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### **Equipping the Congregation of East Belmont Baptist Church in Belmont, North Carolina for Outreach through the Development and Implementation of an Active Prayer Ministry**

Jeff Dean Taylor

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EQUIPPING THE CONGREGATION OF  
EAST BELMONT BAPTIST CHURCH IN BELMONT, NORTH CAROLINA  
FOR OUTREACH THROUGH THE DEVELOPMENT AND  
IMPLEMENTATION OF AN ACTIVE PRAYER MINISTRY

A PROJECT

SUBMITTED TO THE FACULTY  
OF THE M. CHRISTOPHER WHITE SCHOOL OF DIVINITY

GARDNER-WEBB UNIVERSITY

BOILING SPRINGS, NORTH CAROLINA

IN PARTIAL FULFILLMENT

OF THE REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY

JEFFREY DEAN TAYLOR

AUGUST 2019

APPROVAL FORM

EQUIPPING THE CONGREGATION OF EAST BELMONT BAPTIST CHURCH  
IN BELMONT, NORTH CAROLINA FOR OUTREACH THROUGH THE  
DEVELOPMENT AND IMPLEMENTATION OF AN ACTIVE PRAYER  
MINISTRY

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## **ABSTRACT**

In a local congregation, joining the spiritual practice of prayer with the ministry of outreach provides the church with an effective ministry tool to connect the congregation to its community and beyond. The East Belmont Baptist Church searches for effective ways to carry out the mission of making Christ known to others by equipping themselves through study and sermons to use prayer as a ministry in the community. Through the presence and power of the Holy Spirit, congregational members meet people where they are and minister to them through intercessory prayer.

## ACKNOWLEDGEMENT

To my wife Debbie, “Thank You” for your love and support. You are God’s special gift to me and I could not have completed these requirements without your companionship.

To the people of East Belmont Baptist Church who have faithfully served our Lord and have taught me by their examples of love and encouragement. I hope the work put into this project will somehow show my gratitude and love for them. My hope is that it will help the church become all that God has intended it to be now and in the future.

To my dear friend Dean Bolick whose statistical expertise was invaluable in evaluating the outcome of the ministry project and to Dona Martell whose dedication and hard work was a tremendous help to me.

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To my (field supervisor) Dr. Scott Hagaman and the hospitality of First Baptist Church Marion, N.C. and to my (faculty advisor) Dr. Hebert Palomino for his wise counsel, support and Christian leadership during this process.

Most of all to God for his grace and mercy that has made this all possible. To Him be the glory, praise and honor in Christ Jesus for ever and ever. Amen!

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## Chapter One

### INTRODUCTION

The mission statement of East Belmont Baptist Church is **To Know Christ and make Him Known**. This statement reflects the church's theological understanding of God and his mission to redeem and restore mankind. We believe that to know Christ is to know the fullness of God. (John 1:14, Col. 1:19) This statement is consistent with the biblical revelation of God's nature. Barth reminds us that in scripture we are not dealing with an abstract understanding of God.<sup>1</sup> The revelation of God is found in his mission to save us through the death and resurrection of His Son Jesus the Christ. The apostle Paul reminds us of this in his passionate words to the church in Philippi, "I want to know Christ and the power of his resurrection and the fellowship of sharing in his suffering, becoming like him in his death, and so, somehow, to attain to the resurrection from the dead." (Phil. 3: 10-11) The mission statement also reveals our purpose as a church. We are here to make God's love in Christ known to others. This mission of going and sharing the good news of salvation with others is basic to our understanding of the *Missio Dei*.<sup>2</sup>

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<sup>1</sup> Karl Barth, *The Humanity of God* (Richmond: John Knox Press, 1960), 46.

<sup>2</sup> Eddie Arthur, "Missio Dei and the Mission of the Church," Wycliffe Global Alliance, (June 2013): URL.1.



However, if we took a critical look at the ministries of the church and assessed what was actually happening, we would discover that the ministries of East Belmont Baptist Church were more focused on knowing Christ than making Christ known. Our Sunday school, worship time, prayer meetings, and fellowships were centered mostly on knowing and developing our relationship with God in Christ and with one another, rather than on us making Christ known to those around us.

This ministry project focused on making Him known. It addressed specifically the need of reaching the community. It helped the church connect with people of the community who were unchurched or inactive in their church membership. The purpose was to combine the prayer ministry of the church with outreach. The praxis of the ministry project was to equip the church to go out and pray with people in the community.

In the past when the congregation met to pray, we usually prayed only for the needs of those who were close to us. We prayed for the needs of the church and for our family and friends. However, the development and implementation of this ministry project sought to transform the prayer ministry of the church into an effective outreach ministry. The focus was on reaching out and praying for people where they are. The ministry project was accomplished through a series of sermons and didactics focused on outreach and prayer. This, combined with the actual practice of going and praying for others, helped the church live out its full mission statement.

The project helped the church develop a missional understanding of God and a theology of prayer that could be implemented in outreach ministry by combining theology and practice. The researcher hoped that the project would help the church become more aware of how prayer can make a real difference in the lives of people around us. During

the researcher's pastoral ministry, he has experienced times when prayer has brought healing, hope, and restoration to people, both inside and outside of the church. This has helped the researcher realize that prayer is not just a privilege of the church, but it is also a responsibility of the church to go and pray for others.

The project has helped the congregation formulate a theology of prayer which considers prayer in a missional context. It helped the church understand prayer as a tool for ministry. As Henri J.M. Nouwen once said, "just because prayer is our highest vocation needing careful attention and faithful perseverance, we cannot allow it to be a private affair."<sup>3</sup> This ministry project helped the congregation understand that prayer is not just for the church, but that prayer is also for the community around us as well. Throughout this project the terms outreach, missions and missional are synonymous. All scripture quotations are from the New Revised Standard Version Harper Collins Study Bible.

The mission of the church is to go and make disciples by reaching out to others with the love and compassion of Christ. When the church is involved in outreach, it is being missional. Therefore, going and praying for others is a vital part of the mission of God. This ministry project was successful in helping the church develop its own theological understanding of missions and implementing an ongoing ministry that led to actual participation in outreach by going and praying for others.

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<sup>3</sup> Henri J.M. Nouwen, *Reaching Out: The Three Movements of the Spiritual Life* (New York, New York: Bantam Doubleday Dell Publishing Group, Inc.), 151.

## Ministry Setting

East Belmont Baptist Church is located at 501 East Catawba Street in Belmont NC. The church was organized by a small group of believers on June 10, 1912.<sup>4</sup> The first members met in a community school house down the street from where the church is located today.

For decades, East Belmont Baptist was a textile community church. Most of its members were from the surrounding neighborhoods known as the “Mill Villages.” Today the older members can still remember the people walking to church on Sunday mornings. That generation of church members all lived, worked, and played together in the same community. During the 1950’s and 60’s the church grew to a total membership of over 400 people. In those years, the church consisted of many local families who were personally connected by living in the East Belmont community. It was a multigenerational church consisting of adults, youth, and children. The church also had a cradle roll ministry, which meant that babies were brought to church on Sunday and counted on the roll. During its flourishing years, East Belmont Baptist was very much a community-oriented church.

With the passing of time and the transformation of Belmont from a textile community to a growing city, just across the Catawba river from Charlotte, N.C., many things have changed. Instead of being a community where people in the surrounding neighborhoods have known each other all their lives, the community is now more transient and diverse. The mill village way of life is a distant memory for the senior members. Many

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<sup>4</sup> Elsie Hamilton, *Between two Rivers Early Protestant Churches, The Centennial of Belmont, North Carolina* (Charlotte, North Carolina: Sally Hill McMillan and Associates, Inc., 1996), 45.

of the residents who now live in Belmont work in Charlotte, N.C., Rock Hill, S.C., or other surrounding areas. The majority of people in Belmont today who are 40 years old or younger have very little connection to the history of the mill villages. Times have changed in Belmont, NC and the effects of these changes are felt in every area of life.

