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# Implementation of the Personal Styles of Evangelism in the Highland Seventh-day Adventist Church for Maximal Evangelistic Impact

David L. Hartman

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Andrews University

Seventh-day Adventist Theological Seminary

IMPLEMENTATION OF THE PERSONAL STYLES OF  
EVANGELISM IN THE HIGHLAND SEVENTH-DAY  
ADVENTIST CHURCH FOR MAXIMAL  
EVANGELISTIC IMPACT

A Dissertation

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

by

David L. Hartman

June 2007

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## ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Theological Seminary

Title: IMPLEMENTATION OF THE PERSONAL STYLES OF EVANGELISM IN THE  
HIGHLAND SEVENTH-DAY ADVENTIST CHURCH FOR MAXIMAL  
EVANGELISTIC IMPACT

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Date completed: June 2007

### Problem

The Seventh-day Adventist Church is faced with the predicament of fulfilling Christ's missional mandate (Matt 28:19-20; Rev 14:6-12) with a task force that is largely reluctant to witness. Part of this reluctance comes from the notion that evangelism is primarily a public series of prophecy meetings presented by a polished professional. The average lay person concludes, "I could never do that," thus limiting the involvement of church members and the consequential accession of converts.

There is a need for an evangelistic training process that utilizes a variety of witnessing styles. Such a multidimensional approach could increase membership involvement by providing more witnessing options and also reach more unbelievers by

better appealing to their various faith stages and levels of receptivity.

### Method

A Personal Styles of Evangelism training process was developed and implemented in the Highland Seventh-day Adventist Church in Portland, Tennessee which consisted of: (1) a nine-part sermon series to introduce the Personal Styles of Evangelism to the whole congregation, (2) a four-part multimedia seminar to give basic Personal Styles training to the experimental group of seventeen members, and (3) a follow-up accountability system to encourage participants to incorporate the Personal Styles into their daily lives. The Personal Styles training process was then tested to measure its effectiveness.

### Results

The Personal Styles training seminar received an overall rating of 4.47 (on a scale of one to five), thus indicating it was quite helpful to class members. Pre- and post-evaluation instruments also showed that the Personal Styles training increased participants' witnessing preparedness by 16 percent and their witnessing involvement by 21 percent.

### Conclusions

The Personal Styles of Evangelism project proved to be an effective training resource in the Highland Seventh-day Adventist Church. This resource might be a valuable training tool for other locations as well.

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## CHAPTER 1

### INTRODUCTION

#### **Statement of the Problem**

Evangelism is floundering today. In spite of Christ's missional mandate two millenniums ago to take the gospel to the world (Mark 16:15),<sup>1</sup> in spite of Christ's urging that He will not return until this mission is accomplished (Matt 24:14), Christ's followers are still struggling with evangelism.

A recent survey by The Barna Group shows that only 55 percent of born again Christians had shared their faith in Christ with a non-Christian during the prior twelve months.<sup>2</sup> At first glance this figure seems rather hopeful, after all, it represents a slight

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<sup>1</sup>All biblical references are taken from the New King James Version unless otherwise specified.

<sup>2</sup>Based on a national survey conducted in January 2004 to a random sampling of 1014 adults (age 18 or older). Reported in George Barna, *The Barna Update: Survey Shows How Christians Share Their Faith*, 31 January 2005, <http://www.barna.org/FlexPage.aspx?Page.aspx?Page%20CMD%20=Print> (16 February 2007). Interestingly, a similar study was done on Seventh-day Adventists in the North American Division (NAD) in October 2002 by the Institute of Church Ministry (ICM). This study revealed that 31 percent of Adventists "actively share their faith with non-members." Taken from Institute of Church Ministry, Seventh-day Adventist Theological Seminary, Andrews University, "General Conference of Seventh-day Adventists Objectives of the Five-Year Strategic Plan North American Division," an unpublished report, 7 October 2002. Another study was done by ICM in the autumn of 2004 on a random sampling of 1,689 Adventists in the NAD. Twenty percent of the surveyed respondents had engaged in one of the following evangelistic activities during the past year: phone contacts, evangelistic meetings, health seminars, Revelation Seminars, other Bible seminars, one-to-one Bible studies, or door-to-door contacts. Reported in Roger L. Dudley and Gene Heinrich,

majority of Christians. However, to gain proper perspective, one must understand that 74 percent of those who shared their faith relied primarily upon what is known as “lifestyle evangelism” or living a good Christian example. If this form of witnessing was discounted from the survey, it would leave a drastically reduced percentage of Christians who are sharing their faith verbally.<sup>1</sup> Another factor that makes Barna’s findings even more distressing is the broad time range that he allots for witnessing, i.e., “during the prior 12 months.” Author and consultant, Thom Rainer, narrows the scope in his research and concludes, “Only about 5% of Christians engage in personal evangelism on a consistent basis.”<sup>2</sup> This means that 95 percent of Christians are shying away from evangelism.

Why are Christians so reluctant to witness? Scott Dawson, founder of the Scott Dawson Evangelistic Association, Inc., surveyed more than six thousand Christians from sixteen states in an attempt to understand why. He cites three basic reasons for reluctance to witness: (1) ignorance, (2) fear, and (3) issues relating to friendship.<sup>3</sup> Thom Rainer lists ten reasons for failure to reach the unchurched: (1) spiritual lethargy, (2) growing inclusivism (the idea that all roads lead to heaven), (3) the growing disbelief in hell, (4)

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“North American Division 2004 Congregations Study,” an unpublished research study, Autumn 2004.

<sup>1</sup>See Barna’s comments in George Barna, *The State of the Church: 2005* (Ventura, CA: The Barna Group, 2005), 19.

<sup>2</sup>Thom S. Rainer, “Christendom: Why Church Membership Does Not Equal Salvation,” in *The Complete Evangelism Guidebook: Expert Advice on Reaching Others for Christ*, ed. Scott Dawson (Grand Rapids, MI: Baker, 2006), 257.

<sup>3</sup>Scott Dawson, ed., *The Complete Evangelism Guidebook: Expert Advice on Reaching Others for Christ* (Grand Rapids, MI: Baker, 2006), 13-14.

busyness, (5) fear of rejection, (6) a desire to be tolerant, (7) losing the habit of witnessing, (8) lack of accountability, (9) failure to invite, and (10) going to churches that do not reach the unchurched.<sup>1</sup>

Seventh-day Adventists struggle with the same challenges as other Christian faith groups when it comes to witnessing, with one notable addition. Our mandate as expressed in Rev 14:6-12 is not only to lead people to embrace Christ, but also to urge them to remain in Christ during the last-day deceptions that deluge planet earth. The book of Revelation indicates that the antichrist power will coerce the whole world into compliance to its constitution (Rev 13:3, 12-17), while at the same time a faithful remnant will “follow the Lamb wherever He goes” and steadfastly keep God’s commandments (Rev 14:1-4, 12). Adventists are commissioned to share this prophetic, end-time, three angels’ message loudly, visibly, and globally (Rev 14:6-7) so that earth’s final generation might stand for Christ rather than for the antichrist. This task seems quite daunting.

In this Adventist context the word “evangelism” often conjures up beast-like images flashed on a giant screen, with an energetic evangelist pacing the platform, waving his Bible, and presenting a passionate appeal. The average lay person concludes, “I could never do that.” The relegation of evangelism to public reaping meetings by polished professionals limits the involvement of church members and the consequential accession of converts.

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<sup>1</sup>Thom S. Rainer, *The Unchurched Next Door: Understanding Faith Stages as Keys to Sharing Your Faith* (Grand Rapids, MI: Zondervan, 2003), 215-232. Rainer bases these observations on twenty years of researching, writing, and consulting.

### **Purpose of the Project**

The purpose of this project is to mobilize the Highland SDA Church members for maximal evangelistic impact through the implementation of the Personal Styles of Evangelism.<sup>1</sup>

### **Justification for the Project**

There are several compelling reasons for conducting the Personal Styles of Evangelism project. First, there is a need to recognize and utilize more witnessing options as a means of involving more members in the evangelistic process. In any given congregation only 5-10 percent of the church membership has the spiritual gift of evangelism.<sup>2</sup> The gifted lay evangelists feel relatively comfortable giving out literature, conducting a Bible study, or preaching an evangelistic sermon; but the remaining 90-95 percent of the congregants feel unarmed and ill-equipped to share their faith.

Will McRaney, professor of evangelism at New Orleans Baptist Theological Seminary, remarks, “Many of the evangelism programs have been geared for and attract the evangelistic Green Berets. However, personal evangelism is not just for the special forces in the Christian army. If the world is to be led to Christ, rank-and-file soldiers

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<sup>1</sup>The original six Personal Styles (i.e., Confrontational, Intellectual, Testimonial, Interpersonal, Invitational, and Service) were crafted by Bill Hybels and Mark Mittelberg in their witnessing manual, Bill Hybels and Mark Mittelberg, *Becoming a Contagious Christian* (Grand Rapids, MI: Zondervan, 1994), 119-132. I have added a seventh style—the Intercessory Style.

<sup>2</sup>C. Peter Wagner, *Your Church Can Grow: Seven Vital Signs of a Healthy Church*, rev. ed. (Ventura, CA: Regal, 1984), 85-87.

must show up for duty, become equipped, and take up their role in the army of God.”<sup>1</sup>

The Personal Styles of Evangelism can better outfit the whole church for soul winning in a way that is consistent with each member’s unique personality, spiritual giftedness, and temperament.

A second justification for the Personal Styles of Evangelism is the need for an individualized approach to evangelism which is sensitive to the faith stages, receptivity levels, and needs of the unbeliever. Research shows that an individual rarely embraces Christ overnight, rather there is a process or pathway from unbelief to belief involving several successive “faith stages.”<sup>2</sup> The further an individual resides from Christ, the less likely our conventional evangelistic components (e.g., gospel presentation, Bible study, evangelistic sermon) will reach them. In fact, these traditional approaches can actually turn unbelievers off, like an unsolicited sales pitch or the spiel of a telemarketer. The Personal Styles of Evangelism are better suited to match the receptivity levels and needs of the unbeliever so as to gently nudge him or her along the pathway to Christ and His end-time truths.

A third justification for the Personal Styles project is the need for a holistic system

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<sup>1</sup>Will McRaney, Jr., *The Art of Personal Evangelism: Sharing Jesus in a Changing Culture* (Nashville: Broadman & Homan, 2003), 44-45.

<sup>2</sup>The faith stages of conversion consisting of Antagonistic, Resistant, Indifferent, Receptive, and Seeking describe the different levels of receptivity along the pathway from unbelief to belief. The faith stages were originally proposed by James F. Engel in his two books James F. Engel and H. Wilbert Norton, *What’s Gone Wrong with the Harvest?* (Grand Rapids, MI: Zondervan, 1975); James F. Engel, *Contemporary Christian Communications* (Nashville: Thomas Nelson, 1979). Thom S. Rainer later refined Engel’s faith stages in his book, Rainer, *The Unchurched Next Door*.



that encompasses the whole evangelistic process of cultivating, sowing, and reaping. Adventist evangelism over the past 160 years has tended to swing from one end of the harvest continuum to the other. Until the 1980s Adventists primarily emphasized the reaping end of the spectrum with personal Bible studies and public evangelistic series. A typical church evangelistic calendar consisted primarily of scheduling a full-time evangelist to hold a public series of meetings. But with the rise of secularism and postmodernism in America, there exists an increasing disregard for propositional truths, moral absolutes, and organized religion.<sup>1</sup> The packed halls and mass baptisms of the seventies and eighties are fading,<sup>2</sup> and in many quarters public evangelism is considered a relic of the past.

Today, Adventist pastors and para-church leaders are experimenting with alternate forms of evangelism such as friendship evangelism, relational small groups, and seeker sensitive services. While these methods effectively cultivate the soil and sow the seed,

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<sup>1</sup>See for instance Sarah K. Asaftei, "Belonging Before Believing: Reaching Out to the Emerging Culture," *Ministry*, January 2007, 22-23; Ron D. Dempsey, *Faith Outside the Walls: Why People Don't Come and Why the Church Must Listen* (Macon, GA: Smyth & Helwys, 1997), 74; Eddie Gibbs, *Church Next: Quantum Changes in How We Do Ministry* (Downers Grove, IL: InterVarsity, 2000), 22-32; Jimmy Long, *Generating Hope: A Strategy for Reaching the Postmodern Generation* (Downers Grove, IL: InterVarsity, 1997), 55-79; and McRaney, 116-133. Additional resources for understanding and reaching the postmodern generation are: George G. Hunter III, *Celtic Way of Evangelism: How Christianity Can Reach the West . . . Again* (Nashville: Abingdon, 2000); Dan Kimball, *The Emerging Church: Vintage Christianity for New Generations* (Grand Rapids, MI: Zondervan, 2003); Brad J. Kallenberg, *Live to Tell: Evangelism for a Postmodern Age* (Grand Rapids, MI: Brazos, Baker, 2002); Harry Lee Poe, *Christian Witness in a Postmodern World* (Nashville: Abingdon, 2001); Leonard Sweet, *Post-Modern Pilgrims: First Century Passion for the 21<sup>st</sup> Century World* (Nashville: Broadman & Holman, 2000).

<sup>2</sup>Mark Finley, "Reaching Secular People," *Ministry*, October 1993, 16.

they generally fail to reap the harvest. In 2001 the North American Division Evangelism Institute (NADEI) contacted every conference in North America to find out “what methods were successful in bringing people into the church, besides public evangelism.” In every case the surprising response was, “Nothing else was working as well as public evangelism.”<sup>1</sup>

Russell Burrill, the Director of NADEI (1983-2007), has often assigned his students the task of picking the top five Adventist churches in North America in terms of baptismal growth and then interviewing these churches. The number one common denominator of the top growth churches is they all held public evangelistic meetings.<sup>2</sup> This research shows that public evangelism is still the most effective reaping method in the Adventist church.

As people of prophecy Adventists cannot afford to emphasize either end of the harvest continuum to the exclusion of the other. There must be a holistic harvest system

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<sup>1</sup>Russell Burrill, *Reaping the Harvest: A Step-By-Step Guide to Public Evangelism* (Fallbrook, CA: Hart Research, 2006), 28.

<sup>2</sup>Ibid., 27-28; also Russell Burrill, "Myths of Public Evangelism" (lecture given at an Andrews University class, CHMN 767 Formation of Evangelistic Strategy, on 13 June 2006). An example of a top growth church is Bill McLendon's South Tulsa Adventist Fellowship (STAF) which was planted in 2000 for the sole purpose of winning the lost. This church makes evangelism the central core value around which all other ministries cluster. The congregation not only "talks" its core value, but "lives" it by conducting at least five evangelistic meetings per year. Because of this evangelistic intentionality STAF has become the fastest growing Adventist church in North America (conversion growth). Bill McLendon believes "the biggest, boldest lie in Adventism [is that] evangelism doesn't work any more." He maintains public evangelism is how the Adventist church got started, and Adventists must get back to preaching the prophetic message to continue to grow today. Taken from Bill McLendon, "South Tulsa Adventist Fellowship" (lecture presented at Andrews University for CHMN 767 Formation of Evangelistic Strategy class on 12 June 2006).

that encompasses cultivating, sowing, and reaping.<sup>1</sup> The Personal Styles of Evangelism can likely deliver this holistic system because it first demonstrates and then declares the gospel.

A final justification for the Personal Styles project is a personal vision to transform Highland Seventh-day Adventist Church into an evangelistic training center. When I arrived here ten years ago to pastor this church, I spent a day of prayer and solitude by a wooded stream behind our Highland Academy campus. I asked the Lord to show me what He would have me to do during my tenure here. God impressed me with a number of goals, but the one that superceded all others was the vision for Highland Church to become an evangelistic training center for Highland members as well as the Adventist community at large.

During the past ten years our church has conducted seven public evangelistic series in our territory as well as two public evangelistic series overseas in Cuba and India; but all these meetings (with the exception of two) have been held by full-time evangelists or myself. The conviction keeps growing in my heart that my primary role as pastor is to train, equip, and empower the lay people to do evangelism.<sup>2</sup> I also have the burning conviction that our evangelistic methods need to be more diversified in order to reach more people with the gospel, so the Personal Styles of Evangelism project culminates a fulfillment of this vision.

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<sup>1</sup>Russell Burrill readily admits, "Public evangelism is a reaping tool, it's not meant to cultivate, sow, and reap all in one." Burrill, "Myths of Public Evangelism."

<sup>2</sup>Eph 4:11-12; Ellen G. White, *Christ's Object Lessons* (Washington, DC: Review and Herald, 1941), 59, 70.

### **Definition of Terms**

It is important to define some terms that will be used throughout this paper.

*Personal Styles of Evangelism*<sup>1</sup> are specific biblical approaches or methods of evangelism, also referred to as “witnessing styles.” There are at least seven different styles that are inferred from Scripture: Intercession, Friendship, Service, Testimony, Invitation, Service, and Proclamation. Each Christian witness will naturally play to his or her strength and prefer the style that best fits his or her unique personality, temperament, spiritual giftedness, and background. At the same time the witness will be sensitive to the individual situation, need, and level of receptivity and choose the style that best fits the person they are trying to lead to Christ regardless of their own comfort level.

*Faith Stages of Conversion*<sup>2</sup> describe different levels of receptivity along the pathway from unbelief to belief. There are five discernable stages: Antagonistic, Resistant, Indifferent, Receptive, and Seeking. The soul winner must first seek to discern the unbeliever’s level of receptivity, then customize an evangelistic approach to reach that person for Christ. The goal in every witnessing encounter is to move people just one step closer to a faith relationship with Jesus Christ.

### **Limitations of the Project**

Although extensive material has been written on the subject of evangelism, little has been said regarding the Personal Styles of Evangelism. If you type in “Personal

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<sup>1</sup>Frequently abbreviated as “Personal Styles” or just simply “styles” throughout this paper.

<sup>2</sup>Frequently abbreviated as “Faith Stages” or simply “stages” throughout this paper.

Styles of Evangelism” in a boolean or Google search, it will yield a meager result. However, a search for individual “styles” (e.g., friendship evangelism or servant evangelism) will generate a prolific array of material. Hence, my research on the Personal Styles of Evangelism per se proved to be quiet challenging.

Another related limitation is that, to my knowledge, no other Adventist resource currently addresses the Personal Styles of Evangelism. This project is plowing new territory in Adventist circles.

### **Delimitations of the Project**

I have purposefully chosen to delimit my study in several critical areas. First, the Personal Styles of Evangelism project is not an evaluation of Mark Mittelberg and Bill Hybel’s *Becoming a Contagious Christian* witnessing training resource which first introduced the Personal Styles of Evangelism back in 1994. Neither is it a national study of the effectiveness of *Becoming a Contagious Christian* in evangelical or Adventist circles. The Personal Styles of Evangelism project tells a local story of how I created the *Winning Ways to Witness* training process out of the original Personal Styles concept, then implemented the system in the Highland Seventh-day Adventist Church. The Personal Styles project measures the effectiveness of the *Winning Ways to Witness* to mobilize Highland Church members for maximal evangelistic impact in Portland, Tennessee. The results of this witnessing model would vary from place to place were it to be adapted for use in other Adventist churches.

Another delimitation is my deliberate focus on developing and implementing a unique witnessing approach for the Adventist Church context. Reams of resources have

been produced for evangelical settings. This resource is specifically designed with Adventists in mind in order to preserve its unique mission to proclaim the gospel in the context of the three angels' message (Rev 14:6-12).

A final delimitation is the regretful need to narrow my project to merely three steps: a nine-part sermon series, a four-part seminar, and a twelve week follow-up accountability system. I will not have the space to discuss ways to create a culture of evangelism in the Highland Church so that the Personal Styles project might flourish.<sup>1</sup>

### **Description of Methodology**

In order to implement the Personal Styles of Evangelism training process in the Highland Seventh-day Adventist Church, I had to follow a five-step procedure as reflected in the chapter headings of my research project.

First, I established the theological foundations for the Personal Styles of Evangelism based on Scripture and the writings of Ellen G. White and corroborated by

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<sup>1</sup>David L. Hartman, "Ministry Embedded Evangelistic Challenge," a paper presented for CHMN 719 Perspectives on Mission and Church Growth Strategies, Andrews University, December 2004, 5-9. I presented a six-prong strategy for developing a culture of evangelism in the local Highland Church consisting of: (1) fuel passionate spirituality of the membership, (2) empower an evangelistic point person and team to champion evangelism, (3) prioritize evangelistic training in the Highland Church, (4) multiply outreach ministries and events where members can interface with the community and utilize their Personal Style of Evangelism in witnessing, (5) provide a support and accountability system that encourages members to witness over the long haul, and (6) focus every phase of church life on evangelism and church growth.

Christian literature.<sup>1</sup> After observing a multifaceted approach to evangelism, I then asked the question, Why? I noted four basic rationales for the Personal Styles of Evangelism: (1) the styles respect individual design, (2) the styles maximize membership involvement by utilizing more witnessing options, (3) the styles reach more unbelievers by showing sensitivity to their faith stages of conversion and levels of receptivity, and (4) the styles provide a holistic system that encompasses the whole evangelistic process of cultivating, sowing, and reaping.

My second step was to demonstrate an interrelationship between the Personal Styles of Evangelism and the Faith Stages of Conversion. I first examined the Personal Styles of Evangelism and the Faith Stages of Conversion through an extensive literature review. Then I established a correlation of the styles and stages for maximal evangelistic impact.

The third step was to develop and implement the Personal Styles training process. I first designed a training curriculum consisting of: (1) a nine-part sermon series to challenge members to adopt an evangelistic-centered lifestyle, (2) a four-part multimedia seminar to give basic Personal Styles training to the experimental group, and (3) a follow-up accountability system with weekly assignments for support partners. Then I selected a seventeen member experimental group of Highland Church members as well as a training

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<sup>1</sup>Ellen G. White (1827-1915) was one of the founders of the Seventh-day Adventist Church who during her lifetime wrote more than 5,000 periodical articles and 40 books. Adventists believe these writings were inspired and that she was appointed by God as a special messenger to draw the world's attention to the Scriptures and to help prepare people for Christ's second advent. See Arthur L. White, *Ellen G. White: A Brief Biography*, <http://www.whiteestate.org/about/egwbio.asp#who> (30 April 2007).

site, schedule, instructional method, and format. Lastly I implemented the training process of sermons, seminar, and accountability system.

The fourth step was to evaluate the Personal Styles training process based on feedback from three surveys. The first survey was administered to the experimental group at the conclusion of the Personal Styles training seminar in order to evaluate the seminar's effectiveness and needs for improvement. The second survey was given to the experimental group at the beginning and conclusion of the six-month implementation process to see whether or not the group had increased their witnessing involvement as a result of the Personal Styles training process. The third survey was filled out by residents of Portland to evaluate the community's receptivity towards evangelism and to determine a possible correlation between the Personal Styles of Evangelism and the Faith Stages of Conversion for maximal evangelistic effectiveness. After evaluating the Personal Styles training process I offered recommendations for improvement and future implementation.

The final step was to summarize the Personal Styles training process and draw several conclusions.



## CHAPTER 2

### THEOLOGICAL FOUNDATIONS FOR THE PERSONAL STYLES OF EVANGELISM

This chapter explores the theological foundations for the Personal Styles of Evangelism. First, it defines evangelism along with a proper motivation for sharing the good news. Then it establishes the biblical basis for the Personal Styles of Evangelism. Next it examines four rationales for the Personal Styles. Finally, the writings of Ellen White are consulted for support of the Personal Styles. Reference is also made to Christian literature for additional insights into the styles.

#### **Definition of Evangelism**

Vince Lombardi, legendary coach of the Green Bay Packers, once held up a football in front of his team of players and announced, “Gentlemen, this is a football.” Lombardi realized that before he could impart defensive or offensive strategies, he first had to get back to the basics and define a simple football.<sup>1</sup> Similarly, before understanding witnessing “styles,” one must first grasp the basic definition of evangelism.

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<sup>1</sup>Charles R. Swindoll, *Growing Strong in the Seasons of Life* (Portland, OR: Multnomah, 1983; reprint Grand Rapids, MI: Zondervan, 1994), 402.

## Evangelism in the Old Testament

The Hebrew word, *bissar*, has the basic meaning of “proclaiming good news”<sup>1</sup> as is characterized by the joyful announcement of the birth of a baby boy (Jer 20:15). However, good news usually occurs in the context of “military encounters.”<sup>2</sup> In Samuel, Kings, and Chronicles, good news emanates from the battlefield at the death of David’s two adversaries, Saul (1 Sam 31:9; 2 Sam 1:20; 4:10; 1 Chron 10:9) and Absalom (2 Sam 18:19-33). At the siege of Samaria when heavenly commandos route Syrian soldiers, four leprous beggars proclaim good news to the starving city (2 Kgs 7:9). The books of Psalms and Isaiah announce good news to beleaguered Israel for the Lord’s victory over her oppressors (Ps 68:11; Isa 40:9; 41:27; 52:7; 60:6; 61:1). Victory on the battlefield results in liberty to the captives, healing to the brokenhearted, and comfort to those who mourn (Isa 61:1-3). God recruits messengers to convey good news of salvation to the cities of Judah (Isa 40:9; 52:7) and to all nations and people (Ps 96:2, 3). At first these recruits come from Zion (Isa 40:9; 41:27), but eventually they derive from all nations of the earth (Isa 60:6).<sup>3</sup> This word, *bissar*, and its derivatives occurs thirty times in the OT.<sup>4</sup>

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<sup>1</sup>Gerhard Friedrich, “Euangelizomai,” *Theological Dictionary of the New Testament (TDNT)*, ed. Gerhard Kittel, ed. and trans. by Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1964; reprint, 1982), 2:707.

<sup>2</sup>John N. Oswalt, “Bissar,” *Theological Wordbook of the Old Testament (TWOT)*, ed. R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waitke (Chicago: Moody, 1980), 1:135.

<sup>3</sup>Ibid., 1:136; O. Schilling, “Bissar,” *Theological Dictionary of the Old Testament (TDOT)*, ed. G. Johannes Botterweck and Helmer Ringgren, trans. John T. Willis (Grand Rapids, MI: Eerdmans, rev. ed. 1977), 2:314-316.

<sup>4</sup>Oswalt, 1:135; O. Schilling, 2:313.

## Evangelism in the New Testament

The Greek word, *euangelion*, means “good news” or “glad tidings.”<sup>1</sup> It is always translated “gospel” in the NT.<sup>2</sup> In classical Greek culture *euangelion* was a technical term for “news of victory” especially in the realm of military conflict or the Olympic games.<sup>3</sup> The image of a messenger bursting from the battlefield to convey good news to those in bondage epitomizes the life and ministry of Christ (Matt 4:23; 9:35; 11:5; Mark 1:14-15; Luke 2:10-11; 4:18-19, 43-44; 7:22; 8:1; 20:1; 1 Pet 3:19).<sup>4</sup>

Before Jesus ascended to the Father, He expressly commissioned His disciples to carry on His work of communicating the gospel to the world (Mark 16:15). The evangelism motif is one of the most prominent themes in the NT. The noun form, *euangelion*, occurs 75 times; and the verb forms, *euangelizo* and *euangelizomai*, occur 54 times. Evangelist, the one who bears good news (*euangelistes*), occurs an additional three times.<sup>5</sup> Thus evangelism and its cognates appear 132 times in the NT.

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<sup>1</sup>Ulrich Becker, “Euangelion.” *The New International Dictionary of New Testament Theology (NIDNTT)*, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1975-1978), 2:107.

<sup>2</sup>George V. Wigram, *The Englishman’s Greek Concordance* (1979), s.v. “Euangelion.” All 75 [77] occurrences of *euangelion* are translated “gospel.”

<sup>3</sup>Friedrich, 2:722.

<sup>4</sup>Oswalt, 1:136.

<sup>5</sup>Becker, 2:110, 114.

## Contemporary Definitions of Evangelism

Many attempts have been made to define evangelism. The 1974 International Congress on World Evangelization in Lausanne, Switzerland crafted this definition:

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.”<sup>1</sup>

Several authors define evangelism more succinctly. J. I. Packer views evangelism as “an act of communication with a view of conversion,”<sup>2</sup> and Rebecca Pippert contends it is simply “introducing our friends to Jesus.”<sup>3</sup>

Based on my biblical survey of evangelism I would like to propose my own definition of evangelism: “Sharing the good news that Christ has defeated the devil and established His own domain (i.e., the kingdom of God) thus providing peace with God, personal salvation, freedom from sin, and holistic healing for all who believe.”<sup>4</sup>

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<sup>1</sup>The Lausanne Committee for World Evangelism, *Lausanne Covenant* (1974), <http://www.lausanne.org/Brix?pageID=12891> (13 February 2007).

<sup>2</sup>J. I. Packer, *Evangelism & the Sovereignty of God* (Downers Grove, IL: InterVarsity, 1961), 85.

<sup>3</sup>Rebecca Manley Pippert, *Out of the Salt Shaker & into the World*, 2d ed. (Downers Grove, IL: InterVarsity, 1999), 133.

<sup>4</sup>Holistic healing (Isa 61:1-3; Luke 4:18-19) includes physical, emotional, social, and spiritual components.

### **Motivation for Evangelism**

There are three primary motivations that compel believers to share the good news of salvation with others.

#### For God's Sake

The first motivation for sharing the good news is for God's sake. The parable of the Lost Sheep in Luke 15:3-7 recounts the story of a shepherd who could not rest until he found his one lost sheep. Ten years ago my wife and I purchased a Golden Retriever puppy on our fifteenth wedding anniversary. When our dog was nine months old he wandered away from home. For four days we searched every back country road and knocked on every door within a two mile radius trying to find him. Finally we found Bucky lying unconscious in a ditch near the bend of a road. He had been struck by a vehicle and his back leg was badly mangled. We transported him to the vet and spent \$1,200 to have his spiral fracture repaired. We were willing to go to any length to recover Bucky, restore him to health, and get him back home.

In the same way God yearns for His missing children. He will go to any length to recover them, restore them, and bring them home. 2 Pet 3:9 declares, "The Lord . . . is longsuffering toward us, not willing that any should perish but that all should come to repentance." Luke 15:4 portrays Him seeking "the one which is lost until he finds it." God pursued guilty Adam and Eve in a faraway garden (Gen 3:8-9). He chased after runaway Jonah and the ruthless Ninevites (Jonah 1-4). He sought after Ruth the Moabite (Ruth 1) and Rahab the harlot (Josh 2; 6:17, 23, 25). He searched for the widow of Zarephath (1 Kgs 17:9-24) and Namaan the Syrian (2 Kgs 5). He went out of His way to

find the Syro-Phoenician woman (Mark 7:24-30) and the woman at the well (John 4:1-42). He tracked down the Ethiopian eunuch (Acts 8:26-39) and the Roman commander, Cornelius (Acts 10). He suffered long with wicked Manasseh (2 Chr 33:1-20) and with misguided Saul (Acts 9:1-31).<sup>1</sup>

All these examples show that God loves sinners and will go to extraordinary lengths to recover them. But the greatest illustration of love is the gift of God's own Son. John 3:16 attests, "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." The incarnation of Jesus, His ministry to "seek and save that which was lost" (Luke 19:10), and His death on Calvary are living proofs that God loves the lost and wants them home.

#### For Others' Sake

The second motivation for sharing the good news is for others' sake. In the story of the lost sheep (Luke 15:3-7) the misplaced sheep would have roamed until it eventually died. Likewise there are brutal consequences of living apart from the Great Shepherd. Jesus is the originator (John 1:3) and sustainer of life (John 1:4; 10:10; Acts 17:28). Apart from Him true life cannot exist, anymore than a fetus cut from its umbilical cord or a branch chopped from the vine. The Bible reveals that "all have sinned" (Rom 3:23); sin separates humanity from God (Isa 59:2), and the consequences of that separation is death (Rom 6:23). Therefore, it is imperative that Christians introduce lost people to Jesus so they might embrace Him and receive abundant life both now (John

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<sup>1</sup>Many of these exhibits of God's grace and perseverance are cited in Jerram Barrs, *The Heart of Evangelism* (Wheaton, IL: Crossway, Good News, 2001), 83-116.

10:10) and for eternity (John 3:16; Rom 6:23; 1 John 5:11-13).

### For Our Sake

The third motivation for sharing the good news is for our own sake. Just as finding the lost sheep brought joy to the shepherd's heart (Luke 15:6), so recovering lost people will bring joy, fulfillment, and purpose to the hearts of those who search. Ellen White contends, "It is in working to spread the good news of salvation that we are brought near to the Saviour."<sup>1</sup> Active labor for others will prevent our love from waning and our faith from growing dim.<sup>2</sup> It will "keep [our] own souls alive,"<sup>3</sup> give "strength to resist evil,"<sup>4</sup> "arouse self-sacrificing zeal,"<sup>5</sup> and "develop a character like Christ's."<sup>6</sup>

### Biblical Basis for Personal Styles

Although the Bible never uses the term, "Personal Styles of Evangelism" or "witnessing styles," it frequently mentions different ways to witness. Following is a partial listing of witnessing approaches in their original Greek form.

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<sup>1</sup>Ellen G. White, *Ministry of Healing* (Mountain View, CA: Pacific Press, 1942), 102.

<sup>2</sup>Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1940), 825.

<sup>3</sup>Ellen G. White, *Christian Service* (Washington, DC: Review and Herald, 1947), 22.

<sup>4</sup>Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 105.

<sup>5</sup>White, *Ministry of Healing*, 151.

<sup>6</sup>White, *Desire of Ages*, 142.

*Kerysso*

*Kerysso* means to “announce, make known by a herald, [or] proclaim aloud.”<sup>1</sup> It conveys the idea of preaching God’s word in a straightforward, authoritative manner. This verb is found sixty-one times in the NT.<sup>2</sup> Jesus went through the cities and villages of Galilee preaching the gospel of the kingdom (Matt 4:23; 9:35), and He commanded His disciples to do the same (Matt 10:5; Luke 9:2). Peter preached boldly on the day of Pentecost (Acts 2:14-40) and the audience was “cut to the heart” (vs. 37) resulting in 3,000 baptisms.

The public preaching of God’s word still has power to “cut hearts” today. During one of my first evangelistic campaigns in 1996 I witnessed a tough Marine officer respond to the preaching of God’s word and become baptized. Today he is a Seventh-day Adventist minister in Atlanta, Georgia who has led scores of people to Christ through the preaching of the word. In 2000 I conducted a series of meetings in the heart of Castro’s Cuba and witnessed streams of people responding to the evening messages and committing their lives to Jesus Christ. In 2003 I traveled to India with a team of lay people from Highland Church. We conducted five simultaneous meetings over three weeks and witnessed 500 Hindus surrendering their lives to Christ in baptism. In 2006 I accompanied twenty-five seniors from Highland Academy to Honduras. Eight young people, including my son, preached for five nights and several individuals responded and

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<sup>1</sup>Walter Bauer, *A Greek-English Lexicon of the New Testament (BAGD)*, 2d ed., rev. and augmented by William F. Arndt and Frederick W. Danker (1979), s.v. “*Kerysso*.”

<sup>2</sup>L. Coenen, “*Kerysso*,” *NIDNTT*, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1975-1978), 3:52.



were baptized. People are still “cut to the heart” by the preaching of the word today. That is why Christ commissions His followers, “Go into all the world and preach the gospel to every creature” (Mark 16:15). He charges, “Preach the word!” (2 Tim 4:2).

### *Didasko*

*Didasko* means to “teach” or “instruct.”<sup>1</sup> It often appears alongside *kerysso* indicating that the content is the same, but delivered in a more conversational style. This was one of Jesus’ most frequently used evangelistic methods.<sup>2</sup> Jesus customarily taught in the synagogue (Matt 4:23; 9:35) and in the open air (Matt 5:2). His manner of teaching was to read from Scripture, then explain, illustrate, and make practical application (Luke 4:16-27). The Great Commission includes the charge, “Teaching them to observe all things that I have commanded you” (Matt 28:20). *Didasko* occurs ninety-five times in the NT.<sup>3</sup>

### *Martyreo*

*Martyreo* means to “bear witness” or “testify.”<sup>4</sup> It was originally a legal term for bearing witness or evidence in a court of law,<sup>5</sup> but came to express a Christian’s witness

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<sup>1</sup>K. Wegenast, “Didasko,” *NIDNTT*, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1975-1978), 3:759.

<sup>2</sup>Mentioned 47 times in the gospel.

<sup>3</sup>Wegenast, 3:761.

<sup>4</sup>A. A. Trites, “Martyria,” *NIDNTT*, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1975-1978), 3:1038.

<sup>5</sup>*Ibid.*, 3:1039.

concerning the risen Lord.<sup>1</sup> Christ asks His followers to be His witnesses (Acts 1:8) and to testify what we have seen, heard, and experienced concerning Him (1 John 1:1-2). A *martyros* is one who professes Christ even to the point of death (e.g., Stephen in Acts 8:58-59). Martyrs would rather die than renounce their faith in the One who died for them. Martyrdom is one of the most powerful forms of witnessing as is demonstrated by the often repeated statement: The blood of the martyrs is the seed of the gospel. There are seventy-six instances of *martyreo* in the NT.<sup>2</sup>

### *Koinoneo*

*Koinoneo* means to “share” or “participate in” something.<sup>3</sup> The noun form, *koinonia*, indicates “association, communion, fellowship, participation” and “close union.”<sup>4</sup> The apostolic church exhibited rich fellowship, unity, and support (Acts 2:42). Christians gladly gave of their means to assist one another (Acts 4:32-37). This fellowship projected a vivid testimony to the unbelieving world of the reality of Christ. “The golden chain of love, binding the hearts of the believers in unity, in bonds of fellowship and love, and in oneness with Christ and the Father, makes the connection perfect and bears to the world a testimony of the power of Christianity that cannot be

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<sup>1</sup>Ibid., 3:1043-1045.

<sup>2</sup>Ibid., 3:1042.

<sup>3</sup>J. Schattenmann, “Koinoneo,” *NIDNTT*, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1975-1978), 1:639.

<sup>4</sup>Ibid., 1:639-640.

controverted.”<sup>1</sup> *Koinonia* occurs eighteen times in the NT.<sup>2</sup>

### *Diakoneo*

*Diakoneo* literally means “to wait on someone at [a] table” or in a more general sense “to serve.”<sup>3</sup> This word and its cognates are found 100 times in the NT.<sup>4</sup> An instance of *diakoneo* can be seen in Acts 6:1 where the early church neglected its humanitarian food distribution (lit. *diakonia*) to the Hellenist widows. The apostles could not abandon the ministry of the word to “serve (*diakoneo*) tables” (vs. 2) so they appointed seven men to oversee the soup kitchen operation. These care-givers were later given the official title of “deacon” (*diakonos*) meaning “one who serves,” which continues as a formal church office to this day. The ministry in Acts 6 finds a fitting conclusion in vs. 7, “And the word of God spread, and the number of the disciples multiplied greatly in Jerusalem.” Thousands were converted because of the unhindered preaching of the word and the impact of service evangelism. Addressing social issues

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<sup>1</sup>Ellen G. White, *Our High Calling* (Washington, DC: Review and Herald, 1961), 173.

