling after the service is appropriate.*
11. *Make sure the sound equipment is functioning properly. Rev. Barnett uses a wireless microphone. He can easily hook his into your system if the church does not have one.*
12. *If the church designates special nights, you could use those groups in the service as ushers, greeters, offering the prayers, etc..*
13. *One item your church may want to consider is having a time after the service for an afterglow. This can take several formats. It can be a time of fellowship and refreshments, or a time with Rev. Barnett for questions and answers. The first and last nights are not good times for question and answer afterglows.*

Here is a suggested order of worship for evening services:

Prelude (10-15 minutes prior to the opening of the service)
Opening Hymn
Opening Prayer (by the pastor or designated person)
Hymn Singing (using hymns or choruses)
Testimony or Solo
Offering (choir or other special music)
Hymn
Solo (if not sung during offering)

Message
Invitation
Hymn of Invitation
Closing Words or Benediction
Postlude (have appropriate music played till most of the people are gone.

This is a suggested order. Use it as closely as possible, but feel free to adapt it to your situation, remembering the time frame and focus.

MUSIC

As you prepare, remember music is a very important part of the service. The music sets the tone and mood, and can either help or hinder the crusade. Here are some things to keep in mind, to help you prepare.

1. *Special consideration should be given to whom will be leading the singing. You could plan on having a song evangelist or guest song leader. Rev. Barnett is also available to do this. In whatever case, this person needs to be enthusiastic, with a good sense of presence with people.*
2. *Use a good accompanist on the piano and organ both, if possible. If the regular accompanist is not comfortable or familiar with the format or music, you may want to secure a person who can be at every service.*
3. *The flow of the service will greatly depend on the planning and communication between song leader, accompanist and Rev. Barnett.*
4. *It seems best if the musicians can play for 10-15 minutes prior to the service, utilizing some great evangelistic music. (see list of songs below)*
5. *You may want to have a full choir each night, even if they are not the special music for the service. This is a great way to involve new people in the choir.*
6. *A theme song can be very helpful. It can be a chorus or a*

particular verse of a hymn, but it helps focus the congregation on the reason for the crusade.

7. *In considering special music (solos, duets, quartets, etc.), please remember that this is to enhance the service, not overpower it, nor is it fill-in material.*

8. *Here is a list of hymns, choruses and invitational hymns your song leader and musicians may want to be familiar with:*

HYMNS

Blessed Assurance
 To God Be The Glory
 Revive Us Again
 He Lives
 I Will Sing The Wondrous Story
 Oh, How He Loves You And Me
 Since Jesus Came Into My Heart
 He Keeps Me Singing
 Higher Ground
 My Hope Is Built
 What A Friend We Have In Jesus
 Amazing Grace
 I Stand Amazed
 When We All Get To Heaven
 Great Is Thy Faithfulness
 Victory In Jesus
 I Love To Tell The Story

CHORUSES

Bless His Holy Name
 He Is Lord
 Something Beautiful
 Something Good Is Going To Happen
 Alleluia
 Get All Excited
 Family Of God
 Let's Just Praise The Lord
 God Is So Good
 Jesus, We Just Want To Thank You
 There's A Sweet, Sweet Spirit
 Open Our Eyes Lord
 Surely The Presence Of The Lord

INVITATIONAL HYMNS

Just As I Am
 I Am Thine, O Lord
 I Surrender All
 Have Thine Own Way Lord
 Trust and Obey
 At The Cross
 Softly and Tenderly
 Pass Me Not O Gentle Savior
 More Love To Thee O Christ
 The Greatest Thing All My Life

This is not an exhaustive list, but a suggestive one.

VISITATION

You can greatly affect the outreach of this evangelistic crusade with sincere, thorough visitation. Eighty-five percent of new people in a church are united to the church because someone asked them to come. A personal invitation is an expression of concern and care. An experience of LOVE is our goal, and we want everyone to be with us to love God together. Here are some items that may help you.