This change has influenced the way people relate to the traditional church in Belmont. Many churches that were thriving in the 1950s, 60s and 70s are now experiencing a decline in membership. Many have lower attendance and are struggling to make sense of our rapidly changing culture. Unlike the past, many people living in East Belmont today do not have a personal connection with a local church. Even though there are many neighborhoods surrounding East Belmont Baptist Church, the neighbors no longer get up and walk to church on Sunday mornings.

The neighborhoods in East Belmont have changed over the decades. There have been newer homes built around the church. The old hosiery mill building directly beside the church parking lot has been converted into condominiums. In the next couple of years there will be more people coming to live in East Belmont due to the expansion of more town homes being built along the Catawba River. There have been two new parks built within a mile of the church with soccer fields and walking tracks. The church is in an area where the population is growing. The challenge is helping the church embrace the change and develop ways to connect with the community through ministry that makes a difference.

Belmont, NC has protestant churches of every mainline denomination along with Belmont Abby College which has had a Roman Catholic influence in the area since the mid -1800s. There are also newly formed contemporary churches that have started in the Belmont area. There are five churches on Catawba Street, which are, Park Street United



Methodist, East Belmont Church of God, Riverside Church (formally East Belmont Presbyterian Church), Unity Baptist Church and East Belmont Baptist Church.

The current congregation of East Belmont Baptist Church is made up of mostly seniors. The church has seen a steady decline in attendance over the decades. The average worship attendance during the 1970's was 200. The average worship attendance during the 1980's was 140. The average worship attendance during the 1990's was 126. The current worship attendance today has declined to 65. Likewise the Sunday school attendance has declined. The average Sunday school attendance is now 43.

The yearly operating budget for 2018 is \$202,996.00. The paid staff consists of a full time pastor, a part time worship minister, a part time pianist, and a part time church administrator. East Belmont Baptist Church financially supports the North Carolina Baptist Convention, Baptist Retirement Homes, Baptist Children's Homes of North Carolina and the Greater Gaston Baptist Association. The church also supports missions through the International Mission Board and the North American Mission Board. The church also has a scholarship fund that helps students in higher education.

Historically the church has been active in missions by praying and supporting mission work around the world. East Belmont Baptist has ordained and sent out missionaries and pastors throughout North and Central America. The church helped to plant a church in La Ceiba, a Caribbean port city on the eastern coast of Honduras. It has supported the Honduran church financially and sent mission teams there to construct a church building and to help disciple the people in La Ceiba. Most recently the church has supported mission work in Lynch, Kentucky and Harrisburg, Pennsylvania by sending teams to serve with local churches in these areas. The church has men who are actively

involved in disaster relief ministry and have gone to serve in Puerto Rico after the recent hurricane that destroyed much of the island.

East Belmont Baptist Church is predominantly Caucasian with the exception of one African American family who are members and have been attending for over twenty-six years. The active congregation is made up of social workers, nurses, retired educators, postal workers and many retired seniors. The current membership is mostly long-time members and predominantly people sixty years of age and older. There are a couple of middle-aged families that attend and a few small children who come with their grandparents. The age of the congregation presents a challenge when it comes to establishing a vision for reaching out to others who live in a culture that is vastly different from the one that they grew up in.<sup>5</sup>

For the last nine years the church has struggled to find ways to reach our surrounding community. We have planned and implemented special events during the year like fall festivals, community cookouts and back to school parties to connect with people in the community. We have attempted to reach people by having special events during the year such as Easter egg hunts, Fall festivals and Christmas parties. However, these efforts have not shown any real progress when it comes to building relationships and making disciples.

The researcher has been the senior pastor of East Belmont Baptist Church for nine years. During those years he has seen the ebb and flow of gaining and losing church members. The researcher has seen new members come to faith in Christ and be baptized

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<sup>5</sup> Rick Rouse and Craig Van Gilder, *A Field Guide for the Missional Congregation* (Minneapolis: Augsburg Fortress, 2008), 45-46.

into the membership of the church. The researcher has also seen the passing away of many of the senior members. Over the years he has walked with these people through the good times and the bad. The church has had wonderful times of celebrations and also times of heartache and struggle. There have been times when we could see God working in people's lives and there have been times when nothing seemed to be happening at all. The church is now searching for relevant ways of connecting with people in the Belmont community. In the scripture we read that God has given us the mission of going into the world to share the gospel. ( Matt. 28:18-20, Mark 16:15, John 17:18, 20:21 2 Cor 5:19-20 )

### **The Statement of Problem**

This ministry project was formalized out of a passion to see East Belmont Baptist Church engaged in outreach to its community. It seems as if many have forgotten that we have been sent by God to make Christ known outside the walls of the church building.<sup>6</sup> This project idea emerged out of the nagging question, what difference does it make to the people down the street that East Belmont Baptist Church exists? In the gospels, it made a difference to people that Jesus had come. When he entered the towns and villages of Galilee people's lives were changed. The apostle Paul said the church is now Christ's body on earth (1Cor. 12:27). The church should be an active part of making a difference in our community.

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<sup>6</sup> Craig Dykstra, *Growing in the Life of Faith Education and Christian Practices Second Edition* (Louisville: Westminster John Knox Press, 2005), 158-159.

The Biblical story is full of people whose lives were changed by an encounter with the living God. The researcher began to imagine what it would be like if we developed an outreach ministry that equips the members of East Belmont Baptist Church to go and pray with people in our community. God has called the church to be salt and light to this community and beyond (Matt. 5:13-16). The researcher hoped that this project would renew our sense of purpose and help the church realize what it means to be the healing and reconciling presence of Christ to others.

### **The Ministry Question**

On several occasions the researcher has asked the congregation of East Belmont Baptist church the question, “What difference does it make to the family down the street that this church exists?” While this may be a rhetorical question, it gets to the heart of what this ministry project is all about. The passion for this ministry project was inspired by a critical reflection on the ministries of East Belmont Baptist Church and its need of finding ways to connect with people outside the walls of the church building. This project utilized the practice of prayer as a way to reach out to others. Developing and implementing the prayer ministry as a way to connect with people outside the church walls was the main focus of this project.

For nine years now, the researcher has lived in the neighborhood that is adjacent to the church building. During these years, the researcher has reached out to many of the neighbors and has been an active part of the community. The researcher has prayed and

ministered to those in the community. However, the congregation as a whole, needs to be involved in reaching out to others. The researchers primary role as the pastor is, “to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.” (Ephesians 4: 12-13)

This Doctor of Ministry project grew out of my passion to help equip and encourage East Belmont Baptist Church to make a kingdom difference in the world, starting with our immediate community. Jesus said to his disciples, “You are the salt of the earth” and “You are the light of the world” (Matt 5:13-14). Salt and light are needed in this world. They both serve a purpose and they both make a difference. Equipping the members of East Belmont Baptist Church to go and pray for people has made a difference in the lives of others. It also honored God by being obedient to his call.