<sup>2</sup>Schattenmann, 1:641-642, 644.

<sup>3</sup>Bauer, s.v. “Diakoneo.”

<sup>4</sup>*Diakoneo* is found 37 times based on a hand-count of Wigram, s.v. “Diakoneo”; *diakonia* is found 34 times according to K. Hess, “Diakoneo,” *NIDNTT*, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1975-1978), 3:546; *diakonos* is found 29 times, see *Ibid.*

and practical needs in the community will still reap powerful evangelistic results today.<sup>1</sup>

### *Dialegomai*

*Dialegomai* from which we get our English transliteration “dialogue” means to “discuss” or “converse.”<sup>2</sup> The Greek philosophers viewed *dialegomai* as “conversation with teaching as its object.”<sup>3</sup> Paul enjoyed dialoguing with Jews and Greeks in the synagogue concerning the Scriptures (Acts 17:1-3, 17). In Athens he conversed with the Greek philosophers concerning the true God (Acts 17:16-34). This dialogical form of instruction is especially effective in reaching the secular, postmodern mind;<sup>4</sup> hence, it is often called the “intellectual” style of evangelism.<sup>5</sup> But this title is a misnomer because Paul also used the conversational style in the market place (*agora*) to reach the common people (Acts 17:17). The conversational, dialogical style of evangelism was Paul’s primary method of sharing Christ (see also Acts 18:4, 19; 19:8-9; 24:25).

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<sup>1</sup>Maynard-Reid argues that the gospel commission involves not only the prophetic component as outlined in Matt 28:19-20, but also the social component as characterized by the Luke 4:18-19 mandate. Adventists must maintain a holistic balance between preaching evangelistic sermons and serving the poor, sick, marginal, and outcasts. See Pedrito U. Maynard-Reid, *Complete Evangelism: The Luke-Acts Model* (Scottsdale, PA: Herald Press, 1997), 159-162.

<sup>2</sup>Bauer, s.v. “Dialegomai.”

<sup>3</sup>D. Furst, “Dialogizomai,” *NIDNTT*, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1975-1978), 3:820.

<sup>4</sup>Barna believes Socratic, dialogical evangelism is the best way to reach the postmodern generation. See George Barna, *Evangelism That Works: How to Reach Changing Generations with the Unchanging Gospel* (Ventura, CA: Regal, 1995), 107-125.

<sup>5</sup>See for example, Hybels and Mittelberg, *Contagious Christian*, 125, 136.

*Therapeuo*

*Therapeuo* means to “treat,” “heal,” “cure,” and “restore.”<sup>1</sup> It is found forty-three times in the NT,<sup>2</sup> but in only two of these references does *therapeuo* indicate healing by “ordinary medical means” (Luke 4:23; 8:43). The rest of the *therapeuo* passages describe “miraculous healings wrought by Jesus and his disciples.”<sup>3</sup> Jesus viewed healing as a vital component of His ministry. He came to heal body, mind, and soul as outlined in His mission statement in Luke 4:18-19. This included addressing not only spiritual hurts, but social, physical, and psychological wounds as well.<sup>4</sup> He came to restore the whole person.

The purpose of Christ’s healing ministry is noted in *Ministry of Healing*, “The Saviour made each work of healing an occasion for implanting divine principles in the mind and souls. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace.”<sup>5</sup> Repeatedly, Jesus exercised healing ministry as a bridge to impart spiritual truths (Matt 4:23-25; 9:35). He commissioned His disciples to do the same (Luke 9:1, 2, 6; 10:9).

Healing ministry can serve as a powerful ally to the proclamation of prophetic

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<sup>1</sup>Bauer, s.v. “Therapeuo.”

<sup>2</sup>F. Graber and D. Muller, “Therapeuo,” *NIDNTT*, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1975-1978), 2:164.

<sup>3</sup>Graber and Muller, 2:164.

<sup>4</sup>Maynard-Reid, 140-141.

<sup>5</sup>White, *Ministry of Healing*, 20.

truth in the end of time; hence, it is often called the “entering wedge”<sup>1</sup> and “right hand”<sup>2</sup> of the third angel’s message. Healing can display itself in a variety of forms such as: medical missionary work,<sup>3</sup> miraculous healing,<sup>4</sup> recovery ministries,<sup>5</sup> and social services.<sup>6</sup>

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<sup>1</sup>Ellen G. White, *Testimonies to the Church*, vol. 6 (Washington, DC: Review and Herald, 1948), 327.

<sup>2</sup>Ellen G. White, *Testimonies to the Church*, vol. 7 (Washington, DC: Review and Herald, 1948), 59.

<sup>3</sup>Relieving suffering, illness, and disease through medical intervention, health reform, and prevention (e.g., hospitals, clinics, lifestyle centers, home remedies, hydrotherapy treatments, cooking classes) as a means of opening hearts to the gospel.

<sup>4</sup>There are many references showing favorable support for miraculous healings: Mark 16:15-18; Ellen G. White, *The Great Controversy* (Mountain View, CA: Pacific Press, 1950), 611-612; Ellen G. White, *Testimonies for the Church*, vol. 9 (Washington, DC: Review and Herald, 1948), 126; Chad McComas, “Anointing the Lost Rite,” *Signs of the Times*, August 1990, 17-19. Ellen S. Oblander, “Miracles Today?” *Adventist Review*, 10 July 2006, 9-12. At the same time a strong cautionary note is uttered in Ellen G. White, *Selected Messages*, vol. 2 (Washington, DC: Review and Herald, 1958), 54.

<sup>5</sup>Recovery ministries include Twelve Step recovery groups and counseling for chemical dependency, co-dependency, sexual addictions, eating disorders, anger management, financial recovery, and abusive relationships. George Hunter sees recovery ministries as the modern day equivalent of healings and miracles. He contends that as “regular people experience someone they’d have once viewed as hopeless now greatly changed, they become more open to the gospel’s power.” George G. Hunter III, *Radical Outreach: The Recovery of Apostolic Ministry & Evangelism* (Nashville: Abingdon, 2003), 122.

<sup>6</sup>Social action seeks to alleviate suffering and injustice of the marginal and neglected members of society through education, health care, agriculture, political activism, and other social uplift programs. Historical examples of social action include women’s rights, temperance, prison reform, abolition of slavery, and civil rights. Modern examples might include operating a soup kitchen for the homeless, a daycare for single moms, or a literacy program for intercity kids. For a compelling read on social action see Maynard-Reid, *Complete Evangelism*.

### **Rationale for Personal Styles**

Now that the Personal Styles have been verified from Scripture, the question that naturally arises is, What is the purpose of multiple witnessing approaches? There are four basic rationales for the variety of styles. First, the styles respect individual design. Second, the styles involve every believer in the evangelistic process based on their unique personality, temperament, and gift-mix. Third, the styles appeal to unbelievers by showing sensitivity to their faith stages, receptivity levels, and needs. Fourth, the styles address the whole evangelistic process of cultivating, sowing, and reaping. I will now explore each of these rationales in detail.

#### **Respect Individual Design**

The first rationale for the Personal Styles is they respect individual design. God's unique design is evidenced in creation, re-creation, spiritual gifts, and witnessing styles.

#### **Evidenced through Creation**

The book of Genesis is a storybook of beginnings. In just the first two chapters God designed a beautiful new planet full of life, color, and variety. On the third day God created every conceivable kind of plant from a tiny spore to a towering redwood. On the fourth day He spoke into existence the blazing sun, pale moon, and twinkling stars. On the fifth day God waved His hand across the waters and generated millions of colorful fish from the orange clownfish to the great blue whale. Then He flashed His hand through the sky and every variety of bird appeared from the Ruby-throated Hummingbird to the giant Osprey. On the sixth day God created mammals, reptiles, and insects in a

variety of forms from a yellow bumble bee to a graceful antelope to a lumbering elephant. Then came God’s crowning act—humankind. As with the rest of creation, there are no two human beings alike, no two fingerprints alike, no two DNAs alike. God created each person different because He loves variety.

### **Evidenced through Re-creation**

Eph 2:10 speaks of another kind of creation, not the original creation, but the new creation.<sup>1</sup> At rebirth one becomes God’s “workmanship.” The Greek word here is *poiema* meaning “creation” or “handiwork” from which we get our English word “poem.”<sup>2</sup> Just as all poems are uniquely crafted, so God makes each of His children uniquely different. Verse 10 continues, “[We are] created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.” This passage not only suggests unique design but also specialized function. God’s overall purpose for His people is to bear “good works” so that through our godly conduct and Christian service others will be attracted to Him (Matt 5:16; Tit 3:14; 1 Pet 2:12). But God also prepares in advance (*proetomazo*) a specialized role for every believer to perform. He then equips each one with customized spiritual gifts and witnessing styles to fulfill that role.

### **Evidenced through Spiritual Gifts**

The individuality of every believer is evidenced through the distribution of

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<sup>1</sup>A. T. Robertson, *Word Pictures in the New Testament*, vol. 4, *The Epistles of Paul* (Nashville: Broadman, 1931), 525.

<sup>2</sup>Friedrich Thiele, “Poieo,” *NIDNTT*, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1975-1978), 3:1152-1153; Mike Bechtle, *Evangelism for the Rest of Us: Sharing Christ Within Your Personality Style* (Grand Rapids, MI: Baker, 2006), 22.



spiritual gifts. Bruce Bugbee defines spiritual gifts as, “Divine abilities distributed by the Holy Spirit to every believer according to God’s design and grace for the common good of the body of Christ.” Simply put, spiritual gifts are “spiritual job description[s].”<sup>1</sup>

Based on the gift passages in Rom 12, 1 Cor 12, and Eph 4 there are several biblical facts that emerge concerning spiritual gifts. Each born again believer receives at least one spiritual gift (Rom 12:3; 1 Cor 12:7, 11; Eph 4:7; 1 Pet 4:10). A believer does not get to choose the gift he or she wants like selecting a drink from a Coke machine, rather the three members of the Godhead dispense the gifts as They will (1 Cor 12:11, 18 ; Eph 4:7-8). Different members of the body of Christ receive different gifts so that the members might experience an interdependent relationship and mutual concern for each other (Rom 12:4, 6; 1 Cor 12:4-11, 26-30; Eph 4:11). No part of the body is more important than the other parts, rather all are vital for the function of the whole (1 Cor 12:21-25).

Collectively the body of Christ will not lag behind in any gift (1 Cor 1:7). God does not want us to be ignorant concerning our spiritual gifts, but to discover and use them (Rom 12:6-8; 1 Cor 12:1). The primary role of the gifts is to exalt Christ and to build up the body of Christ (1 Cor 12:7; Eph 4:12-15; 1 Pet 4:11).

Paul uses the metaphor of the human body to illustrate the importance of each member of the body of Christ (Rom 12:4-5; 1 Cor 12:12-27). Just as there are many anatomical parts in the human body, so it is with Christ. Just as each part has its own unique function, the same is true in Christ’s body, the church. Any aberration of this divine plan would result in a catastrophe. For instance, if every body part tried to do the

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<sup>1</sup>Bruce Bugbee, *What You Do Best in the Body of Christ: Discover Your Spiritual Gifts, Personal Style, and God-Given Passion* (Grand Rapids, MI: Zondervan, 1995), 52.

same function, the body would shut down. If any of the parts tried to operate outside of their designed role, the body would perish. Imagine an eye trying to pump blood, or a heart trying to chew food; this would be a disaster! The body works best when each part fulfills its designed role.

### **Evidenced through Witnessing Styles**

Since God dispenses spiritual gifts to build up His church, would it not seem logical that He would also disperse witnessing styles to reach the lost? Because God celebrates and values individual design He equips members with different witnessing styles corresponding to their unique personality, spiritual gifts, and temperament.<sup>1</sup>

The study of personality and temperament goes back to Hippocrates, the father of modern medicine, who first noted the four personality types in 400 B.C. These types were later assigned the ancient Greek titles: Choleric, Sanguine, Phlegmatic, and Melancholy. In 1928 William Marston changed the old Greek titles to: Dominant, Inspirational, Submissive [later changed to Steady], and Compliant [later changed to Cautious] (DISC) which are easier to remember and comprehend.<sup>2</sup> The DISC personality

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<sup>1</sup>A popular form of temperament analysis is the DISC profile which substitutes the descriptive terms of Dominant, Inspirational, Steady, and Cautious (DISC) for the old Greek titles of Choleric, Sanguine, Phlegmatic, and Melancholy. For resources or more information contact Uniquely You at [www.uniquelyyou.com](http://www.uniquelyyou.com) or The Institute for Motivational Living at [www.DISCinsights.com](http://www.DISCinsights.com). I was first introduced to DISC by Eduard E. Schmidt in Eduard E. Schmidt, "Pray and Be Willing to Follow," lecture for CHMN 767 Formation of Evangelistic Strategy class, Andrews University, 20 June 2006.

<sup>2</sup>Mels Carbonell, *Historical Background of the DISC Personality Types and Profiles*, <http://www.uniquelyyou.com/newsite/Historical%20Background.shtml> (2 February 2007).

types is perhaps the most popular of all the personality models in existence today.<sup>1</sup>

One of the pioneers of the DISC personality profile is Dr. Mels Carbonell. He holds a Ph.D. in Human Behavior and Leadership and serves as President of Uniquely You Seminars and Resources. Dr. Carbonell has made some significant contributions to the study of individual uniqueness. He was the first to combine Spiritual Gifts with the DISC personality types.<sup>2</sup> More recently Dr. Carbonell was also the first to establish a relationship between the DISC types and the witnessing styles.<sup>3</sup> He has designed an inventory called, *My Missionality Profile*, which assesses one's DISC type and related witnessing style.<sup>4</sup> A summary of this *Missionality Profile* is shown in table 1.

Dr. Carbonell demonstrates that individuals like to express and receive witness in their preferred DISC modality. This means Christians must work in their own armor to achieve maximal soul winning effectiveness, but it also suggests they must be willing to adapt their witnessing style to the personality type of the person they are trying to

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<sup>1</sup>Other models include the Myers-Briggs Type Indicator (MBTI), the Keirsey Temperament Sorter, and the Keirsey–Bates Profile. These models follow a more complex system of 8 different letters with 16 various combinations of personality types. Ibid.

<sup>2</sup>Mels Carbonell, *Uniquely You Home Page*, <http://www.uniquelyyou.com/newsite/> (2 February 2007).

<sup>3</sup>I asked Dr. Carbonell if he was the first to correlate the DISC profile with the witnessing styles; he replied, "I was the first, to the best of my knowledge, to describe the DISC types from a witnessing and discipleship perspective. Everything I wrote in the pdf files I sent you are original. If someone else has written similar info, I am not aware of it." Dr. Mels Carbonell, "Re: D.Min. Question," 9 February 2007, personal email (9 February 2007).

<sup>4</sup>Mels Carbonell and Stanley R. Ponz, *My Missionality Profile* (Blue Ridge, GA: Uniquely You Resources, 2006). A portion of the profile which deals with the witnessing styles (pp. 13-17) is in appendix A.

Table 1. DISC Profile Correlated with the Witnessing Styles

|  |  |
|--|--|
| <p style="text-align: center;"><b>D (Dominant)</b></p> <p style="text-align: center;"><i>Confrontational Evangelism</i><br/>Prefer the proclamation style where they can “tell it like it is.”</p>   | <p style="text-align: center;"><b>I (Inspirational)</b></p> <p style="text-align: center;"><i>Spontaneous Evangelism</i><br/>Prefer the interpersonal/friendship style where they can interact with people. They do well with spontaneous encounters in the market place and door to door visitation. They also enjoy giving public testimony.</p> |
| <p style="text-align: center;"><b>C (Cautious)</b></p> <p style="text-align: center;"><i>Systematic Evangelism</i><br/>Prefer the dialogical style where they can engage in intellectual debate and Christian apologetics. They also enjoy giving Bible studies where they can establish biblical truth in a thorough, point-by-point fashion.</p> | <p style="text-align: center;"><b>S (Steady)</b></p> <p style="text-align: center;"><i>Sensitive Evangelism</i><br/>Prefer the service-oriented style where they can exercise acts of kindness. They also enjoy a one-on-one relational style where they can share Christ through testimony or conversation.</p>                                   |

*Source:* Mels Carbonell and Stanley R. Ponz, *My Missionality Profile* (Blue Ridge, GA: Uniquely You Resources, 2006).

reach. Carbonell contends, “The message never changes, but your styles in leading people to Christ must change. . . . The wise soul winner learns to adapt to the personality of others.”<sup>1</sup>

Besides the DISC profile, two other sources deserve special mention. Mike

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<sup>1</sup>Carbonell and Ponz, *My Missionality Profile*, 14.

Bechtle's, *Evangelism for the Rest of Us: Sharing Christ Within Your Personality Style*, contrasts the introvert and extrovert temperaments and shows how these opposite dispositions effect the way one witnesses.<sup>1</sup> The other volume is *Becoming a Contagious Christian* by Mittelberg, Strobel, and Hybels. This volume attaches personality traits to the various witnessing styles as illustrated in table 2.<sup>2</sup>

All these Christian resources demonstrate a positive connection between the personality types and witnessing styles. They affirm God's unique design and customized purpose for each of His children. Mike Bechtle exclaims, "Our particular personality type isn't something to be cured—it's something to be celebrated!"<sup>3</sup>

### Involve Every Believer

The second rationale for the Personal Styles is that they involve every believer in dynamic witness.

### **Involvement Bestowed**

When God created Adam and Eve in the garden, He breathed on them a special blessing: "Be fruitful and multiply; fill the earth and subdue it" (Gen 1:28). Likewise, in the spiritual realm, God desires His children to reproduce and multiply and fill the whole

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<sup>1</sup>Mike Bechtle, *Evangelism for the Rest of Us: Sharing Christ within Your Personality Style* (Grand Rapids, MI: Baker, 2006).

<sup>2</sup>Mark Mittelberg, Lee Strobel, and Bill Hybels, *Becoming a Contagious Christian: Leader's Guide*, rev. and upd. (Grand Rapids, MI: Zondervan, 2007), 73-95. These authors discuss six witnessing styles, I have added a seventh style—Intercession as reflected in table 2.

<sup>3</sup>Bechtle, 29.

Table 2. Witnessing Styles and Personality Traits

| <b>Witnessing Style</b>          | <b>Biblical Example</b>  | <b>Personality Traits</b>                                   |
|----------------------------------|--|---|
| 1. Intercession                  | Mary, mother of John Mark, used this style in Acts 12 by hosting a prayer band in her home                           | Sincere,<br>Earnest,<br>Full of faith                       |
| 2. Friendship                    | Matthew used this style in Luke 5:29 to throw a party and introduce his work friends to his church friends and Jesus | Warm personality,<br>Conversational,<br>Friendship-oriented |
| 3. Service-oriented              | Dorcas used this style in Acts 9 to sew garments and serve the widows in her community                               | Others-centered,<br>Humble,<br>Patient                      |
| 4. Testimony                     | The blind man used this style in John 9 to share what Jesus had done for him   | Clear communicator,<br>Story teller,<br>Good listener       |
| 5. Invitation                    | The woman at the well used this style in John 4 to coax her friends to come and hear Jesus                           | Hospitable,<br>Relational,<br>Persuasive                    |
| 6. Conversation/<br>Intellectual | Paul used this style in Acts 17 to dialogue and reason with the Greek philosophers on Mars Hill                      | Inquisitive,<br>Analytical,<br>Logical.                     |
| 7. Proclamation                  | Peter used this style in Acts 2 to boldly declare the word of God on the day of Pentecost.                           | Confident,<br>Assertive,<br>Direct                          |

*Source:* Mark Mittelberg, Lee Strobel, and Bill Hybels, *Becoming a Contagious Christian: Leader's Guide*, rev. and upd. (Grand Rapids, MI: Zondervan, 2007), 73-95.

earth. When the Christian church was birthed in the upper room, God cradled her and breathed on her His promised blessing (Acts 2:1-4). The Holy Spirit caused the church to explode and multiply. On the day of Pentecost 3,000 were baptized (Acts 2:41); then whole multitudes (Acts 5:14); then whole cities (Acts 8:5-8); then the “whole world was turned upside down” (Acts 17:6). Disciples were first "added" to the church (Acts 2:47); then they were “multiplied” (Acts 6:1, 7; 9:31) so there was exponential growth. It is still the birthright of every born-again believer to “be fruitful and multiply” (John 15:5).

### **Involvement Expounded**

The Bible teaches that every member is an evangelist. Jesus charged His disciples, “Go therefore and make disciples of all the nations” (Matt 28:19). This command was not just spoken to the apostles, but to every one of Christ’s followers to the end of the age.<sup>1</sup> Paul asserts, “[God] has given us the ministry of reconciliation . . . and has committed to us the word of reconciliation. Therefore we are ambassadors for Christ” (2 Cor 5:18-20). All who have experienced reconciliation must seek to reconcile others to God. Peter announces, “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light” (1 Pet 2:9). In OT times only priests could enter the temple and intercede in behalf of fallen humanity, but in NT times all Christians are pronounced “priests” and assigned the role of mediation.<sup>2</sup>

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<sup>1</sup>Rex D. Edwards, *A New Frontier—Every Believer a Minister* (Mountain View, CA: Pacific Press, 1979), 19; Packer, 45.

<sup>2</sup>Russell Burrill, *Revolution in the Church: Unleashing the Awesome Power of Lay Ministry* (Fallbrook, CA: Hart Research, 1993), 22-27.

The doctrine of the Priesthood of All Believers figures prominently in the book of Acts. In the early Christian church ordinary men and women with no literary training, were the primary agents of evangelism. “Christianity was from its inception a lay movement.”<sup>1</sup> Initially Christians congregated in Jerusalem, but severe persecution “scattered”<sup>2</sup> (Acts 8:1, 4; 11:19) them throughout Judea and Samaria (Acts 8:1) and to foreign territories such as Phoenicia, Cyprus, and Antioch (Acts 11:19). They “went everywhere preaching the word” (Acts 8:4) and “a great number believed and turned to the Lord” (Acts 11:21, 24). It was unquestionably the lay people who spearheaded these evangelistic efforts abroad because the biblical record states the apostles were still grounded in Jerusalem (Acts 8:1).

A classic example of lay evangelism is found in Acts 5. Philip, one of the seven original deacons (Acts 6:5), conducted evangelistic campaigns throughout Samaria (Acts 8:5, 25) and then witnessed to the Ethiopian eunuch on the road to Gaza (Acts 8:26-39). After leading the eunuch to Christ and baptizing him in a body of water, Philip traveled northward to Caesarea, holding evangelistic meetings in all the coastal cities along the way (Acts 8:40). He was possibly the one who planted the church in Joppa and may have led Dorcas to the Lord (Acts 9:36). This is the record of what God can do through just one Spirit-filled lay person.

Michael Green, a church historian, gives evidence of dynamic lay evangelistic involvement in the early Christian church:

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<sup>1</sup>Michael Green, *Evangelism in the Early Church* (Grand Rapids, MI: Eerdmans, 1970), 172-173.

<sup>2</sup>Gk. *diaspeiro* from which we get our English transliteration “diaspora.”



They were scattered from their base in Jerusalem and they went everywhere spreading the good news which had brought joy, release and a new life to themselves. This must often have been not formal preaching, but the informal chattering to friends and chance acquaintances, in homes and wine shops, on walks, and around market stalls. They went everywhere gossiping the gospel, they did it naturally, enthusiastically, and with the conviction of those who are not paid to say that sort of thing. Consequently, they were taken seriously, and the movement spread, notably among the lower classes.<sup>1</sup>

### **Involvement Stolen**

The devil hates the Priesthood of All Believers because he wants to keep all of his captives in subjugation; therefore, he seeks to undermine the laity's role in soul winning. In the early Christian church every believer was an evangelist. But over the centuries, as bishops and later priests hovered over local congregations, the people began to rely more on the clergy to do the work of evangelism rather than assuming this responsibility as their own. Hence, the birthright of evangelism was snatched away from the congregants at large and entrusted instead to a few trained professionals.<sup>2</sup>

During the Protestant Reformation Martin Luther tried to reclaim the NT doctrine of the Priesthood of All Believers. In his manifesto, *To the Christian Nobility*, he proclaimed: "All Christians are truly of the 'spiritual estate' [i.e., priests], and there is among them no difference at all but that of office. . . . Whoever comes out of the water of

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<sup>1</sup>Green, 173.

<sup>2</sup>Russell Burrill, *Recovering an Adventist Approach to the Life & Mission of the Local Church* (Fallbrook, CA: Hart Research, 1998), 152; Burrill, *Revolution in the Church*, 30; Hunter, *Radical Outreach*, 100-102.

baptism can boast that he is already consecrated priest, bishop and pope.”<sup>1</sup> But unfortunately this attempted recovery of the role of the laity was more in principle than in practice. Under the new Protestant order the pastor took the place of the priest and the minister became dominant rather than the congregation at large.<sup>2</sup>

Kraemer explains, “The Reformation coupled with its radical elimination of the distinction between ‘clergy’ and ‘laity’ a vehement stress on the pre-eminence of the preaching office. This vehement stress on correct, ‘pure’ preaching as the sustaining nourishment, required . . . a specially qualified group of bearers of this office.”<sup>3</sup> As the exclusive administrators of the word, the ministers “appeared more and more as the ‘theologians,’ the ‘knowers,’ and . . . the laity gradually got into and, generally speaking, accepted the position of the ‘ignorant,’ the spiritually non-adult.”<sup>4</sup> Under Catholicism the sharp distinction between clergy and laity was maintained by the divine right of the priest to administer the Eucharist.<sup>5</sup> Now under Protestantism this sharp distinction is perpetuated by the exclusive right of ministers to administer the word.<sup>6</sup>

The same phenomenon has occurred within the Adventist church. Robert

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<sup>1</sup>Martin Luther, *An Open Letter to the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate*, in *Works of Martin Luther: With Introductions and Notes*, intro. and trans. by C. M. Jacobs (Philadelphia: A. J. Holman, 1915), 2:66, 68.

<sup>2</sup>Hendrik Kraemer, *A Theology of the Laity* (Philadelphia: Westminster, 1958), 63, 83.

<sup>3</sup>Ibid., 65.

<sup>4</sup>Ibid., 66.

<sup>5</sup>Ibid., 51.

<sup>6</sup>Ibid., 65

Folkenberg, former General Conference President of the Seventh-day Adventist Church, observes that the Adventist church began as a lay movement. But over the decades a series of good decisions with unexpectedly negative side-effects has subtly stolen the birthright of evangelism from the hands of Adventist laity. Gradually the responsibility of evangelism has shifted from the hands of laity to full-time clergy. The first step of displacement occurred when pastors served as itinerant evangelists. Then the roll of evangelism was assumed by pastors with a gift for evangelism who were employed as full time conference evangelists, then by union evangelists, and finally by extraordinarily gifted evangelists. Over time the mission of evangelism has transferred from dedicated laity to full-time clergy. This is not to say that pastors and evangelists should not do the work of evangelism; on the contrary, it merely suggests that the “professionals” should serve in addition to and not in place of the laity.<sup>1</sup>

### **Involvement Restored**

Before Jesus returns the Adventist church will return to a lay-led, lay-driven movement where the birthright of evangelism is restored to its rightful owner. Joel 2:28-29 prophesies, “And it shall come to pass afterward that I will pour out My spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.” God predicts an inter-generational movement in the last days which will turn hearts back to God (Mal 4:5-6). Pentecost was just a partial fulfillment of the Joel 2 prophecy. The greatest fulfillment is yet to come “before the

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<sup>1</sup>Robert S. Folkenberg, a sermon preached at Paradise Seventh-day Adventist Church in Paradise, California, 24 May 2003. Used by special permission.

coming of the great and notable day of the Lord” (Acts 2:20).

Rev 14:6-12 depicts three angels flying in the midst of heaven declaring with a loud voice the final message of mercy and warning before Christ appears to judge the earth. These angels (*angelos* means “messenger”) symbolize a mighty movement of human heralds who will counteract the efforts of the false trinity to deceive the nations (Rev 13:14; 16:13-14).

Ellen White describes this end-time evangelistic movement:

In every generation God has sent His servants to rebuke sin, both in the world and in the church. . . . They could not refrain from preaching the plain utterances of the Bible—doctrines which they had been reluctant to present. They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.

Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these.<sup>1</sup>

Rev 7:9 indicates that as a result of the proclamation of the three angels’ message there will be a “great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb.”<sup>2</sup> This end-time

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<sup>1</sup>White, *Great Controversy*, 606.

<sup>2</sup>The standard Adventist interpretation of Rev 7 is that the 144,000 are the people of God who will be translated without seeing death, and “the great multitude” are the redeemed from every age who will be resurrected when Jesus comes. But vs. 13-14 clearly identify the great multitude as “the ones who come out of the great tribulation.” Apparently, both the 144,000 and the great multitude pass through the great tribulation at

evangelism explosion occurs under the outpouring of the Holy Spirit in the latter rain.

### Appeal to Unbelievers

The third rationale for the Personal Styles is that they extend a broad range of appeal to unbelievers by showing sensitivity to their faith stages and receptivity levels. The Personal Styles respect the unbeliever's spiritual pathway and utilize an individualized approach.

### Respect the Unbeliever's Spiritual Pathway

God's Spirit moves in a variety of ways to enlighten and convict an individual of sin and their need of a Savior (John 3:8; 15:26; 16:8). Sometimes individuals encounter a "lightening" conversion such as Saul's experience on the road to Damascus (Acts 9:3-18). Most often individuals undergo a "crock pot" conversion that extends over a period of weeks, months, or even years.<sup>1</sup> In either case conversion is a process rather than an event.<sup>2</sup> Of course the defining moment of conversion consists of inviting Jesus Christ into the life as Savior and Lord (Rev 3:20). At that very moment one receives the gift of eternal life (Rom 6:23; John 1:12; 1 John 5:11-13). But this culminating act of the will is

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the end of time. The 144,000 [a figurative number] are the proclaimers of the three angels' message, and the great multitude are the ones who respond to this final warning message to planet earth.

<sup>1</sup>Hunter, *Radical Outreach*, 35.

<sup>2</sup>Bechtle, 53; Hunter, *Radical Outreach*, 35; Jim Peterson, *Living Proof: Sharing the Gospel Naturally* (Colorado Springs, CO: NavPress, 1989), 147-148; Pippert, 138; Steve Sjogren, Dave Ping, and Doug Pollock, *Irresistible Evangelism* (Loveland, CO: Group, 2004), 53; William Carr Peel and Walt Larimore, *Going Public with Your Faith: Becoming a Spiritual Influence at Work* (Grand Rapids: Zondervan, 2003), 14, 20-25.

preceded by multiple influences, encounters, and responses.<sup>1</sup>

The Bible employs a number of metaphors to illustrate the work of soul winning: salt (Matt 5:13), light (Matt 5:14), yeast (Matt 13:33), fragrance (2 Cor 2:14-16), letter (2 Cor 3:2-3), ambassador (2 Cor 5:20), and fishing (Matt 4:19); but the most frequently used metaphor is gardening.

Mark 4:3-20 portrays four types of soil which represent four stages of receptivity to the word of God.<sup>2</sup> These stages are illustrated in table 3.

Table 3. Correlation Between Soils and Receptivity

|  | <b>Soils</b>           | <b>Receptivity</b>         |
|--|------------------------|----------------------------|
|  | Hard/closed soil       | Antagonistic/Resistant     |
|  | Stony/shallow soil     | Indifferent                |
|  | Thorny/distracted soil | Receptive (with obstacles) |
|  | Fertile/open soil      | Seeking                    |

Not all lost people are at the same stage of their spiritual journey or distance from God. People vary in their understanding, attitude, and need of God therefore not all evangelistic encounters should be handled the same.<sup>3</sup> Once an individual's spiritual

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<sup>1</sup>It takes an average of 12-30 "gospel touches" or "links in a chain" before one embraces Christ. See Hunter, *Radical Outreach*, 35; Sjogren, *Irresistible Evangelism*, 53.

<sup>2</sup>See Robert E. Coleman, *The Master's Way of Personal Evangelism* (Wheaton, IL: Crossway, 1997), 71; Peel and Larimore, 22-25; Laurence Singlehurst, *Sowing, Reaping, Keeping: People Sensitive Evangelism* (Leicester, England: Crossway, 1995), 29-33.

<sup>3</sup>McRaney, 49.

receptivity is discerned then the evangelistic approach can be adjusted accordingly.

It is important to note that as the soil (heart) becomes increasingly receptive, the seed (word) deepens its penetration until it ultimately produces fruit (conversion). The sobering reality is that only one of the soils produces fruit (conversion)—the one that is open and receptive. A gardener's role is not just to scatter seed, but also to cultivate the soil so the seed might penetrate and bear fruit. Likewise, the soul winner cannot just scatter the seed of God's word via evangelistic sermons, Bible studies, and gospel presentations and expect to reap a harvest; he or she must first give careful attention to the condition of the soil.

Ellen White reveals:

The sowers of the seed have a work to do in preparing hearts to receive the gospel. In the ministry of the word there is too much sermonizing and too little of real heart-to-heart work. There is need of personal labor for the souls of the lost. In Christlike sympathy we should come close to men individually, and seek to awaken their interest in the great things of eternal life. Their hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root.<sup>1</sup>

The good news is, “The wayside, the stony-ground, the thorny-ground hearers need not remain such. The Spirit of God is ever seeking to break the spell of infatuation that holds men absorbed in worldly things, and to awaken a desire for the imperishable treasure.”<sup>2</sup> The Holy Spirit is able to transform bad soil into good soil. He is able to turn unreceptive hearts into open hearts. A Christian's role is to cooperate with the Spirit.

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<sup>1</sup>White, *Christ's Object Lessons*, 57.

<sup>2</sup>Ibid., 56.

### **Utilize an Individualized Approach**

The Personal Styles not only respect the unbeliever's spiritual pathway, they also utilize an individualized approach. This need for a customized approach to evangelism is illustrated by the parable of the growing seed in Mark 4:26-29. A plant progresses through various growth stages from germination to harvest: "First the blade, then the head, after that the full grain in the head" (vs. 28). Only when the grain is fully ripe does the farmer put in his sickle and reap (vs. 29). There is a vast difference between commercial farming and gardening. In commercial farming all the grain is harvested at one time even though some may be too ripe or too green. But in gardening the gardener goes out each day and picks only the ripe fruit and vegetables.<sup>1</sup>

Jesus used the customized gardening model in His public ministry. He employed a different approach with each person. In John 2 Jesus met the social needs of a wedding party that ran out of wine. In John 3 He met Nicodemus' spiritual needs. In John 4 He ministered to the emotional needs of the outcast woman of Samaria. In John 5 Jesus healed the paralytic by the Pool of Bethesda thus satisfying his physical needs. Mark Finley observes that in each of these cases, "The Master didn't start with His agenda, but with theirs. He began where they were and gradually led them to Himself."<sup>2</sup>

Paul likewise contextualized his message to his hearers. The book of Acts records three different messages addressed to three diverse audiences. In Acts 13:14-50 Paul

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<sup>1</sup>Don Eckenroth, "Secrets of Happy Growing Churches," seminar presented at the University Parkway Seventh-day Adventist Church in Pensacola, FL, 12 February 1990.

<sup>2</sup>Mark Finley, *Fulfilling the Gospel Commission: Participant Study Guide* (Fallbrook, CA: Hart Research, 1989), 30.



preached a sermon to Jews and God-fearing Gentiles in the synagogue. He recounted salvation history, quoted scripture, proclaimed Christ as Savior and Lord, and extended an appeal. In Acts 14:8-18 Paul encountered uncultured pagans. This time he appealed to the polytheists to turn from their “vain things” and to embrace the living God who is creator and sustainer. In Acts 17:16-31 Paul dialogued with cultured pagans—the Greek philosophers on Mars Hill. He complemented them on being “very religious,” acknowledged their gods, quoted their poets, and recommended the God of heaven in whom we “live and move and have our being.” These three examples demonstrate that Paul adapted his message to fit his audience.<sup>1</sup> He summed up his individualized approach by stating, “To the Jews I became as a Jew, that I might win Jews; . . . to those who are without law . . . that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some” (1 Cor 9:20-22).

Just like Jesus and Paul, a soul winner’s first task is to understand the characteristics, beliefs, needs, and receptivity levels of the people they are trying to reach so the witnessing approach can be customized to best win others to Christ.

#### Address Evangelistic Cycle

The final rationale for the Personal Styles is that they coincide with the evangelistic cycle as reflected in the gardening model. A careful assessment of Mark 4:3-20; 4:26-29; John 4:35-38; and 1 Cor 3:6-8 reveals that evangelism is a process, not just a proclamational event. God uses the agricultural model to describe evangelism

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<sup>1</sup>Insights taken from Barrs, 183-185.

because He wants His people to understand that evangelism, like gardening, consists of four distinct stages: (1) cultivating, (2) sowing, (3) reaping, and (4) preserving.

The Personal Styles of Evangelism are designed to lead an individual through the entire evangelistic cycle: Intercession, Friendship, and Service primarily “cultivate” or melt the resistant heart; Testimony, Invitation, and Conversation primarily “sow” the seed so the individual will begin to ponder spiritual things; Proclamation primarily “reaps” the harvest—it convicts an individual to embrace Christ and His end-time truths; and discipling new believers to share their faith with others effectively “preserves” them from spiritual decay.<sup>1</sup> Thus the evangelistic cycle repeats and perpetuates itself.

This agricultural view of evangelism challenges Adventists to reassess their evangelistic procedure and to redefine their evangelistic “success.”

### **Re-assess Evangelistic Procedure**

Since its formation in 1863 the Seventh-day Adventist Church has put much emphasis on the proclamational style with little concern for relational evangelism.<sup>2</sup> This

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<sup>1</sup>The Personal Styles of Evangelism and their correlation with the evangelistic cycle will be more fully explained in chap. 3.

<sup>2</sup>Since the late 1970s there has been a widening awareness of the need for relational and felt-need evangelism to prepare people’s hearts for harvesting. In 1979 the Lake Union Soulwinning Institute (now North American Division Evangelism Institute [NADEI]) was founded in Chicago to equip ministerial students with innovative methods of evangelism. Mark Finley, the director of NADEI from 1979 to 1983, advocated “sequence evangelism” which sought to meet felt needs before inviting people to a reaping event. In the early 1980s three noteworthy witnessing guides were published that referenced friendship evangelism and meeting felt needs: General Conference of Seventh-day Adventists, *Witnessing for Christ* (Washington, DC: Review and Herald, 1981); George E. Knowles, *How to Help Your Church Grow* (Washington, DC: Review and Herald, 1981); and Roger L. Dudley and Des Cummings, Jr., *Adventures in Church Growth* (Washington, DC: Review and Herald, 1983). In 1983 the North American

comes in part because of our mandate to take the three angels' message to the world. But the reality is, proclamation (reaping) only reaches those who have already been prepared for the gospel through cultivating and seed-sowing.<sup>1</sup> An increasing proportion of the population is at the lower end of the receptivity scale (the antagonistic, resistant, or indifferent). God's passion for the lost demands that Christians reach out not only to the acquaintances of Christ but to those who are unacquainted as well who are hovering in the “highways and hedges” (Luke 14:23).