- 1. Acquire a list of non-Christians, non-members, and non-active members.*
- 2. Make a personal visit to each prospect with a definite invitation to come to Christ an His Church, and a specific invitation to attend the crusade.*
- 3. Consider the possibility of canvassing the community house to house to take a church census. Be sure you have information to distribute regarding the crusade. (This could be the bulletin insert available for the crusade)*
- 4. Call the prospects during the crusade, using a telephone team, to invite them again.*
- 5. Make every invitation personable, and even offer transportation.*

Rev. Barnett will be available to do some visitation, which may need specific attention. The majority of the visitation should be done before the crusade.

*"Go into all the world and preach
the gospel to every creature."*

Mark 16:15

HOSPITALITY

Paul wrote to the church at Rome, "Be devoted to one another in brotherly love...contributing to the needs of the saints, practicing hospitality." (Romans 12:13) Rev. Barnett spends most of his time in this ministry away from home, and there are some items to consider to make things easier on him and your church.

1. *Rev. Barnett is willing to stay in either a home or motel, whichever is most convenient. If he stays in a home, it should be one where his presence will not be a hardship on the family and where he will be allowed adequate times of rest and preparation. A private bathroom is convenient, but not necessary.*
2. *Meals can either be provided in homes or restaurants. Rev. Barnett does not desire three full meals a day. A light breakfast where he stays is most preferred, along with the major meal being at mid-day with nothing before the service. A light snack after the service could be arranged.*
3. *You may want to arrange an informal reception following the first evening service for a time of fellowship, allowing people a chance to become better acquainted with Rev. Barnett.*
4. *Rev. Barnett will be at your church to work in whatever way he can to assist your church in evangelism. However, in scheduling his time, be aware of his need to study, write, prepare and rest. There is a schedule sheet enclosed for you to fill out the suggested schedule for Rev. Barnett, including meals. Return this form with the information form.*
5. *If Rev. Barnett flies to your location, you will want to have adequate transportation for him which will not tax the pastor. This may even be a loan car from a dealer.*

FOR FURTHER READING

As you work through this manual and begin to see the expansive dimension of the task of evangelism, you may want to do some further reading. There have been several books mentioned and used throughout this manual. Those and several others are listed here for your consideration. Also here is an abridged list of Scripture passages for revival.

SCRIPTURE PASSAGES ON RENEWAL AND REVIVAL

Under Samuel.....I Sam. 7:5,6
Elijah.....IKings 18:21-40
Hezekiah.....II Chron. 30:1-27
Ezra.....Ezra 10:1-44
John the Baptist.....Luke 3:2-14
Christ at Samaria.....John 4:28-42
At the Feast of Pentecost.....Acts 2:1-47
Philip.....Acts 8:5-8
Peter.....Acts 9:35; 10:23-48
Paul.....Acts 11:21; 13:48; 18:8; 19:18-20

BOOK LIST

Aldrich, Joseph. Lifestyle Evangelism
Coleman, Robert. Dry Bones Can Live Again
 _____ . *Master Plan of Discipleship*
 _____ . *Master Plan of Evangelism*
 _____ . *Nothing To Do But Save Souls*
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Fox, Eddie and George Morris. Faith-Sharing
Hilter, Seward. How to Make an Evangelistic Call
Hunter, George. Contagious Congregation
 _____ . *To Spread the Power*
Outler, Albert. Evangelism in the Wesleyan Spirit
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Petersen, Jim Evangelism as a Lifestyle
Pippert, Rebecca. Out of the Saltshaker an into the World

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Why Revival Tarries*
- Schaller, Lyle. Getting Things Done
Growing Plans*
- Wagner, Peter. Strategies for Church Growth
Leading Your Church to Growth*
- Wilke, Richard. And Are We Yet Alive?*
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ASSIGNMENTS

1. Read the passages suggested above and discuss what God needs to do to bring revival. What does the church need to do? What do you need to do?
2. Make sure there is someone responsible for each of the areas.
3. Discuss in particular what you desire in terms of music, worship, publicity and visitation.
4. All along you have been praying for the crusade. Taking the suggestions above, what do you need to do to get the congregation praying for the crusade?