## Chapter Two

### PROJECT DESCRIPTION

#### **Project Goal**

This ministry project had the specific goal of equipping the congregation of East Belmont Baptist Church for outreach through the development and implementation of an active community prayer ministry. There were several components to the project that were congruent and supportive of the overall goal. The theological component was designed to help the congregation establish a biblical understanding of God in terms of His desire to reach out to others. We reflected on several scripture texts that revealed God and his mission to restore and redeem humanity. The biblical rationale and theological themes used for this goal were as follows: (God in pursuit of fallen humanity Genesis 3: 8-9; God comes to deliver, Exodus 3: 1-10; Jesus prays and sends out his disciples, John 17:15-18; The Peter, Cornelius Connection, Acts 10; The church called to be ministers of reconciliation, 2 Corinthians 5:16-21). This helped the congregation gain a better understanding of the nature of God and how He works to accomplish His mission in the world. This part of the project helped the church develop a theology that is consistent with God's nature. This was done through preaching, teaching, and personal reflection. This helped equip them to think theologically about God and his mission for the church.

There was also a component of prayer that contributed to the overall goal. It consisted of developing a prayer ministry that equipped the church to be confident and effective when praying for others. This included the careful study and consideration of prayer and what makes prayer effective. Prayer was a vital part of this ministry project. Therefore, it was important for the church to gain a biblical understanding of prayer and how prayer is used by God to accomplish His purpose. This reminded the church that we are co-laborers with God, working together through prayer and outreach.<sup>7</sup>

The implementation of this project helped contribute to my spiritual growth as a pastor in several ways. I gained a deeper understanding of prayer and its effectiveness in outreach ministry. I learned through the practice of intercessory prayer how to minister to the community. I learned to lead the congregation in developing a prayer ministry that connected with people on a personal level. Most of all it kept me focused on my relationship with God in Christ and how prayer is a vital part of that relationship.

To accomplish the project ministry goal, I conducted congregational surveys both before and after the project. I also conducted a qualitative survey with the experiment group to help evaluate the effectiveness of both the didactics and the outreach ministry. The measurable success of the project was based on the percentage of people who felt more confident in praying with others and who were willing to go and minister to others through an ongoing prayer ministry. The surveys showed how the congregation's understanding of prayer as an outreach tool had changed. It demonstrated that the ministry project had helped the congregation become more concerned for people outside of the church walls. However,

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<sup>7</sup> Richard J. Foster, *Celebration of Discipline The Path to Spiritual Growth* (New York, NY: HarperCollins, 1978), 35.

the ultimate success depended on our obedience to God's call and our faithfulness to the *Missio Dei*. This ministry project was designed to help the congregation understand that prayer is not just for the church but that prayer is also for the community around us.

### **Project Resources**

The successful completion of the ministry project required human resources, printed resources and electronic resources. These three categories of resources, which are described below, were combined to help carry out the project.

### **Human Resources**

There was an invitation letter sent to each active member of the church a month before the project began, in hopes that there would be at least fourteen people volunteer to serve in the experiment group. However, only ten people volunteered to participate. Prior to the experiment, two of the ten had to drop out of the experiment group. The remaining eight people met four consecutive weeks to develop their biblical theology of *Missio Dei*. During the four- week experiment they were divided into pairs and practiced reaching out to others by going and praying with them.

Each member of the church was asked to contribute to the overall project by submitting names and contact information of people they knew who needed prayer. The focus was on people in our community that have no church connection or who were inactive in their church membership. Asking for this information encouraged the congregation to start thinking outside the church walls. This required the church to think



about people they knew who needed encouragement and hope. To produce sufficient results, there needed to be plenty of contact information from the congregation. These human resources were invaluable to the completion and evaluation of this ministry project.

There was a member of the church designated to contact the people we visited beforehand. This person called the people during the week and ask them if a couple of people from the church could come by on Sunday evening to pray with them. This person organized the weekly contact information by filling out the prayer ministry outreach forms. They also recorded directions and attach them to the forms to help those doing the visiting.

This ministry project was designed for the participation of the entire congregation. Everyone was notified and encouraged to attend the church wide meetings at the beginning and the end of the ministry project. The church wide meetings took place in the fellowship hall immediately following the morning worship service. The congregational meetings began with a covered dish lunch for all who attended. Those who served on the fellowship ministry were needed for this part of the project. They were notified and asked to plan for the church wide lunch and to assure that everything was prepared and ready for our initial meeting. During the first meeting, I gave an informative introduction to the ministry project. Then the congregation was asked to fill out a pre ministry project survey. (See Appendix C) These surveys were numbered and each person was instructed to remember the number on their survey. This was important because at the end of the ministry project they were asked again to fill out the survey with their number on it. This ensured accurate data collecting and anonymity of the participants. It was vitally important to have good participation from the congregation, so the data would accurately measure the outcome of

the project and determine the degree in which the project was successful or not. There were fifty- five church members present and all of them filled out the pre ministry project survey.

At the end of the project the church was asked to fill out the post ministry project survey. (See Appendix C) There were 54 church members present and all of them filled out the post ministry project survey. The final results of the experiment group were compared to the overall results of the congregation. The difference helped determine the differentiation between the experiment group and the rest of the congregation who participated in the surveys. It helped determine how the project changed the experiment groups understanding of prayer and how it contributed to the outreach ministry of the church. The eight people selected for the experiment group were especially important to the evaluation of the project. They were given a qualitative survey at the end of the ministry project. This survey revealed how the project affected them personally and how their theology of prayer and outreach developed over the four- week project.

There was a project survey administrator who collected the surveys and recorded the data. The surveys for the congregation and the experiment group were not handled by me nor did I see the individual surveys. They were handled by a designated person from the congregation. After they were collected and put in an envelope, they were placed in the church office for the survey administrator.

### **Printed Literature Resources**

There was a quantitative survey given to the congregation before and after the ministry project. (See Appendix C) After the four- week project was completed there was

a qualitative survey given to the experiment group. (See Appendix I) These surveys were printed hardcopies. The reason I chose this method was to make it easier for those who may have had difficulty taking a survey online. Using a hard copy provided the opportunity for everyone in the church to take the survey.

During the experiment group didactics, there were printed materials used that were designed to help the group gain a better understanding of the biblical and theological rationale of the project and how the concepts of outreach and prayer could be combined for ministry. (See Appendix F) The didactic hand-outs were a basic outline for the group study and were given to the participants prior to the weekly meetings. They contained the biblical text for each week, along with discussion questions that were related to the biblical texts discussed in the didactics.

There was a daily prayer guide that was given to the experiment group to facilitate a disciplined approach to prayer during the four-week experiment. (See Appendix G) It was based on scripture found in both the Old and New Testaments. It was essential for the experiment group members to be committed to a daily prayer time. The purpose of this prayer guide was to assist each member to grow in their personal relationship with God through meditation, and personal prayer. The prayer guide included daily scripture for the members to reflect upon. They were encouraged to have a daily quiet time alone in God's presence by meditating on scripture. Dietrich Bonhoeffer understood prayer as being reciprocal in nature. He reminded us that being able to hear God speak begins with spending silent time meditating on his word.<sup>8</sup> The members were asked to make this a daily

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<sup>8</sup> Dietrich Bonhoeffer, *Life Together Prayerbook Of The Bible* (Minneapolis: Fortress Press, 1987), 84-85.

priority devoting themselves to the spiritual practice of meditation. This helped us to understand that prayer is both speaking and listening to God.