The Adventist protocol has typically been to rumble the “harvester” through the fields without much regard to the essential work of cultivating and seed-sowing. This lopsided approach has created a diminishing rate of return. The evangelistic cycle, as reflected in the gardening model, challenges Adventists to plan the evangelistic calendar wisely. A year before conducting an evangelistic campaign a church should saturate the

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Division created the “Caring Church” model that emphasized reaching the community through awareness activities, entry events, and “pathways” before winning converts through traditional evangelistic meetings. See North American Division of the General Conference of Seventh-day Adventists, *The Caring Church* (Washington, DC: Review and Herald, 1983). In accordance with this new initiative Concerned Communications in Siloam Springs, AR published a plethora of felt need seminars on parenting, nutrition, weight control, stress, time management, etc. Since that time additional resources have been created which continue to stress friendship and lifestyle evangelism such as: Mark Finley, *Making Friends for God: Participant Study Guide* (Riverside, CA: Hart Publications, 1989); Mark Finley, *Fulfilling the Gospel Commission*; Monte Sahlin, *Sharing Our Faith with Friends without Losing Either* (Washington, DC: Review and Herald, 1990); Monte Sahlin and Curtis Rittenour, *Friend 2 Friend: Reaching the Unchurched Through Friendship Evangelism* (Lincoln, NB: Center for Creative Ministry, 2001); Monte Sahlin, *Adventist Congregations Today: New Evidence for Equipping Healthy Churches: Leader's Guide* (Lincoln, NB: Center for Creating Ministry, 2003). Special recognition must also be given to Russell Burrill and the North American Division Evangelism Institute (NADEI) and to Christian Schwarz and Natural Church Development for their contributions to Adventist church growth.

<sup>1</sup>Peterson, 149.

target community—praying for people's hurts, building friendships, demonstrating the love of Christ in practical ways, sharing God's miraculous intervention in our lives, inviting people to felt need events, and conversing about spiritual concerns—then when the evangelistic meeting arrives it will truly be a “reaping” campaign because holistic evangelism has already occurred all year long. To put it another way, event evangelism will never work without first engaging in lifestyle evangelism.

### **Redefine Evangelistic Success**

A gardening approach to evangelism not only forces Adventists to reassess their evangelistic procedure, it also compels them to redefine evangelistic success. Heretofore, Adventists have defined success largely in terms of reaping. Hence, a series of evangelistic sermons (Proclamation style) that nets ten baptisms is deemed “successful.” On the other hand if someone cuts the neighbor’s grass (Service style) or invites a work associate to church (Invitation style) and there are no immediate baptismal “results,” then witnessing efforts seem like a “failure” and members get discouraged. Over time this discouragement leads members to increasingly focus on those who are already ripe for reaping (the -1 to -2 Faith Stages) while neglecting those on the green end of the scale (the -3 to -5 Faith Stages).<sup>1</sup>

In reality God considers cultivating, sowing, and reaping all part of the same evangelistic process; and cultivators, sowers, and reapers will conjointly receive their joyful rewards (John 4:34-38; 1 Cor 3:6-9). This means that moving an individual from an Antagonistic (-5) to a Resistant (-4) on the Faith Scale is just as important to the heart

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<sup>1</sup>Singlehurst, 18.

of God as moving a person from a Seeking (-1) to a New Birth Experience (0).<sup>1</sup>

Cultivating, sowing, and reaping are equally vital parts of the evangelistic process.

Dick Innes urges, “We need to free our minds completely of the concept that evangelism takes place only when a person makes his or her commitment to Christ. . . . Every action, every influence, every word that draws a person even a half-step closer to Christ is evangelism. In other words, evangelism is a process not an event. In fact, most of our evangelistic efforts to those outside the church need to be directed to the lower [green] end of the scale, because that is where the vast majority of non-Christians are.”<sup>2</sup>

### **Ellen White and the Personal Styles**

Now that a biblical foundation for the Personal Styles of Evangelism has been established, it would be helpful to examine the writings of Ellen White to see if her counsel corroborates the need for different witnessing styles in order to reach people at various faith stages. Here are just a few of her choice statements on lay evangelism, witnessing styles, receptivity levels, and the evangelistic process.

#### Lay Evangelism

Ellen White wrote volumes on the subject of witnessing and evangelism. She especially advocated the role of lay people in fulfilling the gospel commission.

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<sup>1</sup>This receptivity scale, known as the Engel scale, will be fully explained in chap. 3.

<sup>2</sup>Dick Innes, *I Hate Witnessing: A Handbook for Effective Christian Communication* (San Clemente, CA: ACTS Communications, 2003), 131-132. Also Singelhurst, 21-22.

“Every true disciple is born into the kingdom of God as a missionary.”<sup>1</sup>

“Everyone who has received Christ is called to work for the salvation of his fellow men.”<sup>2</sup>

“The Saviour’s commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone upon the ordained minister.”<sup>3</sup>

Ellen White believed so strongly in lay evangelism that she insisted, “The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.”<sup>4</sup>

### Witnessing Styles

Ellen White encouraged all believers to witness within their God-given design and appointed role.

“A distinct work is assigned to every Christian.”<sup>5</sup> “God has appointed to every man his work, according to his ability.”<sup>6</sup> “To His servants Christ commits ‘His goods’—something to be put to use for Him. He gives ‘to every man his work.’ Each has

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<sup>1</sup>White, *Desire of Ages*, 195.

<sup>2</sup>White, *Acts of the Apostles*, 110.

<sup>3</sup>White, *Desire of Ages*, 822.

<sup>4</sup>Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald, 1948), 352.

<sup>5</sup>White, *Christian Service*, 9.

<sup>6</sup>White, *Desire of Ages*, 361.

his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God.”<sup>1</sup>

“Long has God waited for the spirit of service to take possession of the whole church so that everyone shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory.”<sup>2</sup>

#### Receptivity Levels

Ellen White supported the use of different witnessing methods for different people based on their personality types, temperaments, and receptivity levels.

“Different methods of labor are really essential in sowing the seeds of truth and gathering in the harvest.”<sup>3</sup> “In different ways God works to attain one purpose—the saving of souls. By different methods the gracious Redeemer deals with different minds.”<sup>4</sup> “We also must learn to adapt our labors to the condition of the people—to meet men where they are.”<sup>5</sup> “We are to go forth for the saving of those who are ready to die. But let us not

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<sup>1</sup>White, *Christ’s Object Lessons*, 326.

<sup>2</sup>White, *Acts of the Apostles*, 111.

<sup>3</sup>Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, CA: Pacific Press, 1962), 251.

<sup>4</sup>Ellen G. White, *This Day with God* (Washington, DC: Review and Herald, 1979), 67.

<sup>5</sup>Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1946), 57.

forget that different methods are to be employed to save different ones.”<sup>1</sup> “In order to lead souls to Jesus there must be a knowledge of human nature and a study of the human mind. Much careful thought and fervent prayer are required to know how to approach men and women upon the great subject of truth.”<sup>2</sup>

In two places Ellen White compared the work of the gospel minister to that of a physician. Both fields require careful observation before issuing a “prescription.”

“As the physician deals with physical disease, so does the pastor minister to the sin-sick soul. And his work is much more important than that of the physician as eternal life is more valuable than temporal existence. The pastor meets with an endless variety of temperaments, and it is his duty to become acquainted with the members of the families that listen to his teachings in order to determine what means will best influence them in the right direction.”<sup>3</sup> “The ministers of Jesus Christ will have more than a mere casual interest for the people. They will seek to know the state of their spiritual being, even as a physician seeks to understand the physical difficulties of his patients. They will engage in personal conversation, and adapt their counsel to every individual case according to the need of the soul.”<sup>4</sup>

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<sup>1</sup>Ellen G. White, “The Work Before Us,” *Review and Herald*, 14 April 1903, par. 20; as found in the *Ellen G. White Writings Complete Published Edition 2005* [CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 2006).

<sup>2</sup>Ellen G. White, *Testimonies to the Church*, vol. 4 (Washington, DC: Review and Herald, 1948), 67.

<sup>3</sup>White, *Gospel Workers*, 338.

<sup>4</sup>Ellen G. White, “Necessity of Personal Work,” *Review and Herald*, 11 March 1902, par. 12, as found in the *Ellen G. White Writings 2005* [CD-ROM].



## Evangelistic Process

Ellen White urged soul winners to follow the customized gardening model of cultivating and sowing before reaping. She recognized the folly of proclamation without pre-work.

“First meet the temporal necessities of the needy and relieve their physical wants and sufferings, and you will then find an open avenue to the heart, where you may plant the good seeds of virtue and religion.”<sup>1</sup> “The garden of the heart must be cultivated. . . . The sowers of the seed have a work to do in preparing hearts to receive the gospel. In the ministry of the word there is too much sermonizing, and too little of real heart-to-heart work. There is need of personal labor for the souls of the lost. In Christlike sympathy we should come close to men individually, and seek to awaken their interest in the great things of eternal life. Their hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root.”<sup>2</sup>

“Christ drew the hearts of His hearers to Him by the manifestation of His love, and then, little by little, as they were able to bear it, He unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people—to meet men where they are. While the claims of the law of God are to be presented to the

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<sup>1</sup>White, *Testimonies*, vol. 4, 226.

<sup>2</sup>White, *Christ's Object Lessons*, 56-57.

world, we should never forget that love, the love of Christ, is the only power that can soften the heart and lead to obedience.”<sup>1</sup>

### **Summary**

Evangelism is good news, therefore, every Christian should be positively motivated to share their faith. Although the Bible never uses the term, “Personal Styles of Evangelism,” it clearly endorses different witnessing approaches. A variety of approaches maximizes evangelistic impact by: (1) respecting individual design, (2) involving more believers in the evangelistic process, (3) appealing to more unbelievers in their spiritual pathway, and (4) addressing the whole evangelistic cycle of cultivating, sowing, and reaping. Ellen White supports different witnessing approaches, as do other Christian authors.

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<sup>1</sup>White, *Evangelism*, 57.

## CHAPTER 3

### INTERRELATION BETWEEN THE PERSONAL STYLES OF EVANGELISM AND THE FAITH STAGES OF CONVERSION

The purpose of this chapter is threefold: (1) to survey the Personal Styles of Evangelism, (2) to explore the Faith Stages of Conversion, and (3) to demonstrate an interrelationship between the Personal Styles and the Faith Stages for maximal evangelistic impact. All three sections will include a literature review.

#### **Personal Styles of Evangelism**

##### Survey of the Personal Styles

In addition to the testimony of Scripture a significant amount of Christian literature has been written in recent years on the various witnessing styles.

According to Michael Green, a prolific author on the subject of evangelism, the early Christian church utilized an assortment of evangelistic methods: preaching, teaching, sharing testimonies, home evangelism, friendship evangelism, knocking on doors, and distributing literature.<sup>1</sup>

Regarding current evangelistic practices George Barna identifies the most commonly used ways of sharing faith today: praying with people (78 percent), lifestyle/friendship (74 percent), discussion (69 percent), confrontation (50 percent),

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<sup>1</sup>Green, 194-235.

invitation to church (49 percent), invitation to outreach event (45 percent), evangelistic literature (35 percent), and preaching (11 percent).<sup>1</sup> Barna also notes that the Socratic (dialogical, inquiring) method of evangelism is the most popular of all outreach approaches among the Baby Busters (81 percent).<sup>2</sup>

In 1994 Mark Mittelberg and Bill Hybels proposed six biblical styles of evangelism in their witnessing manual, *Becoming a Contagious Christian*. These styles include: Direct approach, Intellectual approach, Testimonial approach, Interpersonal approach, Invitational approach, and Service approach.<sup>3</sup> It is the conviction of Mittelberg and Hybels that believers should specialize in the witnessing style that best fits their unique personality, temperament, and God-given design; hence, the expression, “Personal Styles of Evangelism.”<sup>4</sup>

It should be noted that the sources cited thus far make no mention of a symbiotic relationship between the styles, nor do they discern a movement of the styles within a sequential evangelistic process. The next three sources contribute to a dynamic understanding of the witnessing styles.

In his book, *Concentric Circles of Concern*, W. Oscar Thompson identifies seven successive stages that a believer uses to share his or her faith with others and to guide

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<sup>1</sup>Barna, *Barna Update*.

<sup>2</sup>Ibid. The Baby Busters are defined as the generation born between 1965 and 1983. A short synopsis on the Busters is found in Barna, *Evangelism That Works*, 110.

<sup>3</sup>Hybels and Mittelberg, *Becoming a Contagious Christian*, 119-132; Mittelberg, Strobel, and Hybels, *Becoming a Contagious Christian: Leader’s Guide*, 70-95.

<sup>4</sup>Hybels and Mittelberg prefer the term, “styles of evangelism.” Ibid., 70.

them to mature discipleship. These stages consist of: (1) getting right with God, self, and others; (2) surveying your circle of influence; (3) praying for those in your circle of influence; (4) building relational bridges; (5) showing love by meeting needs; (6) making disciples by introducing others to Christ and helping them grow in their new Christian walk; and (7) beginning again by helping new believers to become disciple-makers.<sup>1</sup> This book demonstrates a sequential order of the witnessing styles and shows how they fit into a dynamic evangelistic process.<sup>2</sup>

Steve Sjogren, Dave Ping, and Doug Pollock likewise see the witnessing styles operating within a dynamic process. They liken soul winning to golfing, and the four witnessing styles to four types of golf clubs: serving style (driver), interpersonal style (long iron), intellectual style (short iron), and proclamational style (putter). Just as a golfer strokes a ball from the tee to the hole through a judicious use of various clubs, so the Christian nudges an unbeliever closer to Christ through an appropriate use of the witnessing styles.<sup>3</sup>

Over one hundred years ago Ellen White discerned evangelism as a dynamic process. She wrote, “Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them,

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<sup>1</sup>W. Oscar Thompson, Jr., *Concentric Circles of Concern: Seven Stages for Making Disciples*, rev. and exp. Claude V. King and Carolyn Thompson Ritzmann (Nashville: Broadman & Holman, 1999).

<sup>2</sup>A copy of Thompson’s *Seven Stages for Making Disciples* is in appendix B.

<sup>3</sup>Sjogren, Ping, and Pollock, 84-88.

‘Follow Me.’”<sup>1</sup> Based on Christ’s revealed method, many Adventist authors such as Mark Finley, Monte Sahlin, and Philip Samaan have created evangelistic resources that reflect a sequential witnessing approach (i.e., socializing, sympathizing, serving, saving).<sup>2</sup>

### Description of the Personal Styles

In formulating a Personal Styles of Evangelism training course for Highland Church, I modified Mittelberg and Hybels’ six styles and also added a seventh style—Intercession. I also reordered the sequence of the styles so they better fit the natural progression of the conversion pathway, the agricultural cycle, and Christ’s method of evangelism. Following is an overview of the seven witnessing styles.<sup>3</sup>

#### 1. Intercession

The intercession style involves petitioning God for the salvation of others. According to 1 Tim 2:1, 4 Christians should intercede for the lost for God “desires all men to be saved and to come to the knowledge of the truth.” Prayer launches and undergirds the evangelistic process because prayer supernaturally opens “doors” and hearts to the gospel (Col 4:2-6).

The NT cites Elijah as an example of an “effective, fervent” prayer warrior (Jas 5:16-18). In 1 Kgs 17:19 when the widow’s son dies, Elijah cradles the lifeless boy in his

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<sup>1</sup>White, *Ministry of Healing*, 143.

<sup>2</sup>Finley, *Making Friends for God*; Sahlin and Rittenour, *Friend 2 Friend*; Philip G. Samaan, *Christ’s Way of Reaching People* (Hagerstown, MD: Review and Herald, 1990).

<sup>3</sup>Several of these styles have also been described in chap. 2 under the heading, “Biblical Basis for Personal Styles.”

arms and carries him upstairs. In the upper room Elijah labors with God for the life of the son, and God honors that prayer. A short while later Elijah carries a whole nation in his arms to the summit of Mount Carmel and pleads that God would turn their hearts back to Him (1 Kgs 18:37). Again God answers that request in a dramatic way. When our loved ones die spiritually, we can carry them in our arms to the “upper room” and “summit” and petition the God of heaven to restore their life. People go “dead” into the upper room; they come out “alive.” Prayer changes hearts because prayer transcends the human plain and taps into the power of God (2 Cor 10:4).

In light of this spiritual weapon Ellen White urges, “Let the workers grasp the promises of God saying, ‘Thou hast promised, Ask, and ye shall receive. I must have this soul converted to Jesus Christ. . . . Select another and still another soul, daily seeking guidance from God, . . . As you do this, you will see that God will give the Holy Spirit to convict, and the power of the truth to convert, the soul.’”<sup>1</sup>

God challenges Christians to fasten their minds upon a soul.<sup>2</sup> One creative way of doing this is to make out a “10 Most Wanted” list and pray earnestly for the salvation of those on that list.<sup>3</sup> At the appropriate time make contact with the individuals on your prayer list and mention that you are praying for them. Ask if they have any prayer

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<sup>1</sup>Ellen G. White, *Medical Ministry* (Mountain View, CA: Pacific Press, 1963), 244-245.

<sup>2</sup>White, *Gospel Workers*, 65.

<sup>3</sup>I first got this idea from Jim Leggett, founding pastor of the Grace Fellowship United Methodist Church in West Houston-Katy, TX. Jim Leggett, “Making Prayer Is the Foundation,” presentation given at a Beeson Conference, Southeast Christian Church, Louisville, Kentucky, 1 October 2002.

concerns they would like you to pray for. Then once a month check back to find out how things are going. Intercession can open up opportunities to build bridges.

## 2. Friendship

The friendship style uses natural friendships as an avenue to communicate the gospel in a low-key, non-threatening way. Sharing Christ with others is like a UPS (United Parcel Service) truck trying to make a delivery to a household on the other side of a river. The package might be very valuable and the truck might be state-of-the-art, but without a bridge, the transport will fail. Even so, Christians must build relational bridges with the lost people around them if they wish to convey faith in Christ.<sup>1</sup> Only as people come to trust us, will they trust what we say about Jesus.<sup>2</sup>

A primary example of this approach is Matthew, the tax-collector. When Matthew became a follower of Christ, he threw a party and invited his old buddies so they could meet his new-found Christian friends and Jesus (Matt 9:9-10). Many today have tried “Matthew Parties” (e.g., back-yard barbeque, Christmas party, swimming party) with great success.<sup>3</sup> It is an excellent way to introduce non-Christian neighbors to some Christian friends from church in a fun, positive environment.

Another important aspect of the friendship approach is the use of active listening skills. Empathetic listening enables one to enter into the unbeliever’s world and discern

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<sup>1</sup>This illustration is modified from Singlehurst, 24-26.

<sup>2</sup>Peel and Larimore, 62.

<sup>3</sup>Steve Sjogren, *Conspiracy of Kindness* (Ann Arbor, MI: Servant Publications, 1993), 181.



their deep-seated needs, concerns, and beliefs.<sup>1</sup> Mark Finley uses the analogy of the layers of an onion to illustrate an individual's varying degrees of concern. Starting with the most superficial, these concerns are: (1) general interest, (2) specific interest, (3) philosophical interest, and (4) spiritual interest.<sup>2</sup> By listening we can uncover a person's concerns and make an appropriate response of caring, sharing, and serving.

Jesus capitalized on social relationships in order to reach the hearts of unbelievers. "He accepted their invitations, attended their feasts, made Himself familiar with their interests and occupations, that He might gain access to their hearts, and reveal to them the imperishable riches."<sup>3</sup> We likewise should come close to people for "it is through the social relations that Christianity comes in contact with the world. . . . Social power, sanctified by the Spirit of Christ, must be improved in bringing souls to the Saviour."<sup>4</sup>

Research confirms that a majority of people become Christians and join the Adventist church because of a friend or relative. A study in the 1970s by Dr. Gottfried Oosterwal, Director of the Institute for Church Missions at the Seventh-day Adventist Theological Seminary at Andrews University, showed that two-thirds to three-fourths of Adventists joined the church because of the influence of a relative, friend, or neighbor.<sup>5</sup>

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<sup>1</sup>Dave Ping has developed a handy *Listen for a Connection* chart where believers list the "Favorites," "Least favorites," "Worries," and "Dreams" of their unbelieving friends in an attempt to establish a deeper relationship for Christ. See Sjogren, Ping, and Pollock, 125. A copy of this *Listen for a Connection* chart is in appendix B.

<sup>2</sup>Finley, *Making Friends for God*, 15.

<sup>3</sup>White, *The Ministry of Healing*, 24-25.

<sup>4</sup>Ibid., 496.

<sup>5</sup>Reported in Sahlin and Rittenour, 14.

In 2004 another study was conducted by the Institute of Church Ministry at Andrews University on a random sampling of 1,689 Adventists in the North American Division. One of the special interest questions sought to determine the key factors that influenced respondents to join the Adventist church. The top five influencing factors in descending order were: (1) brought up in an Adventist home (59 percent); (2) a friend or relative (58 percent); (3) read books, journals, or other literature (49 percent); (4) public evangelism meetings (38 percent); and (5) Bible studies in the home (34 percent).<sup>1</sup> These studies show the influence of friendship is paramount in winning others to Christ and His church.

### **3. Service**

The service style, also known as active kindness, can be defined as “demonstrating God’s love by offering to do humble acts of service, in Christ’s name, with no strings attached.”<sup>2</sup> Dorcas is a prime example of a loving practitioner who exercised the service approach. Acts 9:36 describes Dorcas as a woman “full of good works and charitable deeds.” Specifically, she made clothing for the underprivileged in her community. Her quiet, charitable deeds broke down barriers and penetrated the city of Joppa with God’s love. Often unbelievers will close their doors to spiritual matters but will crack their doors to genuine acts of kindness.<sup>3</sup> Serving practical needs opens hearts to God’s love (1 Pet 3:1; Matt 5:16; Titus 3:14).

Steve Sjogren, pastor of Vineyard Community Church in Cincinnati, has done

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<sup>1</sup>Dudley and Heinrich, “North American Division 2004 Congregations Study.”

<sup>2</sup> Sjogren, Ping, and Pollock, 91.

<sup>3</sup>Innes, 151-155.

much to champion service evangelism.<sup>1</sup> Every week teams of members from his church saturate the community with random acts of kindness such as washing windows, giving out free drinks, and even cleaning toilets. One day he and his entourage showed up at a nail salon and announced to the Asian proprietor that they had come to clean her toilets. The woman was stunned. Tears began cascading down her cheeks. Then she explained that her husband had just died two months before, and he was the one who always cleaned the bathrooms. The toilets had not gotten any attention since the funeral. After Steve and his crew scoured the bathrooms, he promised the lady that they would return every two weeks to continue their service. That petite Buddhist woman suddenly took on a whole new perspective of Christianity.<sup>2</sup> When asked why they do such disinterested acts of benevolence, Steve explains, “We’re simply trying to share God’s love in practical ways.”

Ellen White urges, “First meet the temporal necessities . . . and relieve their physical wants and sufferings, and you will then find an open avenue to the heart, where you may plant the good seeds of virtue and religion.”<sup>3</sup> In another place she argues, “Christ’s method alone will give true success in reaching the people. The Saviour

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<sup>1</sup>Following is a partial list of Steve’s works on servant evangelism: Steve Sjogren, *101 Ways to Reach your Community* (Colorado Springs, CO: NavPress, 2001); Steve Sjogren, *Conspiracy of Kindness*; Steve Sjogren, ed., *Seeing Beyond Church Walls: Action Plans for Touching Your Community* (Loveland, CO: Group, 2002); Steve Sjogren and Rob Lewin, *Community of Kindness* (Ventura, CA: Regal, 2003); Sjogren, Ping, and Pollock, *Irresistible Evangelism*; Steve Sjogren and Janie Sjogren, *101 Ways to Help People in Need* (Colorado Springs, CO: NavPress, 2002).

<sup>2</sup>Steve Sjogren, "The Courage to Lead an Outward-Focused Church," presentation given at a Beeson Conference, Willow Creek Community Church, 21 October 2003.

<sup>3</sup>White, *Testimonies for the Church*, vol. 4, 227.

mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’”<sup>1</sup>

#### 4. Testimony

The testimony style is relaying from one’s own personal experience the great things God has done. 1 John 1:1-3 declares, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life— . . . we declare to you.”

A classic example of this approach is the demoniac in Luke 8:26-40. This raging maniac underwent an “extreme make over.” He was transformed from a medium of the prince of darkness to a messenger of the Lord of light.<sup>2</sup> Jesus commanded him, “Return to your own house, and tell what great things God has done for you.” As a result of this man’s testimony, the whole region of Decapolis (lit. the ten cities) eagerly welcomed Jesus and received Him upon His return ten months later.

*The Desire of Ages* concludes, “Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. . . . These precious acknowledgments to the praise of the glory of His grace, when supported by a Christ-like life, have an irresistible power that works for the salvation of souls.”<sup>3</sup>

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<sup>1</sup>White, *Ministry of Healing*, 143.

<sup>2</sup>White, *Desire of Ages*, 340.

<sup>3</sup>Ibid., 347.

## 5. Invitation

The invitation style entails inviting family, friends, and acquaintances to an event where Jesus and His gospel and truth are introduced. Scriptures abound with stories of people inviting their family, friends, and acquaintances to meet Jesus. When Andrew discovered Jesus, he implored his brother, Peter, to come and meet Jesus for himself. Andrew not only invited his brother, the Bible says, “He brought him to Jesus” (John 1:42). When the Samaritan woman encountered Jesus at the well, she raced home to her companions and blurted, “Come, see a Man who told me all things that I ever did. Could this be the Christ?” (John 4:29). As a result of this invitation, hundreds came to hear Jesus for themselves and many became His trusted followers.

There are many who would gladly come to a worship service, small group, or outreach event, if they were just invited.<sup>1</sup> A recent poll by researcher Thom Rainer revealed that eight out of ten of the unchurched said they would come to church if invited.<sup>2</sup> On the flip side the research team found that only 2 percent of church members are giving invitations to their unchurched friends and neighbors.<sup>3</sup> Thom Rainer calls this the “sin of silence.”<sup>4</sup>

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<sup>1</sup>A stirring example is Harry Mhando, a legendary Adventist evangelist in the continent of Africa. Mhando believes so strongly in personal invitations to his evangelistic crusades that he has discontinued mailing brochures. Instead he relies on “human handbills” (i.e., personal invitations) because in his words, “Papers don’t touch people, people do.” Nkosiyo Zvandasara, *Harry Mhando: The Man & His Methods of Evangelism & Church Growth* (Berrien Springs, MI: Lesley Books, 2001).

<sup>2</sup>Rainer, *Unchurched Next Door*, 24.

<sup>3</sup>Ibid., 25.

<sup>4</sup>Ibid., 77.

One clarification needs to be made here; when “cold call” visits are made from an uninvited stranger, the invitation to come to church is usually perceived as a “marketing effort” and is most often resisted.<sup>1</sup> On the other hand the closer the friend, the more likely the unchurched is to attend. Most of the unchurched can easily tell the difference between “drive-by” evangelism and a person who really cares.<sup>2</sup> This accentuates the need to befriend our neighbors before pelting them with invitations.

## 6. Conversation

The conversational style uses dialogue to introduce people to Jesus and His truth. This approach involves an interchange of questions and ideas and is dialogical, inquiring, and Socratic in nature.<sup>3</sup> Sometimes it delves into apologetics where the believer gives a reasonable defense of the Christian faith. The apostle Paul is a classic example of one who used the conversational approach in evangelism. He frequently reasoned (*dialegomai*) with the Jews and Gentiles in the synagogue (Acts 17:2, 17; 18:4, 19; 19:8; 20:7; 24:25). In Acts 17 he reasoned with the Greek philosophers by starting with a familiar object, an idol to an unknown god, and bridging to an understanding of the true God. The conversational approach is especially effective with the intellectual, philosophical, postmodern mind-set which disdains easy answers or platitudes. But this style is not exclusively for the “intellectuals,” as some would suggest, because Paul also used this style in the market place (*agora*) to reach the common folk (Acts 17:17).

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<sup>1</sup>Ibid., 27, 168.

<sup>2</sup>Ibid., 28.

<sup>3</sup>Barna, *Evangelism That Works*, 113-125.

The conversational style of evangelism seeks for ways to turn a casual conversation into a spiritual conversation.<sup>1</sup> The book, *Our High Calling*, suggests, “Study therefore to pass easily and courteously from subjects of a temporal nature to the spiritual and eternal. . . . While walking by the way, or seated by the wayside, you may drop into some heart the seed of truth.”<sup>2</sup>

One of the best ways to bring up a spiritual conversation is to ask questions such as: “I’m curious, What do you think about \_\_\_\_? What’s your view of \_\_\_\_?” As you listen to others’ beliefs, opinions, and views they will often reciprocate and invite you to share yours.<sup>3</sup> Nick Pollard suggests a threefold question to stimulate spiritual conversation: (1) What do you believe? (2) Why do you believe it? and (3) What difference does this make in your life?<sup>4</sup> An excellent “readiness question” to determine whether a person is ready to talk about spiritual things is, “Do you have any spiritual resources to help you with this [concern]?”<sup>5</sup> Mittelberg, Strobel, and Hybels have additionally prepared a “Readiness Scale” with spiritual conversation questions to ask the

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<sup>1</sup>Hybels and Mittleberg, 135-148.

<sup>2</sup>White, *Our High Calling*, 301.

<sup>3</sup>Excellent discussion questions can be found in the following resources: William Fay, *Share Jesus Without Fear* (Nashville: Broadman & Holman, 1999), 30-37, 145-149; McRaney, *The Art of Personal Evangelism*, 179-182; and Sjogren, Ping, and Pollock, 127-140.

<sup>4</sup>Nick Pollard, *Evangelism Made Slightly Less Difficult: How to Interest People Who Aren't Interested* (Downers Grove, IL: InterVarsity, 1997), 44.

<sup>5</sup>Sahlin and Rittenour, 76.

cynic, skeptic, spectator, and seeker.<sup>1</sup> Christian apologist, Francis Schaefer, used to say “that if he had only one hour with someone, he would spend the first fifty-five minutes asking questions and the last five minutes trying to say something that would speak to his or her situation once he knew what was going on in his or her heart and mind.”<sup>2</sup>

## 7. Proclamation

Proclamation can be defined as declaring the absolute truths of God’s word in an authoritative, matter-a-fact way. This can be done either through teaching (*didasko*) or preaching (*kerryso*). This final style corresponds to the reaping phase of the agricultural cycle. Jesus proclaimed the gospel of the kingdom and sent His disciples out to do the same (Matt 4:23; Luke 9:2, 6; Mark 16:15). The early church took Jesus’ commission seriously; they proclaimed the word publicly and from house to house (Acts 5:42; 20:20). An example of this approach is Peter preaching boldly on the day of Pentecost when 3,000 were baptized (Acts 2:14-40).

The Adventist Church was born in the cradle of the Great Second Advent Awakening in the 1840s.<sup>3</sup> Early Adventist believers asserted that Jesus was coming on October 22, 1844. The imminent return of Christ compelled them to herald, “The Bride Groom cometh, go out to meet Him!”<sup>4</sup> This proclamation style of evangelism has been

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<sup>1</sup>Mittelberg, Strobel, and Hybels (1995), 264. A copy of this scale is in appendix B.

<sup>2</sup>Cited in Barrs, 225.

<sup>3</sup>Mervyn C. Maxwell, *Tell It to the World* (Mountain View, CA: Pacific Press, 1977), 15-22.

<sup>4</sup>*Ibid.*, 31.



the normative witnessing mode of the Adventist church ever since. Most of our witnessing manuals have emphasized knocking on doors, passing out literature, giving Bible studies, and preaching evangelistic sermons.<sup>1</sup>

In recent years many voices within the Adventist church have advocated less confrontational and alarmist forms of evangelism. Many are suggesting that the traditional prophetic approach is outmoded and outdated. In reality as we draw near the end of time, there will be an increasing (not lessening) demand to preach the prophetic truths of God's word in an authoritative manner.

Rev 14:6-12 depicts the end-time message going forth like three angels flying "in the midst of heaven." When I grew up in Pensacola, Florida my family often retreated to the beach on the weekend to enjoy the surf and sand. A crop duster would occasionally fly overhead trailing an advertizing banner for some pizza parlor or seafood restaurant. When that plane flew overhead, all eyes of sunbathers, swimmers, and beach combers were directed upward. Everyone took note because of the plain, unmistakable message.

A whole generation will soon face horrific deceptions in the spiritual realm. The beast power of Dan 7 and Rev 13 is stealthily gaining momentum. According to Bible prophecy the whole world will soon wonder after the beast and worship the beast (Rev 13:2, 4, 8). God urges His last day church to warn the world of this rising delusion and to appeal for all to give allegiance to the Lamb, Jesus Christ. This final proclamation must

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<sup>1</sup>Examples of witnessing guides on how to give Bible studies are: Gary D. Gibbs, *Winsome Witnessing: Dynamic Ways to Share Your Faith* (Keene, TX: Seminars Unlimited, 2004); Don Gray and Marjorie Gray, *You Are My Witness: Sharing Jesus in the 21<sup>st</sup> Century* (Keene, TX: Seminars Unlimited, 2003); Calvin L. Smith, *Giving Bible Studies: Simple and Easy Steps to Success* (Lincoln, NB: AdventSource, 1999).

be visible and audible so all will notice. Now is not the time to ground the planes in the hanger; now is the time to fly in the heavens and proclaim the final message with a “loud voice” (Rev 14:7; 18:2).

How will this work of proclamation be accomplished? Inspired counsel reveals:

The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. . . .

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. . . .

The message will be carried not so much by argument as by the deep conviction of the Spirit of God. . . . a large number take their stand upon the Lord's side.<sup>1</sup>

In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth.”<sup>2</sup>

The Holy Spirit will direct the closing work of proclamation. He will empower ordinary people to declare God's word with boldness, whether by public preaching or in-home Bible studies. He will convict thousands to embrace the message.

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<sup>1</sup>White, *The Great Controversy*, 611-612.

<sup>2</sup>White, *Testimonies for the Church*, vol. 9, 126.

## Faith Stages of Conversion

### Survey of the Faith Stages

Since the 1880s much research has been done on the cognitive stages of human growth and development.<sup>1</sup> In recent years behavioral scientists have recognized corollary stages of development in the spiritual domain as well.<sup>2</sup> In 1981 John Fowler wrote a landmark book entitled, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*, which outlines the development of faith from early childhood to senior adulthood based on the research of Erik Erikson, Jean Piaget, and Lawrence Kohlberg.<sup>3</sup> According to Fowler there are seven identifiable stages of faith: (1) Primal Faith—depends totally upon parents or caretakers (infancy), (2) Intuitive-Projective Faith—lives in a fantasy world (early childhood), (3) Mythic-Literal Faith—develops a strong sense of right and wrong (elementary-school years through early adolescence), (4) Synthetic-Conventional Faith—expresses extreme loyalty (middle adolescence), (5) Individuative-Reflective Faith—questions ones values or belief system (presumably, young adulthood), (6) Conjunctive Faith—synthesizes and formulates a new understanding of reality and faith (mid-life and beyond), and (7) Universalizing Faith—expends oneself for

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<sup>1</sup>Robert C. Fuller, *Spiritual, but Not Religious: Understanding Unchurched America* (New York: Oxford University Press, 2001), 124-129.

<sup>2</sup>V. Bailey Gillespie, *The Experience of Faith* (Birmingham, AL: Religious Education Press, 1988), 6, 66-70. Also Fuller, 121-151.

<sup>3</sup>James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: Harper & Row, 1981).

the betterment of the community and the advancement of the kingdom of God (some never reach this stage).<sup>1</sup>

Since Fowler's original work, a host of additional works have been published by various authors on the life-cycle of faith development.<sup>2</sup> Most of these books and articles are written from a psychological point of view rather than an evangelistic perspective.

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<sup>1</sup>Ibid. Fowler originally published six stages, then expanded to seven stages. Admittedly, Fowler uses difficult terms to describe the seven Faith Stages. I have added brief explanations after each term. By comparison V. Bailey Gillespie identifies the same basic Faith Stages (he calls them "situations") using terms which are much more "user-friendly": (1) Borrowed Faith (early childhood), (2) Reflected Faith (middle childhood), (3) Personalized Faith (early adolescence), (4) Interior or Established Faith (later youth), (5) Reordered Faith (young adult), (6) Reflective Faith (middle adult), (7) Resolute Faith (older adult). Gillespie, 79-84.

<sup>2</sup>Leland F. Asa, *The Psychology of Religious Commitment and Development* (New York: University Press of America, 1995); James W. Fowler, *Becoming Adult, Becoming Christian*, rev. ed. (San Francisco: Jossey-Bass, 2000); James W. Fowler, *Weaving the New Creation* (New York: Harper Collins, 1991), 102-115; Gillespie, *The Experience of Faith*; Janet O. Hagberg and Robert A. Guelich, *The Critical Journey: Stages in the Life of Faith*, 2d ed. (Salem, WI: Sheffield, 2004); Felicity Brock Kelcourse, *Human Development and Faith: Life-Cycle Stages of Body, Mind, and Soul* (Atlanta: Chalice, 2004); S. Lownsdale, "Faith Development Across the Life Span: Fowler's Integrative Work" *Journal of Psychology and Theology*, 25 no. 1 (2000), 49-63; M. Scott Peck, *Further Along the Road Less Traveled* (New York: Simon & Schuster, 1993); Bruce Powers, *Growing Faith* (Nashville: Broadman, 1982); Paula Rinehart, "Passages of Faith," *Discipleship Journal* 75 (1993): 16; Nicola Slee, *Women's Faith Development: Patterns and Processes* (Burlington, VT: Ashgate, 2004); Larry Stephens, *Building a Foundation for Your Child's Faith* (Grand Rapids, MI: Zondervan, 1996); John H. Westerhoff III, *Bringing Up Children in the Christian Faith* (Minneapolis: Winston Press, 1980); John H. Westerhoff III, *Will Our Children Have Faith?* (New York: Seabury, 1976); Mary M. Wilcox, *Developmental Journey* (Nashville: Abingdon, 1979), foldout chart; Heinz Streib, "Faith Development Theory Revisited: The Religious Styles Perspective" *International Journal for the Psychology of Religion* 11 (2001): 143-158. Mark Tittley, "Faith Development Theories," August 2001, <http://www.sonlifeafrica.com/model/faith2.htm> (15 June 2005) has an excellent summary of thirteen of the Faith Development Theories including John Fowler's. One book of special mention precedes James Fowler's 1981 classic, that of Gordon Allport, *The Individual and His Religion* (New York: Macmillan, 1950). Allport is credited as being the first modern psychologist to examine the development of religious maturity.

They seek to understand the development of generic faith over the course of a lifetime, rather than the formation of saving faith that leads to conversion.