WHAT DO WE DO NOW?

The time immediately following a crusade is extremely important. Your attention now turns to evaluate what has happened, and set your sights on what you plan to happen.

Evaluation

You have already seen the importance of evaluation, after reading chapter 4. In every evaluation there are several ingredients. First you need a clear concept of your expectations or goals. Second, after the crusade the pastor, evangelism chairperson, and the team should discuss how well the expectations were met. Finally, fill out the evaluation form provided. A copy should be kept for the church and one sent to Rev. Barnett. At one time or another we all have had to fill out long, seemingly insignificant, questionnaires. The best method would be a face-to-face dialogue. That is the importance of the session with the pastor and team. Your response on the evaluation form is critical, however, for the future effectiveness of your own evangelistic efforts, along with that of the evangelist.

What Do We Do Now?

One of the most important facets to an evangelistic crusade is the follow-up. What is your church going to do in the weeks and months following the crusade? Too often a church can make plans and preparations for the crusade itself, but give little attention to what comes after. This crusade is not designed to be an interruption in the ongoing ministry of the church, but simply to be a branch of it. In your planning, you will want to give attention to what you anticipate to do to continue the spirit and growth experienced in the crusade. Here are some things to remember.

1. Do not lose the momentum! One aspect of the crusade is the renewed spiritual fervor and zeal. The emotional peak is not the goal, but use the emotions to keep the fire burning. One way to do this is to establish temporary small groups with the focus on sharing, praying and study. This will also be very helpful in the discipling of new converts.

2. Plan for future evangelistic ministry. Here you concentrate on the goals you began to visualize in Chapter 4

*These goals should be classified as long range goals (5-10 years), and short range goals (1-3 years).

*You will need to give special attention to some intermediate objectives that will help you reach those goals.

*You may need to look what barriers will need to be overcome to reach the goals.

*You will need take decisive action on who will implement these goals. Who is going to be responsible?

*Another detail will be the resources needed for the implementation.

*Decide how often you plan to evaluate.

3. Use the crusade as a launching pad to have regular evangelism emphasis in worship services, utilizing testimonies, preaching and music.

4. Help establish evangelism as a ministry of the total church, and not an event done periodically, or merely the responsibility of a few. Remember, your goal is not to establish and implement goals. Your goal is to be and to extent the Kingdom of God by making disciples. The best way that is accomplished is through the everyday lives of those in the kingdom.

Assignments

1. Discuss and decide the "who," "where," and "when" for the temporary small groups for prayer and study.
2. Deal specifically with the goals you have established. Project a time for a report to be given to the Board for approval.
3. Begin to address any barriers which will hinder your goals.
4. Refer to the implementation stage of the planning cycle.

CONCLUSION

A. Skevington Wood penned one of the best descriptive phrases for John Wesley, when he called Wesley, "The Burning Heart." Wesley's heart burned with a passion for evangelism, seeing people brought to a saving knowledge of Jesus Christ. His heart burned with the passion to "spread scriptural holiness" across the land. The burning heart of Wesley was inflamed with the prayers for the renewal and revival of the church.

Someone once asked Mr. Wesley why so many people came out to hear him preach. His simple response was, "When you get on fire for Jesus, people will come just to see you burn." The church needs to get on fire, "to fan into flame the gift of God."

We live in an age when abuse is the word of the day. Child abuse and spouse abuse is widespread. Substance abuse is dominating the lives of all ages. There is a rapid depreciation of personal and social life. In response, the heart of the church must burn with passionate distinctiveness. We are called to witness to the redeeming, transforming love of God in Christ. It is not a time simply to go through the motions, or merely maintain the status quo. Paul told Timothy to do the work of an evangelist and preach the word. Paul knew, that in doing so, Timothy would witness the power of God. He would see lives changed, people healed and the love of God explode into the human heart. The ministry of evangelism in every congregation needs to explode into life-changing dimensions.

Let our response to the apostolic call come from a heart set on fire by the power of God's Spirit and a passion for evangelism.