The three spiritual practices of meditation, personal prayer and intercession helped equip each member to develop a committed walk with Christ and encouraged them to make prayer a part of their daily life. The daily prayer guide encouraged the members to focus their thoughts on God during the four-week experiment. “Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.” (Romans 12:2) This prayer guide helped the group members be disciplined and committed to the project. It encouraged them to cultivate an experiential knowledge of God’s love through prayer.<sup>9</sup> Experiencing God’s presence and power through prayer helped the church be intentional about reaching out to others. It reminded us again that the power of prayer is found in the power of God Himself. “Prayer moves the Hand that moves the world”<sup>10</sup>

### **Electronic Resources**

The electronic resources were in the form of power point presentations. The first one was used at the beginning of the initial church wide meeting on Sunday afternoon September 9, 2018. This presentation provided an introduction to the church concerning

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<sup>9</sup> Thomas Keating, *Open Mind Open Heart The Contemplative Dimension of the Gospel* (New York, NY: The Continuum Publishing Company, 1998), 19.

<sup>10</sup> J. Sidlow Baxter, *Going Deeper Knowing, Loving and Serving Our Lord Jesus Christ* (Grand Rapids: Zondervan Publishing House, 1959), 193.

the ministry project and why it was needed. During the presentation, the church was informed of the purpose and goal of the project, along with the expected outcomes for the future. It showed the theological and biblical rationale and how it related to the project itself. Using this electronic resource, allowed the church to see the reasoning behind the project and how it could be developed and implemented as an outreach ministry.

There was also a power point presentation at the conclusion of the project. This presentation focused directly on the effectiveness of prayer and the benefits of combining it with an outreach ministry. The data collected from the surveys was analyzed using the Microsoft Excel spread sheet. The data was entered by the project survey administrator. The results were determined, then converted into charts and graphs to help visualize the results. (See Appendix C)

### **Detailed Project Summary**

The overall project consisted of two congregational meetings and four experiment group meetings. There was a letter sent to each active church member requesting them to participate in the experiment group. (See Appendix A) Then there was to be fourteen participants randomly selected from those who responded to the letter. This random method of selection provided an equal probability of selecting any individual who responded.

Several months prior to the ministry project, the church was encouraged to generate contact information of people who would allow us to visit with them. They were asked to fill out a ministry outreach form. (See Appendix D) This was used to record the information we needed to carry out the project. Prior to the weekly experiment group

meetings, those people were contacted by phone to schedule a visit. The information of the people visited was confidential and was only used for the purpose of the visit. The experiment group was instructed to respect the anonymity of those visited at all times.

The first congregational meeting was an introduction to the project. There was a time of explaining the project to the church. It included information on why the project was needed, what would take place during the project, and the expected outcomes and benefits of the project. There was also a pre-survey given to everyone in attendance. (See Appendix C)

During the four-week project, there were sermons preached that related to prayer in a missional context. Those messages were focused on the biblical perspective of God's purpose for the church and our call to reach out to others. The purpose of those messages were to encourage the church to reflect theologically on prayer, God's nature, and how it related to the mission of the church.

During the four-week project the researcher led the experiment group in didactics. (See Appendix F) Those four lessons were focused on the following: Prayer as a relationship with God, (Matthew 7:7-11). The six petitions of the Lord's prayer, (Matthew 6:9-13). The need of prayer, (Luke 18:1-8). The powerful and effective prayer, (James 5:15-16). After the didactics, the experiment group was divided up by twos. They were given ministry information forms with names, phone numbers, and addresses of people who had been contacted the week before. The purpose of the visits was to give the members of the experiment group the opportunity to go and pray for others. They were also asked, to reflect on their ministry visits, and how God used prayer to make a difference in their

understanding of outreach. They did this by filling out a personal reflection form after each visit. (See Appendix E)

The ministry project concluded with a congregational meeting. During this time, members of the experiment group shared their experiences from the four previous weeks of going and praying with others. This gave the church an opportunity to hear how prayer made a difference in the lives of people in our community and how the experiment encouraged the participants in their faith. The church heard how God worked through the outreach ministry. Then, the congregation took the post-survey, to determine how the project affected their personal understanding of outreach and their willingness to go and pray with others. The pre and post-surveys that were given to the congregation were the same. This allowed the project to be evaluated by comparing the before and after results of the surveys. This concluded the actual ministry project. However, the long range goal of the project was to help the church develop a consistent outreach ministry for the future.

## MINISTRY PROJECT CALENDAR OUTLINE

- **July 30, 2018** We mailed invitation letters asking members to be a part of the experiment group during the ministry project.
- **August 19, 2018** An announcement was made during the morning worship service to inform the congregation of the church wide meeting that was held on Sunday September 9, immediately following the morning worship service.
- **August 26, 2018** An announcement was made during the morning worship service to remind the congregation of the church wide meeting that was held on Sunday September 9, immediately following the morning worship service.
- **August 27, 2018** The monthly newsletter was sent out electronically. There was also printed copies to inform the church of the ministry project and to encourage them to attend the church wide meeting on Sunday September 9, immediately following the morning worship service.
- **September 2, 2018** An announcement was made during the morning worship service to remind the congregation of the church wide meeting on Sunday September 9, immediately following the morning worship service.
- **September 9, 2018** After the morning worship service there was a covered dish lunch in the fellowship hall. After lunch, I explained the ministry project to the congregation and gave out the pre-ministry project surveys.
- **September 10, 2018** The pre surveys were turned in to the survey administrator who recorded the information in the data base.
- **September 16, 2018** Due to inclement weather from Hurricane Florence services were cancelled.
- **September 23, 2018** During the morning worship service I preached the first sermon relating to the ministry project.

At 5:00 pm the experiment group met at the church. I lead session 1 of the didactics on prayer and outreach. After the didactic the members completed the research leader evaluation form.



At 6:00 pm the experiment group was divided into pairs. We then conducted the experiment by visiting and praying for people in the community. The people visited were notified in advance that we were coming to pray with them.

- **September 30, 2018** During the morning worship service I preached the second sermon relating to the ministry project.

At 5:00 pm the experiment group met at the church. I led session 2 of the didactics on prayer and outreach. After the didactic the members completed the research leader evaluation form.

At 6:00 pm the experiment group divided into pairs. We then conducted the experiment by visiting and praying for people in the community. The people visited were notified in advance that we were coming to pray with them.

- **October 7, 2018** During the morning worship service I preached the third sermon relating to the ministry project.

At 5:00 pm the experiment group met at the church. I led session 3 of the didactics on prayer and outreach. After the didactic the members completed the research leader evaluation form.

At 6:00 pm the experiment group divided into pairs. We then conducted the experiment by visiting and praying for people in the community. The people visited were notified in advance that we were coming to pray with them.

- **October 14, 2018** During the morning worship service I preached the fourth sermon relating to the ministry project.

At 5:00 pm the experiment group met at the church. I led session 4 of the didactics on prayer and outreach. After the didactic the members completed the research leader evaluation form.

At 6:00 pm the experiment group divided into pairs. We then conducted the experiment by visiting and praying for people in the community. The people visited were notified in advance that we were coming to pray with them.

At 7:00 pm the experiment group met back at the church and took the qualitative survey.

- **October 15, 2018** The qualitative surveys were given to the survey administrator who recorded the information in the data base.