A primary source on the development of faith that leads to conversion is Dr. James Engel, one of the world's foremost authorities on communications and evangelism. His two books, *What's Gone Wrong with the Harvest?* (1975) and *Contemporary Christian Communications* (1979) have created a watershed on how to communicate the gospel more effectively.<sup>1</sup>

Dr. Engel contends that there is a spiritual decision process or pathway over which an individual travels on his way from unbelief to conversion and eventually to mature discipleship. He has formulated a tool (i.e., the Engel Scale) to help assess an individual's faith development.<sup>2</sup> This tool illustrates that not all lost people are at the same point in their spiritual journey or distance from God. People vary in their understanding, attitude, and need of God, therefore, not all evangelistic encounters should be handled the same. When a soulwinner recognizes where an individual is in their spiritual decision process (Engel Scale), they can adjust their evangelistic approach accordingly. A simplified (inverted) form of the Engel Scale is as follows:

- +5 Stewardship
- +4 Communion with God
- +3 Conceptual and behavioral growth
- +2 Incorporation into body
- +1 Post-decision evaluation
- 0 New birth

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<sup>1</sup>Engel and Norton, *What's Gone Wrong with the Harvest?*; Engel, *Contemporary Christian Communications*.

<sup>2</sup>Engel and Norton, 45; Engel, 83. A complete figure of the Engel Scale is in appendix B.

- 1 Repentance and faith in Christ
- 2 Decision to act
- 3 Personal problem recognition
- 4 Positive attitude towards gospel
- 5 Grasp implications of gospel
- 6 Awareness of fundamentals of gospel
- 7 Initial awareness of gospel
- 8 Awareness of supreme being, no knowledge of gospel

According to Engel,

People generally do not accept Christ without some understanding of the gospel and its relevance for their life. Otherwise, why would they embrace something that from a strictly human point of view, makes little sense? The tragedy is that such an obvious point is often overlooked in evangelistic endeavors. One of the most common statements from the pulpit is that “the lost are just waiting to receive Christ if they just knew how.” This presumes that all the communicator need do is to encourage unbelievers to make a decision and show them how. But, in reality, people are at all stages of the salvation process. Some have never really heard the facts of the gospel before. Others fail to see any relevance for their life. Still others may understand the whole story but feel no need for change. To call for a decision under such circumstances is to guarantee a communication misfire.<sup>1</sup>

The Engel Scale has become the standard model for measuring the Faith Stages that lead to conversion. Many evangelistic resources refer to this scale.<sup>2</sup> Several authors have proposed modifications to the scale in order to enhance its effectiveness. Thom

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<sup>1</sup>Ibid., 70.

<sup>2</sup>Leighton Ford, *Good News Is for Sharing* (Elgin, IL: David C. Cook, 1977), 85-87; Ted Haggard, *Dog Training, Fly Fishing, & Sharing Christ in the 21<sup>st</sup> Century: Empowering Your Church to Build Community Through Shared Interests* (Nashville: Thomas Nelson, 2002), 22-29; Innes, 128-129; Aubrey Malphurs, *Planting Growing Churches for the 21<sup>st</sup> Century: A Comprehensive Guide for New Churches and Those Desiring Renewal*, 2d ed. (Grand Rapids, MI: Baker, 1998), 275-276; Mark McCloskey, *Tell It Often—Tell It Well: Making the Most of Witnessing Opportunities* (San Bernardino, CA: Here’s Life Publishers, 1985), 224; McRaney, 49-50; Peel and Larimore, 24; Rainer, *Unchurched Next Door*, 20; Floyd Schneider, *Evangelism for the Fainthearted*, 2d ed. (Grand Rapids, MI: Kregel, 2000), 25; Singlehurst, 18, 34; Sjogren, Ping, and Pollock, 52-53; C. Peter Wagner, *Strategies for Church Growth: Tools for Effective Mission and Evangelism* (Ventura, CA: Regal, 1987), 124.

Rainer; founding dean of the Billy Graham School of Missions, Evangelism, and Church Growth at the Southern Baptist Theological Seminary in Louisville, Kentucky and currently president and CEO of LifeWay Christian Resources; has suggested a five-stage Faith Scale that measures the receptivity and attitudinal levels of the unbeliever. Based on research from hundreds of interviews with unchurched Americans, Rainer created his Rainer Scale of Faith Stages which measures from highly antagonistic and resistant on the low end to highly receptive on the high end.<sup>1</sup>

Frank Gray of FEBC Radio<sup>2</sup> has proposed another modification of the Engel Scale. He adds a horizontal axis which measures “attitude” to the already existing vertical axis which primarily measures “knowledge” thus forming what is known as the Gray Matrix.<sup>3</sup> The vertical axis extends from “knows nothing about the gospel” on the low end to “able to teach the gospel to others” on the high end. The horizontal axis stretches from “antagonism” on the left end of the scale to “enthusiasm” on the right end. The Gray Matrix expands the one-dimensional Engel Scale into a two-dimensional scale that gives a better “read” on where a person is, both in terms of his knowledge and attitude towards the gospel. The addition of the attitudinal dimension by both Rainer and Gray makes a significant contribution to measuring one’s receptivity level. It must be noted that attitude (the affective, emotional dimension) has a greater influence on

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<sup>1</sup>Rainer, *Unchurched Next Door*, 21.

<sup>2</sup>Stands for Far East Broadcasting Company, an international Christian radio station that began in Shanghai in 1947.

<sup>3</sup>Whittaker, Tony. “Gray’s the Color of Life.” <http://guide.gospelcom.net/resources/gray-matrix.php> (16 June 2005). A figure of the Gray Matrix can be found in appendix B.

receptivity than does knowledge (the cognitive, mental dimension).<sup>1</sup>

I would like to synthesize the Engel Scale, Rainer Scale, and the Gray Matrix into one comprehensive model for tracking individuals' faith stages from unbelief to conversion. I am also including five discipleship processes in the scale to indicate continued growth in Christ after conversion.<sup>2</sup> This comprehensive model is as follows:

- +5 Discipling for Christ
- +4 Sharing Christ
- +3 Serving Christ
- +2 Growing in Christ
- +1 Connecting with Christ
- 0 Conversion
- 1 Seeking Christ
- 2 Receptive to Christ
- 3 Indifferent to Christ
- 4 Resistant to Christ
- 5 Antagonistic to Christ

There are obvious limitations to linear graphs and charts when measuring one's faith development and spiritual growth.<sup>3</sup> The amount of time spent in each stage may vary. At times some stages appear to drag on for years. At other times certain stages seem to be skipped. I recall the dramatic conversion experience of a friend of mine from college days. While my friend and his father were deep-sea fishing off the coast of Bermuda, a violent storm churned up. In the midst of that storm my friend had an

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<sup>1</sup>See discussion in Engel, 178-183.

<sup>2</sup>The discipleship processes are a modification of two sources: "The Life Development Process" in Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995), 130, 145; "Growing in Grace" in Peel and Larimore, 201-208. These five processes are explained more fully on pages 84-85 of this dissertation.

<sup>3</sup>McRaney, 50. Linear graphs are especially distasteful to postmoderns since they disdain being "measured."



instantaneous conversion experience. He hurtled from an Antagonistic stage (-5) to a Seeking stage (-1) between claps of thunder! In real life one's spiritual experience more often resembles a cyclical mode than a linear pattern. Often spiritual gains are offset by salient setbacks. The key point to remember is, lost people are at different points with different needs. Some are light-years away from God, while others are on the doorstep to receiving Christ. Some are antagonistic, while others are receptive. Some have never heard the name of Jesus, while others have a working knowledge of Scripture. Different people need different witnessing approaches.<sup>1</sup>

#### Characteristics of the Faith Stages

Some of the best research on understanding the faith stages is that of Thom Rainer.<sup>2</sup> Rainer and his team interviewed hundreds of unchurched Americans over the course of two years (2001-2002). Drawing from these personal interviews, Rainer categorized the unchurched into five distinct Faith Stages of Conversion. In his book, *The Unchurched Next Door*, Rainer lists the characteristics of each faith stage and also offers helpful insights on how to reach each stage.<sup>3</sup> Following is a summary of characteristics for the Faith Stages drawn from Rainer's book. These characteristics are presented in short outline, incomplete sentence form for the sake of brevity.

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<sup>1</sup>Ibid., 49-50.

<sup>2</sup>Numerous books have been written on the unchurched and the postmodern mind, but Thom Rainer is the only one that I am aware of who breaks the characteristics down by Faith Stages. This added feature makes Rainer's resource the best of its kind.

<sup>3</sup>Rainer, *The Unchurched Next Door*.

**(-5) Antagonistic (Hard soil/closed hearts)**

Represents 5 percent of the unchurched population. The wealthiest and most educated among the unchurched. Are likely to be over fifty years old. Do not believe in the existence of God, heaven, or hell. Possess a condescending view of the Bible. Do not read the Bible or pray. Have a negative view of the church, most can recount negative experiences with the church as a child or youth. Feel the church is totally irrelevant, so are not likely to ever attend church. Many are unhappy in spite of affluent lifestyles. Very few in the (-5) faith stage become Christians directly from this stage.

**(-4) Resistant (Hard soil/moderately closed hearts)**

Represents 21 percent of unchurched population. Plagued with doubt and confusion concerning God, Jesus, and the Bible. About half believe in the existence of heaven and hell. Forty-six percent pray. Only 17 percent indicate they would be very likely to attend church if invited. If they did attend, they probably would not do so alone. List “too busy” as their greatest reason for not attending church.

**(-3) Indifferent (Stony soil/shallow hearts)**

Represents 36 percent of the unchurched population, which is the largest group of unchurched. Neutral, undecided, and noncommittal towards God and the Bible. Feel no compelling need. This group often defies categorization—with one group leaning towards the (-4) and another group leaning towards the (-2). Have spiritual inclinations (63 percent pray). Believe in heaven and hell. A very works-oriented understanding of salvation. Positive view of clergy. Twenty-three percent indicate they are very likely to

attend church if invited. Another 63 percent indicate they are somewhat likely to attend. Feel church is relevant, but are reticent to attend on their own.

**(-2) Receptive (Thorny soil/distracted hearts)**

Represents 27 percent of unchurched population, the second largest group of unchurched. Have less family income than any other unchurched group. Express a degree of openness towards the Bible and spiritual concerns. Many are struggling with barriers to receiving Christ. Have been witnessed to more than any other unchurched group (82 percent). The most common form of witness was from a parent or family member (other groups say friend is most common form of witness). Struggle with a works understanding of salvation. Welcome an invitation to study the Bible and talk about eternal issues. Cognitive understanding of cardinal Bible truths, but have not yet made a personal step of faith. A high percentage recalled negative church experiences (68 percent), and yet 46 percent are very likely to attend church if invited.

**(-1) Seeker (Fertile soil/receptive hearts)**

Represents 11 percent of unchurched population. Hungry for the gospel; on the verge of the kingdom, waiting only to be gathered in. Relatively young, nearly half are age thirty-five or younger. More of this group have church backgrounds than any other unchurched group. Have very positive church experiences in their past (97 percent). Very spiritual (90 percent pray regularly). Their biggest reason given for not attending church is “too busy.” Strong believers in God, Jesus, heaven, and hell. Have cognitive understanding of the gospel, but many have not yet embraced Christ as their only hope of

salvation. Are very desirous to learn more about the Bible. Fifty-two percent are very likely to attend church if invited, and 45 percent are somewhat likely.

### **Open/Shut Door Metaphor**

Rainer uses the figure of an open/shut door to illustrate the different receptivity levels of the five Faith Stages. The Antagonistic (-5) is represented by a shut door; the Resistant (-4) by a cracked door; the Indifferent (-3) by a semi-open door; the Receptive (-2) by a mostly open door; the Seeker (-1) by a wide open door. This figure reminds Christians to be respectful of people's receptivity levels. Soul winners should only proceed as far as they are given permission to do so.<sup>1</sup> Jesus Christ, the greatest soul winner, models this permission evangelism by patiently waiting at the door until it is opened (Rev 3:20).

### **Matching Evangelistic Styles with the Faith Stages**

#### **A Survey of Models**

In my research of the Personal Styles of Evangelism and the Faith Stages of Conversion I discovered several existing models which attempt to correlate witnessing styles with various receptivity levels in order to aide evangelistic effectiveness.

Following is a brief survey of four such models.

1. Golf Game Model: The most creative model is crafted by Steve Sjogren, Dave Ping, and Doug Pollock in their book, *Irresistible Evangelism*. These authors relate witnessing to a golf game. The four stages of receptivity are likened to: (1) the "tee box"

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<sup>1</sup>Michael L. Simpson, *Permission Evangelism: When to Talk and When to Walk* (Colorado Springs, CO: NexGen, Cook Communications Ministries, 2003), 48-49.

(resistant), (2) “in the fairway” (indifferent), (3) “approaching the green” (curious), and (4) “on the green” (seeking). The witnessing styles that are needed to “stroke” unbelievers towards conversion (the hole) are: (1) the driver (active kindness), (2) the long iron (active friendship), (3) the short iron (active wondering or inquiring), and (4) the putter (active sharing). The key is to use the right club for the right stage.<sup>1</sup>

2. Singlehurst Model: Another helpful model is presented in Laurence Singlehurst’s, *Sowing, Reaping, and Keeping*. Singlehurst identifies three basic levels of receptivity: (1) resistant, (2) neutral, and (3) receptive. According to Singlehurst, the resistant can best be reached by Sowing I evangelism (friendship and active kindness) that convinces them that God is good and Christians are nice; the neutral can best be reached by Sowing II evangelism (the basic contents of the gospel); the receptive can best be reached by Reaping evangelism (the cost of the gospel—repentance and surrender).<sup>2</sup>

3. Microdecisions of Faith Model: A third model appears in the book, *Going Public with Your Faith* by William Peel and Walt Larimore. This Microdecisions of Faith model delineates four receptivity levels: (1) cynic, (2) skeptic, (3) spectator, and (4) seeker. To reach the cynic and skeptic one must “cultivate” through the use of Presence (building relationships and living in a way that creates trust); to reach the spectator one must “plant” through the use of Presentation (thoughtful conversation that plants seeds of biblical truth); to reach the seeker one must “harvest” through Prayer and Persuasion.<sup>3</sup>

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<sup>1</sup>Sjogren, Ping, and Pollack, 80-81, 84-88. A copy of this model is in appendix B.

<sup>2</sup>Singlehurst, 34-35.

<sup>3</sup>Peel and Larimore, 24. A copy of the Microdecisions model is in appendix B.

4. Peterson Model: Jim Peterson gives the simplest model for correlating witnessing styles and receptivity levels in his book, *Living Proof*. Peterson claims there are only two groups of unbelievers: (1) the prepared and (2) the unprepared. The prepared can best be reached by proclamation (giving a clear statement of the essential message of salvation). But the unprepared must first be touched by affirmation (modeling the character of God by incarnating His grace). Peterson believes “demonstrating” the gospel must occur before “declaring” the gospel, and “incarnating” the word must precede “proclaiming” the word.<sup>1</sup>

#### A Proposed Model

After reviewing the above models and scrutinizing the characteristics of the Personal Styles and the Faith Stages, I have created a “Witnessing Wheel” model shown in figure 1 which correlates the witnessing styles and the receptivity levels for maximal evangelistic impact.

Following is a brief explanation of the Witnessing Wheel beginning with the inner core and working outward:

1. The five inner circles represent people in our sphere of influence starting with those closest to us: (1) Family, (2) Friends, (3) Neighbors/Associates, (4) Acquaintances, and (5) Person X. Person X stands for the strangers whom God providentially brings into our pathway in order for us to share His love.<sup>2</sup>

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<sup>1</sup>Peterson, 71-72.

<sup>2</sup>These inner circles are taken from Thompson, *Concentric Circles of Concern*.

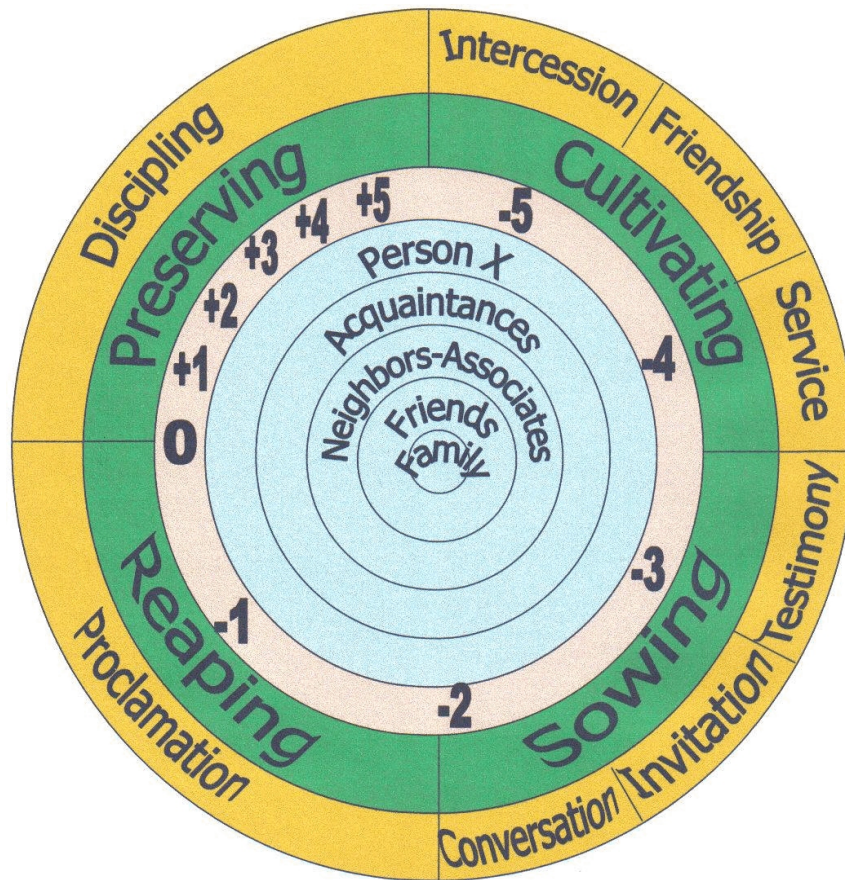


Fig. 1. The Witnessing Wheel

2. The sixth circle contains the five Faith Stages or levels of receptivity beginning with those who are most closed to the gospel: (-5) Antagonistic, (-4) Resistant, (-3) Indifferent, (-2) Receptive, and (-1) Seeker. The zero (0) represents the defining moment of conversion when an individual receives Christ into his or her life as Savior and Lord. Immediately following conversion flow five discipleship processes which consist of: (+1) Connecting with Christ and His body—through Bible study, prayer, fellowship, and worship; (+2) Growing in Christ—in Christian graces and the infilling of the Holy Spirit;

(+3) Serving Christ—through gift-based ministries and stewardship; (+4) Sharing Christ—through the witnessing styles; and (+5) Discipling for Christ—through leading others to become fully devoted followers of Christ and disciple-makers.<sup>1</sup> In this way the evangelistic, disciple-making process repeats and perpetuates itself.

3. The seventh circle portrays the four stages of the agricultural cycle: (1) Cultivating, (2) Sowing, (3) Reaping, and (4) Preserving.

4. The outermost circle shows the seven witnessing styles: (1) Intercession, (2) Friendship, (3) Service, (4) Testimony, (5) Invitation, (6) Conversation, and (7) Proclamation. These witnessing styles synchronize with the agricultural cycle and the receptivity levels in a natural way so as to nudge an unbeliever towards Jesus Christ, conversion, and discipleship.

5. To utilize the Witnessing Wheel, one should first identify individuals in their circle of influence and begin praying fervently for them. Through prayer and social contact the believer will begin to perceive the individual's level of receptivity. Then the believer can continue to exercise appropriate witnessing styles that will nudge the individual along the pathway towards Jesus Christ, conversion, and discipleship.

Two suggestions are vital to making the Witnessing Wheel work effectively.

1. First, depend on the guidance of the Holy Spirit. The Spirit is the mighty director of evangelism. He testifies of Jesus (John 15:26), guides into all truth (John 14:17; 16:13), teaches all things (John 14:26), convicts of sin (John 16:8), and appeals to

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<sup>1</sup>These discipleship experiences operate in a parallel and interdependent fashion rather than in a chronological order. Burrill, *Life & Mission*, 236; Peel and Larimore, 202-203.



human hearts (Rev 22:17). The Holy Spirit appoints (Acts 13:2), sends (Acts 13:4), empowers (Luke 4:18; Acts 1:8; 2:1-4; 4:8, 31), and directs (Acts 8:29, 39; 16:6-10) soul winners. The Witnessing Wheel is no substitute for the Holy Spirit, it is merely a tool to remind believers of God's divinely ordained evangelistic process so they can work in sync with His working.

2. Second, work together with a witnessing team (e.g., a small group or a pair/triad of accountability partners).<sup>1</sup> This way different team members can supplement each other's abilities. The apostles and early Christian believers usually evangelized in teams (Mark 6:7; Luke 10:1; Acts 2:42-47; 4:32-37; 13:2-3; 15:37, 39; 15:40; 16:1, 3; 2 Cor 8:23; Col 4:14; 2 Tim 4:1). Evangelism in the early church was a communal affair and a team effort. Likewise, if evangelism is to be successful today it must be a "group effort" not just an "individual exercise."<sup>2</sup> Russell Burrill contends, "We cannot evangelize in isolation, but only through group support."<sup>3</sup> Ellen White urges, "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed

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<sup>1</sup>Burrill, *Life & Mission*, 118, 127-130; Neil Cole, *Cultivating a Life for God* (Carol Stream, IL: ChurchSmart, 1999), 63-70; Peterson, 123-128; Don James, "Whole Group Evangelism," lecture for CHMN 767 Formation of Evangelistic Strategy class, Andrews University, 20 June 2006. Kurt W. Johnson, *Small Group Outreach: How to Begin and Lead Outreach Bible Study Groups* (Washington, DC: Review and Herald, 1991), 27-30. Kurt W. Johnson, "Types of Small Groups," presentation at the Kentucky-Tennessee Conference Campmeeting, Portland, TN, 31 May 2006.

<sup>2</sup>Peterson, 128.

<sup>3</sup>Burrill, *Life & Missions*, 129-130.

into small companies, to work not only for the church members, but for unbelievers.”<sup>1</sup>

### **God’s Role and Our Role**

Now that a correlation has been established between the Personal Styles and the Faith Stages and a model has been proposed, let us consider how the whole evangelistic process fits together.

#### God’s Role

Evangelism begins at the heart of God. The Bible opens with a broken-hearted Father searching in the shadows of a garden for His two lost children, “Adam, Eve, Where are you?” (Gen 3:8-9). The Bible ends with an invitation to come home, “And the Spirit and the bride say, ‘Come!’ And let him who hears say, ‘Come!’ And let him who thirsts come. And whoever desires, let him take the water of life freely” (Rev 22:17). From cover to cover the Bible is a storybook about God’s search and rescue mission. There are four basic roles on the part of God to bring a lost person into a saving relationship with Him. Christians must understand these roles so they can synchronize their efforts with His.

#### **1. Draw**

The Bible declares all are born in sin (Ps 51:5), “children of wrath” (Eph 2:3), and enemies of God (Rom 5:10). Humanity is openly hostile towards the One who made us (Rom 8:7). God’s first role is to make peace with us and to draw us to Himself through His matchless love, goodness, and kindness. He must convince us He is not out to harm

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<sup>1</sup>White, *Testimonies*, vol. 7, 21-22.

us, but to heal us. John 6:44 reveals the Father “draws” us to Himself. The original word for draw is *elkuo* which means to “draw, pull, tug.”<sup>1</sup> It is used of fishermen drawing their nets in from the catch (John 21:6, 11). *Elkuo* is again used in John 12:32, “And I, if I be lifted up from the earth, will draw all peoples to Myself.” The ultimate expression of God’s love is revealed on the cross. God’s love breaks down our hostility and attracts us to Himself so that we are no longer enemies, but friends. Jer 31:3 assures, “Yes, I have loved you with an everlasting love; therefore with lovingkindness I have drawn you.” Rom 2:4 echoes, “Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?”

Ellen White notes, “The sinner may resist this love, may refuse to be drawn to Christ; but if he does not resist he will be drawn to Jesus; a knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, which have caused the sufferings of God’s dear Son.”<sup>2</sup>

## **2. Enlighten**

The second role of God is to enlighten humanity concerning the content of the gospel and the way of salvation (Eph 1:13, 17-18; 2:4-9). He does this through the Holy Spirit (John 16:13-14; 1 Cor 2:10-14) and His word (John 5:39; 2 Tim 3:15). People think they know the road to safety and salvation, “but its end is the way of death” (Prov 14:12; 16:25). “Wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads

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<sup>1</sup>Bauer, s.v. “Elkuo.”

<sup>2</sup>Ellen G. White, *Steps to Christ* (Mountain View, CA: Pacific Press, 1956), 27.

to life, and there are few who find it” (Matt 7:13-14). There is a confusing array of “travel” information out there. Many think they can earn salvation through their own good works (69 percent).<sup>1</sup> Others think all roads lead to heaven (54 percent).<sup>2</sup> Jesus declares, “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6). Lost humanity needs a reliable road map that will “make us wise unto salvation” (2 Tim 3:15).

### 3. Convict

The third role of God is to convict hearts of sin and the need of a Savior. When the Holy Spirit comes, “He will convict the world of sin, and of righteousness, and of judgment” (John 16:8-11). Often times the human witness tries to assume the role of the Holy Spirit and convict and convince someone of truth. That work must be left to the Holy Spirit. When Christians try to take over the Holy Spirit’s role, they come across as judging, shaming, manipulating, and selling.

### 4. Regenerate

The final role of God in the work of conversion is to regenerate. The moment one receives Christ he or she is born again and passes from death to life (John 1:12-13; 3:5-6, 8; Titus 3:3-7; 1 John 2:29). The word regeneration (*palingenesia*) means “born again” or “rebirth.”<sup>3</sup> One who is born again takes on a new beginning. 2 Cor 5:17 reveals,

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<sup>1</sup>Barna, *Grow Your Church*, 71-77.

<sup>2</sup>Ibid.

<sup>3</sup>J. Guhrt, “Palingenesia,” *NIDNTT*, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1975-1978), 1:184.

“Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” Col 1:13 elaborates, “He has delivered us from the power of darkness and translated us into the kingdom of the Son of His love.”

Regeneration or the new birth can only be accomplished by the Holy Spirit (Titus 3:5). It is a supernatural work of God that cannot be duplicated by man.

### Our Role

Now that God’s evangelistic initiative has been clearly established, let us consider how we as followers of Christ can join God in His work and coordinate our efforts with His.<sup>1</sup> We have four corresponding roles.

#### 1. Attract

Our first role as a Christian witness is to embody Christ and to show others what God is like. We are in essence a “fifth gospel” with the essential purpose of telling the truth about God.<sup>2</sup> We do this best through our actions and not by our words. As St. Francis of Assisi reportedly remarked, “Preach the gospel at all times, if necessary use words.” People have all sorts of misconceptions about God. They make Him out to be vengeful, wrathful, cold, distant, exacting, manipulative. Our actions will either confirm these false notions or will set the record straight.

To represent the incarnate Christ we must first build bridges and develop genuine

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<sup>1</sup>Henry T. Blackaby and Claude V. King, *Experiencing God: How to Live the Full Adventure of Knowing and Doing the Will of God* (Nashville: Broadman & Holman, 1994), 79-94.

<sup>2</sup>Gibbs, 214.

friendships with people (Friendship style). This means interacting with people in their various social settings, discovering common interests, and participating in shared activities together. Donald McGavran, the father of the modern church growth movement, often remarked that the gospel best travels along relational networks.<sup>1</sup> Andy Stanley of North Point Community Church in Alpharetta, Georgia, points out, “Where there is no relationship, there is no influence.”<sup>2</sup> The problem is, over time new Christians get so absorbed with church-related friends and activities that they lose touch with non-Christians, thus their Christian influence is slowly negated.<sup>3</sup> Howard Hendricks notes that “it takes most new Christians about three years to eliminate all the non-Christians from their lives.”<sup>4</sup> We must intentionally maintain friendships with those who do not know Christ.

Exemplifying Christ also means listening to the concerns and needs of people and meeting those needs in practical ways (Service style). Sincere service will startle unbelievers with the love of Christ and will warm up hearts to the gospel. Ellen White remarks, “Our influence upon others depends not so much upon what we say as upon what we are. Men may combat and defy our logic, they may resist our appeals; but a life

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<sup>1</sup>Donald A. McGavran, *Bridges of God: A Study in the Strategy of Missions* (New York, Friendship Press, 1955).

<sup>2</sup>Andy Stanley, sermon series preached at North Point Community Church, Alpharetta, GA, 2001; quoted in McRaney, 66.

<sup>3</sup>Singlehurst, 37.

<sup>4</sup>Quoted in Bechtle, 60.

of disinterested love is an argument they cannot gainsay.”<sup>1</sup>

## 2. Share

The second role of the Christian witness is to present the basic content of the gospel. Since there is salvation only in Jesus Christ (John 14:6; Acts 4:12), we have a sacred obligation to declare the gospel of Christ. The gospel consists of three basic parts: (1) man’s predicament—we are all sinners, separated from God, and doomed to die (Rom 3:23; 6:23); (2) God’s solution—Jesus bore our sin and took our place on the cross (Isa 53:6; John 1:29; 1 Pet 2:24; 2 Cor 5:21; Gal 3:13); and (3) man’s response—we must “grab” hold of the gift of eternal life to make it our very own and let Jesus take complete control of our life (John 1:12; 1 John 5:11-13; Rev 3:20).

The gospel can be shared in at least four ways: (1) by relaying our own personal story of what God has done in our life (Testimony style); (2) by inviting friends and acquaintances to a worship service, small group, or outreach event where the gospel is explained (Invitation style); (3) by discussing the gospel in a conversational way (Conversation style); and (4) by proclaiming the gospel through a sermon, evangelistic presentation, Bible study, CD, DVD, or piece of literature (Proclamation style).

Adventists must keep in mind that the gospel not only includes the good news of the kingdom of God (Mark 1:14-15), the story of Jesus (1 Cor 15:1-4), and salvation by grace (Rom 1:16-17; 2 Tim 1:8-9); it also includes the essential warning of judgment (Rom 2:16; 2 Thess 1:8; 1 Pet 4:17).<sup>2</sup> Rom 2:16 reveals we are judged “according to the

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<sup>1</sup>White, *Desire of Ages*, 142.

<sup>2</sup>Friedrich, 2:727-735.

gospel.” The gospel draws a proverbial “line in the sand.” Those who step over the line and embrace Christ and His gift will receive eternal life. Those who refuse Christ’s offer will receive eternal death. Our destiny hinges on what we do with Christ.

It is also critical to understand that the last mention of the gospel (*euangelion*) in the Bible occurs in the context of judgment. Rev 14:6-7 declares, “Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—saying with a loud voice, ‘Fear God and give glory to Him for the hour of His judgement has come.’” This eschatological proclamation of the gospel includes the message of judgment (vs. 7), glorifying God in character and lifestyle (vs. 7), worshiping the Creator [reference to the Sabbath] (vs. 7), coming out of Babylon (vs. 8), avoiding the mark of the beast (vs. 9-11), hell fire (vs. 10-11), keeping God’s commandments (vs. 12), soul sleep (vs. 13), and the soon coming of Christ (vs. 14-20). God designs for this holistic gospel to reach the whole earth so the end-time generation might be fortified to stand for Christ rather than the antichrist.

At the same time, Adventists must remember that “the sacrifice of Christ as an atonement for sin is the great truth around which all [these] other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary.”<sup>1</sup> God’s grace must forever and always remain “the foundation of every discourse.”<sup>2</sup>

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<sup>1</sup>White, *Gospel Workers*, 315.

<sup>2</sup>Ibid.



### 3. Persuade

The third role of a Christian witness is to persuade men, women, and children to surrender their lives to Christ. This can best be done through the Proclamation style of evangelism which consists of persuasive teaching and passionate preaching. While only the Holy Spirit can convict (John 16:8), Christians can persuade others for Christ (Acts 17:4; 18:4; 19:8, 26; 26:28; 28:23-24; 2 Cor 5:11).

There are three components to persuasion that assist an individual across the line to deciding and acting for Christ: (1) information, (2) conviction, and (3) desire.<sup>1</sup> An individual must first be supplied with clear, compelling evidence from God's word in order to make an informed decision.<sup>2</sup> They must also be convicted by the Holy Spirit to take a right course of action. This is why the soul winner must be in tune with the working of the Holy Spirit. If we get ahead of the Holy Spirit and try to persuade someone who has incomplete information or who is not under conviction, they will resent our efforts and become more entrenched in their resistance. On the other hand if

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<sup>1</sup>Mark Finley, *Decisions: Persuading People for Christ* (Washington, DC: General Conference of Seventh-day Adventists Ministerial/Stewardship Association, 1984), 15-17. Ernestine Finley and Mark Finley, *Light Your World for God: A Dynamic Soul-Winning Manual to Lead Your Church into a Powerful Bible Study Ministry* (Fallbrook, CA: Hart Research, 2002), 93-98. Other volumes on the art of Christian persuasion include Jac Colon, *Persuasive Influence Without Undue Pressure* (Staunton, VA: Potomac Conference of Seventh-day Adventists, 1985); Emory A. Griffin, *The Mind Changers: The Art of Christian Persuasion* (Carol Stream, IL: Tyndale, 1976); Louis R. Torres, *Gaining Decisions for Christ: A How-To Manual* (Hagerstown, MD: Review and Herald, 2001); Kembleton S. Wiggins, *Soul Winning Made Easier: The Psychology of Getting More Decisions* (Mountain View, CA: Pacific Press, 1975).

<sup>2</sup>Paul always reasoned "from the Scriptures" (Acts 17:2-3). Ellen White counsels, "One sentence of Scripture is of more value than ten thousand of man's ideas or arguments." White, *Testimonies*, vol. 7, 71.

someone is under conviction of the Holy Spirit, they will welcome our encouragement.<sup>1</sup>

One way to evaluate the person's understanding and conviction level is to ask open-ended questions such as: "Have you ever heard this [truth] presented before?" "Is everything pretty clear so far? Do you have any questions?" "Have you thought about embracing this [truth]?"<sup>2</sup> (Conversational style). Answer any questions or objections before appealing for a decision.

Another factor to consider in the area of persuasion is the need to determine desire. Salespersons can give a remarkably good sales pitch for a product, but the customer will not buy it unless they are convinced of the benefit they will receive from it. In the same way we can convince people that the gospel and truth is correct, but they will not change their ways unless they realize the benefits of doing so. Show the benefits and blessings of making a right decision.<sup>3</sup> Also point out the joys and rewards of pleasing the most "significant other"—Jesus Christ.<sup>4</sup> A primary way you can do this is through sharing your own personal testimony (Testimony style).

Once an individual has grasped the gospel and its claims on their life, confidently give them an opportunity to embrace Christ as their personal Savior. Ellen White urges, "Many are convicted of sin, and feel their need of a sin-pardoning Saviour; . . . if words are not spoken at the right moment, calling for decision from the weight of evidence

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<sup>1</sup>Colon, 19.

<sup>2</sup>Ibid., 27-31; Finley, *Decisions*, 51-52.

<sup>3</sup>Ibid., 23-30.

<sup>4</sup>Ibid., 42-46.

already presented, the convicted ones pass on without identifying themselves with Christ, the golden opportunity passes, and they have not yielded, and they go farther and farther away from the truth.”<sup>1</sup>

#### 4. Intercede

There is no corresponding human role in regeneration. The new birth is a supernatural work which only God can perform. *Christ's Object Lessons* asserts:

As in the natural, so in the spiritual sowing; the teacher of truth must seek to prepare the soil of the heart; he must sow the seed; but the power that alone can produce life is from God. There is a point beyond which human effort is in vain. While we are to preach the word, we cannot impart the power that will quicken the soul, and cause righteousness and praise to spring forth. In the preaching of the word there must be the working of an agency beyond any human power. Only through the divine Spirit will the word be living and powerful to renew the soul unto eternal life. This is what Christ tried to impress upon His disciples. He taught that it was nothing they possessed in themselves which would give success to their labors, but that it is the miracle-working power of God which gives efficiency to His own word.”<sup>2</sup>

The Christian witness cannot regenerate the unbeliever, but he or she can pray for the Holy Spirit to convict, convert, and change the heart. The Intercessory style of evangelism is an essential role of the Christian witness throughout the conversion process.

#### Searching for a Body

When Jesus came to earth He needed a body in order to effectively carry out His mission (Heb 2:14-18; 10:5-7). Now that Jesus has returned to heaven, He sends the Holy Spirit to minister in His place (John 16:7). But the Holy Spirit also needs a body in

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<sup>1</sup>White, *Evangelism*, 283.

<sup>2</sup>White, *Christ's Object Lessons*, 63-64. See also *Ibid.*, 328.

order to effectively carry out His work, so the search for a body continues. Rom 12:1-2 reveals, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.” To present (*paristemi*) means to “place beside” or “put at someone’s disposal.”<sup>1</sup> Rom 6:13 echoes, “Do not present (*paristemi*) your members as instruments of unrighteousness to sin, but present (*paristemi*) yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.”

When I pastored in Pensacola, Florida, there was a church member who worked as a perfusionist at Sacred Heart Hospital. During bi-pass surgery it was his job to monitor the machine that circulated the blood. On several occasions he invited me to stand in a “viewing” room and watch the surgery in progress. It was a fascinating experience! One thing I noticed was a shiny tray of stainless steel instruments. These sterilized instruments never once told the surgeon what to do. They simply lay there on the stainless steel tray at the surgeon’s disposal, awaiting his use. God wants us to be His instruments, totally yielded and available for His use.

The highest honor in the world is to be used by God to win souls for His kingdom. This should be our very first work. Jesus commanded, “As the Father has sent Me, I also send you” (John 20:21). He equips us by breathing His Spirit on us (vs. 22). Every day we have the distinct privilege of laying ourselves at God’s disposal to be used by Him. As we start each day we should pray, “Lord, fill me with Your Spirit. Use me this day to lead someone to You. Help me to recognize Your working so I can join You in Your

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<sup>1</sup>K. Munzer, “Paristemi,” *NIDNTT*, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1975-1978), 1:474.

work. I yield this body, heart, and mind to You. In Jesus name, Amen.”

### **Summary**

Christian literature verifies many different styles of evangelism such as Intercession, Friendship, Service, Testimony, Invitation, Conversation, and Proclamation. Literature also affirms a spiritual decision process or pathway over which an individual travels on their way from unbelief to conversion consisting of five Faith Stages: Antagonistic, Resistant, Indifferent, Receptive, and Seeking. Various faith stages with varied attitudes, needs, and receptivity levels demand a diverse witnessing approach. A proposed Witnessing Wheel model correlates the styles of evangelism with the Faith Stages of conversion for maximal evangelistic impact. In the ultimate analysis, Christians are incapable of knowing when, where, how, or to whom to witness; our role is to be willing instruments whom the Holy Spirit can use to reach hearts for God’s kingdom.