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APPENDIX A

LEADER'S GUIDE

Evangelism is an awesome task. Any way you look at it, evangelism cost you something. There is time involved in establishing what you need and want to do, then doing it. Your role as leader for this manual is crucial. Much depends on your efforts and enthusiasm, as you prepare for the crusade and for the ongoing ministries in evangelism.

In the following paragraphs you will find directions pertaining to your responsibilities, selecting the team and their responsibilities, and guidelines for each of the sessions.

Leader's Preparation

In your preparation, the primary focus should be the desire for God to do the unusual. Get excited about the possibilities of what God can do in and through our combined efforts. Think of the lives that can be changed, and the growth that can come to your church. Decide now to give this priority in your time and energy.

Another significant aspect is prayer. You are asked to pray daily for the team you recruit and for the crusade. We are working here on a spiritual realm, and everyone involved will need to be clothed in prayer.

You will need to recruit a team. There are two basic criteria for the team members. First is position. The team should include these persons: Pastor, Evangelism chairperson (or committee), Board Chairperson, Lay Leader, Sunday School Superintendent, and another persons on staff. Second, look for people who have a deep concern for evangelism, and reaching the unchurched. There will certainly be a need for these (or at least some of them) to have skill in data gathering and analyzing. Prayerfully consider each of these, then personally approach them with the opportunity for them to be involved in this great endeavor of evangelism.

You will need to arrange for the meetings, which will include those prior to the crusade, during the crusade, and afterwards. Carefully design the meetings of the team in such a way not to waste time, but allow ample time to deal with the agenda. You will want to make clear the time and place, along with seeing to it that the place is ready for the meeting (having it open, having Bibles and writing board there, and any other resources).

Remember, your role is not so much a teacher, but a facilitator of the surveys, projects and discussions. What you and this team will accomplish is exciting work, and you will need to recognize your accountability to the decision-making body of the church for what you set forth. As stated before, your ultimate goal is making disciples and establishing vibrant ministries in evangelism which penetrate every area of your congregation's life.

Team Responsibility

Each person you recruit for the team will need to know what is expected of him/her. Here are the basic points:

- * The purpose is to study and develop a plan for implementing effective evangelistic ministries.
- * Each team member is to attend all sessions, and the crusade (5 before the crusade, at least 2 during, and at least 2 following).

- * Each team member is asked to pray daily for the crusade, other team members, pastor and evangelist.
- * Team members are to complete all the assignments in the manual, and follow it.
- * Be open, sensitive and obedient to what God wants to do.

Session One: Understanding Evangelism

- 1. Have members read Introduction and Chapter One, and do assignments prior to the meeting.*
- 2. Read Mt. 28:16-20 and Acts 8*
- 3. Discuss the assignment questions and surveys.*
- 4. Have the members discuss conversion. What is necessary for eternal life?*
- 5. Try to bring a summary to the discussion and assign Chapter Two.*
- 6. Pray for the crusade to be under the leadership of God's Spirit.*

Session Two: Leadership for Evangelism

- 1. Read Ephesians 4*
- 2. Discuss what it means to be a pilgrim on the journey, and what are some of the barriers along the way?*
- 3. Discuss the assignment questions.*
- 4. Summarize the discussions and assign Chapter Three.*
- 5. Pray for the crusade, and the evangelist.*

Session Three: Vision for Evangelism

- 1. Read and discuss Mt. 25:14-30.*
- 2. Discuss the assignment questions*
- 3. Work especially on the mission statement.*
- 4. Summarize the discussion and make assignments for charting the membership and community demographics.*
- 5. Pray for the crusade, especially the musicians.*

Session Four: Strategy for Evangelism

- 1. Read Luke 14: 25-35.*
- 2. Discuss the assignment questions*
- 3. Look at the membership graph. What can you expect in five years if the present membership trend continues?*
- 4. What is the significance of your church type?*
- 5. Have the team focus on some specific goals.*
- 6. Discuss the importance of the network of friends as an evangelism avenue.*
- 7. Summarize the discussion and assign next chapter.*
- 8. Pray for the crusade, especially the openness of the congregation.*