- **October 21, 2018** After the morning worship service there was a covered dish lunch in the fellowship hall. After the lunch the members from the experiment group were asked to share their experiences with the church. They also shared how the experiment affected their understanding of prayer and how it related to outreach. At the end of the meeting, the church completed the post ministry project survey.
- **October 22, 2018** The post ministry project surveys were given to the survey administrator who recorded the information in the data base.
- **October 29, 2018** I concluded my Report and Analysis of the project surveys.
- **January 2019** I finished writing the Ministry Project
- **February 2019** I Submit Final Project.
- **April 4, 2019** I presented my Oral Defense
- **August 3, 2019** Graduation

## Chapter Three

### THEOLOGICAL RATIONALE

The gospels reveal Jesus not only as the one sent by God but also as the one who sends his disciples out into the world. Luke tells us that Jesus sent his disciples out two by two, (Luke 10:1). In years past East Belmont Baptist Church has been very mission minded. The church understood its calling to go and make disciples. This ministry project was needed to help the church refocus on its calling. The church is the community of believers who have been given the mission of reaching others with the gospel.<sup>11</sup> This was done by equipping the church through both theological reflection and practice. This ministry project helped the church realize how outreach and prayer are central to its calling and how they are based on the nature of God.<sup>12</sup> The church needed to regain a vision for outreach. Many members were satisfied with coming to church and praying for others. However, they were not actively reaching out to them. As the pastor, I had the responsibility to preach, teach and model for them what it means to be sent by God. This ministry project was needed to help equip the church with a method of connecting with people in the community through actively going and praying for them. This project gave the church the opportunity to regain its missional identity.

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<sup>11</sup> Daniel L. Migliore, *Faith Seeking Understanding* an Introduction to Christian Theology (Grand Rapids: William B. Eerdmans Publishing Company, 1991), 196.

<sup>12</sup> Rich Rouse and Craig Van Gelder, *A Field Guide for the Missional Congregation: Embarking on a Journey of Transformation* (Minneapolis: Augsburg Fortress, 2008), 37.

This ministry project reflected on the theological principles found throughout the Bible. The scriptures showed that it is God's nature to reach out to others, (Genesis 3:8-9; Exodus 3:1-10; Matthew 10:5-8; Mark 6:7-13; Luke 10:1; John 17:6-26). God's triune nature reveals his constant desire for community as he exists as a community unto himself.

From the beginning of creation, God's actions showed that he is naturally inclined to reach out to us even after we had sinned, (Genesis 3:1-9). Throughout the Old Testament, God's people continued to rebel and to break his covenant laws. However, God continued to send his prophets to remind them of his constant love, (Isaiah 61:1-4). In the New Testament, we see God's nature most clearly in Christ, who came to make God fully known. The incarnation exemplifies to the fullest God's heart for missions. In Christ, God showed his willingness to come in the flesh to be with us while we were still sinners, (John 1:14, Rom. 5:8). Just before his ascension, Jesus commissioned his disciples to go and make disciples. He told them to go, baptize, and teach others everything they had been taught, (Matthew 28:19-20). This was the mission that Christ left for the church until he comes back. The theme of the New Testament, is that God came into this world in Christ to save us and to send us out with the gospel to those in need of salvation.

The development and implementation of this ministry project enabled me to grow in my personal sense of missions. It allowed me to live out my calling, not only as a pastor, but also as a disciple of Christ. My call is to follow Jesus Christ and to lead others to do the same.<sup>13</sup> It also gave me the opportunity to teach and lead others in the church to grow

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<sup>13</sup> M. Vernon Davis, *A Baptist's Theology* ed. R. Wayne Stacy (Macon, Georgia: Smyth&Helwys Publishing, Inc., 1999), 139.

in their payer life and to utilize prayer as a way to minister to others. It gave East Belmont Baptist Church an opportunity to live out its call to missions. This project provided a practical way for the church to be involved in reaching out. It encouraged the church to develop its theology of prayer and to grow in its passion for outreach. Using prayer as a way to reach out to others enabled the church to become the mediating presence of Christ. Praying with people provided the opportunity for the church to see God work in their lives. It allowed us to actively participate with God in making a difference in the lives of others.

The notion of God being a missional God did not start with the New Testament or with the ecclesiastical understanding of God's nature. Rather, it started with the biblical revelation of God as the one who reached out to us from the beginning of creation. In this ministry project the idea of outreach was understood as God's initiative to pursue humanity and to bring hope and salvation to this lost and dying world. This understanding was based on God's actions to come bridge the gap between us and himself. As we saw in scripture, this started long before the historical Christ event. The initiative on God's part to reach out to us began in the garden of Eden immediately after the fall of Adam and Eve. It is there that we first see the *Missio Dei*. This theological rationale focused on the following texts, Genesis 3: 8-9; Exodus 3:1-10; John 17:15-18; Acts 10 and 2 Corinthians 5:17-21. The following scripture texts showed that God's intentions have always been to reach out to those in need. They also showed how prayer plays a vital and significant role in carrying out God's mission.

### Centrality of *Missio Dei*

*“We cannot be the community of Christ without being a community of mission.”*<sup>14</sup>

Understanding the mission of God and how it related to the church was critical to the purpose and implementation of this ministry project. Therefore, it was important to first consider the “question of prolegomena” as it related to the term *Missio Dei*. The Greek word *prolegomena* can be translated as “forewords”— meaning, things that need to be said before beginning the study of theology itself.<sup>15</sup> In this project the word prolegomena was applied to both the theological and ecclesiastical understanding of missions. In this specific case it was applied to the consideration of missions and how it related to prayer in the church.

The *prolegomena* that reflected missions in this ministry project could be stated by saying that God is a missional God by nature. When the church reached out to others with love and compassion it reflected the heart of God, who himself came to redeem the world. When the term *Missio Dei* was used it meant missions in terms of God’s nature and his desire to reach out to others. The primary focus of missions in this ministry project was understood as the mission of God revealed in scripture and manifested in God’s nature. The scripture revealed that reaching out to others was an innate quality of God’s nature.

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<sup>14</sup> Ray S. Anderson, *The Soul of Ministry: Forming Leaders for God’s People* (Louisville: Westminster John Knox Press, 1997), 157.

<sup>15</sup> Alister E. McGrath, *Christian Theology An Introduction Fourth Edition* (Malden, MA: Blackwell Publishing, 2007), 111.

(Exodus 3:8, Matthew 18:11, Luke 19:10, John 10:10) Whenever the church spoke of mission or missions we acknowledged that it was God's mission first.<sup>16</sup>

The triune nature of God revealed in scripture showed that the essence of God was found in community. God the Father, Son and Holy Spirit was shown to be working together as one, reaching out to fallen humanity and pursuing them for the purpose of reconciliation. God's community was inclusive and the mission of taking the gospel to others was given to the church. (Matthew 28:18-20)

It was God in his trinitarian existence that revealed his love and desire to come and redeem his creation. It was God the Father who sent his Son into the world. "God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him" (1 John 4:9). This was made possible by the Spirit of God who was the essence of God himself. There could be no manifestation of God apart from the Spirit of God. The church could only be a part of the *Missio Dei* through the presence of God's Spirit making himself known In Jesus the Son of God. (Acts 1:8)

This trinitarian view of God in terms of missions included the church as the community God sent into the world.<sup>17</sup> This ecclesiological understanding of church as a community that is commissioned to carry out the *Missio Dei* by revealing the love of Christ in the power of the Holy Spirit was found throughout the New Testament. The church could not have an authentic theology without a compelling vision and contemporary involvement

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<sup>16</sup> David J. Bosch, *Transforming Mission Paradigm Shifts in Theology of Mission* (MaryKnoll, New York: Orbis Books, 2008), 390.

<sup>17</sup> Bosch, 390.

in God's mission to the world.<sup>18</sup> It could not be overstated that the church could only be true to its calling by recognizing that missions did not start with the church but with God and his invitation to be a part of *Missio Dei*.<sup>19</sup>

This project helped equip the church for the *Missio Dei* through outreach to the community. However, this equipping began with a theological understanding of the triune God. The biblical rationale for *Missio Dei* was central to the understanding of outreach. When the church understood itself in terms of being a community that was called to be an active part of the *Missio Dei* then it began to live out its purpose.