## CHAPTER 4

### DESCRIPTION OF THE PERSONAL STYLES PROJECT

The purpose of this chapter is to describe the Personal Styles of Evangelism project. First, it presents profiles of Portland, Tennessee and the Highland Seventh-day Adventist Church where the project was conducted. Second, it explains the origin and development of the Personal Styles training process. Third, it outlines the steps that were taken to implement the Personal Styles training process in the Highland Church.

#### **Project Context of Church and Community**

##### Profile of Portland, Tennessee

Portland is a rural community of 10,046 residents, located in northern Middle Tennessee, just five miles south of Kentucky and thirty-five miles north of Nashville, the state capitol.<sup>1</sup> During its early days Portland was a strong agricultural community, and was particularly noted for its production of strawberries. In recent years Portland has become an important industrial center due to the close proximity of Interstate 65 and the L&N Railroad. It boasts over fifty industries comprised of distribution, warehousing, and

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<sup>1</sup>NMT, Web Designs, LLC, *Portland, TN Home Page*, <http://www.portlandtn.com> (16 March 2007).

manufacturing.<sup>1</sup> These industries provide a surplus of jobs for Portland residents (unemployment rate is only 1.7 percent) as well as attract workers from surrounding towns and counties.

The population is primarily white (94.1 percent), blue-collar (55 percent), with an average age of 36.2 and a household income of \$49,071 (compared with U.S. average of \$64,816).<sup>2</sup> The percentage of population with a bachelor's degree or higher (8.8 percent) is significantly below the state average. There is a large concentration of churches in the Portland area (over sixty) with Baptist and Church of Christ surfacing as the most prominent. The people of Portland are mostly church-going (77 percent are either strongly or somewhat involved with their faith) and tend to be more conservative in their Christian values than the U.S. population as a whole.

Portland has experienced a growth rate of 52 percent since the 1990 Census (compared with the U.S. as a whole grew by only 18.7 percent). It is projected to grow an additional 12.8 percent during the next five years (compared with a 4.9 percent projected growth for the U.S. population as a whole). This steady growth pattern is attributed to the population sprawl of nearby Nashville. Many families desire to move out of the metro area and live in a quieter, simpler, safer place.

A composite profile of a typical person in Portland would look something like the following imaginary character named, "Portland Paul," who is married to "Portland

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<sup>1</sup>NMT Web Designs, LLC, *Portland, TN Industries*, <http://www.portlandtn.com> (16 March 2007).

<sup>2</sup>The demographic data in this section comes from Percept Group, Inc., *Ministry Area Profile 2006: Study Area Definition: Zip Code: 37148* (Rancho Santa Margarita, CA: Percept Group, Inc., 2006). Percept's web address is [www.PerceptNet.com](http://www.PerceptNet.com)

Paula.”<sup>1</sup> Portland Paul is Caucasian in his mid-thirties and is part of the Survivors generational group (age 25-45). He is a graduate of Portland Highschool and has dabbled with a couple of classes at Volunteer State Community College but has no college degree. Portland Paul works in Portland in the industrial park at Kirby Building Systems manufacturing fabricated steel buildings. His wife, Paula, works at Peyton’s Mid-south, which warehouses and distributes non-food items to Kroger stores. Paul and Paula would be classified as a Rural Working Family with a meager household income of \$45,000. They have two children ages fifteen and thirteen who attend the local high school and middle school.

Given the demographic profile for Portland, Tennessee, Paul and Paula are likely to grapple with the following concerns: (1) finding health insurance (33.9 percent compared with 29 percent U.S. average), (2) dealing with teen/child problems (26.2 percent compared with 20.7 percent U.S. average), (3) contending with problems in schools (19.4 percent compared with 13.6 percent U.S. average), and (4) coping with alcohol/drug abuse (20.8 percent compared with 16.7 percent U.S. average).<sup>2</sup> Concerning spiritual matters, many families in Portland are either strongly or somewhat involved in their faith (77 percent compared with 65.3 percent U.S. average). Their faith receptivity and preference for historic Christian religious affiliations is very high when compared to

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<sup>1</sup>Rick Warren, pastor of Saddleback Community Church, encourages churches to make a composite profile of the typical unchurched person in the community. Rick Warren, *The Purpose Driven Church*, 169.

<sup>2</sup>Two percentages are listed for each concern: the first percentage shows Portland’s average, while the second percentage indicates the national average. I have listed the local concerns that exceed the national average by five percentage points.



national averages. Hence, Paul and Paula are searching for a good church (27.5 percent compared with 15.2 percent U.S. average) and are concerned about finding spiritual teaching for themselves and their family (21.8 percent compared with 12.9 percent U.S. average). They would likely be open to religious influence.

### Profile of the Highland SDA Church

Highland Church is located on the south side of Portland, Tennessee, adjacent to Highland Academy which is the Kentucky-Tennessee Conference boarding academy. In addition to a large community church of 780 members, there are 120 students enrolled in the academy and 85 students in the elementary school. Highland is a blend of young and old, traditional and progressive. The church was originally planted as a self-supporting school and sanitarium by a pioneering team from Madison College back in 1907. In 1945 the self-supporting school was converted into a conference operated boarding academy. In 2006 the Adventist hospital was sold to Hospital Corporation of America (HCA) after ninety-three years of operation (opened in 1913). An Adventist nursing home (Highland Manor) and retirement center (Highland Rim Terrace) continue to serve the needs of the Portland community. Highland could be classified as an “Institutional Church.”

During the past ten years Highland has experienced a steady membership growth from 620 to 780 (25.8 percent growth). Since my arrival here as pastor in April 1997, our church has placed a heavy emphasis on public evangelism with seven evangelistic meetings: Steve Wohlberg (February 1998), Net ‘98 with Dwight Nelson (October 1998), Net ‘99 with Doug Batchelor (October 1999), David Hartman in Lafayette (October 2001), David Hartman in Portland (February 2002; February 2005), and a team of six lay

evangelists (September 2006). We have also participated in two global evangelism trips—one to Cuba (April 2000) and one to India (September 2003). In 2000 Highland planted a church in Lafayette, Tennessee which is thirty miles to the east of Portland. This congregation of thirty members is now worshipping in a new church facility.

In addition to traditional meetings, Highland has conducted a smorgasbord of community felt-needs classes such as: quilting, Spanish, gardening, landscaping, aerobics, nutrition, Cardiac Health Improvement Program (C.H.I.P.), Financial Peace University (Dave Ramsey), witnessing, and Spiritual Gifts. There is also a high level of involvement by Highland members in the Portland community in various events and organizations such as: the Portland Chamber of Commerce, civic clubs, Portland C.A.R.E.S., Meals on Wheels, Cancer Relay for Life, Red Ribbon week, puppetry group (drug awareness to local schools), county fair, joint choir with area churches (for Christmas and Easter Cantata), annual Passion play, Ministerial Association, and Oasis Café (Friday evening seeker service). Our Adventist physicians are also quite evangelistically-minded and are actively involved in community health education events.

This saturation of Adventist presence in the Portland community over the past ninety-nine years has had both positive and negative results. The primary positive result is the community is acquainted with Seventh-day Adventists and holds us in positive regard. However, at the same time, the community has become somewhat calloused or “immune” to our message. In some respects we are still viewed as that Adventist community three miles south of town. For many years we have primarily been a “light on a hill” beckoning the community to come and see. Our challenge now is to also become

the “salt of the earth” and to go and do. We must permeate our community with a positive Christian influence and message.

### **Origin of the Personal Styles**

The Personal Styles of Evangelism concept was originally presented by Bill Hybels, senior pastor of Willow Creek Community Church, during a midweek worship series called, “Adventures in Personal Evangelism.” One night Bill shared an observation with his Willow Creek family that characters in the Bible seemed to use different approaches or “styles” in sharing their faith with others.<sup>1</sup> This insight was later developed and included in a book by Bill Hybels and Mark Mittelberg titled, *Becoming a Contagious Christian*.<sup>2</sup> According to Hybels and Mittelberg there are six basic evangelistic styles: Confrontational (later renamed Direct), Intellectual, Testimonial, Interpersonal, Invitational, and Service.<sup>3</sup> Believers should communicate their faith in a style that best fits their own unique personality and makeup.

Since the publishing of this book Willow Creek Association has developed a complete witnessing resource kit by the same name including Leader’s Guide, Participant’s Guide, DVD, PowerPoint CD-ROM, and Getting Started Guide.<sup>4</sup> Over one million copies of *Becoming a Contagious Christian* have sold since 1994 making it one

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<sup>1</sup>Hybels and Mittleberg, 122.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., 122-132.

<sup>4</sup>Mark Mittelberg, Lee Strobel, and Bill Hybels, *Becoming a Contagious Christian: Curriculum Kit*, rev. and upd. (Grand Rapids, MI: Zondervan, 2007). This kit can be purchased at [www.willowcreek.com/product](http://www.willowcreek.com/product) or at [www.zondervan.com](http://www.zondervan.com).

of the most prevalent witnessing resources on the market.<sup>1</sup>

My personal epiphany with the different styles of evangelism occurred before I ever read the book, *Becoming a Contagious Christian*. One cold, blustery day in January 2004 I was attending the first module of my Doctor of Ministry program in Denver, Colorado. I along with twenty other ministry colleagues were gathered in a meeting room in the Double Tree Hotel studying evangelism and church growth. I will never forget one of our first assignments. Our professor, Dr. Joseph Kidder, instructed us to take out our Bibles and scan through the book of Acts and look for different ways Christians shared their faith in the first century. We compiled an assortment of methods and approaches that filled the whole white board. This was a revolutionary discovery for me.

I, like many Adventists, have grown up with a stereo-typical view of evangelism as primarily the proclamation of prophecy. Most members feel totally inadequate to engage in this kind of style so they sit on the “bleachers” watching the professionals (pastors and evangelists) carry the “ball.” But the biblical view of evangelism liberates the laity to “play ball.” It authorizes and equips every lay person to share their faith by utilizing their own unique style of evangelism.

This launched me on a journey to develop a Personal Styles of Evangelism training course that was uniquely Adventist. I wanted to take the original idea of the witnessing styles and create a training system that combined the relational aspects of evangelism (cultivating and seed sowing) and the proclamational aspects of the three angel’s message of Rev 14:6-12 (reaping). This holistic resource might then equip

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<sup>1</sup>Mittleberg, Strobel, and Hybels, *Becoming a Contagious Christian: Leader’s Guide*, rev. upd., back cover.

Adventist believers to witness in the end-time and thereby prepare people for Christ's soon return.

### **Development of the Personal Styles**

Between winter of 2004 and fall of 2006 I searched the Bible and the writings of Ellen White to see what inspiration said about evangelism and the witnessing styles. I also read scores of books on the subject of evangelism. During this time several basic principles emerged:

1. The Gospel Commission will not be accomplished by pastors and professional evangelists alone; the work will be finished by lay people who are trained, equipped, and empowered (Matt 28:19-20; Acts 1:8; 8:1, 4; 11:19, 21; Eph 4:12).<sup>1</sup>

2. The Bible reveals a variety of witnessing approaches, thus encouraging all believers to engage in the evangelistic process based on their unique personalities, spiritual giftedness, and witnessing styles (Rom 12:4-8; 1 Cor 3:6, 8; 12:4-20, 27-31).<sup>2</sup>

3. Every unbeliever is at a different place in their spiritual journey with different attitudes, needs, and receptivity levels. Christian witnesses must therefore listen, discern, and then tailor their evangelistic approach to effectively win the unbeliever to Christ (Mark 4:3-20, 26-29).<sup>3</sup>

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<sup>1</sup>See also White, *Acts of the Apostles*, 110; Idem, *Desire of Ages*, 822; Idem, *Gospel Workers*, 353.

<sup>2</sup>See also a cursory view of Luke and Acts; White, *Christian Service*, 9; Idem, *Desire of Ages*, 361; Idem, *Christ's Object Lessons*, 326.

<sup>3</sup>See also the analogy of fishing in Mark 1:17; Christ's method of ministry in John 1-6; Paul's contextualized ministry in Acts 13:14-50; 14:8-18; 17:16-31; White, *Christ's Object Lessons*, 57.

4. The Bible compares the evangelistic process to gardening more than any other metaphor. Witnesses should then walk people through the four steps of the agricultural cycle (i.e., evangelistic process): cultivating, sowing, reaping, and preserving (Ps 107:37-38; 126:5-6; Mark 4:3-20, 26-29; John 4:35-38; 1 Cor 3:6-9; 2 Cor 9:6; Gal 6:8).<sup>1</sup>

5. Finally, all of our efforts will be to no avail without the presence and power of the Holy Spirit. We must pray for the Holy Spirit and make ourselves fully available for His use (Zech 4:6; Acts 1:8).<sup>2</sup> Based on these core principles, I formed the sermon series and seminar presentations for the Personal Styles of Evangelism training process.

### **Implementation of the Personal Styles**

There were three integral components to implementing the Personal Styles training process: (1) a sermon series on the Personal Styles, (2) a Personal Styles training seminar, and (3) a follow-up accountability system.

#### Sermon Series

The sermon series was designed to educate the whole congregation concerning the principles and practices of evangelism in general and the Personal Styles in specific.<sup>3</sup> It was also meant to compel people to action so they might commit to an evangelistic lifestyle. From the beginning of my project I had envisioned a series of nine sermons in

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<sup>1</sup>See also *Ibid.*, 57, 63; White, *Evangelism*, 57; Idem, “The Work Before Us.”

<sup>2</sup>See also White, *Christ’s Object Lessons*, 328; Dennis Smith, *The Baptism of the Holy Spirit* (New Haven, CT: by the author, 2002 [Dennis may be contacted at smith06515@msn.com]); V. Raymond Edman, *They Found the Secret: 20 Transformed Lives That Reveal a Touch of Eternity* (Grand Rapids, MI: Zondervan, 1960).

<sup>3</sup>See sample sermon in appendix D.

the fall of 2006 on the Personal Styles—one sermon devoted to each of the Personal Styles plus an introductory and a concluding sermon. But as my project progressed, I soon realized I first needed to preach a series of sermons on basic evangelistic principles in order to lay a foundation for the Personal Styles. Hence, the summer Harvest series was born. I will first describe the summer Harvest series and then the fall Personal Styles series.

### **Harvest Sermon Series**

The Harvest series was a sequence of six sermons based primarily on the agricultural harvest metaphor in Scripture. This series was preached during the months of July and August 2006.

The first sermon was entitled, “The Bondage Breaker,” built on Isa 42:6-7. Its key idea was—God must first liberate us before we can be used to liberate others. I tied in a communion service with this sermon.

The second sermon, “The Heartbeat of God,” was based on Matt 9:35-36. It portrayed God’s intense passion for the lost.

The third sermon followed up the “Heartbeat” sermon and covered the next two verses of Matt 9:37-38. This sermon was called, “Praying for the Harvest,” and showed how God invites us to share His heartbeat and join Him in His work of reaching the lost. Our primary role is to be prayerful and available for the Lord of the harvest to use.

The fourth sermon titled, “The Stolen Birthright,” was based on Acts 8:1, 4 and an assortment of other passages. It confirmed that every believer is called to witness.

The fifth sermon entitled, “Planting for the Harvest,” touched on Mark 4:3-20. It

established the need of first evaluating, preparing, and seeding the soil before one can reap the harvest. A special point was made that Adventists have been especially negligent in the preparatory phase. We run the harvester night and day without doing adequate ground work. This sermon laid a foundation for the Personal Styles of Evangelism by showing that the styles prepare unbelieving hearts for a presentation of the gospel and God's end-time truths.

The final sermon in the Harvest series carried the title, "Reaping the Harvest." It relayed four key principles for effective harvesting based on Mark 4:26-29. These principles are: (1) wait for the grain to ripen before you reap, (2) let God do the ripening, (3) work together with a harvesting team, and (4) use the right reaping tool.

### **Personal Styles Sermon Series**

Once the proper foundation was laid, I proceeded with a series of nine sermons on the Personal Styles of Evangelism. These sermons were preached during the fall of 2006. Following is an outline of the date, title, key passage, and content of each sermon:

September 23, 2006 - "Rise and Shine"

Key passage: 1 Pet 2:9

Content: Introduction—we are called to light our world.

October 7, 2006 - "Pray for Me"

Key passage: 1 Tim 2:1, 4; 1 John 5:14-16

Content: #1 Intercession Style (Elijah)

October 14, 2006 - "The Friendship Factor"

Key passage: Luke 5:27-32

Content: #2 Friendship Style (Matthew)

October 21, 2006 - "Kill 'Em with Kindness"

Key passage: Acts 9:36-42

Content: #3 Service Style (Dorcas)



October 28, 2006 - “My Story”

Key passage: Mark 5:1-20

Content: #4 Testimony Style (Demoniac)

November 4, 2006 - “Irresistible Invitation”

Key passage: John 4:3-42

Content: #5 Invitation Style (Samaritan Woman)

November 11, 2006 - “Communicating Christ”

Key passage: Acts 17:1-3, 17

Content: #6 Conversation Style (Paul)

November 18, 2006 - “A Loud Cry”

Key passage: Acts 2:14, 37-41; Rev 14:6-12

Content: #7 Proclamation Style (Peter and God’s Remnant People)

December 2, 2006 - “Searching for a Surrogate”

Key passage: Rom 12:1

Content: Conclusion—we need the filling of the Holy Spirit to exercise the styles.

At the close of the final sermon I gave an appeal to the Highland Church to commit to an evangelistic lifestyle. I admitted this would only happen as we daily surrender to the infilling and use of the Holy Spirit. I passed out the Witnessing Wheel as a constant reminder of the Personal Styles.<sup>1</sup> I then led out in a special prayer of consecration. This was a moving conclusion to five months of preaching on the Personal Styles of Evangelism.

### Training Seminar

The Personal Styles training seminar was designed to impart knowledge, skill, and motivation to the seventeen members of the experimental group so they would discover and use their Personal Style(s) in an ever growing evangelistic lifestyle. This

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<sup>1</sup>See figure 1, Witnessing Wheel, in chap. 3, p. 84 of this dissertation.

section will discuss four items pertaining to the training seminar: (1) the training site and schedule, (2) the selection of the participants, (3) the format and instructional methods, and (4) the seminar content of each of the four sessions.

### **Training Site and Schedule**

I conducted the training course in the church fellowship hall on four consecutive Sabbaths (November 4, 11, 18, and December 4) from 2:00-3:30 P.M. I skipped the Sabbath of November 25 because of Thanksgiving weekend.

### **Selection of Participants**

My goal was to recruit an experimental group of fifteen to twenty Highland Church members who represented a cross section of age, gender, longevity as an Adventist, and evangelistic involvement. I began by prayerfully composing a list of thirty names. Half these individuals seemed to possess the gift of evangelism, the other half apparently did not possess the gift. I also included any newly baptized members in the list.

I then mailed out an introductory letter to the thirty individuals describing the witnessing training process. I included a copy of the consent letter which outlined the time commitment of six months along with other rigorous requirements.<sup>1</sup> Then I asked individuals if they would like to take the journey of a lifetime. I emphasized that I was not looking for “star evangelists” rather for those who may feel fearful and unqualified, yet are willing to learn.

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<sup>1</sup>See a copy of the consent letter as well as other correspondence in appendix C.

After waiting for a period of ten days and receiving fifteen positive responses, I then gave an open invitation to the whole church body to see if there were additional individuals who might like to be part of the witnessing training process. Five additional individuals signed up. Out of the twenty who signed consent forms, three had to subsequently drop out thus leaving seventeen who completed the four week course.

### **Format and Instructional Methods**

Each session began with a brief sharing time followed by a season of prayer. During the first meeting I candidly shared my own journey in the area of witnessing. I then invited participants to share what they hoped to gain during our witnessing journey together. After prayer each week I gave an overview of the lesson content and then launched into a PowerPoint presentation while participants followed along and took notes in their handout.<sup>1</sup> I tried to strike a delicate balance between presentation and group discussion.

During each session participants took turns reading points and quotes from the screen. When someone would ask a question, I would often turn to the group and seek a collective answer. During the second session as we walked through the various witnessing styles, I asked participants to share examples of how they had utilized those styles. During the fourth session when we talked about giving Bible studies, I roleplayed how to give a study in the home. Midway through each ninety minute session, we took a five minute break. At the conclusion of each session I asked the group to share two things: (1) an Ah-Ha experience that they had gained during class time and (2) a takeaway

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<sup>1</sup>See a sample seminar presentation handout in appendix E.

point that they would like to apply to their life during the coming week. I then gave out a field assignment, announced the next week's topic, and closed with prayer.

### **Seminar Content**

Below is the seminar content broken down into each of its four sessions.

#### Session 1

The first session covered “Misconceptions and Motivations” of witnessing. The objective was to identify negative factors that intimidate witness and positive factors that motivate witness. Key factors that inhibit witnessing are: fear, knowledge, offense, and time. A primary factor that motivates witness is—evangelism is “good news.” Christ’s victory over the devil inaugurates a new Master, personal salvation, freedom from sin, and holistic healing. Three reasons for sharing the good news are: (1) for God’s sake—because His heart beats for the lost, (2) for other’s sake—because people need quality of life now and the joy of eternal life with God, and (3) for our sake—because it is in working for others that we keep our own souls alive.<sup>1</sup>

Session One also unveiled three deadly misconceptions that prevent people from sharing the gospel: (1) a misunderstanding of the content of evangelism—we see it primarily as bad news instead of good news; (2) a misunderstanding of the role of evangelism—we misconstrue it as the job of the pastor, evangelist, and professional, rather than the role of all believers; and (3) a misunderstanding of the process of evangelism—we view it as an event rather than a lifestyle.

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<sup>1</sup>White, *Christian Service*, 22.

A core concept in Session One was the comparison of witnessing to gardening. Both involve a process of four distinct phases: (1) cultivating, (2) sowing, (3) reaping, and (4) preserving. The Personal Styles of Evangelism are uniquely suited to walk unbelievers through these four stages because they follow the natural flow of spiritual regeneration. The unreceptive heart is first “cultivated” through intercessory prayer, friendship, and acts of service. The heart is then “sowed” through testimonies of God’s intervention, invitations to Christian events, and conversations regarding spiritual themes. Next, the heart is “reaped” through a proclamation of the gospel and God’s end-time truths. Finally, new believers are “preserved” through discipling endeavors that equip them to return to the fields to harvest others for Christ.

For an assignment I asked participants to make out an impact prayer list and to begin praying for those on their list.<sup>1</sup>

## Session 2

The second session titled, “Discovering and Utilizing Your Personal Style,” was designed to identify the seven Personal Styles of Evangelism and to assess each participant’s style through an Assessment Questionnaire.<sup>2</sup> As we discussed each style I asked participants to raise their hands if that was their primary style. It was wonderful to see a room full of diversity. Interestingly, only two individuals out of the seventeen indicated they had the style of proclamation. This seems to be consistent with Peter Wagner’s suggestion that only 10 percent of a given congregation has the formal gift of

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<sup>1</sup>See a copy of the impact prayer list in appendix E.

<sup>2</sup>See a copy of the Witnessing Styles Assessment Questionnaire in appendix F.

evangelism.<sup>1</sup> If the Proclamation style (traditional Adventist evangelism) were the only means of evangelizing the community, then fifteen out of seventeen of the participants would be “benched” on the “sidelines.”

This session also examined the Faith Stages of Conversion as portrayed in the four types of soil in Mark 4:3-20. These Faith Stages indicate different levels of receptivity along the spiritual pathway from unbelief to belief. The five stages can be identified as: (-5) Antagonistic (hard soil/closed hearts—reject God and the Bible); (-4) Resistant (hard soil/moderately closed hearts—doubt God and the Bible); (-3) Indifferent (stony soil/shallow hearts—neutral to God and the Bible); (-2) Receptive (thorny soil/distracted hearts—open to God and the Bible); and Seeking (Fertile soil/receptive hearts—on the verge of the kingdom, waiting for an invitation).

Using the analogy of the heart being like soil, if the heart is closed to spiritual things it would be useless to broadcast more seed. It would be more productive to cultivate the heart through prayer, friendship, and acts of kindness; and then when the heart is open, proceed with seed sowing. The key is to match the right Personal Style with the right Faith Stage for maximal evangelistic impact. At this juncture I referred to the Witnessing Wheel diagram that illustrates which style to use with each of the receptivity stages.<sup>2</sup> The only way to reach an unreceptive heart is to listen before prescribing and to show before telling. This was Jesus’ method.

At the close of Session Two I introduced the Community Survey and asked

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<sup>1</sup>Wagner, 85-87.

<sup>2</sup>See the Witnessing Wheel in figure 1 of chap. 3, p. 84.

participants to survey five people to get a feel for the receptivity of others.

### Session 3

The third session covered “Witnessing Tips and Tools.” The objective was to equip trainees with soul winning tips and tools in order to sharpen their effectiveness for Christ. I first revealed a cardinal witnessing formula for success:  $HP + CP + CC = MI$  which stands for High Potency plus Close Proximity plus Clear Communication equals Maximum Impact.<sup>1</sup> This formula points out two common mistakes: (1) mingling without having any flavor and (2) attempting to maintain flavor through isolationism.<sup>2</sup> I then disclosed five witnessing tips: (1) rely on the Holy Spirit, (2) watch for God’s working, (3) notice stress factors, (4) let God do the ripening, and (5) work together with a witnessing team. Lastly, I unpacked four witnessing “power tools”: (1) spiritual conversation starters, (2) personal testimony, (3) gospel presentation, and (4) Bible study presentations.

At the end of the class period I gave participants the assignment of writing out their personal testimony and sharing it the following week during class.

### Session 4

The final presentation zeroed in on “Giving Bible Studies and Gaining Decisions.” Its objective was to help participants know how to find a Bible study interest, visit in the home, conduct a study, meet obstacles and challenges, and gain decisions.

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<sup>1</sup>Taken from Hybels and Mittelberg, 40.

<sup>2</sup>Ibid., 47.

At this juncture I appealed for class members to keep relational and proclamational evangelism balanced. I shared the conviction that just as our Adventist church has been guilty in the past of overemphasizing the proclamational to the exclusion of the relational, we have been guilty more recently of overemphasizing the relational to the exclusion of the proclamational. Both extremes will hurt the harvest.

Then I read Ellen White's remarks about how the gospel work will be finished before Jesus returns:

In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence.<sup>1</sup>

I observed that several styles are operative in this statement, but the one that stands out most boldly is the proclamational style. I challenged participants to know how to open up the word of God and share God's truths in the last days. Family, friends, neighbors, and work associates will be swept away by the devil's delusions if they are not anchored in the word of God. Then I appealed, Regardless of your preferred style, please be a diligent student of God's word so you can "rightly divide the word of truth" (2 Tim 2:15). We closed with a special prayer of consecration asking God to use us as instruments to bring others to Christ.

Before the group dismissed I introduced the accountability partner concept and

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<sup>1</sup>White, *Testimonies*, vol. 9, 126.



gave out assignments. Everyone was given an opportunity to select a partner. Then participants filled out a Seminar Evaluation Survey.<sup>1</sup>

### Accountability System

The accountability system was designed to provide follow-up and support to the seventeen members of the experimental group so that the Personal Styles might flourish in their lives. During the final session of the training seminar all participants (including myself) paired off into nine support teams. Support partners were asked to meet once a week for twelve weeks to study, share, and pray together. To facilitate these support sessions, I prepared a Witnessing Support Guide with an assigned reading, discussion question(s), and field assignment for each week.<sup>2</sup> These twelve assignments reinforced the evangelistic principles and Personal Styles that were learned in class. To wrap up each support session, partners were asked to: (1) share how they used the Personal Styles of Evangelism that past week to witness for Christ and (2) pray for each other and those on their impact prayer list. An Assignment Check-List was provided in the back of the Witnessing Support Guide where individuals were to check off completed sessions and assignments.<sup>3</sup> I added the accountability feature to help participants move beyond theory to practice and beyond witnessing principles to witnessing lifestyle.

At the conclusion of the twelve weeks of accountability the seventeen class

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<sup>1</sup>See the Seminar Evaluation Survey in appendix F .

<sup>2</sup>See the Witnessing Support Guide in appendix G.

<sup>3</sup>See the Assignment Check-List in appendix G.

members enjoyed a graduation dinner and celebration together.<sup>1</sup> During the meal participants shared testimonies, praises, and experiences of how the Lord had used the Personal Styles training to shape their lives and the lives of others. We also discussed, What next? How might we keep the Personal Styles alive and operative until Jesus comes? At the close of the meal I gave out certificates and expressed appreciation to each one. Then we formed a prayer circle and offered a special prayer of thanks. After the prayer I asked the group to fill out the final post-test survey for the purpose of evaluating the training process.

### **Summary**

The Personal Styles project was conceived in a Doctor of Ministry classroom. It was gestated through an intense study of Scripture, the writings of Ellen White, and other Christian literature. It was finally birthed through a three step process of nine sermons, a four-part seminar, and twelve weeks of accountability relationships. The process was exhausting and painful at times, yet it was one of the most rewarding experiences of my life. I am committed to nurturing and continuing the Personal Styles process until Jesus comes.

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<sup>1</sup>See an invitation to the graduation dinner in appendix C and a graduation diploma in appendix E.

## CHAPTER 5

### EVALUATION AND RECOMMENDATIONS

The purpose of this chapter is to evaluate the effectiveness of the Personal Styles of Evangelism training in the Highland Church and to make recommendations for future modification and usage. Three types of instruments were used to measure the implementation process: (1) Seminar Evaluation Survey, (2) Witnessing Involvement Survey, and (3) Community Receptivity Survey.<sup>1</sup> For assistance with statistical analysis, I consulted with Dr. Roger Dudley, Director of the Institute of Church Ministry (ICM), and Dr. Jerome Thayer, Director of the Center for Statistical Services, both at Andrews University in Berrien Springs, Michigan. Following is a brief description of each survey, along with survey results and corresponding recommendations.

#### **Seminar Evaluation Survey**

The Seminar Evaluation Survey was designed to gather constructive feedback on the Winning Ways to Witness Seminar in order to evaluate its content and effectiveness. The evaluation form was handed out to the seventeen participants at the close of the final session. It appraised forty different aspects of the seminar such as: course length, meeting times, course concepts, learning aides, and witnessing preparedness. It also asked overall

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<sup>1</sup>See copies of these surveys in appendix F.

questions like: What was most helpful? What was least helpful? What suggestions do you have to make the seminar even better?

### Seminar Evaluation Results

Participants rated the Personal Styles training seminar with an overall score of 4.47 (on a scale of one to five), thus indicating it was quite helpful in training and preparing them for witnessing. A break down of the results is listed under the following sectional headings:

#### **Time and Location**

Class members thought the ninety-minute sessions were either just right in length (53 percent) or too short (47 percent). Seven individuals felt the class was too rushed and that it covered too much material in too short a time. Regarding the meeting times, all but one individual thought the 2:00 P.M. starting time on Sabbath afternoons was convenient (59 percent) or somewhat convenient (35 percent). Two people suggested that a 2:30 starting time on Sabbath afternoons would be better. All of the participants thought the classroom setting was either good (47 percent) or very good (53 percent).

#### **Class Concepts**

Students were asked to rate twenty-two class concepts on a scale of one to five (1 = not helpful; 5 = very helpful). The results of the concept ratings are revealed in table 4. The concepts that registered especially high were: (1) evangelism is a process not just an event (4.94), (2) evangelism corresponds with the agricultural cycle (4.75), (3) rely on the Holy Spirit (4.75), and (4) seven personal styles of evangelism (4.63). Students did not

Table 4. Evaluation of Seminar Concepts

| Concept  | Average Rating |
|--|----------------|
| <u>Session 1: Misconceptions &amp; Motivations</u>             | <u>4.69</u>    |
| Evangelism Is Good News Not Bad News                           | 4.59           |
| Evangelism Involves All Believers                              | 4.50           |
| Evangelism Is a Process Not Just an Event                      | 4.94           |
| Evangelism Corresponds with Agricultural Cycle                 | 4.75           |
| <u>Session 2: Discovering &amp; Utilizing Personal Styles</u>  | <u>4.50</u>    |
| Seven Personal Styles of Evangelism                            | 4.63           |
| Faith Stages of Conversion                                     | 4.59           |
| Personal Styles reach different Faith Stages                   | 4.29           |
| <u>Session 3: Witnessing Tips &amp; Tools</u>                  | <u>4.39</u>    |
| Witnessing formula   | 4.42           |
| Tip #1: Rely on the Holy Spirit                                | 4.75           |
| Tip #2: Watch for God's Working                                | 4.42           |
| Tip #3: Notice Stress Factors                                  | 4.08           |
| Tip #4: Let God Do the Ripening                                | 4.58           |
| Tip #5: Work Together with a Team                              | 4.17           |
| Tool #1: Spiritual Conversation Starters                       | 4.25           |
| Tool #2: Personal Testimony                                    | 4.42           |
| Tool #3: Gospel Presentation                                   | 4.33           |
| Tool #4: Bible Studies   | 4.50           |
| <u>Session 4: Giving Bible Studies &amp; Gaining Decisions</u> | <u>4.28</u>    |
| Finding a Bible Study Interest                                 | 4.06           |
| Visiting in the Home   | 4.19           |
| Conducting the Study   | 4.38           |
| Obstacles and Challenges                                       | 4.38           |
| Gaining Decisions  | 4.38           |

*Note:* Scores based on a scale of 1-5 (1 = not helpful; 5 = very helpful).

connect as well with concepts under the section, Giving Bible Studies and Gaining Decisions (average rating of 4.28). This may be partially due to the fact that only two of the seventeen participants possessed the Personal Style of Proclamation of which encompasses the giving of Bible studies.

### **Learning Aides**

Class members were asked to evaluate various seminar learning aides on a scale of one to five (1 = no value; 5 = extremely valuable). The results of the Learning Aides ratings are revealed in table 5.

Table 5. Evaluation of Seminar Learning Aides

| Learning Aide                              | Average Rating |
|--|----------------|
| PowerPoint Presentations                   | 3.76           |
| Subject Material                           | 4.41           |
| Instructor's Knowledge of Subject Material | 4.76           |
| Instructor's Passion for Subject Material  | 5.00           |
| Group Discussion and Interaction           | 4.41           |
| Assignments & Field Work                   | 4.25           |
| Notebook & Handouts                        | 4.47           |
| Witnessing Styles Questionnaire            | 4.18           |
| Church Survey                              | 3.92           |
| Community Survey                           | 4.35           |

*Note:* Scores based on scale of 1-5 (1 = no value; 5 = extremely valuable).

The three most helpful learning aides were: (1) instructor's passion for subject material (5.00), (2) instructor's knowledge of subject material (4.76), and (3) notebook and handouts (4.47). The least helpful learning aide was the PowerPoint presentation

(3.76). I was somewhat disappointed by this low score because I had worked so diligently on the graphic presentations. Nearly half of the participants mentioned that the presentations were too rushed, and that I tried to pack in too much material in too short a time. Another problem was, the slide background (template) was too “busy” and clashed with other graphics that were displayed on the slide. Also, some slides were too “heavy” with text and bullets. The average rating for the ten different learning aides was 4.35, which indicates that the learning aides were quite valuable overall.

### **Witnessing Preparedness**

One section of the survey asked students to rate how the class had improved their preparedness to witness. They were to rate each of the following areas on a scale of one to five (1 = no improvement; 5 = much improvement): (1) Passion/Urgency, (2) Knowledge/Skill, (3) Commitment/Priority, (4) Holy Spirit/Power, and (5) Support/Accountability. The witnessing preparedness scores are displayed in table 6.

Table 6. Evaluation of Seminar Witnessing Preparedness

| Witnessing Preparedness | Average Rating |
|-------------------------|----------------|
| Passion/Urgency         | 4.18           |
| Knowledge/Skill         | 3.65           |
| Commitment/Priority     | 4.24           |
| Holy Spirit/Power       | 4.12           |
| Support/Accountability  | 4.18           |

*Note:* Scores based on a scale of 1-5 (1 = no improvement; 5 = much improvement).

All of the categories received similar ratings (4.12-4.24 range) except for the Knowledge/Skill which was scored a little lower (3.65). The average rating for the witnessing preparedness was 4.07. The students felt the class was quite helpful in preparing them to witness.

### **Overall Comments and Suggestions**

The final section of the Seminar Evaluation Survey asked for overall comments and suggestions concerning the seminar. Under the question, What was most helpful about the seminar? sample remarks were: (1) learning that not everyone witnesses the same, (2) finding out my witnessing styles and how to use them, (3) sharing experiences and ideas, (4) the positive “you can do it” attitude. After the question, What was least helpful? people remarked: (1) can’t think of anything—it was all helpful and (2) the material was good but it seemed a little rushed.

When asked, What suggestions do you have to make the seminar even better? the most common response was [total of seven times]: (1) have more sessions/time so class is not so rushed and we don’t have to skip through material so fast. The question, What impact do you feel the seminar will have on your life and witness? evoked responses like: It has given me . . . (1) boldness, (2) encouragement and empowerment, (3) accountability and commitment, (4) sense of urgency, (5) motivation to be used by God, (6) desire to make witnessing a higher priority, (7) new perspective of my role as a Christian witness, and (8) improved witnessing skills.

When asked, How might the seminar benefit our denomination as a whole? the following sample suggestions were offered: (1) will help us prepare for the Loud Cry and



finishing the work; (2) will validate the laity; (3) will equip people with tools and support for talking with others; (4) will wake up our sleeping churches; (5) will help us to bring more people to Christ, especially people outside of our faith; (6) will help us to work together in unity and purpose to finish the work so we can go home; and (7) will create re-commitment to Christ and our mission as Seventh-day Adventists.

### Seminar Evaluation Recommendations

Based on feedback from the surveys and my own reflections I would like to make the following recommendations for improving the Winning Ways to Witness Seminar:

1. Add thirty minutes to each session to provide more time to cover the material
2. Modify the PowerPoint presentations by utilizing a less “busy” slide background (template) and less bullets and text
3. Include more prayer time seeking the infilling of the Holy Spirit
4. Provide more “lab” assignments where participants team up with partners and mentors to do field work
5. Provide a better reporting system during the twelve week accountability period where participants can e-mail weekly reports to the instructor; also set up a blog where team members can share reports and experiences with one another

### **Witnessing Involvement Survey**

The Witnessing Involvement Survey was administered to the seventeen members of the experimental group at the beginning and conclusion of the six month Personal Styles training process (i.e., November 4, 2006 and April 27, 2007), serving as a pre- and post-test. The instrument assessed three critical areas pertaining to witnessing:

(1) current level of involvement in witnessing activities, (2) current involvement in devotional time and seeking the baptism of the Holy Spirit, and (3) current preparedness to win others to Christ. Its intended purpose was to measure whether or not the class members increased their witnessing preparedness and involvement as a result of the Personal Styles training. In order to maintain anonymity and ensure honest responses, participants were asked to record a code name (such as an ATM password) on both their pre- and post-surveys. This way their surveys could be matched and compared without revealing their individual identity.

### Witnessing Involvement Results

My hypothesis was that the post-surveys would show a significantly higher score than the pre-surveys (I was hoping for a 25 percent gain). I was still delighted when test results showed a 21 percent increase in participants' witnessing involvement and a 16 percent increase in their witnessing preparedness. Separate results for the (1) witnessing involvement, (2) witnessing preparedness, and (3) spiritual disciplines are listed under the following sectional headings.