Session Five: Preparing for the Crusade

- 1. Notice that many of these preparations have already begun.*
- 2. Make specific assignments of responsibility for each area.*
- 3. Discuss what you expect to happen during the crusade.*
- 4. Establish the times to meet with the evangelism during the crusade.*
- 5. Begin thinking of plans for follow-up after the crusade.*
- 6. Pray for the crusade that God will work through the planning.*

Sessions Six and Seven

- 1. These sessions are to be arranged with the evangelist and be held at a convenient time during the crusade.*
- 2. Have ready a summation of the discussions and analysis ready for the evangelist.*

Session Eight: Evaluation

- 1. Lead the evaluation.*
- 2. Discuss the assignments.*
 - *restating the vision, mission and goals*
- 3. Make necessary report to the decision-making body.*
- 4. Begin the steps toward implementation of your strategy.*
- 5. Pray specifically for those who made decisions during the crusade, and for direction in your evangelistic ministries.*
- 6. See that all necessary reports are turned into the evangelist.*

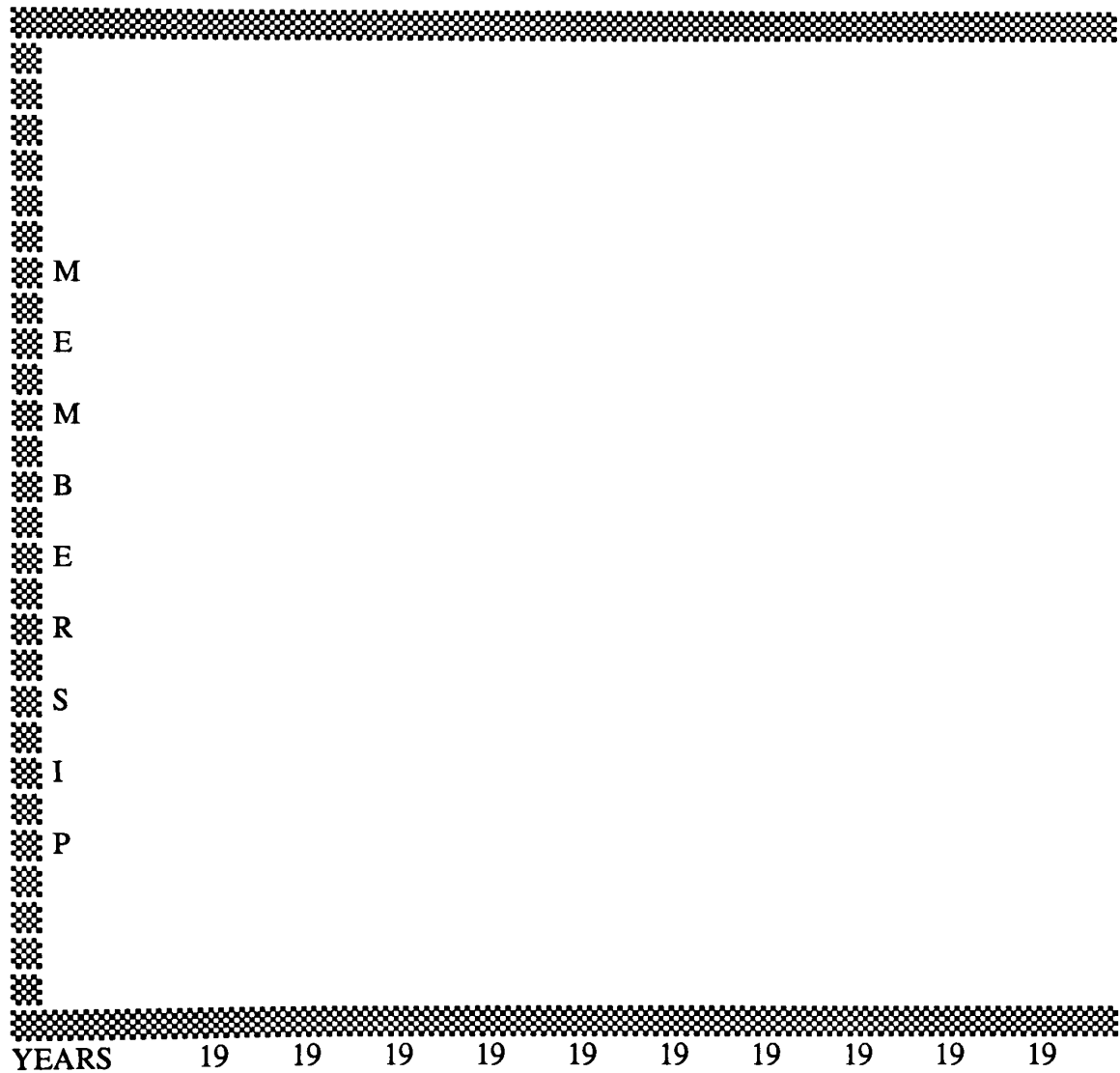
These are great days of revival and opportunity to be active in evangelism. You and the other team members will need to be attentive to people, churched and unchurched. You will need to be attentive to God for direction and discernment. You will need to be attentive to how God wants to transform you and your church. Get ready for great things to happen!