### **God in Pursuit of Fallen Humanity**

#### *Genesis 3: 8-9*

In the first three chapters of Genesis we saw how God's name was used to reveal his character. The first name for God was אֱלֹהִים, pronounced *Elohim*, and was first used in Genesis 1:1. *Elohim* was the general Hebrew word for deity and could even refer to pagan gods. However, in Genesis it revealed God as the one who created the heavens and earth. Sarna reminds us that although *Elohim* was plural in form, only rarely was it not constructed with a singular verb or adjective.<sup>20</sup> Therefore, God's character was revealed

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<sup>18</sup> Anderson, 158.

<sup>19</sup> Jurgen Moltmann, *The Church In The Power Of The Spirit* (Minneapolis: Fortress Press, 1993), 64-65.

<sup>20</sup> Nahum M. Sarna, *Genesis: The JPS Torah Commentary* (Philadelphia, New York, Jerusalem: The Jewish Publication Society, 1989), 5.



most clearly in what He had done. From the beginning we saw that God's intent was to create, construct and form all things in the heavens and on the earth for His purpose. After each act of creation, God saw what he had created and called it good (Genesis 1:4,10,12,18,21,25,31).

The name יהוה pronounced *Yahweh* and written as *YHVH* was also mentioned in Genesis 2:4. It was first the sacred and divine name for God. *YHVH* revealed more than God's initiative to create and provide for creation. *YHVH* revealed God's personal connection to creation, which was seen in His involvement throughout the biblical story.<sup>21</sup> While *Elohim* was God's name that revealed his power and ability to create, it was the name *YHVH* that connected God to creation in a personal way and revealed His divine covenant. God made a covenant not only with mankind but also with His creation (Genesis 8:20-22, Jeremiah 33: 19-22). Therefore, his plan of redemption involved all of creation. (Revelation 21:1,5)

God's part to reach out to those who had fallen in sin. "They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man, and said to him, "Where are you?" (Genesis 3:8-9)

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<sup>21</sup> Sarna, 7.

In the text we found that God was active in coming to the man and woman, even while they were disobedient to His command. Here we saw the relational character of God. God was revealed not only as the creator *Elohim* but also the initiator of a personal relationship *YHVH*. The couple had conspicuously broken God's command. Their sin had caused them to be ashamed of their nakedness and they were afraid when they heard God walking by. Up to this point in the narrative, the man and woman were companions with God. God had created the garden for Adam and Eve and gave them the responsibility of tending the garden. Their relationship with God had never been disrupted. However, because of their disobedience, their eyes were opened and they knew they were naked. Westermann comments: "It is only in the way—being ashamed, afraid, hiding oneself— that the disruption of the partnership can be clearly expressed."<sup>22</sup>

It should be noted that this act of *YHVH Elohim* could be interpreted in the context of a legal proceeding. God came walking in the garden in the evening breeze as creator and sustainer, but also as the judge of creation. As long as Adam and Eve obeyed the command of God, their relationship was one of intimacy and friendship. However, God appeared as the one to whom they must give an account of their disobedience. God pursued Adam and Eve and called out to them as the one who judges righteously.

Here we see that God's judgment was based on who he was. God was the creator and sustainer of life. He knew what was right because he created all things and saw that it was good. God, by his very nature, was the standard of righteousness. Therefore,

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<sup>22</sup> Sarna, 254.

everything opposed to his righteousness was intrinsically opposed to his goodness as revealed in creation.

Nevertheless, God was not just a righteous standard, nor was judgment his only attribute. This ministry project was based on the premise that God, who was holy and righteous and who had every right to terminate his relationship with sinful humanity, desired instead to reconcile his relationship with us. There were unavoidable consequences to Adam and Eve's disobedience, however, the consequences did not stop God from pursuing them. God chose to reach out to Adam and Eve. He wanted to restore their broken relationship with him. God pursued humanity in their fallen state.<sup>23</sup> In this way, God showed that he was not only the judge of creation, but also the reconciler of creation. He was the one who created what was good and then he reached out to that which was fallen. His actions in the garden showed his proclivity to restore relationships and his willingness to come and make that happen.

This revelation of God's desire to restore a personal relationship with fallen humanity was not only found in his willingness to walk in the garden after sin had been committed, it was also revealed in the words he spoke. "But the LORD God called to the man, and said to him, "Where are you?" (Genesis 3:9) This was obviously a rhetorical question asked by God. The Bible has consistently revealed God as omnipresence and omniscience. (Jeremiah 23:24, Proverbs 15:3, Psalm 139:3; 147:5, Isaiah 40:28, Hebrews

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<sup>23</sup> F. Delitzsch, *A New Commentary on Genesis. Vol. 1,2.* (Edinburgh: Clark, 1888), 157.

4:13) Therefore, he had no reason to ask this question.<sup>24</sup> However, when read through the paradigm of God's favor the question revealed the intimate nature of *YHVH*. There was a nuance that is easily over looked in this verse. Reyburn suggested that the reason Adam didn't answer the question "Where are you?" directly, is because he understood that the question was not about location.<sup>25</sup> As stated before, the question was rhetorical and was meant for Adam to reflect upon why he was hiding from God. This question came from one who was longing for a restored relationship. God was not searching for Adam. God was pursuing Adam. He was forever the one reaching out to humanity in whatever state he found them. In this text, we heard God's desire for a restored relationship as he asked the question, "Where are you?" In studying this text linguistically Reyburn stated that, "Because of this it may be more natural for some languages to say "Why are you not here to meet me?"<sup>26</sup>

The book of Genesis revealed God's active involvement in creating the heavens and earth. It also showed God as a relational God. He created mankind and walked with them in the cool of the evening. His desire was to be personally connected to those he created.<sup>27</sup> We sometimes missed the intimate side of the creation story. However, if we saw

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<sup>24</sup> William P. Brown, *Seeing the Psalms A Theology Of Metaphor* (Louisville: Westminster John Knox Press, 1989), 208.

<sup>25</sup> William D. Reyburn, *A Handbook On Genesis* (New York, NY: United Bible Societies, 1997), 87.

<sup>26</sup> Reyburn, 88.

<sup>27</sup> Leander E. Keck, ed., General & Old Testament Articles, *Genesis, Exodus, Leviticus, The New Interpreter's Bible*, Vol. I (Nashville: Abingdon Press, 1994), 362.

that God responded to those who disobeyed his commands by reaching out and pursuing them rather than staying away, we would recognize his desire to be with us all.

### **God Comes to Deliver**

#### *Exodus 3: 1-10*

The burning bush experience that Moses had at Horeb, the mountain of God, eventually led to the commissioning of Moses as the one God would send to deliver his people from bondage. As God pursued Adam and Eve in the garden, he also came down to deliver his people from bondage in Egypt. Here we saw that the *Missio Dei* had come down to deliver those who were suffering under Egyptian oppression.<sup>28</sup>

The Exodus story was paradigmatic of how God came to those in need. Like the story of God pursuing Adam and Eve after the fall, here he came after the long period of Egyptian bondage. “Then the LORD said, “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians.....” (Exodus 3:7-8). In Genesis God came to restore the relationship between himself and humanity; here he came to deliver his people and to make them into a great nation. It was through the nation of Israel that God promised to bless the world (Genesis 22:18). This deliberate act of coming down to deliver his people was consistent with God’s nature to reach out.

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<sup>28</sup> J.P. Hyatt, *Exodus: The New Century Bible Commentary* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1971), 73.