#### **Witnessing Involvement**

Research confirmed that seminar participants significantly improved in nine out of twelve of the Witnessing Involvement components as demonstrated in table 7 (see also bar graph in figure 2).<sup>1</sup> The greatest gains in Witnessing Involvement were seen in the areas of: (1) giving a personal or small group Bible study (60 percent), (2) preaching a

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<sup>1</sup>These findings were derived by comparing t-test scores (using a significance level of .05).

Table 7. Witnessing Involvement Activities

| Witnessing Activity | Pre-Test | Post-Test | Gain/Loss | Percent |
|---------------------|----------|-----------|-----------|---------|
| Prayer              | 4.3529   | 4.4118    | .0589     | 1.35    |
| Friendship          | 3.4375   | 3.5000    | .0625     | 1.82    |
| Service             | 3.9412   | 4.4118    | .4706     | 11.94   |
| Community Project   | 1.8750   | 2.5625    | .6875     | 36.67   |
| Community Class     | 1.9375   | 2.2500    | .3125     | 16.13   |
| Recovery            | 1.7500   | 1.5625    | -.1875    | -10.71  |
| Testimony           | 2.7059   | 3.5294    | .8235     | 30.43   |
| Invitation          | 2.0588   | 2.5294    | .4706     | 22.86   |
| Discussion          | 3.8235   | 4.4118    | .5883     | 15.39   |
| Literature          | 2.8824   | 3.5294    | .6470     | 22.45   |
| Bible Study         | 1.6471   | 2.6471    | 1.0000    | 60.71   |
| Preaching           | 1.4706   | 2.1176    | .6470     | 44.00   |

*Note:* Scores based on a scale of 1-5 (1 = Seldom/Never; 2 = Quarterly/Annually; 3 = Monthly; 4 = Weekly; 5 = Daily)

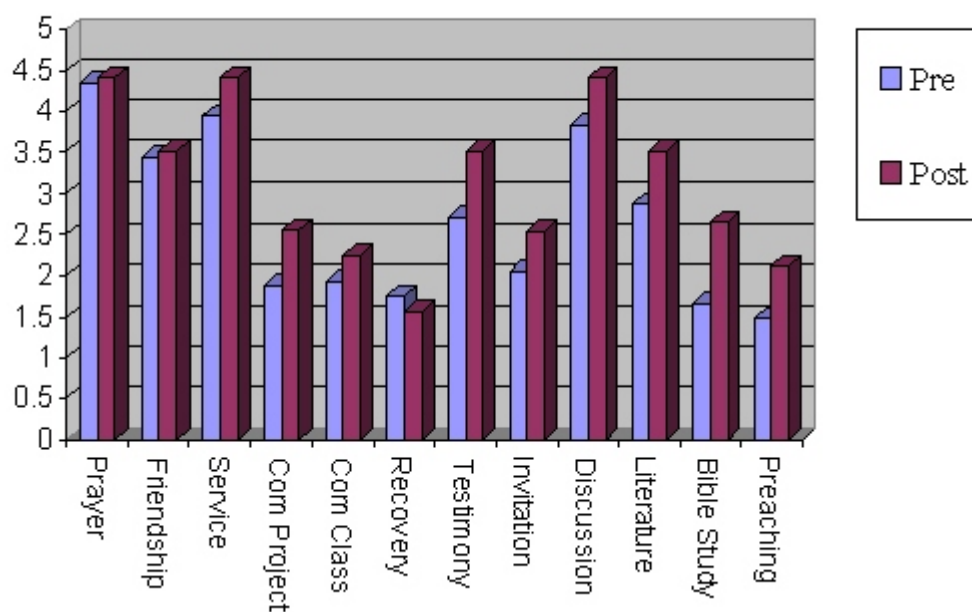


Fig. 2. Witnessing Involvement Activities: a comparison of pre- and post-tests of witnessing class participants

sermon or evangelistic presentation (44 percent), (3) engaging in community projects or social concerns (37 percent), and (4) sharing a personal testimony (30 percent). The smallest gains were realized in the areas of: (1) praying for the salvation of specific individuals (1.35 percent), (2) forming friendships and enjoying common interests (2 percent), and (3) serving practical needs or exhibiting acts of kindness (12 percent). The greatest gains occurred in the more overt “sowing” and “reaping” witnessing styles possibly because members were already utilizing the “cultivating” styles to begin with.

Two other observations can be made from table 8 and figure 1. First, witnessing training can greatly enhance Bible studies and evangelistic preaching. Second, Adventists at large seem to struggle in the area of providing community classes and Twelve Step recovery/support groups. This was the only witnessing activity that experienced a decline during the six months of training (-10.71 percent).

### **Witnessing Preparedness**

Not only did witnessing involvement go up, but witnessing preparedness did also. Statistical analysis revealed that four out of six of the Witnessing Preparedness factors significantly improved. The average gain for the Witnessing Preparedness factors was 16 percent, thus showing the Personal Styles training does effectively prepare members to share their faith. These gains are displayed in table 8 (see also bar graph in figure 3).

The areas of greatest gain were: (1) Support/Accountability (26 percent), (2) Holy Spirit/Power (22 percent), and Knowledge/Skill (21 percent). It should be noted that the three months of accountability relationships paid off as is evidenced by the Support Accountability increase of 26 percent. Had the Personal Styles participants just

“graduated” from the seminar without a support partner followup, there probably would have been much smaller gains in witnessing preparedness and involvement. This suggests a need for greater accountability relationships in discipleship training programs.

Table 8. Witnessing Preparedness Factors

| Preparedness   | Pre-Test | Post-Test | Gain/Loss | Percent |
|----------------|----------|-----------|-----------|---------|
| Passion        | 4.1765   | 4.6471    | .4706     | 11.27   |
| Knowledge      | 2.8235   | 3.4118    | .5883     | 20.84   |
| Commitment     | 3.7059   | 4.3529    | .6470     | 17.46   |
| Time           | 3.2353   | 3.1765    | -.0588    | -1.82   |
| Power          | 3.1250   | 3.8125    | .6875     | 22.00   |
| Accountability | 2.9412   | 3.7059    | .7647     | 26.00   |

*Note:* Scores based on a scale of 1-5 (1 = Least; 5 = Greatest)

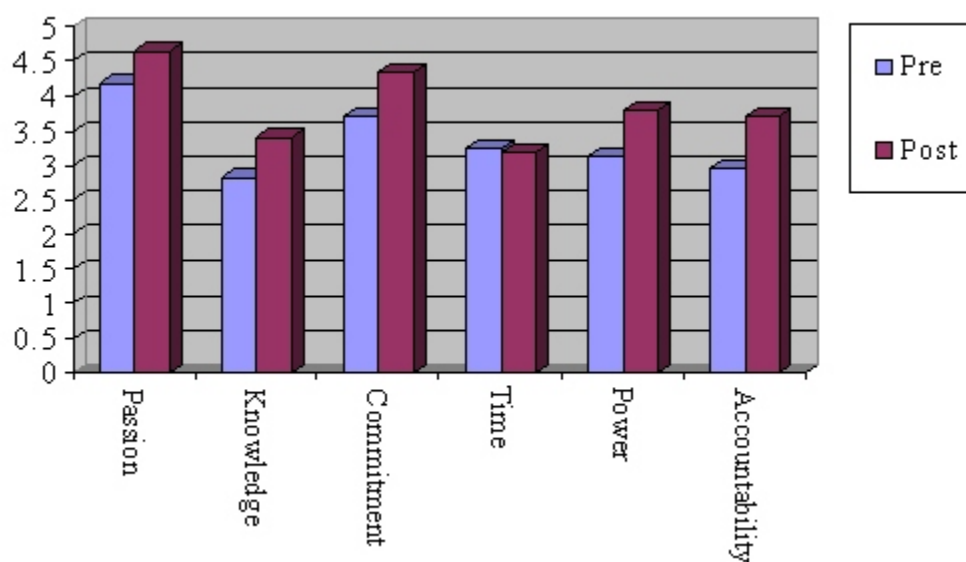


Fig. 3. Witnessing Preparedness: a comparison of pre- and post-tests of witnessing class participants

The gains were gratifying, but one area showed a slight loss—the area of Time/Availability (-2 percent). This may be attributed to class members' involvement in the witnessing class!

### **Spiritual Disciplines**

One of the findings of the Witnessing Involvement Survey was the static or consistent nature of the Spiritual Disciplines (Bible study, prayer, and seeking the Holy Spirit) during the six month implementation process (see table 9). Because of the identical rating of the disciplines in the pre- and post-test, I was not able to run a correlation test to see if an increase in the spiritual disciplines might produce a corresponding increase in witnessing involvement. This would be an interesting study for another time.

Table 9. Spiritual Disciplines

| Disciplines | Pre-Test | Post-Test | Gain/Loss | Percent |
|-------------|----------|-----------|-----------|---------|
| Devotions   | 2.8824   | 2.8824    | 0         | 0       |
| Holy Spirit | 2.7059   | 2.7059    | 0         | 0       |

*Note:* Scores based on a scale of 1-3 (1 = Seldom; 2 = Occasionally; 3 = Daily)

### Witnessing Involvement Recommendations

Based on the positive survey results, here are a few recommendations to continue to advance witnessing involvement in the Highland Church:

1. Offer the Winning Ways to Witness class once or twice a year in order to train

the congregation at large. Invite “graduates” from previous witnessing classes to assist in this endeavor as trainers and mentors.

2. Create a culture of evangelism in the local Highland Church so the Personal Styles of Evangelism might thrive. Encourage this by: (1) fueling passionate spirituality of the membership through an emphasis on prayer and the infilling of the Holy Spirit, (2) empowering an evangelistic point person and team to champion evangelism, (3) prioritizing evangelistic training in the Highland Church, (4) multiplying outreach ministries and events where members can interface with the community and utilize their Personal Style of Evangelism in witnessing, (5) providing a support and accountability system that encourages members to witness over the long haul, and (6) focusing every phase of church life on evangelism and church growth.

3. Transform Highland Church into an evangelistic training center, teaching the Personal Styles to other churches in the Kentucky-Tennessee Conference and beyond.

4. Write a training manual and book on the Personal Styles of Evangelism to advance evangelistic involvement and the growth of God’s kingdom.

### **Community Receptivity Survey**

The Community Receptivity Survey was designed to discern the community’s perceptions and attitudes towards evangelism, and also to determine the best correlation between the Personal Styles of Evangelism and the Faith Stages of Conversion for maximal evangelistic impact. I instructed members of the experimental group on how to conduct the survey and asked them to administer the survey in the Portland community as part of their class field assignments. This endeavor yielded 113 completed surveys.

The survey consisted of eight questions including: What is your religious (denominational) preference? Would you consider yourself to be a Christian? How often do you attend religious services? What attracts you most about the Christian faith? What turns you off? The most critical questions were Question 4 and Question 8. Question 4 measured the respondent's receptivity level. It asked, How would you describe your attitude towards the Christian church? Individuals could choose from a range of five possible responses: (1) very negative, (2) skeptical, (3) neutral, (4) friendly, and (5) very friendly. Question 8 evaluated eleven different witnessing activities.<sup>1</sup> It asked, If someone were to share their Christian faith with you, which of the following approaches would be the most appealing? Respondents were invited to rate each approach on a scale of 1 to 5 (1 = very negative; 5 = very appealing). By running a comparative analysis between Question 4 and Question 8, I hoped to determine the most effective match-up between the witnessing approaches and the receptivity levels.

### Community Receptivity Results

The results from the 113 Community Surveys revealed there was no significant correlation between one's attitude (receptivity level) and their preference towards a certain witnessing style.<sup>2</sup> One possible explanation for this lack of positive correlation is the fact that the respondents were not evenly distributed among the five attitudinal levels

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<sup>1</sup>The eleven witnessing approaches or activities are merely a detailed expression of the seven Personal Styles. For instance the Proclamational style is expressed through preaching, Bible studies, literature, etc.

<sup>2</sup>The Community Survey results were computed by using a Pearson Correlation analysis. Correlations were considered significant at the .05 level (2-tailed) and highly significant at the .01 level (2-tailed). See full Correlation chart in appendix H.



(i.e., very negative, skeptical, neutral, friendly, and very friendly). Of the 113 surveys, only four came from individuals in the lower two attitudinal levels as shown in table 10. In the neutral level there were only eleven respondents represented. Additional surveys need to be obtained from those who are very negative, skeptical, and neutral towards the Christian faith. This would provide a more even sampling on which to draw definitive conclusions.

Table 10. Breakdown of the Community Survey Respondents

| Attitude      | Frequency | Percent |
|---------------|-----------|---------|
| Very Negative | 0         | 0       |
| Skeptical     | 4         | 3.5     |
| Neutral       | 11        | 9.7     |
| Friendly      | 31        | 27.4    |
| Very Friendly | 67        | 59.3    |
| Total         | 113       | 100.0   |

Although no substantial correlation was drawn between receptivity level and witnessing approach, survey results did indicate which witnessing methods were more acceptable to the general public regardless of the expressed attitude towards the Christian church. In table 11 the “appeal” ratings (mean scores) of the eleven witnessing approaches (from Question 8) are ranked and compared in descending order. As might be expected, Prayer, Service, and Friendship ranked most appealing (4.55, 4.54, 4.49 respectively); Testimony, Invitation, and Conversation ranked in the mid-range (4.20, 3.80, 3.78 respectively); and the Proclamational style of sharing Bible studies, sermons,

and Christian literature generated the least appeal (3.66, 3.53, 3.46 respectively). This ranking order illustrates the agricultural principle of first “cultivating,” then “sowing,” and finally “reaping” in order to win people to Christ. It also validates the sequential order of the Personal Styles of Evangelism that I proposed in chapter 3 of this paper.

One surprising result from the Community Survey is that sermons and Bible studies ranked more appealing than support groups and community seminars. This might be explained by the fact that Portland is a very religious and traditional community. These results might vary where communities are more secular in orientation.

Table 11. Witnessing Approach Appeal Ratings

| Witnessing Approach             | Appeal Rating |
|---------------------------------|---------------|
| Praying for you                 | 4.55          |
| Serving practical needs         | 4.54          |
| Being a personal friend         | 4.49          |
| Sharing a personal faith story  | 4.20          |
| Inviting you to church or event | 3.80          |
| Discussing spiritual topics     | 3.78          |
| Offering a Bible study          | 3.66          |
| Sharing a sermon                | 3.53          |
| Providing a support group       | 3.50          |
| Offering a community seminar    | 3.50          |
| Giving Christian literature     | 3.46          |

*Note:* Scores based on a scale of 1-5 (1 = very negative; 5 = very appealing)

### Community Receptivity Recommendations

Further study needs to be done in order to demonstrate a possible match-up between witnessing approaches and receptivity levels. It would be good to get a sampling

of thirty surveys from each of the “very negative,” “skeptical,” and “neutral” attitudinal levels in order to produce conclusive results. This poses several challenges. First of all, Portland is in the middle of the Bible Belt and most residents already consider themselves to be “Christian.” Another challenge is how to get those with a negative attitude towards the Christian faith to fill out a “religious” survey. One possible solution might be to offer a special incentive such as a five-dollar bill. Another solution might be to recruit several skeptics who would be willing to survey their skeptical friends.

I believe finding a correlation between the Personal Styles of Evangelism and the Faith Stages of Conversion can have a significant impact on local, national, and global evangelism, and that it deserves a funded study by our denomination. I plan to encourage our Adventist leadership at the conference and North American Division (NAD) level to pursue such a study.

### Summary

I learned a lot about the Personal Styles seminar, the seventeen participants, and the people in the Portland community through the evaluation surveys.

1. The Seminar Evaluation Survey told me that the Personal Styles training seminar was quite valuable to the seventeen participants because they granted it an overall “helpfulness” rating of 4.47 (on a scale of one to five). The survey also offered positive comments and suggestions so the course might be enhanced next time it is offered.

2. The Witnessing Involvement Survey unveiled the perceptions and practices of seventeen courageous men and women of the Highland Seventh-day Adventist Church

who were willing to take the witnessing journey with their pastor. This pre- and post-evaluation instrument showed that the Personal Styles training increased participants' witnessing preparedness by 16 percent and their witnessing involvement by 21 percent, thus having a positive influence on their life and witness.

3. The Community Receptivity Survey enabled me to look into the hearts and minds of 113 people in my town of Portland, Tennessee—people like my neighbor who admitted skepticism towards the Christian faith and disdain for religion that is shoved down his throat; yet, openness to practical acts of kindness. These surveys did not draw any precise conclusions about the best witnessing approaches to reach the various receptivity levels. But I am desirous of doing further research among the various Faith Stages (especially the lower attitudinal levels of antagonistic and skeptical) in order to find a definitive answer.

The survey evaluations and accompanying recommendations will hopefully help the Personal Styles of Evangelism to improve and prosper in the Highland Church.

## CHAPTER 6

### SUMMARY AND CONCLUSIONS

This chapter provides a summary of the Personal Styles of Evangelism project in the Highland Seventh-day Adventist Church, then draws some concluding observations and remarks.

#### **Summary**

The Seventh-day Adventist Church is faced with the predicament of fulfilling Christ's missional mandate (Matt 28:19-20; Rev 14:6-12) with a task force that is largely reluctant to witness. Part of this reluctance comes from the notion that evangelism is primarily a public series of prophecy meetings presented by a polished professional. The average lay person concludes, "I could never do that," thus limiting the involvement of church members and the consequential accession of converts.

The purpose of the Personal Styles of Evangelism project was to design, implement, and evaluate a witnessing training process utilizing the Personal Styles of Evangelism in order to mobilize Highland Seventh-day Adventist Church members for maximal evangelistic impact in the local community. The training process consisted of three integral parts: (1) a nine-part sermon series to introduce the Personal Styles of Evangelism to the whole congregation, (2) a four-part multimedia seminar to give basic Personal Styles training to the experimental group of seventeen members, and (3) a

follow-up accountability system to encourage participants to incorporate the Personal Styles into their daily lives.

After the Personal Styles training process was designed and implemented, it was then tested to measure its effectiveness. Members of the experimental group rated the Personal Styles training seminar with an overall score of 4.47 (on a scale of one to five), thus indicating it was quite helpful. Pre- and post-evaluation instruments also showed that participants' witnessing preparedness increased by 16 percent and their witnessing involvement by 21 percent. The local community was also involved in the study by participating in a Community Receptivity Survey to discern perceptions and attitudes towards evangelism and also to explore a possible correlation between the Personal Styles of Evangelism and the Faith Stages of Conversion for maximal evangelistic impact. The analysis of 113 completed surveys revealed that there was no significant correlation between attitude and witnessing styles. However, these results were somewhat inconclusive because of a lack of survey samples from the lower attitudinal levels.

### **Conclusions**

The evaluation instruments showed that the Personal Styles of Evangelism was an effective training resource in the Highland Seventh-day Adventist Church—a resource that I plan to continue to use in the future. This resource might be a valuable training tool for other locations as well. I believe the real strength of the Personal Styles training lies in its multidimensional witnessing approach. More witnessing styles should increase membership involvement by utilizing more witnessing options. More styles should also reach more unbelievers by better appealing to their various faith stages and levels of

receptivity, thus producing a “win-win” situation. A second strength of the Personal Styles is its three-tiered training structure of (1) sermons, (2) seminar, and (3) accountability partnerships. The latter is especially crucial in affecting and maintaining discipleship change. A third key strength of the Personal Styles is its faithfulness to the evangelistic cycle of cultivating, sowing, and reaping.

Further research needs to be conducted to find the best possible correlation between the Personal Styles of Evangelism and the Faith Stages of Conversion for maximal evangelistic impact. A funded study by the Adventist denomination in this area could reap rich evangelistic dividends. Further examination also needs to be given to the influence of the spiritual disciplines (i.e., prayer, Bible study, and seeking the baptism of the Holy Spirit) on witnessing involvement. Similarly, care should be directed towards creating a culture of evangelism in the local church so that the Personal Styles of Evangelism (or any other witnessing training) might flourish.

The Personal Styles process has given me a deeper understanding of God’s passion for the lost and my own purpose—to add to the great multitude who will one day gather around God’s throne (Rev 7:9). I sense God calling me to equip and train others to do the same. I dream of the day when reluctance to witness will give way to boldness to share Jesus with friends, neighbors, and classmates. I yearn for the day when God’s people will be empowered with the Holy Spirit to fulfill the words of Isaiah’s prophecy, “Arise, shine; for your light has come! And the glory of the Lord is risen upon you. . . . The Gentiles shall come to your light, and kings to the brightness of your rising” (Isa 60:1-3). May the Personal Styles of Evangelism project contribute to this end.

## APPENDIX



APPENDIX A

WITNESSING & TEMPERAMENT

## Outreach From A Personality Perspective

The following are simple insights to help you improve your outreach by understanding how different personality types relate to sharing their faith with others. Study page 12 to learn more about the 4 DISC personality types and to identify which

type is your primary type and which one is your secondary type. Also study each type thoroughly to familiarize yourself with all the ways people tend to respond, whether witnessing or being witnessed to.

### “D” BEHAVIOR *(Confrontational Evangelism)*

**In A Word:** *Direct — “Tell Me!”*

**Abilities:** Leading, taking stand, confronting issue, persevering, dictating, making decisions and control.

**Strategies:** Organize outreach ministry, Chair Evangelism Committee, Serve on Long Range committee, Share visionary enrollment and baptismal goals, Be trained and train others in Direct “confrontational” Evangelism, Commit to specific challenge.

**Warning:** You want to control everyone, but must first control yourself. Remember, *“to have authority, you must be under authority.”* Be loyal to your leaders.

**Reward:** Follow your spiritual leaders. Allow Christ to be the Lord of your life, and God will use you in a great way to move the ministry forward.

**Prayer:** *“Dear God, control my driving, demanding and dominant personality, so I can be a strong and peacemaking outreach leader for Your glory.”*

### “C” BEHAVIOR *(Systematic Evangelism)*

**In A Word:** *Convincing — “Persuade Me!”*

**Abilities:** Analyzing, improving, discerning, calculating, following directions, doing the right thing.

**Strategies:** Conduct apologetic seminars / Bible studies, Serve as recording secretary, Study demographics and strategies to reach area, Serve on Long Range committee, Train people in Structured Evangelism (CWT, EE, etc) Research, keep records and evaluate results.

**Warning:** Due to your cautiousness, criticism comes easy. Don’t always be pessimistic and hard to convince. Increase your faith in God and trust those you follow.

**Reward:** Ministers need competent people to fulfill their visions. You can be a great blessing if you continually look at the possibilities, rather than impossibilities.

**Prayer:** *“Dear God, help me be optimistic in the midst of problems — a source of encouragement to those who find faith and victory difficult.”*

Missionality 2/06

### “I” BEHAVIOR *(Spontaneous Evangelism)*

**In A Word:** *Inspirational — “Impress Me!”*

**Abilities:** Communicating, inspiring, influencing, making friends, optimistic, enthusiastic.

**Strategies:** Share public testimony, Use dramatic monologues, Use spontaneous / relational methods, Serve on Usher / Greeter Ministry Team, Serve on Publicity Committee, Train telemarketers / canvassers. Serve on Social Committee, Lead discussion group and visitation.

**Warning:** You naturally outshine others. Don’t serve purely through your “personality.” Remember that pride and sinful lusts may destroy your testimony.

**Reward:** God designed you to shine for Him. When you allow Him to shine through you, He will use you in greater ways than you ever imagined.

**Prayer:** *“Dear God, keep me humble to do your will, not mine. Help me give You and those who praise me the credit for all You have done.”*

### “S” BEHAVIOR *(Sensitive Evangelism)*

**In A Word:** *Relational — “Love Me!”*

**Abilities:** Supporting, serving, finishing what others start, working behind scenes, doing what needs done.

**Strategies:** Be involved in Friendship / Service type evangelism, Serve on Hospitality committee, Lead in Small group evangelism, Lead Support Group, Serve newest members, Hospital and Hospice visitation, Do things behind the scenes that need to be done.

**Warning:** Shyness hinders your opportunities to do great things for God. Be more aggressive and assertive. Be careful, people may take advantage of you.

**Reward:** Believing God’s promise that you can do all things through Him who strengthens you, step out and try the difficult. You may be surprised what God can do.

**Prayer:** *“Dear God, I know You use the weak things to confound the mighty and I often don’t feel capable of serving You, but through your grace I will.”*

# Outreach Styles

Everyone has a predictable pattern of behavior. Being able to read these styles will improve your effectiveness in whatever you do. The most important lesson to learn is how to adapt your personality type to that of the person you are trying to reach.

The key is understanding how each personality type naturally responds. As a Soul Winner you have a specific style. If not careful, you will witness the same way to everyone.

The message never changes, but your styles in leading people to Christ must change. Don't think everyone will also respond the same. People respond according to their specific personality types. The wise soul winner learns to adapt to the personality of others.

For example, when witnessing to a "D" type, if you're an "I" type, don't expect the person to be interested in "chit chat." He or she will want you to get to the point. Don't beat around the bush. Ask for a decision as soon as you have clearly presented the gospel. Expect resistance. A "D" will challenge you. Don't be threatened. Be strong and serious.

If you're a "D" witnessing to an "I" don't expect the person to respond to a direct presentation. "Chit chat" for a while. Don't get to the point right away. Take your time. Let them talk. Your challenge will be listening to "I"s while they get side tracked with their stories. Be enthusiastic.

The following are specific soul-winning styles:

## "D" Types —

Domineering and demanding Christians who are involved in evangelism can be extremely effective. They are self-starters with a sense of urgency. But their driving concern to win souls can make them too pushy. "D" Evangelists should be more gentle and patient. Determined to get the job done, they often feel like everyone should be involved in evangelism. Direct with their presentations, they like sermons that explain the gospel and offer invitations to trust Christ. "D" types involved in evangelism are dedicated to "making Him known."

## "I" Types —

Influencing-type Christians involved in evangelism are most enthusiastic about soul-winning. They are also very contagious — cheerleaders for Christ. Interested in people, they are "natural-born" witnesses. "I"s make sharing the gospel look so easy. Because of their strong desire to impress, they may care equally about what people think of them and leading others to Christ. They must constantly remember, God gifted them to shine for Him, not self. "I"s involved in outreach can win many souls to Christ.

## "C" Types —

Cautious and compliant type Christians involved in evangelism are the most thorough witnesses. They like to go point-by-point, convincing people to understand every detail. They try to have an answer for every question. But they can overwhelm with too many facts. "C"s involved in outreach are often more concerned with the task, rather than the person in need. As competent individuals, they need to be more flexible and friendly. "C"s can turn doubt into fascinating opportunities for Christ. They prefer more structured evangelism.

## "S" Types —

Sweet and soft type Christians involved in evangelism are the most gentle witnesses. They steadily share the gospel. They don't like to force issues. They tend to be too nice. Scoffers often waste "S"s' time. Knowing "S"s will go the extra mile, some people take advantage. Avoiding confrontation, these stable types prefer "friendship evangelism." But their motivation to win souls often overcomes their natural reluctance to speak out. "S"s involved in outreach enjoy bringing people to Jesus without a lot of fanfare.

## Outreach Insights

Soul winners have specific styles sharing their faith. Lost individuals also have personality types. Styles may conflict. Situations are often hindered when soul winners and lost individuals clash. Identifying predictable soul-winning styles improves results.

No soul-winning style is better than the other. The wise soul winner responds according to each lost person's personality type. Unfortunately, many soul winners don't know their soul-winning style. They may also not know lost individuals' specific personality types.

Witnessing to friends is also difficult. Familiarity often breeds contempt. In other words, the closer you get, the easier it is to conflict. The things we often love about someone, we sometimes despise.

Understanding soul-winning styles will help you deal with the differences between you and the lost person. Be sure to identify both personalities.

An aggressive soul-winner may witness to a passive individual. Don't think the lost person will respond just like the soul-winner. Learn to deal with the lost according to their specific personalities.

As a soul-winner, it is your responsibility to adapt and guide the situation. Don't expect the lost to. You're the "host" and they are the "guests."

The following are proven and practical ways to deal with different types of lost personalities. Focus on your D, I, S or C type, along with that of the lost individual.

Be sure to consider your Behavioral Blend and other predominant temperament tendencies ("highs").

### "D" Trying To Win —

**"D":** *Be strong, but willing to bend. The lost person will challenge and intimidate. Get to the point. Remind the lost, trusting Christ is their greatest challenge.*

**"I":** *Be enthusiastic and complimentary. The lost will talk and exaggerate a lot. Listen and don't try to control the conversation or steamroll the lost.*

**"S":** *Be sweet. Don't be forceful or speak down. The lost will judge how you respond. Be sensitive and kind. Appreciate the lost's relational concerns.*

**"C":** *Be prepared. Don't use generalities. Be specific. The lost wants explanation, not shallowness. The lost will resist, if he or she doesn't know what you're talking about.*

### "I" Trying To Win —

**"D":** *Be serious. Don't be silly or informal. The lost person is not interested in funny stories. Don't waste time. Express the power of God to solve his or her problems.*

**"I":** *Be a good listener. Don't talk much. Compliment lost. Emphasize the good and positive. Smile and agree, as much as possible.*

**"S":** *Be sensitive. Let the lost share his or her feelings. Don't interrupt. Reinforce security in Christ. Stay calm. Show warmth and sensitivity.*

**"C":** *Be factual. Don't try to just impress the lost person. Ask exploratory questions. Be open and respectful. Give details. Be precise and methodical.*

### "C" Trying To Win —

**"D":** *Be relaxed. Don't be defensive. Get to the "bottom line." Don't bore the lost with a lot of facts. Agree on solution based on other perspectives. Be positive.*

**"I":** *Be patient. Let the lost talk. Be enthusiastic about the abundant life in Christ. Get the lost to talk through to the solution. Stay on track.*

**"S":** *Be loving. Show sincere care for the lost. Make the lost feel you really enjoy what you do. Don't complain. Be optimistic and sure of your plan.*

**"C":** *Be precise and accurate. Meet forceful demands with clear answers. Be sure of your facts. Be open to suggestions.*

### "S" Trying To Win —

**"D":** *Be confident and sure of yourself. The lost may be forceful. Be strong and bold. Challenge the lost, but not too hard. Don't show timidity.*

**"I":** *Be interested in what the lost says. Don't just listen. Share your thoughts and concerns. Tell the lost how exciting it is to trust Christ. Be enthusiastic.*

**"S":** *Be kind, but don't overdo it. Be strong, if necessary. Don't hold back, but be sensitive. Encourage the lost to respond now.*

**"C":** *Be ready for questions. The lost will pressure you with logic. Don't condemn his or her doubts. Give concrete answers. Give him or her time to decide.*

# Receptivity Styles

Almost everyone responds to life's challenges and choices according to their personalities. Therefore, we should evangelize and disciple others with their personalities in mind.

For example, High "D" individuals should not be engaged in small talk. They want presenters who get-to-the-point — "bottom line." They prefer talking to people who are not going to waste their time.

On the other hand, High "S" individuals feel more comfortable with those who are more systematic, slower and steady in their approaches. "S"s don't like fast talking, quick pace, pushy "salespeople."

Everyone tends to listen and respond according to his or her receptivity style. Each has its own predictable pattern of behavior. The following are receptivity styles of each personality type.

## "D" types —

"D"s want to control conversations. They like to be in charge — to decide when to decide. They debate with power and authority. They don't like anyone telling them what to do. They often wonder, "Will this decision make me stronger or weaker?" "D" prospects need choices, rather than "get-in or get-out" ultimatums.

### • Under Pressure:

*Becomes dictatorial, domineering, demanding, angry, intense, forceful, direct, bossy.*

### • Sources of Irritation:

*Weakness, indecisiveness, laziness, Lack of — discipline, plan, purpose, direction, authority, control, challenge.*

### • Needs To:

*Back off, seek peace, relax, think before reacting, control self, be — patient, loving, friendly, loyal, kind, sensitive.*

## "I" types —

"I"s listen with their hearts. They tend to be impulsive. They seek opportunities that make them look good. "I" individuals talk a lot. Their verbal skills often make them poor listeners. They prefer positive and excited presenters. They often respond enthusiastically or resist dramatically. "I"s tend not to be calm or quiet.

### • Under Pressure:

*Becomes hyper, overly optimistic, immature, emotional, irrational, silly, wordy, selfish.*

### • Sources of Irritation:

*Disinterest, slowness, pessimism, details, time restraints, antagonism, doubt, structure, lack of — enthusiasm.*

### • Needs To:

*Listen, count the cost, control emotions, be — humble, strong, disciplined, punctual, careful with words*

## "S" types —

"S" lost individuals don't make quick decisions. They like soul winners who are understanding and gentle. They want to establish relationships. "S"s are concerned about simplicity and stability. Sensible and slow approaches make "S" individuals feel more comfortable. They like familiar and low-key presentations. "S"s listen best to friends, rather than total strangers.

### • Under Pressure:

*Becomes subservient, insecure, fearful, weak-willed, withdrawn, sympathizes, sucker.*

### • Sources of Irritation:

*Pushiness, instability, inflexibility, anger, disloyalty, insensitivity, pride, discrimination, unfairness.*

### • Needs To:

*Be — strong, courageous, challenging, aggressive, assertive, confrontational, enthusiastic, outgoing.*

## "C" types —

"C"s are "Consumer Report" individuals. They research and calculate before deciding. They enjoy intellectual debate. "C"s are hard sells. They don't like shallow presentations. Picky and precise, they listen with their minds, rather than their hearts. "C"s seldom respond quickly. They need time to think through objections. "C"s are impressed with logical and reasoning

### • Under Pressure:

*Becomes moody, critical, contemplative, negative, worrisome.*

### • Sources of Irritation:

*Incompetence, disorganization, foolishness, dishonesty, inaccuracy, wastefulness, inconsistency, blind faith.*

### • Needs To:

*Loosen-up, communicate, be — joyful, positive, tolerant, compromising, open, trusting, enthusiastic.*

# Outreach in the Workplace

The following describes different personalities in the workplace.

To improve effectiveness, employers and employees need to control their natural tendencies and adapt to the styles of others.

## “D”s —

“D”s approach their careers like locomotives. They love challenging assignments. Impossible tasks give “D”s a chance to excel. “D”s like to be the “boss.”

As employees, they need direct answers. “D”s also need to be given freedom to work without direct supervision. “D”s produce best under pressure and deadlines.

“D”s need to remember the importance of teamwork. Even THEY have to submit to authority. Sometimes “D”s need to explain their actions. “D” managers must strive to be patient with employees.

“D” managers should appreciate their employees more. Open communication will improve effectiveness. “D”s who have direct customer contact need to guard against being pushy, forceful or demanding. “D”s make great leaders, but must first learn to be faithful followers.

“D”s need to be sensitive to the leadership of the Holy Spirit when sharing their faith on the job. They tend to “force” salvation on others. If not careful, they can be judgemental when they don’t approve of a co-worker’s life-style. With the Holy Spirit’s control, “D”s can show co-workers the difference Jesus has made in their lives and sensitively share the plan of salvation.

- Don’t take your work home
- Learn to relax
- Dreaming is great, but finishing well is better
- Get permission if in doubt
- Slow down and think
- Involve others
- Be sweet and sensitive
- Control your anger
- Count the cost
- Lead with love

## “I”s —

“I”s believe that their main responsibility at work is to be the company cheerleader. They love recognition. Sometimes, pay comes with pats on the back. They are friendly with everybody. Everyone knows them.

“I”s like to help others. They are often ready to offer advice. “I”s like freedom from control and details. Supervisors of “I” employees would do well to give them deadlines to complete their tasks. “I”s like friendly managers. “I”s tend to need help with time management. They sometimes have to be reminded to calm down, stop being the company clown and be serious about problems.

If “I”s are responsible for the budget, they tend to buy more than the company can afford. “I”s can usually sell anything. They are great influencers. “I”s can have a problem closing a sale for fear of rejection.

“I”s sometimes neglect sharing the gospel at work for fear of rejection. They may excitedly share what God does in their lives, but often stop short of asking someone to accept Jesus as their Savior. “I”s need to pray that God will give them the boldness to use their great influencing skills to bring others to receive Jesus.

- Work hard, talk less
- Be consistent
- Be prompt or early
- Be conscientious
- Listen better
- Concentrate on the details
- Don’t exaggerate
- Guard against pride
- Avoid compromise for gain
- Recognize others above self
- Don’t get overly emotional

## “S”s —

“S” employees love to feel appreciated. They need security and a sense of belonging. Though often shy and reserved, they are also loyal and steady. “S”s are true servants at heart. They are agreeable and dependable employees.

“S”s come to work on time and leave when they are told. They usually don’t take their work home with them. They don’t like change or trouble. They need good reasons and time to adjust to change.

“S”s prefer established work patterns and familiar environments. As managers, “S”s are patient and calm with their employees. They often need to be more assertive and demanding. “S”s make great bosses and employees, but are not always self motivated or visionaries.

To avoid letting others down, “S”s are motivated to produce. They make tireless workers in order to please. But they can be stubborn when their environment or friends are threatened.

“S”s are more likely to be shy about sharing their faith vocally on the job, but co-workers will usually notice their sweet spirit. “S”s need to pray that the Holy Spirit will give them boldness to speak up and share their faith on the job.

- Be more expressive
- Be confident
- Take risks
- Confront others when angry
- Don’t be taken advantage of
- Share ideas openly
- Take initiative without being told to
- Challenge others
- Don’t always apologize
- Be more aggressive

## “C”s —

“C”s approach their jobs in the same way they approach life — “by the book.” It’s not enough for them to do the right things, they have to do things right!

“C”s are analytical. They like clearly defined tasks with little risks. “C” employees need reassurance, support and details. They can require and / or give too much information.

“C”s often ignore what is going on around them because they are so involved in their projects. They seem unfriendly. They appear negative and pessimistic.

“C” managers can be too picky. They seek detailed explanations. Total support is not always possible. They need to communicate more positively. They often seem to have an “attitude” problem.