APPENDIX B

WORKSHEETS

MEMBERSHIP STATISTICS

On the following chart, use the figures for the last ten years and plot in different colors: (1) Total Membership; (2) Average Worship Attendance; (3) Average Sunday School Attendance.



KNOW YOUR CHURCH TYPE

One of the things that can help your church is to understand that your church has a personality, or type. Individuals have basic types, though each person is uniquely different. Your church is different from any other church, but it does possess a basic personality type. Ezra Earl Jones has helped to clarify church types.

1. Downtown Old First Church. This congregation is located in the central business area of the city. Often it carries the name First Church. The last few years have seen a decline in the membership, after seeing decades of prominence. This church still boast of a highly trained staff, building, programs, especially music. The members come from all over the metropolitan area. New Members are attracted because of the church's image, vast program, community outreach, and leadership. The vastness of the program is due to the variety of the members.

2. Metropolitan Regional Church. This large congregation, a 1000 members or more, is located on a major traffic route. This church also draws from a wide area, though more specifically from the side of town it is located. This church often prospers, and has a highly quality program much like First Church.

3. Neighborhood Church. This church is located in a well-defined neighborhood, often carrying the neighborhood name. The vast majority of the members come from the neighborhood, and those who commute do so because of family ties. This neighborhood is usually separated from others by barriers such as railroads, rivers, highways, industrial and commercial areas. This church has a difficult time appealing to persons outside the neighborhood, regardless of the program quality. The neighborhood portrays a strong uniformity.

4. Open Country Church. The setting for this church is a rural area, with few houses around it. The membership travels some distance to participate in the church life, often because of family ties. The family atmosphere is usually the strongest aspect of this church. The members are most likely from a finite number of extended families. This is not a neighborhood church because people come from different areas. Growth is slow, mainly because it is dependent on biological growth. New members can find it hard to assimilate, due to having to be "adopted" in the family.

5. Small Town/County Seat. Some of the previous characteristics are true of this church. It may have members driving in from several areas, thus a diversity in membership. Being a small town, it may be friendly and warm like the country church. If this church is located close to a city, it may grow into a metropolitan regional church.

6. Special Purpose Church. Few churches can carry this label. Members come from all over the region, because of the unique personality and service this church offers to the community. That uniqueness can be seen in a particular worship style, community involvement, or social activism. The location of this church has no bearing on the members.

Paul called the church the Body of Christ. Within each local church that concept is a reality. It is also true of the total church. Just as in your church not everyone can do everything, neither can every church do everything. Your church has been called into existence to have a certain type, and to carry out a particular ministry.

NEW MEMBER SURVEY

One of the best ways to find out what are some of your best qualities is to find out from a new member what attracted them to your church. They know the strengths, or they would not have come. These new members possess a perspective you may not have.