In Exodus, Moses was the one God partnered with to carry out his mission. However, it was clearly *YHVH* who took the initiative to come and send Moses to deliver the people.<sup>29</sup> Moses was no bystander in the exodus event. He was very much a part of God's plan to reach out and deliver his people. God chose him to be his partner in this exodus event that brought the Hebrew people out of slavery. Moses was God's instrument of judgment to the Egyptians and deliverance to the Hebrews.

God's passion to reach out to others was a continuous theme found throughout the Bible. In the exodus event, we explicitly saw how God worked with Moses to accomplish this task. This prompted a theological question concerning the *Missio Dei*. It was revealed through the creation narrative that *Elohim* was the God who created and sustained the cosmos. He displayed his power in creation and his sovereignty over the universe. In terms of understanding God's sovereignty through scripture, church tradition, reason and experience, "the Methodist quadrilateral,"<sup>30</sup> we asked why did God choose a partner to help him when he was more than able to accomplish his purpose alone? God was more than adequate to overthrow the Egyptians and deliver the Hebrews without any help from Moses. Why did God take a chance on Moses when he could have done the job all by himself? The theological answers to these questions were profound and revealed God's willingness to include us in his mission. In Genesis, God created humankind to be a part

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<sup>29</sup> Walter Brueggemann, *Theology Of The Old Testament Testimony, Dispute, Advocacy* (Minneapolis: Fortress Press, 1997), 571.

<sup>30</sup> Howard W. Stone & James O. Duke, *How To Think Theologically* (Minneapolis: Fortress Press, 2006), 46.

of his continuous work on earth (Genesis 1:27-28, 2:15). In Exodus, God partnered with Moses to bring about deliverance for his people (Exodus 3:10). God shared his mission with us because he was glorified when we reflected his goodness through ministry.<sup>31</sup>

This ministry of outreach was consistent with the nature of God found in Genesis and Exodus. It was God's word that initiated and empowered ministry. God invited us to be a part of his work of creation and redemption. "For we are God's servants working together....", (1 Corinthians 3:9). Equipping the congregation of East Belmont Baptist Church to go and minister to others through prayer was a ministry that revealed God's nature and his mission. "There is no revelation of God's truth that is not rooted in God's ministry and expounded through God's continuing ministry by those who are empowered by the Spirit of God."<sup>32</sup> Now, it is the church who has been given the mission to go and reach out to others. God was the one who empowered the church through his Spirit and sent them out with his message of reconciliation and deliverance. This truth was seen most clearly in the incarnation of Christ.

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<sup>31</sup> Anderson, *The Soul of Ministry Forming Leaders for God's People* (Louisville: Westminster John Knox Press, 1997), viii.

<sup>32</sup> Anderson, 9.

## Jesus Prays

### *John 17: 15-18*

In the gospel of John, Jesus prayed for his disciples on the night of his arrest. Craddock understands this prayer in ecclesiastical terms.<sup>33</sup> The words Jesus chose in the prayer reflected his deep passion and desire for the apostles to be one as he and his Father were one, (John 17:11). If Jesus wanted this for the apostles then he unquestionably wanted it for the church. Many biblical commentaries have noted the theme of Christian unity and have deemed it central to the prayer. However, this prayer also revealed a missional theme, which emphasized the sending of the disciples. Jesus prayed to his Father saying, “I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world. Sanctify them in truth; your word is truth. As you have sent me into the world, so I have sent them into the world”, (John 17: 15-18). John’s gospel was rich in christological language that revealed the deity of Jesus Christ. The prologue of the gospel announced, “The Word was made flesh”, John 1:14. However, Winn notes a missional emphasis that he believes often goes unnoticed in light of John’s high christological terminology.<sup>34</sup> The words “send and sent” were the verbs most frequently used by Jesus to describe his oneness with the Father and his desire to do his Father’s work.

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<sup>33</sup> Fred B. Craddock, *John Knox Preaching Guides* (Atlanta: John Knox Press, 1982), 122.

<sup>34</sup> Albert Curry Winn, *A Sense of Mission Guidance From The Gospel Of John* (Philadelphia: Westminster Press, 1981), 17.



For example, (John 4:34 ,5:30, 6:38, 7:16-18, 8:28-29,12:49,14:24,17: 8,18,25-26,40, 20:21). This intimacy that Jesus had with the Father was demonstrated by his willingness to do the Father's will. Winn believes that the sense of having been sent into the world by God lies at the very core of Jesus' self-understanding."<sup>35</sup>

This became more profound when we consider that the word "sent" is translated from the Greek verb ἀποστολος which means "set apart" but always implied to "send out." Therefore, the prayer of Jesus obviously had christological as well as missional implications for the church. John's gospel recognized that the purpose of the incarnation was to manifest God as the one who sent his Son into the world. This not only revealed the ministry of Christ but also the ministry of his church. Winn observed the frequency of the verbs "send" and "sent" as an indication of the missional aspect of John's gospel. Concerning the meaning of these words he stated, "Both are missionary verbs. And once you observe their pervasive presence in the Fourth Gospel, you are driven to recognize that Gospel as one of the great missionary documents of the New Testament, an obvious place for the rekindling of the flame of your own sense of mission".<sup>36</sup>

The intentions of Jesus' prayer were for the church to remain in the world. The *Missio Dei* required the church to be in the world, not removed from the world. This prompted theological reflection pertaining to the suffering and death that followers of Christ have suffered over the centuries. If Jesus prayed for the disciples to remain in a

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<sup>35</sup> Winn, 22.

<sup>36</sup> Winn, 18.

world of pain and suffering, then he knew and even permitted the suffering they would experience. However, instead of praying for the removal of pain and suffering he prayed that the disciples would be protected from the evil one.<sup>37</sup> The main concern of his prayer was not the absence of suffering but the sanctification of the disciples. John reminded the church that this prayer has been answered by the testimonies of those who were faithful to the end, (Revelation 6:9-11).

The mission of God provided redemption and reconciliation and the church was left with the mission to go and share the gospel with others. Jesus prayed for their strength to carry on his mission of reaching the world.<sup>38</sup> He acknowledged the evil in this world, even when he prayed that his followers would remain here, (John 17: 15). We can see that God's mission to reach out to a lost world was Jesus' main concern. He wanted his Father's mission to continue through the ones that would remain. Jesus repeated this the evening after he was raised from the dead. "Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you", (John 20:21).

In John's gospel Jesus came to reveal God's glory. (John 17:1). This glorification of the Father was inseparable from the glorification of the Son. In his earthly mission, Jesus

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<sup>37</sup> John Calvin, *The Gospel According to St. John Part Two 11-21 and The First Epistle of John: Calvin's New Testament Commentaries* trans. T. H. L. Parker (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1959), 145.

<sup>38</sup> Raymond E. Brown, *The Gospel and Epistles of John* (Collegeville, Minnesota: The Liturgical Press, 1988), 86.

revealed the Fathers glory. Therefore, Jesus was also sending the disciples into the world for the purpose of revealing the Fathers glory.<sup>39</sup>

The foundation of equipping the church for outreach is to first realize that Jesus was the one who sent us out. His prayer made it clear that he wanted his disciples to remain in the world. Jesus informed his disciples that he would be returning to his Father, however, they would remain in the world (John 16:28). The *Missio Dei* was revealed in Jesus and he gave it to his disciples. In John 17, Jesus prayed and commissioned his disciples. They were called and sent out into the world, (John 17:18). The Greek verb *αποστέλλω* occurred twice in this verse and referred to being sent on a mission.<sup>40</sup> The connection between prayer and outreach was vital to Jesus. Not only was prayer used to commission the disciples for outreach, prayer also revealed the passion of Jesus to fulfill the *Missio Dei*.