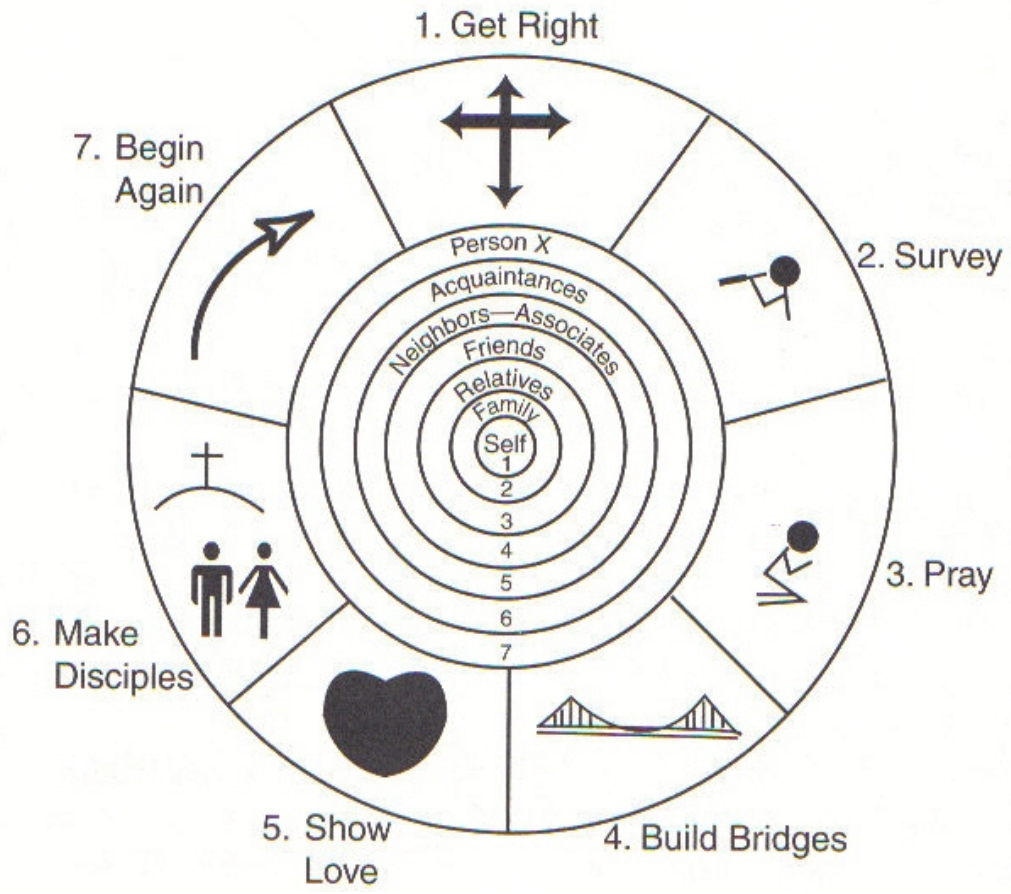
“C”s make great researchers, but need to improve their people skills. They will increase their effectiveness by being more feeling-oriented and nice.

“C”s can share their faith best by using a written plan or witnessing tract. They are more comfortable with methodical and detailed approaches. They are ready always to give an answer to everyone. “C”s must depend on the Holy Spirit to help them be more friendly as they witness.

- Be more optimistic
- Learn to joke around
- Be more agreeable
- Smile more
- Guard against negativism
- Don’t expect perfection
- Complement others
- Relax
- Try new things
- Encourage others
- Look for the good

APPENDIX B

ILLUSTRATIVE MATERIAL





# Listening for a Connection

Choose someone you would like to know better. Fill in this form to see how well you really know him or her.

Name: \_\_\_\_\_

Occupation: \_\_\_\_\_

Family members: \_\_\_\_\_

Interests: \_\_\_\_\_

Whether you're relating to a relative, a neighbor, a friend, or a co-worker, the more you know about the person's likes, dislikes, anxieties, and hopes, the easier it will be to connect to his or her world with God's love.

Listen and observe, then fill in the blanks to the right as you think the person would.

Any answers you don't know can serve as opportunities to listen more and to grow in your relationship.

Listening and praying will open a connection for the Holy Spirit to work through.

## FAVORITE

|                         |       |
|-------------------------|-------|
| Music CDs               | _____ |
| Foods                   | _____ |
| Restaurants             | _____ |
| Movies                  | _____ |
| Books                   | _____ |
| TV shows                | _____ |
| Hobbies                 | _____ |
| Sports                  | _____ |
| Holidays                | _____ |
| Heroes                  | _____ |
| Accomplishments         | _____ |
| Conversation topics     | _____ |
| Birthday gifts          | _____ |
| Way to relax and unwind | _____ |

## LEAST FAVORITE

|                    |       |
|--------------------|-------|
| Music              | _____ |
| Meals              | _____ |
| Colors             | _____ |
| Celebrities        | _____ |
| Relatives          | _____ |
| Co-workers         | _____ |
| Parts of the day   | _____ |
| Season of the year | _____ |
| Attitudes          | _____ |
| Habits             | _____ |
| Philosophies       | _____ |
| Peeves             | _____ |
| Life events        | _____ |
| Jobs               | _____ |

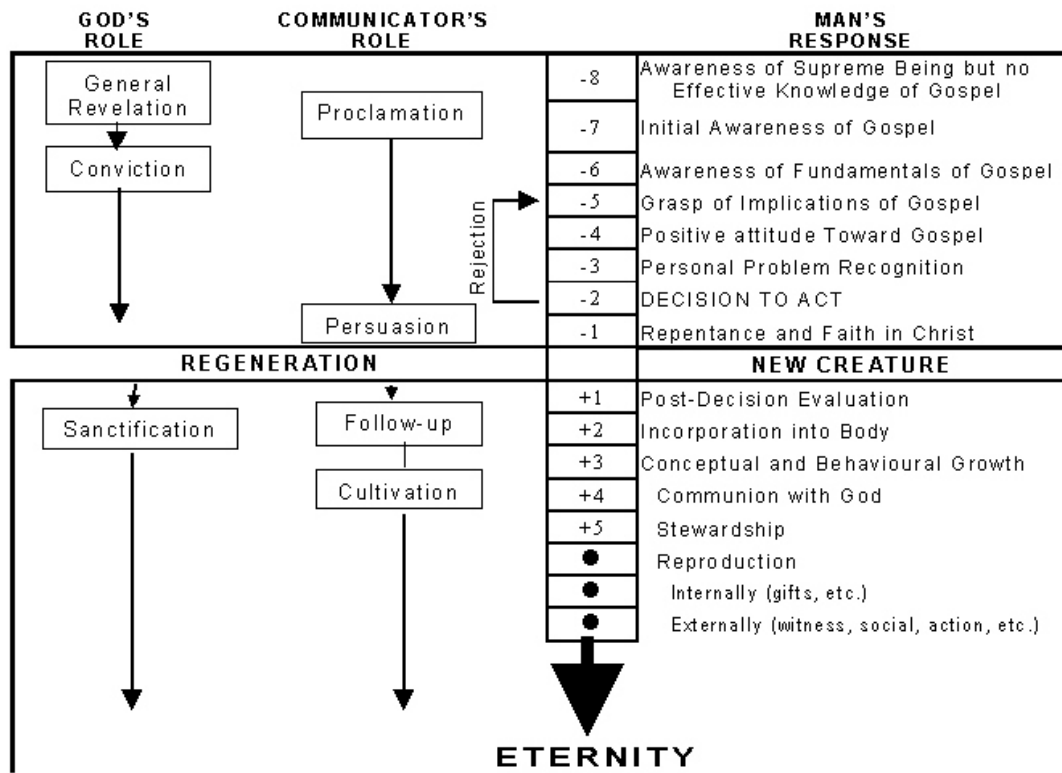
## WORRIES

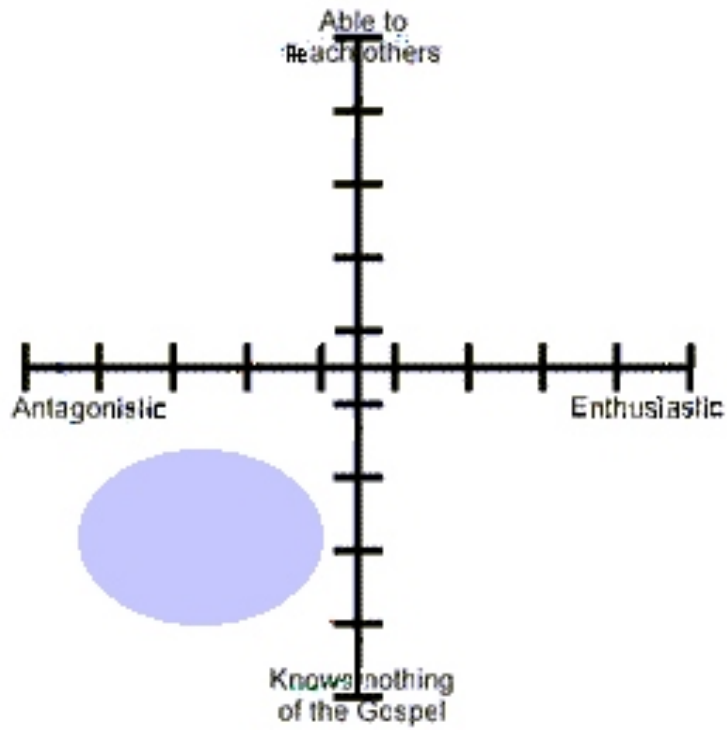
|                 |       |
|-----------------|-------|
| World affairs   | _____ |
| Economy         | _____ |
| Job             | _____ |
| Finances        | _____ |
| Friendships     | _____ |
| Family          | _____ |
| Love life       | _____ |
| Physical health | _____ |
| Emotional life  | _____ |
| Life direction  | _____ |
| Spiritual life  | _____ |

## DREAMS

|                    |       |
|--------------------|-------|
| Ideal job          | _____ |
| _____              | _____ |
| _____              | _____ |
| Ideal vacation     | _____ |
| _____              | _____ |
| _____              | _____ |
| Ideal relationship | _____ |
| _____              | _____ |
| _____              | _____ |
| Deepest wish       | _____ |
| _____              | _____ |
| _____              | _____ |
| Secret ambition    | _____ |
| _____              | _____ |
| _____              | _____ |
| Miracles needed    | _____ |
| _____              | _____ |
| _____              | _____ |

| Readiness Scale           |  |  |   |   |                    |
|---------------------------|--|--|---|---|--------------------|
| Level                     | 4<br>Cynic   | 3<br>Skeptic   | 2<br>Spectator  | 1<br>Seeker   | Receives<br>Christ |
| <i>Characterized by</i>   | <i>Hostility.</i> Not interested or open to being influenced.  | <i>Disbelief.</i> May be slightly open, but plagued by doubts.   | <i>Indifference.</i> May be open to ideas, but not motivated to apply anything personally.  | <i>Interest.</i> Growing degree of openness; wants to know the truth and follow it.   |                    |
| <i>Suggested Approach</i> | Ask questions to try to get at the reason for their hostility.   | Ask questions to try to diagnose the source of their doubts (misinformation, lack of answers to their questions, underlying "smokescreen" issues). | Try to help them think about matters of ultimate importance: Why they're here, what their purpose in life is, where they stand before God.  | Ask questions designed to identify the barriers that are keeping them from trusting Christ.   |                    |
| <i>Sample Question</i>    | "You seem pretty negative toward spiritual matters, has something happened to make you feel angry toward God/Christians?"  | "You clearly have doubts about the Christian message. Can we talk about some of your questions?"   | "It's so easy to get caught up in the daily grind without ever asking what it all means. Do you ever think about where God fits into your life?"  | "What would you say are the main issues keeping you from committing your life to Christ?"   |                    |
| <i>Your Response</i>      | Listen carefully, empathize where possible; try to help them rethink their response to whatever happened.  | Listen carefully, try to answer their questions, help them start actively looking into the evidence for Christianity.                              | Encourage them to not wait for tough times or tragedy to think about these matters. Illustrate from your own experience that following Christ makes sense <i>now</i> , as well as for eternity. | Correct misinformation, try to answer any lingering questions, show them that the benefits of following Christ far outweigh any costs, move them toward crossing the line of faith. |                    |
| <i>Notes</i>              | <ul style="list-style-type: none"> <li>• This scale refers to openness to influence, not to discussion or relationship.</li> <li>• A person may be very religious, but still be a cynic, skeptic, etc., in how they view or respond to Christ and the Gospel message.</li> <li>• People do not necessarily progress through each of these areas; they can move from any one of them to any other, including directly to receiving Christ.</li> </ul> |  |   |   |                    |



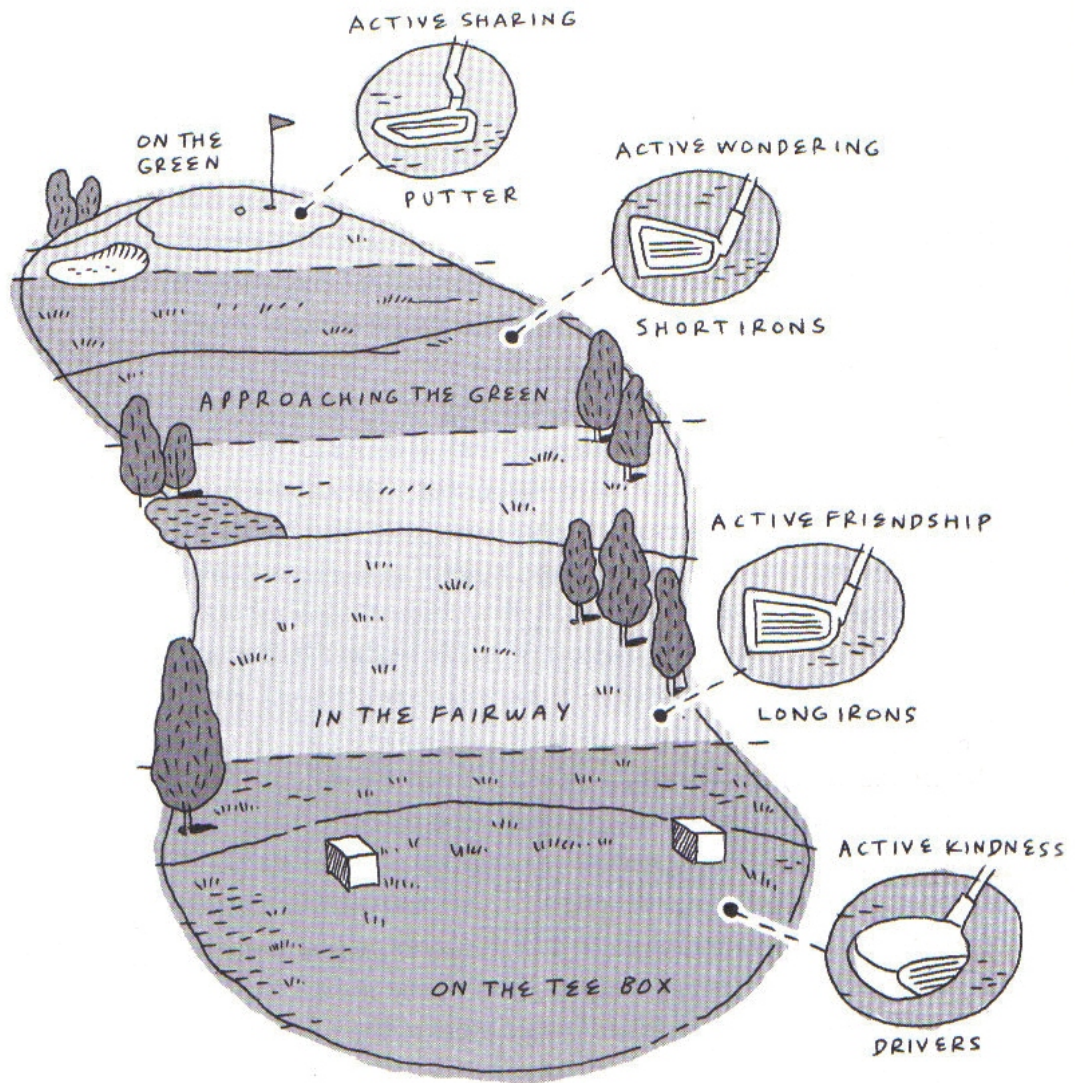


## The Gray Matrix

Relative media effectiveness



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FEBC



## MICRODECISIONS OF FAITH

|                  |  |      |                    |   |
|------------------|--|------|--------------------|---|
| <b>DISCIPLE</b>  | Chooses to live by faith               | + 5  | <b>MULTIPLYING</b> | <p>SPEAKS TO: THE WHOLE PERSON<br/>                 ADDRESSES: SOCIAL BARRIERS<br/>                 TO OVERCOME: ISOLATION<br/>                 BY: PARTICIPATION IN THE BODY<br/>                 GOAL: GROWTH<br/>                 ANSWERS: WILL I LIVE FOR CHRIST?<br/>                 EXAMPLES: JERUSALEM CHURCH (ACTS 2:41-47)<br/>                 THE CHURCH AT ANTIOCH (ACTS 11:19-26)</p>   |
|                  | Chooses to share faith                 | + 4  |                    |   |
|                  | Makes Christlike choices               | + 3  |                    |   |
|                  | Joins in community life                | + 2  |                    |   |
|                  | Assimilates God's Word                 | + 1  |                    |   |
| <b>SEEKER</b>    | Trusts in Christ                       | 0    | <b>HARVESTING</b>  | <p>SPEAKS TO: THE WILL<br/>                 ADDRESSES: VOLITIONAL BARRIERS<br/>                 TO OVERCOME: INDECISION &amp; UNWILLINGNESS TO CHANGE<br/>                 BY: PRAYER &amp; PERSUASION<br/>                 GOAL: TRUST CHRIST<br/>                 ANSWERS: WILL I TRUST CHRIST?<br/>                 EXAMPLES: PAUL BEFORE AGRIPPA (ACTS 26:1-29)</p>   |
|                  | Turns from self-trust                  | - 1  |                    |   |
|                  | Sees Christ as the answer              | - 2  |                    |   |
|                  | Recognizes spiritual need              | - 3  |                    |   |
| <b>SPECTATOR</b> | Considers the truth of the gospel      | - 4  | <b>PLANTING</b>    | <p>SPEAKS TO: THE MIND<br/>                 ADDRESSES: INTELLECTUAL BARRIERS<br/>                 TO OVERCOME: IGNORANCE, MISCONCEPTIONS &amp; ERROR<br/>                 BY: PRESENTATION<br/>                 GOAL: UNDERSTANDING<br/>                 ANSWERS: WHO IS JESUS? WHAT DOES HE WANT FROM ME?<br/>                 EXAMPLES: ETHIOPIAN EUNUCH (ACTS 8:26-39)</p>   |
|                  | Understands the implications           | - 5  |                    |   |
|                  | Aware of the gospel                    | - 6  |                    |   |
|                  | Recognizes relevance of the Bible      | - 7  |                    |   |
| <b>SKEPTIC</b>   | Looks positively at the Bible          | - 8  | <b>CULTIVATING</b> | <p>SPEAKS TO: THE EMOTIONS<br/>                 ADDRESSES: EMOTIONAL BARRIERS<br/>                 TO OVERCOME: DENIAL, INDIFFERENCE, FEAR &amp; ANTAGONISM<br/>                 BY: YOUR PRESENCE<br/>                 GOAL: ATTRACTION, TRUST YOU<br/>                 ANSWERS: WHAT'S IN IT FOR ME?<br/>                 EXAMPLES: WOMAN AT THE WELL (JOHN 4:4-30)<br/>                 NICODEMUS (JOHN 3:1-21)<br/>                 MATTHEW 13:1-23</p> |
|                  | Recognizes difference in the messenger | - 9  |                    |   |
|                  | Aware of the messenger                 | - 10 |                    |   |
|                  | Going his/her own way                  | - 11 |                    |   |
|                  | Avoids the truth                       | - 12 |                    |   |
| <b>CYNIC</b>     |  |      |                    |   |

APPENDIX C

CORRESPONDENCE

## INFORMED CONSENT LETTER/FORM

September 23, 2006

Dear Highland Church Member,

As most of you know, I am conducting a Doctor of Ministry research project on Implementation of the Personal Styles of Evangelism (Proclamational, Intellectual, Testimonial, Friendship, Invitational, Service-oriented, and Intercessory) in the Highland Seventh-day Adventist Church for Maximal Evangelistic Impact. This project will involve taking an experimental group of 15-20 members through a six month Personal Styles of Evangelism training process. The process will begin with a nine-part sermon series on the Personal Styles (Fall of '06); then include a four-part Personal Styles training seminar on Sabbath afternoons from 2:00-3:30 p.m. (November 4, 11, 18, and December 2); then conclude with a twelve-week accountability system (one hour a week, January-March of '07) where mentors will accompany students on witnessing outings and accountability partners will meet together weekly to pray for special interests and to report how they have used the Personal Styles during the past week to witness for Christ. At the beginning of the six months of training, you will take an anonymous survey which will measure your current level of evangelistic involvement. At the end of the six months of training, you will take the same survey again to see if your level of witnessing involvement has increased. My hypothesis (Oooh, big research word meaning a forecasted result) is that the evangelistic involvement of the experimental group will increase by 25% (and I hope a lot more).

I realize this seems like a rigorous training process (almost like training for a painful triathlon), but in a real sense, we are training for the greatest mission ever entrusted to humankind—the mission of taking the Gospel in the context of the 3 Angel's Message to earth's final generation. The Personal Styles training will equip you to share Christ and His end-time truths with your friends, neighbors, and relatives in a specialized way that fits your unique personality. You will learn how to use your God-given gifts to network with others and to accomplish both seed-sowing and reaping for a rich harvest of souls who will one day gather around God's throne (Rev 7:9). If you can add just one more voice to that great multitude who will sing eternal praises to Jesus, it will be well worth the investment of six months!

If you are willing to take the six month journey as outlined above, I will need you to sign this consent form. Please understand the following before you sign:

1. Your participation in the Personal Styles of Evangelism research project is strictly voluntary, and you may withdraw at any time due to personal reasons without



shame, embarrassment, or penalty. If you should have to miss a sermon or seminar session due to a scheduling conflict, an outline and tape/video will be provided to keep you current. Up to three missed sermons and one missed seminar session is allowable, after that you would be asked to withdraw from the research program. Also you will at no time during the course of the training be asked to witness in a manner that goes against your will. You may always opt out of a witnessing exercise that feels uncomfortable.

2. The information you fill out on the individual surveys will remain anonymous and no one, not even me, will know your responses. In addition, your identity in this study will never at any time be disclosed in any published document.

3. The Personal Styles of Evangelism training process and manual is free to you as Highland's way of saying thanks for your contribution to soul-winning. There will also be no monetary compensation for your labor, only rich intangible rewards.

4. If you have any questions or concerns regarding your participation in the Personal Styles of Evangelism research project please contact me at 325-7512 (Home), 325-3925 (office), or davidlhartman@bellsouth.net (e-mail). If at any time you have a complaint about the research project, you may contact my project supervisor, Dr. Ron Clouzet, at Southern Adventist University School of Religion, P.O. Box 370, Collegedale, TN 37315; phone: 423-236-1976; e-mail: clouzet@southern.edu.

*I have read the contents of this consent form and have listened to the verbal explanation given by the investigator. My questions concerning this study have been answered to my satisfaction. I hereby give voluntary consent to participate in this study. If I have additional questions or concerns, I may contact David Hartman, 106 Pires Lane, Portland, TN 37148; 615-325-7512 (Home); 325-3925 (Work).*

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Signature of Subject

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Date

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Witness

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Date

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Signature of Investigator

---

Telephone Number

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Date

COVER LETTER TO CONSENT FORM

October 3, 2006

Dear Highland Church Friend,

Thanks for your prayerful consideration of being part of the witnessing training class that I'll be conducting as part of my Doctor of Ministry project. Enclosed is the letter of explanation with all the details. If this is something you can participate in at this time, please sign the consent form (on the back of the letter) and get it back to me A.S.A.P. (at least by Monday, October 9). Andrews University requires that a witness sign the consent form as well so be sure to include a witnesses' signature.

I hope you can be part of the witnessing training process. I know it will be a rewarding experience for you. Please be assured that I'm not looking for "star evangelists," rather I'm looking for those who may feel fearful and unqualified, yet are willing to learn. If for some reason you cannot participate, please let me know.

Many thanks,

Pastor David

REMINDER LETTER #1

October 31, 2006

Dear Witnessing Training Team Member,

This is just a reminder that the **Winning Ways to Witness** training class will begin this Sabbath afternoon, November 4, from 2:00 to 3:30 pm. in the Highland Church fellowship hall. This is just the first of four sessions which will continue on November 11, 18, and December 2 at the same time and place.

The **Winning Ways to Witness** training will equip you to share Christ and His end-time truths with your friends, neighbors, and relatives in a specialized way that fits your unique personality. You will learn how to use your God-given gifts to network with others and to accomplish both seed-sowing and reaping for a rich harvest of souls who will one day gather around God's throne (Rev 7:9). If you can add just one more voice to that great multitude who will sing eternal praises to Jesus, it will be well worth the investment of your time!

In order to prepare for the seminar, please pray that God will shape our hearts and fill us with His Spirit as we sit at His feet and learn from Him. As far as what to bring, you will only need to bring your Bible. Notebooks, handouts, and pens will be supplied for you.

If you have any questions about the seminar, please don't hesitate to call me at 325-7512. Thanks again for your willingness to participate. I look forward to taking this witnessing training journey together.

Sincerely,

Pastor David

PS. I have enclosed a consent form for those of you have not yet filled one out. Please fill out and bring with you to the first class.

REMINDER LETTER #2

November 8, 2006

Dear Soulwinning Team,

Tuesday's election shows how quickly events can change in America. Overnight, we witnessed a Democratic controlled house and senate, and the announcement of a new Secretary of Defense. We need to be ready in times like these to share a clear reason for our faith so that hearts can be turned towards heaven (1 Peter 3:15).

The Winning Ways to Witness seminar launched last Sabbath with a Bang! It was exciting to explore Misconceptions and Motivations of Evangelism. This Sabbath, November 11, will be our second session: "Discovering and Utilizing Your Personal Style." In this section you will fill out a questionnaire that will indicate what your unique style of witnessing is.

The regular class period will begin promptly at 2:00 pm, however, I will have a review of last weeks session at 1:30 pm for those four who were not able to attend the first session. The other 14 of you are welcome to attend this too, but this is optional.

Thanks so much for your willingness to take this exciting witnessing journey together. God has rich things in store for us!

See you this Sabbath,

Pastor David

REMINDER LETTER #3

November 20, 2006

Dear Witnessing Training Team Member,

We have had three seminar sessions so far. There is only one more session remaining. This last session will be held on Sabbath, December 2, at 2:00 pm. (There will be no session on November 25 because of Thanksgiving holidays). At this time we'll talk about How to find a Bible study interest, How to give a Bible study, and How to gain a decision. I'll also introduce the followup accountability system that we'll use for the next 12 weeks to ensure that we implement the Personal Styles of Evangelism as part of an ongoing lifestyle until Jesus comes. We'll also have a special consecration service. So please don't miss this final session together!

The Personal Styles of Evangelism project has been one of the most rewarding experiences of my life! I have a deep-seated conviction that Jesus is coming very soon and is equipping His end-time church to be His witnesses to earth's last generation. I can't thank you enough for participating in this project. You are helping to pioneer an end-time, Spirit-filled swell that will wash over planet earth. Thank you for your faithfulness.

I hope you have a blessed Thanksgiving weekend with friends and family.

In humble gratitude,

Pastor David

INVITATION LETTER TO GRADUATION DINNER

April 17, 2007

Dear Witnessing Class team members,

You are cordially invited to a special potluck-style “graduation” dinner at our Hartman home on Friday evening, April 27, at 6:30 p.m. Please bring one or two dishes of the following: salad, sandwich, finger food. We’ll provide soup and drinks. Your family is also invited. Dress will be casual.

During the meal we will share testimonies, praises, and experiences of how the Lord has used the Personal Styles of Evangelism to shape our lives and the lives of others. We’ll also talk about, What next? How do we keep the Personal Styles alive and operative until Jesus comes? At the close of the meal there will be graduation certificates, a circle of prayer, and a final evaluation form. This is my way of saying “Thank-you” to each of you for your participation and support during the Witnessing Styles training process over the past six months. You’ve been a swell team!

Looking forward to our time together.

Gratefully,

Pastor David

APPENDIX D

SAMPLE SERMON

PERSONAL STYLES OF EVANGELISM  
INTRODUCTORY SERMON  
“RISE AND SHINE”  
1 PETER 2:19

The story is told of a man who lived by a railway bridge that crossed over a river. The man was employed to keep his eye on the bridge. In the event of a severe storm, if the bridge should wash out, the man was to grab a lantern and wave down the train. One night, along came a belly washer—torrents of rain. The man threw on his overcoat and stumbled out to the tracks. To his dismay, the bridge had washed away. The man grabbed his lantern. He heard the whistle blow. He waved his lantern, but the train seemed oblivious and crashed into the river. All on board were killed. The man was taken to court by the train company, but on the basis of his testimony was declared innocent. Years later, the man lay on his deathbed. He whispered to an orderly, “Do you remember the incident of the train crash 30 years ago? I testified in court that I saw the bridge was out. I grabbed my lantern. I waved it wildly to flag down the train. All these statements were true, but there is one detail that I left out. I failed to light the lantern.”

Here in 2006 as we stand on the brink of eternity, in all our motion and activity, is your lantern lit? Do others see Jesus in you?

Turn to 1 Peter 2:9 – Shows us how to rise and shine for Jesus so that others will come to know Him as their Savior. (Read). Shows us first of all our identity and then our calling as Christians.

#### A. **Special Identity**

1 Peter 2:9a (read) Let those adjectives sink in. God whispers...

1. You are **chosen** (Gk. *eklektos* - elect, chosen, handpicked)

John 15:16 declares, “You did not choose Me, but I chose you.”

Deut. 7:6-9 adds - “For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; but because the Lord loves you. . .”

Illust. back in elementary school days, they used to pick softball teams at recess. Made you feel good to get picked to be on someone’s team. God picked me to be on His team, to be part of His family. That’s remarkable, given the fact that I’m a lousy player. You were chosen not on the basis of your goodness, but on the basis of His grace.



A chosen *genos* - where we get our English word genealogy. Talks about our ancestry, lineage, family of origin. Judi has an aunt who's done a lot of digging into their family's genealogical tree. Judi is related to Betsy Ross, who stitched the first American flag.

You may have a lousy family heritage—with alcoholism, abuse, etc.. But when you accept Christ, you take on a new lineage, heritage, genealogy.

2. You are **royal** (*basileion* - of royal, kingly descent)

Don't hang your head, you're a child of the king—a prince, princess!

3. You are **holy** (*hagios* - set apart for special use)

4. You are **special** (*peripoiesis* - that which has been acquired or purchased with a great price).

In Malachi 3:17 this word (in the LXX) is translated “jewels” or “special treasure.”

Reminds me of the parable of the hidden treasure (Matt. 13:44) – about the hired hand who finds treasure buried in a field, “he goes and sells ALL that he has and buys that field.” Also the parable of the pearl of great price (Matt. 13:45) – about the merchant who discovers a rare pearl and sells everything he has in order to purchase it. This represents what Jesus did for us. He gave up everything He had to purchase us. 1 Peter 1:18, 19 – we have been purchased not with silver or gold, but with the precious blood of Jesus Christ.

Friends, don't ever forget your identity: you are . . .

- **chosen** generation
- **royal** priesthood
- **holy** nation
- **special** possession/treasure

In light of this special identity, what is our special calling/purpose

## B. Special Calling/Purpose

1 Peter 2:9b, 10 - (read)

1 aor. act. subj. of *exangello* - to proclaim, declair, “holler out”

*aretas* - qualities, virtues

We're like those guys in the theater who operate the spotlight. Our job is to keep the spotlight on Jesus, not on ourselves.

You've heard the expression, "The best advertisement is a satisfied customer." You like a product and tell others, and they try it out. Eight years ago, Jared Fogle, weighed a staggering 425 pounds as a junior at Indiana University. But now at age 28, Jared weighs 190 pounds. He lost 245 pounds in just one year. HOW? By eating low-fat Subway sandwiches. Now Jared is best known as "The Subway Guy." He's the poster-boy for the national fast food chain. Over the last eight years, he's produced over 20 commercials for Subway and spends 200 days a year telling his story across the nation. All he has to do is stand before the camera or before a crowd of eager elementary students and hold up his old size 60 inch pants. That says it all! Because of the testimony of this ONE satisfied customer, Subway has sold millions of sandwiches!

Are YOU a satisfied customer? Have you tasted and seen that the Lord is good? Why not tell others about God's goodness? Your testimony will have a telling influence upon others.

Over the next several weeks (Oct./Nov) we're going to look at HOW to be better witnesses. How to do a better job at extolling God's praises and virtues, of "marketing" His products and services.

The Bible speaks of many different ways of witnessing.

Three years ago I flew out to Denver, CO for a three week class on evangelism. I remember it was the dead of winter and blustery cold. Snow blew across the frozen ground forming little drifts. Off to the west, you could see the snow capped peaks of the Colorado Rockies. But we weren't there in Colorado to ski Vail or Aspen or Breckenridge, we were huddled in the Double Tree Hotel immersed in evangelistic methods of winning others to Christ.

I'll never forget one of our first assignments. Our professor instructed, "Take out your Bibles; browse through the book of Acts; look for different, innovative ways that the apostles shared their faith with others." We searched and prayed and wrote. Then we compiled a list on the grease board and filled up the whole board (40+ methods). This was a revolutionary discovery for me. There's more than one way to witness!

I've grown up Adventist. For most of my life my stereo-typical picture of evangelism is the four beasts projected on the screen, while the evangelist paces on the platform and preaches from the Word and makes altar appeals. Public preaching is a powerful method of evangelism. It works! Acts 2 shows Peter preaching to the multitudes in Jerusalem and 3,000 were baptized. But public preaching is not the only method. Acts 8 shows Philip giving personal Bible studies to a man in a chariot. Acts 10 shows Peter sharing Christ with Cornelius and his family in their home. Acts 17 shows Paul reasoning with intellectuals on Mars' Hill. Other forms evangelism include: sharing testimonies, doing acts of kindness (Dorcas-Acts 9), healing & miracles, simple friendship, etc.

I have reduced all these 40+ down to SEVEN basic ways to witness, I call them the Personal Styles of Evangelism. For the next 7 weeks we'll be looking at each of these styles. Some of these Styles will really resonate with you. You'll say, "Yes, I can do that!" Other styles might really stretch you and challenge you. The important thing to remember is, we're all wired differently and are uniquely different in our makeup. We have different backgrounds, personalities, preferences, and experiences. Therefore we'll naturally feel more comfortable in some witnessing roles than others, and that's OK!

A lot of times we fear witnessing because it's "uncomfortable." Over the next several weeks, I hope you'll find a style(s) that feels comfortable to you. Most of the time you'll use the style that fits you the best, but sometimes God will ask you to step out of your comfort zone in order to reach someone else for Christ.

Are you willing to take the trip? Ask God to lead you.

Clay Dyer of Hamilton, Alabama, is a professional bass pro fisherman, the best! Since 1995 he has finished 200 tournaments and has won 25 of those tournaments. Yet, at age 24 he's only 40 inches tall and weighs only 86 pounds. You see, Clay was born with no legs, or left arm, and he only has a partial 16-inch-long stub on his right shoulder. Clay's fishing technique is an amazing sight to behold. He threads his hook with his tongue and baits the hook with his mouth. He holds his rod between his chin and his shoulder and supports it with his right arm. His cast looks more like a gulf swing. It works! He catches fish! But Clay is also a fisher of men.

Clay is a born again Christian. He uses his disability and his national exposure as a means of drawing people to Christ. Whether in the Bass boat, or on the weigh-in stand, or in front of thousands of highschool students, Clay testifies of God's goodness. He tells what God has done in his life and what he can do in the lives of others. Clay may be short and disabled, but he's found his real identity as a child of God. He's also found his calling as a fisher for men!

Remember you too have a special identity. You also have a special calling—your mission in life is to declare the praises of Him who called you out of darkness into His marvelous light. Life is hectic. We all live busy lives, but in all your "motion" and activity, be sure to have your lantern lit. Others will see that light and find Jesus because of your witness.

Let that light shine! (Song: "There is a candle")

**"Winning Ways to Witness"**

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Session One:  
Misconceptions & Motivations

November 4, 2006  
David Hartman

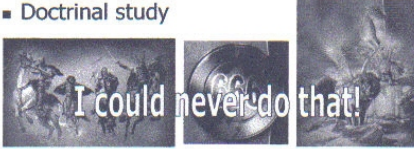
**Perceptions of Evangelism**

When you hear the word *evangelism*  
what image first comes to mind?

**Perceptions of Evangelism**

Typical Stereotypes:

- Public meetings by a professional
- Scary beasts on a screen
- Doctrinal study



I could never do that!

**Perceptions of Evangelism**


Recent Studies:

- George Barna - 55% of born again Christians shared their faith in the prior 12 months
- Thom Rainer - 5 % of Christians engage in personal evangelism on a consistent basis
- Institute of Church Ministries (A.U.) - 41% of Adventists actively share their faith

**Perceptions of Evangelism**

What factors cause Adventists to shy away from doing evangelism?

- Fear Factor
- Knowledge Factor
- Offence Factor
- Time Factor




**Perceptions of Evangelism**

What factors cause unbelievers to shy away from evangelism?

- Pushy, offensive
- Not relevant

Discomfort on BOTH sides of the fence!




### What Is Evangelism?

Biblical definition:

*e*u*an*gelion

Gk. *euangelizo*      Heb. *bissar*

Proclaiming good news!




### Occasions for Good News

What occasions cause you to celebrate, party, announce Good News?

*It's a Boy!*

The birth of a baby boy causes the announcement of good news (Jeremiah 20:15)

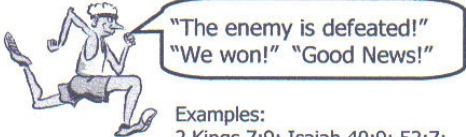


### Occasions for Good News

Victory on the battlefield causes Good News

"The enemy is defeated!"  
"We won!" "Good News!"


Examples:  
2 Kings 7:9; Isaiah 40:9; 52:7;  
61:1, 2



### Christ Is Ultimate Victor

Christ has defeated the devil and established a new domain—the kingdom of God.


(Lk 2:10, 11; 4:18, 19, 43, 44; 9:1, 2; Matt 4:23; 9:35)



### Results of Christ's Victory

1. New Master  
Colossians 1:13, 14


"He has delivered us from the power of darkness and transferred us into the kingdom of the Son of His love in whom we have redemption through His blood, the forgiveness of sins."



### Results of Christ's Victory

2. Personal Salvation  
Romans 1:16, 17

"For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes . . . For in it the righteousness of God is revealed from faith to faith; as it is written, 'The just shall live by faith.'"



### Results of Christ's Victory



#### 3. Freedom from Sin

Luke 4:18

"He has anointed Me . . . to preach deliverance to the captives."

Romans 6:6

"No longer . . . slaves of sin."

### Results of Christ's Victory



#### 4. Holistic Healing

Luke 4:18

- gospel to the poor
- healing to the brokenhearted
- deliverance to the captives
- recovery of sight to the blind
- liberty to the oppressed

### Good News Is for Sharing!



We should be celebrating!

### Good News Is for Sharing!



**Instead we're hiding!**

### Three Reasons for Sharing



#### 1. For God's Sake



Luke 15:1-7

The shepherd goes "after the one [sheep] which is lost until he finds it."

2 Peter 3:9

"The Lord . . . Is not willing that any should perish but that all should come to repentance."

God's heart beats for the lost!

## 2. For Others' Sake



Luke 15:1-7

The lost sheep roams until it eventually dies.

Romans 6:23

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

People need quality of life now, and the joy of eternal life with God.

## 3. For Our Sake



Luke 15:1-7

Finding the lost sheep brings joy to the heart of the seeker.