Listen carefully to their responses, and allow the questions to be open-ended. Do not become defensive because of their different viewpoint, neither should you enhance their comments. Take mental notes, so that you are not distracted by pen and paper during the conversation.

- 1. What appealed to you most about our church?*
- 2. Did someone invite you to come? If so, who?*
- 3. What was your opinion during your first visit?*
- 4. How would you describe the worship service?*
- 5. What influenced you to join?*
- 6. Is there a particular church activity you are presently participating?*
- 7. Is there another activity you would like to be involved in ?*
- 8. Do you feel like you belong? Why?*
- 9. What is your greatest concern about the church?*
- 10. What is your greatest concern about the community?*
- 11. In what way is our congregation helping you grow spiritually?*
- 12. Is there a specific need you feel the church needs to be sensitive to and address?*

EVALUATION

Expectations

State briefly your expectations (goals) for:

A. Crusade Workshops

1. _____
2. _____
3. _____

B. Crusade

1. _____
2. _____
3. _____

Evaluation

1. Were the expectations met and fulfilled? Y/N
2. Did you follow the manual closely? Y/N
3. Who led the pre-crusade sessions? _____
4. Did you find the crusade manual to contain effective material? Y/N
5. Did the crusade manual prove to be a motivational tool for providing a successful crusade? Y/N

Evaluate the following, using 1 being very poor and 5 being very good

- | | | | | | |
|---|---|---|---|---|---|
| 6. How was the content of the crusade manual? | 1 | 2 | 3 | 4 | 5 |
| 7. How was the design and format of the manual? | 1 | 2 | 3 | 4 | 5 |
| 8. How was the leader's preparation? | 1 | 2 | 3 | 4 | 5 |
| 9. How was the church's preparation? | 1 | 2 | 3 | 4 | 5 |
| 10. How was the evangelist's preparation? | 1 | 2 | 3 | 4 | 5 |

Comments on pre-crusade sessions:

Comments on the crusade: (what visible results are apparent?)

Comments on the evangelist:

This evaluation is to be completed and returned to the evangelist as soon after the crusade as possible. If you want a copy for your files, feel frdeee to make a copy from this form.

CRUSADE FINAL REPORT

Please complete and return to Rev. Barnett with the Evaluation Form

CHURCH _____

ADDRESS _____

PASTOR _____

CRUSADE DATES _____

SUMMARY

ATTENDANCE

OFFERING

Sunday a.m. _____

Sunday p.m. _____

Monday _____

Tuesday _____

Wednesday _____

Thursday _____

TOTAL

DECISIONS

Acceptance of Christ _____

Assurance of Salvation _____

Rededication _____

Other _____

FINANCIAL REPORT

FUNDS

EXPENDITURES

Offerings

Evangelist's Expenses

Other Income

Promo Material

TOTAL

TOTAL

Pastor

Chairperson

APPENDIX B

Evaluation Form No. 2

R.E. Barnett Evangelistic Ministries Inc.

Project Evaluation

CHURCH _____

Date _____

Using the scale below critique the relevant adequacy of the project and/or the project manual in each category. Please provide additional comments in the space provided.

None	Little	Average	Above average	Very Much
1	2	3	4	5

THEOLOGY

1. What overall effect did the study and use of the project manual have on your church team regarding your understanding of evangelism?
2. Was your understanding of the nature and meaning of evangelism enhanced because of this project?
3. Was the material in the project manual informative and helpful in gaining a better understanding of evangelism?

Comments:

LEADERSHIP

1. What was the overall effect the project had on the perception of leadership?
2. Did the project manual enable your team to better appreciate the role of pastoral leadership necessary for evangelism?
3. What overall effect did the project have on the laity regarding their role in evangelistic leadership?

Comments:

STRATEGY

1. Did the project inform your church team of effective strategies for evangelism?
2. Did the project stimulate your church team's interest in new strategies for evangelism?

3. Were the concepts of strategies, presented in the project, meaningful and applicable for your church team?

Comments:

OVERALL RATING OF THE PROJECT:

Excellent _____

Good _____

Fair _____

Poor _____

FURTHER COMMENTS:

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