Ministry of Healing, 102 - "It is in working to spread the good news of salvation that we are brought near to the Saviour."

Christian Service, 22 - "It is in working for others that [we] will keep [our] own souls alive."

## Three Reasons for Not Sharing



## 1. Misunderstand Content



Good News

Not

Bad News



## 2. Misunderstand Role



It's the job of the:

- Pastor
- Evangelist
- Professional

## Biblical Role of Evangelism

Matthew 28:19,20




"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."


### Biblical Role of Evangelism

Acts 8:1, 4; 11:19, 21, 24

- Lay people were the primary agents of evangelism
- Ordinary men and women with no literary training "went everywhere preaching the word."




### Biblical Role of Evangelism



Desire of Ages, 195

"Every true disciple is born into the kingdom of God as a missionary."


### Biblical Role of Evangelism



Acts of the Apostles 110

"Everyone who has received Christ is called to work for the salvation of his fellow men."


### Biblical Role of Evangelism



Acts of the Apostles 110

"It is a fatal mistake to suppose that the work of soul-saving depends alone upon the ministry."

### Birthright Stolen



Over the centuries . . .

- Bishops then priests hovered over congregations
- People relied on clergy to do work of evangelism
- Birthright of evangelism snatched away from congregants at large and given to "professionals"

### Birthright Stolen

The early Adventist church...LAITY were the primary evangelists

1. Pastors served as itinerant evangelists
2. Conference evangelists
3. Union evangelists
4. Media evangelists

Evangelism has strayed four levels from where it was originally intended. We need to get back to the blueprint! – Robert Folkenberg



### Birthright Restored

Joel 2:28, 29

"And it shall come to pass afterward that I will pour out My spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see vision."

God predicts an inter-generational movement in the last days which will turn hearts back to God (Mal. 4:5, 6; Acts 2:17-20).

### Great Controversy 611, 612

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven.

### Great Controversy 611, 612

By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. . . . The message will be carried not so much by argument as by the deep conviction of the Spirit of God. . . . a large number take their stand upon the Lord's side."

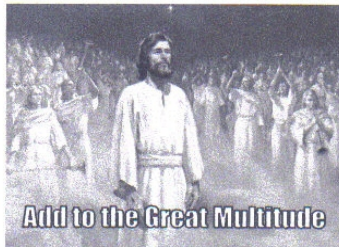
### My Purpose



India Trip – Sept. '03

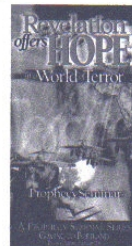
"David, you are adding to the great multitude which will one day gather around My throne, from every nation, kindred, tongue and people." (Rev. 7:9)

### My Purpose



Add to the Great Multitude

### 3. Misunderstand Process



View evangelism as an "event" or "activity"

- 4 week campaign
- Sabbath afternoon literature distribution


Then get back to "normal"

### Event vs. Lifestyle

Different metaphors for witnessing:


- light (Matt 5:13)
- salt (Matt 5:14)
- yeast (Matt 13:35-37)
- fragrance (2 Cor 2:14, 15)
- letter (2 Cor 3:2, 3)

Commonality?  
being vs. activity




### Event vs. Lifestyle

- Fishing (Matt 4:19)
  - an occupation
  - not a sport




### Event vs. Lifestyle


- Gardening (Mark 4:3-20; 26-29)



### Principles of Gardening




### Gardening Is a Process



Mark 4:26  
"The kingdom of God is as if a man should scatter seed on the ground . . ."


**Sowing**

### Gardening Is a Process

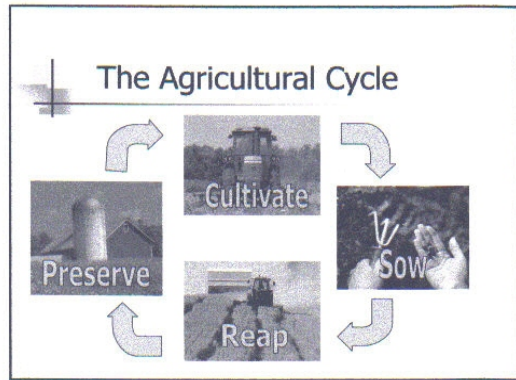


Mark 4:28  
"For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head."


### Gardening Is a Process



Mark 4:29  
 "But when the grain ripens, immediately he puts in the sickle, because the harvest has come."  
**Reaping**




### Ways To Witness




- Intercession
- Friendship
- Service

7 Personal Styles of Evangelism




- Testimony
- Invitation
- Conversation




- Proclamation

### Need a Balanced Approach




- Intercession
- Friendship
- Service

Evangelicals emphasize RELATIONAL



- Testimony
- Invitation
- Conversation


**Need BOTH!**



- Proclamation

Adventists emphasize PROCLAMATIONAL

### Proclamational Evangelism



Revelation 14:6-12  
 Everlasting Gospel  
 3 Angels' Message

- midst of heaven
- loud voice

### Proclamational Evangelism

GC 606 – "In every generation God has sent His servants to rebuke sin, both in the world and in the church . . . they could not refrain from preaching the plain utterances of the Bible — doctrines which they had been reluctant to present. They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.

### Proclamational Evangelism

Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of

### Proclamational Evangelism

enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these." (GC 606)

### Relational Evangelism

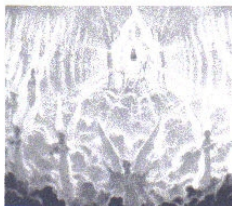
Christ's Object Lessons, 57

"The sowers of the seed have a work to do in preparing hearts to receive the gospel. In the ministry of the word there is too much sermonizing and too little of real heart-to-heart work. There is need of personal labor for the souls of the lost. In Christlike sympathy we should come close to men individually, and seek to awaken

### Relational Evangelism

their interest in the great things of eternal life. Their hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root."

### Jesus Is Soon Coming



Revelation 14:14-16

Must be better:

- Cultivators
- Sowers
- Reapers

For a Great Harvest!

### Wrap Up

- Share an Ah-Ha experience that you gained today
- Share one takeaway point that you would like to apply to your life this coming week
- Next week: Discovering and Utilizing your Personal Style of Evangelism

## God's Promises

Matthew 9:38; Luke 10:2; John 4:35-38 - Jesus weeps over the fields that they might be harvested into His kingdom.

Job 16:21; Ezekiel 22:30 - God seeks for those who will stand in the gap and plead for the lost.

1 Kings 18:37; Jeremiah 24:7; Malachi 4:5,6; James 5:19,20 - God turns wandering hearts back.

1 Samuel 30:18,19; Genesis 14:16 - God reclaims stolen property.

Jeremiah 3:22; Hosea 14:4 - God heals our backsliding.

Luke 4:18; Isaiah 61:1 - Jesus sets captives free and releases those who are bound.

Luke 11:21,22 - Jesus (the "stronger man") overpowers Satan (the "strong man") and delivers his spoils.

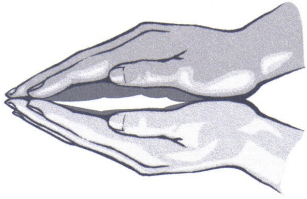
John 12:31,32 - When the cross is lifted up, Satan comes crashing down. Jesus draws all people to Himself.

John 16:8 - The Holy Spirit convicts hearts of sin, righteousness, and judgment.

2 Corinthians 10:4,5 - God's supernatural weapons pull down enemy strongholds and dissolve arguments and excuses.

Ezekiel 37:5,9,14; 1 Kings 17:19-22; 2 Kings 4:32-35; Acts 9:40;  
1 John 5:16 - God raises the dead to life.

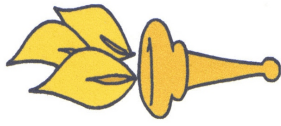
Isaiah 49:25 - "I will contend with him who contends with you, I will save your children."



### 10 Most Wanted

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_

# Winning Ways to Witness



Awarded to:

In recognition for completion  
of class requirements

\_\_\_\_\_ Date

\_\_\_\_\_ Presenter

APPENDIX F

QUESTIONNAIRES

## WITNESSING STYLES QUESTIONNAIRE

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

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

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

1. I routinely pray for the needs and salvation of others.
2. I am a “people person” who places a high value on friendship.
3. I see needs in people’s lives that others often overlook.
4. I often tell stories about my personal experiences in order to illustrate a point I am trying to make.
5. I enjoy including or adding new people to activities I am involved in.
6. I enjoy studying and researching so I can defend the Christian faith.
7. In conversations, I like to approach topics directly, without much small talk or beating around the bush.
8. I pray with confidence because I know that God works miracles and changes lives in answer to prayer.
9. Other people have commented about my ability for developing new friendships.
10. I find fulfillment in helping others, often in behind-the-scenes ways.
11. I often identify with others by using phrases like, “I used to think that too” or “I once felt the way you do.”
12. To be honest, even if I knew the answers, I am more comfortable having someone “better qualified” explain Christianity to my friends.
13. I often inquire about someone’s beliefs so I can in turn share my own beliefs.
14. I do not shy away from putting a person on the spot when it seems necessary.



15. One of my greatest delights is to spend time with God in prayer.
16. I would rather delve into personal life issues than abstract theological ideas.
17. I prefer to show love through my actions more than my words.
18. When I tell people of how I came to Christ, I find that they are interested and blessed.
19. If I knew of a high quality outreach event that my friends would enjoy, I would make a big effort to bring them.
20. While talking with others, I purposefully try to weave Christ into the conversation.
21. I believe that real love often means telling someone the truth, even when it hurts.
22. I am conscious of ministering to others as I pray.
23. I prefer getting involved in discussions concerning a person's life before dealing with the details of their beliefs.
24. When people are spiritually closed, I have found that my quiet demonstrations of Christian love sometimes make them more receptive.
25. I intentionally share my mistakes with others when it will help them relate to the solutions I have found.
26. I tend to watch for spiritually strategic events to bring people to (such as Christian concerts, outreach events, worship services).
27. I enjoy discussions concerning difficult questions.
28. I have a passion for sharing the gospel with people so they can experience abundant life in Christ.
29. When I hear about needy situations, I feel burdened to pray.
30. I enjoy long talks with friends.
31. I feel more comfortable physically assisting a person in the name of Christ than getting involved in religious discussions.

32. People seem interested in hearing stories about things that have happened in my life.
33. I am always looking for a match between the needs and interests of my friends and the various events, books, etc., that they would enjoy or benefit from.
34. In conversations, I naturally focus on the questions that are holding up a person's spiritual progress.
35. I feel compelled to share God's end-time message with earth's last generation.
36. I am honored when someone asks me to pray for them.
37. People generally consider me to be an interactive, sensitive, and caring kind of person.
38. I tend to be more practical and action-oriented than philosophical and idea-oriented.
39. I am still amazed at how God brought me to faith in Him and I am motivated to tell people about it.
40. A highlight of my week would be to take a guest with me to an appropriate church event.
41. It is natural for me to bring up spiritual topics in my everyday conversations.
42. I will speak God's truth, even in places where it is unpopular or difficult for others to accept.

## WITNESSING STYLES QUESTIONNAIRE GRID

|       | I<br>N<br>T<br>E<br>R<br>C<br>E<br>S<br>S<br>I<br>O<br>N | F<br>R<br>I<br>E<br>N<br>D<br>S<br>H<br>I<br>P | S<br>E<br>R<br>V<br>I<br>C<br>E | T<br>E<br>S<br>T<br>I<br>M<br>O<br>N<br>Y | I<br>N<br>V<br>I<br>T<br>A<br>T<br>I<br>O<br>N | C<br>O<br>N<br>V<br>E<br>R<br>S<br>A<br>T<br>I<br>O<br>N | P<br>R<br>O<br>C<br>L<br>A<br>M<br>A<br>T<br>I<br>O<br>N |
|-------|--|--|---------------------------------|---|--|--|--|
|       | #1   | #2   | #3                              | #4  | #5   | #6   | #7   |
|       | #8   | #9   | #10                             | #11                                       | #12  | #13  | #14  |
|       | #15  | #16  | #17                             | #18                                       | #19  | #20  | #21  |
|       | #22  | #23  | #24                             | #25                                       | #26  | #27  | #28  |
|       | #29  | #30  | #31                             | #32                                       | #33  | #34  | #35  |
|       | #36  | #37  | #38                             | #39                                       | #40  | #41  | #42  |
| TOTAL |  |  |                                 |   |  |  |  |

## SEMINAR EVALUATION SURVEY

Please give your candid evaluation of the Winning Ways to Witness Seminar so it can be improved the next time it is offered. Either check or circle the appropriate response.

1. Course Length     Too Short     Just Right     Too Long
2. Meeting Times     Inconvenient     Somewhat Convenient     Convenient
3. Classroom Setting     Poor     Good     Very Good
4. Class Concepts (Rate the helpfulness of each of the following concepts to your overall learning experience: 1 = not helpful, 5 = very helpful)

## Session One: Misconceptions &amp; Motivations

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| a) Evangelism is good news not bad news                     | 1 | 2 | 3 | 4 | 5 |
| b) Evangelism involves all believers not just professionals | 1 | 2 | 3 | 4 | 5 |
| c) Evangelism is a process not just an event                | 1 | 2 | 3 | 4 | 5 |
| d) Evangelism corresponds with the Agricultural Cycle       | 1 | 2 | 3 | 4 | 5 |

## Session Two: Discovering &amp; Utilizing Personal Styles

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| a) 7 Personal Styles of Evangelism                              | 1 | 2 | 3 | 4 | 5 |
| b) Faith Stages of Conversion (different levels of receptivity) | 1 | 2 | 3 | 4 | 5 |
| c) Personal Styles reach different Faith Stages                 | 1 | 2 | 3 | 4 | 5 |

## Session Three: Witnessing Tips &amp; Tools

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| a) Witnessing Formula (high potency plus close proximity) | 1 | 2 | 3 | 4 | 5 |
| b) Tip #1: Rely on the Holy Spirit                        | 1 | 2 | 3 | 4 | 5 |
| c) Tip #2: Watch for God's Working                        | 1 | 2 | 3 | 4 | 5 |
| d) Tip #3: Notice Stress Factors                          | 1 | 2 | 3 | 4 | 5 |
| e) Tip #4: Let God Do the Ripening                        | 1 | 2 | 3 | 4 | 5 |
| f) Tip #5: Work Together with a Team                      | 1 | 2 | 3 | 4 | 5 |
| g) Tool #1: Spiritual Conversation Starters               | 1 | 2 | 3 | 4 | 5 |
| h) Tool #2: Personal Testimony                            | 1 | 2 | 3 | 4 | 5 |
| i) Tool #3: Gospel Presentation                           | 1 | 2 | 3 | 4 | 5 |
| j) Tool #4: Bible Studies                                 | 1 | 2 | 3 | 4 | 5 |

## Session Four: Giving Bible Studies &amp; Gaining Decisions

- |                                   |   |   |   |   |   |
|-----------------------------------|---|---|---|---|---|
| a) Finding a Bible Study Interest | 1 | 2 | 3 | 4 | 5 |
|-----------------------------------|---|---|---|---|---|

- |                             |   |   |   |   |   |
|-----------------------------|---|---|---|---|---|
| b) Visiting in the Home     | 1 | 2 | 3 | 4 | 5 |
| c) Conducting the Study     | 1 | 2 | 3 | 4 | 5 |
| d) Obstacles and Challenges | 1 | 2 | 3 | 4 | 5 |
| e) Gaining Decisions        | 1 | 2 | 3 | 4 | 5 |
5. Learning Aides (Rate the value of each aide to your overall learning experience: 1 = no value, 5 = extremely valuable)
- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| a) Power Point Presentation                   | 1 | 2 | 3 | 4 | 5 |
| b) Subject Material                           | 1 | 2 | 3 | 4 | 5 |
| c) Instructor's Knowledge of Subject Material | 1 | 2 | 3 | 4 | 5 |
| d) Instructor's Passion for Subject Material  | 1 | 2 | 3 | 4 | 5 |
| e) Group Discussion and Interaction           | 1 | 2 | 3 | 4 | 5 |
| f) Assignments & Field Work                   | 1 | 2 | 3 | 4 | 5 |
| g) Notebook & Handouts                        | 1 | 2 | 3 | 4 | 5 |
| h) Witnessing Styles Questionnaire            | 1 | 2 | 3 | 4 | 5 |
| i) Church Survey                              | 1 | 2 | 3 | 4 | 5 |
| j) Community Survey                           | 1 | 2 | 3 | 4 | 5 |
6. Witnessing Preparedness (Rate how the class has improved your preparedness to witness: 1 = no improvement, 5 = much improvement)
- |                           |   |   |   |   |   |
|---------------------------|---|---|---|---|---|
| a) Passion/Urgency        | 1 | 2 | 3 | 4 | 5 |
| b) Knowledge/Skill        | 1 | 2 | 3 | 4 | 5 |
| c) Commitment/Priority    | 1 | 2 | 3 | 4 | 5 |
| d) Holy Spirit/Power      | 1 | 2 | 3 | 4 | 5 |
| e) Support/Accountability | 1 | 2 | 3 | 4 | 5 |
7. Overall Evaluation
- a) What was most helpful about the seminar?
- b) What was least helpful?
- c) What suggestions do you have to make the seminar even better?
- d) What impact do you feel the seminar will have on your life and witness?
- e) How might the seminar benefit our denomination a whole?

## WITNESSING INVOLVEMENT SURVEY

1. When you hear the word, *evangelism*, what image first comes to mind?
2. Evangelism is mostly \_\_\_ an event \_\_\_ a process (✓ one)
3. Who should bear the primary responsibility for evangelism in the local church? (✓ one)  
\_\_\_ Pastor \_\_\_ Professional Evangelist \_\_\_ Church Members
4. Using the scale below, please indicate your level of involvement in each of the following evangelistic activities with those **outside of the Adventist faith**.

|  | 1            | 2                  | 3       | 4         | 5     |
|--|--------------|--------------------|---------|-----------|-------|
|  | Seldom/Never | Quarterly/Annually | Monthly | Weekly    | Daily |
| Praying for the salvation of specific individuals      |              |                    |         | 1 2 3 4 5 |       |
| Forming friendships and enjoying common interests      |              |                    |         | 1 2 3 4 5 |       |
| Serving practical needs or exhibiting acts of kindness |              |                    |         | 1 2 3 4 5 |       |
| Engaging in community projects or social concerns      |              |                    |         | 1 2 3 4 5 |       |
| Teaching/assisting a community class (health, family)  |              |                    |         | 1 2 3 4 5 |       |
| Leading/assisting a support group (12-step, recovery)  |              |                    |         | 1 2 3 4 5 |       |
| Sharing your personal testimony                        |              |                    |         | 1 2 3 4 5 |       |
| Inviting to church or other Christian event            |              |                    |         | 1 2 3 4 5 |       |
| Discussing spiritual topics or issues                  |              |                    |         | 1 2 3 4 5 |       |
| Offering Christian literature/book/tape/video          |              |                    |         | 1 2 3 4 5 |       |
| Giving a Bible study (personal or small group)         |              |                    |         | 1 2 3 4 5 |       |
| Preaching a sermon or evangelistic presentation        |              |                    |         | 1 2 3 4 5 |       |

5. Rate your current involvement in each of the following (✓ one):  
Spending devotional time with Jesus \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Daily  
Seeking the baptism of the Holy Spirit \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Daily
6. On a scale of 1-5 (1 least, 5 greatest), rate your preparedness to win others to Christ
 

|                        |           |
|------------------------|-----------|
| Passion/Desire         | 1 2 3 4 5 |
| Knowledge/Skill        | 1 2 3 4 5 |
| Commitment/Priority    | 1 2 3 4 5 |
| Time/Availability      | 1 2 3 4 5 |
| Holy Spirit/Power      | 1 2 3 4 5 |
| Support/Accountability | 1 2 3 4 5 |
7. What motivates you to witness?
8. What barriers (internal or external) inhibit you from witnessing?

## COMMUNITY RECEPTIVITY SURVEY

*(Smile) Hi, my name is \_\_\_\_\_, I am conducting a religious survey for a research project. Do you mind helping me out by answering a few questions?*

1. What is your religious (denominational) preference?
2. What religion (denomination) were you raised in?
3. Would you consider yourself to be a Christian?
4. How would you describe your attitude towards the Christian church?
  - \_\_\_ Very Negative
  - \_\_\_ Skeptical
  - \_\_\_ Neutral
  - \_\_\_ Friendly
  - \_\_\_ Very Friendly
5. How often do you attend religious services?
  - \_\_\_ Seldom    \_\_\_ 1-4 Times a Year    \_\_\_ Monthly    \_\_\_ Weekly
6. What attracts you most about the Christian faith?
7. What turns you off?
8. If someone were to share their Christian faith with you, which of the following approaches would be the most appealing? Rate on a scale of 1 to 5:  
 1-very negative    2-somewhat negative    3-neutral    4-appealing    5-very appealing
 

|  |   |   |   |   |   |
|--|---|---|---|---|---|
| Being a personal friend                                | 1 | 2 | 3 | 4 | 5 |
| Serving practical needs or exhibiting acts of kindness | 1 | 2 | 3 | 4 | 5 |
| Praying for you  | 1 | 2 | 3 | 4 | 5 |
| Sharing a personal faith story (testimony)             | 1 | 2 | 3 | 4 | 5 |
| Inviting you to church or other Christian event        | 1 | 2 | 3 | 4 | 5 |
| Offering a community seminar (health, family, etc.)    | 1 | 2 | 3 | 4 | 5 |
| Providing a support group (12-step, recovery)          | 1 | 2 | 3 | 4 | 5 |
| Discussing spiritual topics or concerns                | 1 | 2 | 3 | 4 | 5 |
| Giving Christian literature/book/tape/video            | 1 | 2 | 3 | 4 | 5 |
| Offering a Bible study (personal or small group)       | 1 | 2 | 3 | 4 | 5 |
| Sharing a sermon or evangelistic presentation          | 1 | 2 | 3 | 4 | 5 |

*Thank-you for your time. Have a great day! (Smile)*

## APPENDIX G

### ACCOUNTABILITY SESSIONS



## WITNESSING SUPPORT SESSIONS

Meet together with your witnessing support partner once a week for twelve weeks to discuss and implement the principles you have learned in class. This will help to make witnessing a lifestyle. As you complete the support sessions and application assignments, check them off on the accompanying check sheet. If you feel uncomfortable with any of the assignments, ask your partner or someone else to work with you.

### Session 1 (December 3-9)

Reflect: Luke 19:10 and 2 Peter 3:9

Discuss: What do these passages say about God's "heart-beat" for the lost? What is your primary motivation for witnessing?

Reflect: Acts 4:29, 31

Discuss: What barriers (internal or external) inhibit you from witnessing? Ask God to give you "holy boldness" in spite of these barriers.

Share: How have you used the Personal Styles of Evangelism this past week to witness for Christ?

Prayer: Pray for each other and those on your impact prayer list.

### Session 2 (December 10-16)

Reflect: Acts 1:4, 5, 8

Discuss: Why does Jesus urge His disciples to "wait" before witnessing? What is the danger of witnessing without the Holy Spirit? Is asking for the baptism of the Holy Spirit part of your daily practice? Begin every day by asking for the baptism of the Holy Spirit.

Share: How have you used the Personal Styles of Evangelism this past week to witness for Christ?

Prayer: Pray for each other and those on your impact prayer list.

**Session 3 (December 17-23)**

Reflect: Matthew 5:13-16

Discuss: What two metaphors does Jesus use to describe witnessing? Based on this passage, is witnessing primarily an event or a lifestyle; something we do or something we are? Salt needs both “high potency” and “close proximity” in order to flavor food. Which mistake do you most readily identify with: (1) mingling with others without having any flavor, or (2) having flavor, but failing to mingle? What steps will you take this week to avoid these two mistakes?

Share: How have you used the Personal Styles of Evangelism this past week to witness for Christ?

Prayer: Pray for each other and those on your impact prayer list.

**Session 4 (December 24-30)**

Reflect: Mark 4:26-29

Discuss: Gardening involves a process of (1) cultivating, (2) sowing, and (3) reaping. We have learned in our witnessing class that the seven personal styles of evangelism are designed to lead an individual through the agricultural process: Intercession, Friendship, and Service primarily CULTIVATE or melt the resistant heart; Testimony, Invitation, and Conversation primarily SOW the seed of God’s word; and Proclamation primarily REAPS the harvest—it convicts an individual to embrace Christ and His end-time truths. Which of these styles are you most comfortable with? Which are most uncomfortable? Why? Remember you are a “golden link” in a “chain of love” (Christ’s Object Lessons, p. 384) reaching from Christ to the lost people around you. Rarely does one complete the whole agricultural process alone, but one can still be a strategic “link” in the chain. Discuss ways you can team up with others to supplement the styles that you feel uncomfortable with.

Share: How have you used the Personal Styles of Evangelism this past week to witness for Christ?

Prayer: Pray for each other and those on your impact prayer list.

**Session 5 (December 31- January 6)**

Reflect: 1 Timothy 2:1, 4

Discuss: Why do you think prayer is the first order of business when it comes to witnessing? How does vs. 4 boost your confidence in praying for the salvation of others?

Reflect: Colossians 4:2-6

Discuss: How does prayer open up a “witnessing door”? Share a time when you’ve seen prayer open doors and hearts to the gospel. Pray daily for “divine appointments” –for God to arrange witnessing opportunities.

Share: How have you used the Personal Styles of Evangelism this past week to witness for Christ?

Prayer: Pray for each other and those on your impact prayer list.

### **Session 6 (January 7-13)**

Reflect: Matthew 9:9, 10

Discuss: Why is it difficult to socialize with those who are outside of our Adventist faith? Ministry of Healing, p. 496 comments, “It is through social relations that Christianity comes in contact with the world . . . . Social power, sanctified by the Spirit of Christ, must be improved in bringing souls to the Saviour.” What are some ways you can improve social relations with those not of your faith? Get better acquainted with a neighbor or work associate this week. Better yet, engage in a social activity together.

Share: How have you used the Personal Styles of Evangelism this past week to witness for Christ?

Prayer: Pray for each other and those on your impact prayer list.

### **Session 7 (January 14-20)**

Reflect: Titus 3:14

Discuss: How does meeting urgent needs contribute to fruitful witnessing? Ministry of Healing, p. 143 observes, “Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’” What are some current needs of those on your impact prayer list? What steps can you take this week to meet those needs in a practical way?

Share: How have you used the Personal Styles of Evangelism this past week to witness for Christ?

Prayer: Pray for each other and those on your impact prayer list.

### **Session 8 (January 21-27)**

Reflect: Luke 8:38-40

Discuss: Why is a personal testimony so effective in pointing others to Christ? The *Desire of Ages*, p. 347 declares, “Our confession of His faithfulness is Heaven’s chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience....These precious acknowledgements to the praise of the glory of His grace, when supported by a Christ-like, have an irresistible power that works for the salvation of souls.” Exchange personal testimonies with your accountability partner. Look for an opportunity this week to share your personal testimony with someone (either your conversion story or a daily testimony of what God is doing in your life).

Share: How have you used the Personal Styles of Evangelism this past week to witness for Christ?

Prayer: Pray for each other and those on your impact prayer list.

### **Session 9 (January 28-February 3)**

Reflect: John 4:28, 29, 39-42

Discuss: What made the Samaritan woman’s invitation so compelling? According to Thom Rainer’s research (*The Unchurched Next Door*) 8 out of 10 of the unchurched said they would come to church if invited, but only 2% of church members are giving invitations to unchurched friends and neighbors. Do you think these figures would be the same in the Adventist Church? Why or why not? When is the last time you invited someone to a church event? Invite someone this week to attend Sabbath services.

Share: How have you used the Personal Styles of Evangelism this past week to witness for Christ?

Prayer: Pray for each other and those on your impact prayer list.

**Session 10** (February 4-10)

Reflect: Acts 17:2, 17

Discuss: Paul daily conversed (Gk. *dialegomai*) with church goers, intellectuals, and commoners in the market place about Jesus Christ. How can you ease casual conversations into spiritual discussions without seeming pushy? Have you found that asking someone about their beliefs and views opens opportunities to share your own beliefs and views? Intentionally ask someone this week what they believe about (1) the “Left Behind” books and the secret rapture, (2) what happens when a person dies, (3) how someone gets to heaven, (4) their religious preference, (5) what gives them meaning and purpose in life, or (6) what helps them cope with life’s challenges and stresses. Then share your beliefs and views.

Share: How have you used the Personal Styles of Evangelism this past week to witness for Christ?

Prayer: Pray for each other and those on your impact prayer list.

**Session 11** (February 11-17)

Reflect: Mark 16:15, Revelation 14:6-12, and 1 Peter 3:15

Discuss: Who is responsible for proclaiming the gospel and God’s end-time truths to earth’s last generation? Why do most church members hand-off this responsibility to the professionals (pastors and evangelists)? How can lay people effectively proclaim God’s word both publically and from house to house (Acts 5:42). Reflect on the following statement: 9T 126 – “In visions of the night, representations passed before me of a great reformatory movement among God’s people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth.” How do you think God will personally use YOU to help fulfill this vision? Have you ever given a personal Bible study? What do you need to get started? What are some additional ways to get the “message” out? Use some method of sharing God’s truth with others this week (Bible study, tract, tape, video, book, etc.).

Share: How have you used the Personal Styles of Evangelism this past week to witness for Christ?

Prayer: Pray for each other and those on your impact prayer list.

**Session 12** (February 18-24)

Reflect: Romans 1:16, 17

Discuss: Why is it so essential that we understand the gospel and how to explain it to others? Evangelism, p. 188 remarks, “There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion. . . Workers should especially make plain the way that sinners may come to Christ and be saved.” Review the three L’s of salvation (Traffic Light, Lamb, Lifeline) and the accompanying texts. Practice giving a gospel presentation to each other. Then share a gospel presentation with someone this week.

Share: How have you used the Personal Styles of Evangelism this past week to witness for Christ?

Prayer: Pray for each other and those on your impact prayer list.

**Extra Session #1**

Reflect: Isaiah 50:4

Discuss: How does morning devotions impact one’s witnessing? Have you been taking that daily quiet time? If not, why not start right now.

Share: How have you used the Personal Styles of Evangelism this past week to witness for Christ?

Prayer: Pray for each other and those on your impact prayer list.

**Extra Session #2**

Reflect: Colossians 3:22-25

Discuss: According to this passage what is the best way to witness at work? How can you witness more effectively at your workplace?

Share: How have you used the Personal Styles of Evangelism this past week to witness for Christ?

Prayer: Pray for each other and those on your impact prayer list.

**Extra Session #3**

Reflect: Isaiah 60:1-3

Discuss: What is the number one thing that will attract unbelievers to our witness? What is the “glory” of the Lord that He wants to shine upon us? How do we get this “glory”? What steps will you take this week to shine more brightly for Jesus?

Share: How have you used the Personal Styles of Evangelism this past week to witness for Christ?

Prayer: Pray for each other and those on your impact prayer list.

## ASSIGNMENT CHECK-LIST

Please check off the witnessing support sessions and the application assignments as you complete them. This will be due by March 17.

### **Witnessing Support Sessions:**

- |   |                                    |
|---|------------------------------------|
| <input type="checkbox"/> <b>Session 1</b> (December 3-9)    | Face-to-face or Phone (circle one) |
| <input type="checkbox"/> <b>Session 2</b> (December 10-16)  | Face-to-face or Phone (circle one) |
| <input type="checkbox"/> <b>Session 3</b> (December 17-23)  | Face-to-face or Phone (circle one) |
| <input type="checkbox"/> <b>Session 4</b> (December 24-30)  | Face-to-face or Phone (circle one) |
| <input type="checkbox"/> <b>Session 5</b> (Dec. 31- Jan. 6) | Face-to-face or Phone (circle one) |
| <input type="checkbox"/> <b>Session 6</b> (January 7-13)    | Face-to-face or Phone (circle one) |
| <input type="checkbox"/> <b>Session 7</b> (January 14-20)   | Face-to-face or Phone (circle one) |
| <input type="checkbox"/> <b>Session 8</b> (January 21-27)   | Face-to-face or Phone (circle one) |
| <input type="checkbox"/> <b>Session 9</b> (Jan. 28-Feb. 3)  | Face-to-face or Phone (circle one) |
| <input type="checkbox"/> <b>Session 10</b> (February 4-10)  | Face-to-face or Phone (circle one) |
| <input type="checkbox"/> <b>Session 11</b> (February 11-17) | Face-to-face or Phone (circle one) |
| <input type="checkbox"/> <b>Session 12</b> (February 18-24) | Face-to-face or Phone (circle one) |

### **Application Assignments:**

- Daily seek the baptism of the Holy Spirit and look for Divine Appointments
- Daily spend devotional time with Jesus
- Pray daily for “Ten Most Wanted” on your impact prayer list
- Get better acquainted with neighbor or work associate and engage in social activity
- Identify specific need of someone on prayer list and meet need in a practical way
- Share your personal testimony with someone
- Invite a friend, neighbor, work associate, or acquaintance to a church event
- Ask someone about their beliefs/views, then reciprocate and share your beliefs/views
- Use some method of sharing God’s truth with others (Bible study, tract, tape, book)
- Share a gospel presentation with someone
- Conduct at least five community surveys



APPENDIX H

STATISTICAL DATA

Correlations

| Attitude toward Christian church | Being a personal friend | Serving practical needs | Praying for you | Sharing a personal faith story | Inviting you to church or other event | Offering a community seminar | Providing a support group | Discussing spiritual topics/concerns |
|----------------------------------|-------------------------|-------------------------|-----------------|--------------------------------|---------------------------------------|------------------------------|---------------------------|--------------------------------------|
| 1                                | .220(*)                 | .131                    | .211(*)         | .143                           | .188(*)                               | .105                         | -.118                     | .059                                 |
| Pearson Correlation              | .019                    | .168                    | .026            | .137                           | .048                                  | .274                         | .219                      | .540                                 |
| Sig. (2-tailed)                  | 113                     | 113                     | 112             | 109                            | 111                                   | 111                          | 111                       | 109                                  |
| N                                | .220(*)                 | .506(**)                | .527(**)        | .282(**)                       | .363(**)                              | .100                         | .065                      | .184                                 |
| Pearson Correlation              | 1                       | .000                    | .000            | .003                           | .000                                  | .296                         | .498                      | .055                                 |
| Sig. (2-tailed)                  | 113                     | 113                     | 112             | 109                            | 111                                   | 111                          | 111                       | 109                                  |
| N                                | .506(**)                | .544(**)                | .544(**)        | .330(**)                       | .337(**)                              | .174                         | .180                      | .384(**)                             |
| Pearson Correlation              | 1                       | .000                    | .000            | .000                           | .000                                  | .068                         | .059                      | .000                                 |
| Sig. (2-tailed)                  | 113                     | 113                     | 112             | 109                            | 111                                   | 111                          | 111                       | 109                                  |
| N                                | .211(*)                 | .544(**)                | .544(**)        | .516(**)                       | .357(**)                              | .154                         | .223(*)                   | .354(**)                             |
| Pearson Correlation              | 1                       | .000                    | .000            | .000                           | .000                                  | .107                         | .018                      | .000                                 |
| Sig. (2-tailed)                  | 113                     | 113                     | 112             | 109                            | 111                                   | 111                          | 111                       | 109                                  |
| N                                | .527(**)                | .330(**)                | .516(**)        | .522(**)                       | .522(**)                              | .415(**)                     | .323(**)                  | .584(**)                             |
| Pearson Correlation              | 1                       | .000                    | .000            | .000                           | .000                                  | .000                         | .001                      | .000                                 |
| Sig. (2-tailed)                  | 113                     | 113                     | 112             | 109                            | 108                                   | .000                         | .000                      | .000                                 |
| N                                | .363(**)                | .337(**)                | .357(**)        | .522(**)                       | 1                                     | .523(**)                     | .326(**)                  | .627(**)                             |
| Pearson Correlation              | 1                       | .000                    | .000            | .000                           | .000                                  | .000                         | .001                      | .000                                 |
| Sig. (2-tailed)                  | 113                     | 113                     | 112             | 108                            | 111                                   | 110                          | 110                       | 108                                  |
| N                                | .065                    | .174                    | .154            | .415(**)                       | .523(**)                              | 1                            | .627(**)                  | .489(**)                             |
| Pearson Correlation              | 1                       | .068                    | .107            | .000                           | .000                                  | .000                         | .000                      | .000                                 |
| Sig. (2-tailed)                  | 111                     | 111                     | 111             | 109                            | 110                                   | 111                          | 111                       | 109                                  |
| N                                | .065                    | .180                    | .223(*)         | .323(**)                       | .326(**)                              | .627(**)                     | 1                         | .421(**)                             |
| Pearson Correlation              | 1                       | .059                    | .018            | .001                           | .001                                  | .000                         | .000                      | .000                                 |
| Sig. (2-tailed)                  | 111                     | 111                     | 111             | 109                            | 110                                   | 111                          | 111                       | 109                                  |
| N                                | .384(**)                | .384(**)                | .354(**)        | .584(**)                       | .627(**)                              | .489(**)                     | .421(**)                  | 1                                    |
| Pearson Correlation              | 1                       | .000                    | .000            | .000                           | .000                                  | .000                         | .000                      | .000                                 |
| Sig. (2-tailed)                  | 109                     | 109                     | 109             | 107                            | 108                                   | 109                          | 109                       | 109                                  |
| N                                | .139                    | .234(*)                 | .289(*)         | .403(**)                       | .516(**)                              | .447(**)                     | .316(**)                  | .629(**)                             |
| Pearson Correlation              | 1                       | .013                    | .002            | .000                           | .000                                  | .000                         | .001                      | .000                                 |
| Sig. (2-tailed)                  | 111                     | 111                     | 111             | 109                            | 110                                   | 111                          | 111                       | 109                                  |
| N                                | .158                    | .158                    | .205(*)         | .454(**)                       | .486(**)                              | .556(**)                     | .438(**)                  | .576(**)                             |
| Pearson Correlation              | 1                       | .100                    | .032            | .000                           | .000                                  | .000                         | .000                      | .000                                 |
| Sig. (2-tailed)                  | 110                     | 110                     | 110             | 108                            | 109                                   | 110                          | 110                       | 108                                  |
| N                                | .141                    | .193(*)                 | .201(*)         | .362(**)                       | .524(**)                              | .412(**)                     | .264(**)                  | .483(**)                             |
| Pearson Correlation              | 1                       | .041                    | .034            | .000                           | .000                                  | .000                         | .005                      | .000                                 |
| Sig. (2-tailed)                  | 112                     | 112                     | 111             | 109                            | 110                                   | 111                          | 111                       | 109                                  |
| N                                | .139                    | .112                    | .111            | .109                           | 110                                   | 111                          | .005                      | .000                                 |
| Sig. (2-tailed)                  | 112                     | 112                     | 111             | 109                            | 110                                   | 111                          | .005                      | .000                                 |
| N                                | .112                    | 112                     | 111             | 109                            | 110                                   | 111                          | .005                      | .000                                 |

\* Correlation is significant at the 0.05 level (2-tailed).  
 \*\* Correlation is significant at the 0.01 level (2-tailed).

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