### **Luke-Acts Prayer Connection**

The gospel of Luke not only mentioned prayer more than the other gospels, it also emphasized its importance in the ministry of Jesus. In the most critical and transformative times of his life, Luke tells us that Jesus prayed. At his baptism, Jesus was praying and the Holy Spirit descended upon him in bodily form like a dove, (Luke 3:21-22). This revelation was a response to prayer and through prayer God revealed the relationship between the

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<sup>39</sup> Raymond E. Brown, "The Gospel According to John XIII-XX.": *The Anchor Bible* (Garden City, New York: Doubleday & Company, 1970), 763.

<sup>40</sup> Gerald L. Borchert, *John 12-21: New International Version The New American Commentary* (Nashville: Broadman & Holman Publishers, 2002), 203.

Father and the Son. “And a voice came from heaven, “You are my Son, the Beloved; with you I am well pleased.” (Luke 3:22) During this momentous event the gospel revealed a trinitarian view of God. The Father spoke and the Holy Spirit descended while the Son was praying. In Luke’s gospel, the ministry of Jesus was initiated through prayer.<sup>41</sup>

Just before choosing the twelve disciples whom he also named apostles, Jesus spent the night in prayer to God, (Luke 6:12-13). Luke’s gospel made it clear that prayer is Jesus’ preferred way to make important decisions in ministry. He didn’t haphazardly pick certain men to follow him, instead, he deliberately spent time seeking the Father’s will. Every time Jesus prayed in this gospel, something important happens.<sup>42</sup>

The Transfiguration was another event that revealed how God worked through prayer. The epiphany that took place on the mountain was revealed during a time of prayer, (Luke 9:28-29). It was during this experience that Peter, James and John witnessed the transcendent glory and heard the voice of God again claiming Jesus as his very own Son, (Luke 9:35). This phenomenal event also revealed the heavenly association that Moses and Elijah had with Jesus, which reflected Jesus’ understanding of God’s purpose for his ministry and how it fulfilled the Old Testament law and prophets.<sup>43</sup> However, this event clearly was meant to reveal Jesus as the glorious Son of God.

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<sup>41</sup> Robert C. Tannehill, *Luke*. Abingdon New Testament Commentary (Nashville: Abingdon Press, 1996), 84.

<sup>42</sup> Tannehill, 113.

<sup>43</sup> Tannehill, 160.

The gospel of Luke and the continuation of Christ's ministry in the book of Acts had many similarities that were intricately woven into the gospel narrative.<sup>44</sup> In Acts, Luke continued to emphasize prayer and its integral role in the mission of the church. After the coming of the Holy Spirit, the believers devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. (Acts 2:42) Prayer in Acts was not passive but active. It was the prayer of the believers and the power of the Holy Spirit that enabled the church to be a witness to the gospel. In Acts the Holy Spirit worked in and through the prayers of the church to accomplish the will of God. The disciples were sent out to be a witness to the salvation that was found in Christ. (Acts 4:12) The theme of prayer was important to Luke's understanding of missions and was revealed in the Peter, Cornelius connection.

### **The Peter- Cornelius Connection**

#### *Acts 10*

The association of missions and prayer was seen explicitly in the encounter between the Apostle Peter and the Roman centurion Cornelius. This story revealed how God worked to bridge the divide between the Jews and Gentiles. Here we saw how the church began to live out its mission of reaching out to others. The inclusive nature of *Missio Dei* was revealed through the prayers of a Jew and a Gentile. This was such an important event in

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<sup>44</sup> Ralph P. Martin & Peter H. Davids, *Dictionary of the Later New Testament & Its Development* (Downers Grove: InterVarsity Press, 1997), 12-13.

the life of the church, because it showed how God worked through the prayers of his people to bring hope to others.<sup>45</sup>

This story began with the description of Cornelius, who was devout and prayed constantly to God, (Acts 10:2). Then Luke told us, that Peter was also praying on the roof. The two main characters in this texts, Peter and Cornelius were both men dedicated to prayer. Luke was not just giving us helpful information about the prayer life of these two men. Luke was setting the stage for what would be the beginning of the gospel mission to the Gentiles and to the Roman city of Caesarea. The *Missio Dei* started with prayer.

Peter prayed on the roof top at the home of Simon the Tanner who lived in Joppa. The fact that Peter stayed at the home of a tanner gives us a glimpse of his developing theology. The work of a tanner included handling animals that were considered unclean to the Jewish people. Staying in Simon's home would have been enough to make Peter unclean according to the Jewish purification rituals. The Jews stayed away from things that were ceremonially unclean for fear of being defiled. They believed that God called them to be separate from those whom they considered unclean and unholy. Conzelmann's redactional criticism doesn't see a direct connection between the vision and human relationships.<sup>46</sup> However, Peter and the other disciples had walked with Jesus for three years. During this time, they saw him reach out to both Jew and Gentile. After the Holy

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<sup>45</sup> Floyd V. Filson, *A New Testament History the Story of the Emerging Church* (Philadelphia: Westminster Press, 1946), 188.

<sup>46</sup> Hans Conzelmann, *Acts of the Apostles* (Philadelphia: Fortress Press., 1987), 80.

Spirit came at Pentecost, Peter began to see how God was breaking down the walls of prejudice and indifference.

The vision that Peter saw during his prayer time was a major challenge to his faith and tradition. Food had theological significance to the Jewish people. Some foods were permissible to eat and some were not. When God commanded Peter to kill and eat the unclean animals in the vision, Peter refused based on the religious laws, so he could remain clean, (Luke 10:13-14). However, this vision was not about food, it was about the new covenant of grace that was available to all people. Bruce reminded us that Peter may have thought of Jesus when he was confronted about what was acceptable and unacceptable.<sup>47</sup>

This story of how God's mission included the Gentiles was a reminder that outreach and prayer were integral parts of God's plan and both revealed his will for the church. The roof top prayers of Peter and the constant prayers of Cornelius were important in establishing the first Gentile mission recorded in the book of Acts. Here we saw that outreach and prayer were normal expressions of the Christian life and were vital to faith and obedience.

This event in Acts came right after Peter performed two miracles. In Lydda, Peter prayed and healed a paralyzed man named Aeneas, (Acts 9: 34). In Joppa, Peter knelt down and prayed for a disciple named Tabitha who had died and, after he prayed, she was raised back to life, (Acts 9:40). At the end of the Peter and Cornelius story, the church grew to include the Gentiles. If these corresponding events were meant to be linked purposefully,

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<sup>47</sup> F.F. Bruce, *The Book of Acts* (Grand Rapids: WM. B. Eerdmans Publishing Co., 1976), 219.

then one could see how the Holy Spirit used the prayers of Peter to bring about the miracles. The Holy Spirit worked through Peter and revealed God in a powerful way. However, the Holy Spirit also worked a miracle in Peter so he would accept that God was reaching out to the Gentiles. The ambivalent effect of the miracles were just as real to Peter as they were to Aeneas and Tabitha. These events showed that sometimes the most profound miracles were not the ones seen externally, they were the ones that changed our attitudes and opinions of others. The greatest miracle in Peter's life was not what God did through him, but what God did in him. Luke reiterated that God was at work reconciling people together to himself by the power of the Holy Spirit through prayer. We could not separate what God was doing in our individual lives from what he was doing in his church.

The *Missio Dei* was revealed through the prayers of God's people. It was through praying for others that we participated in God's kingdom on earth. God was omnipotent and allowed our prayers to be the means in which his power was displayed. We prayed and God's power was revealed. Therefore, we collaborated with God in his mission to reconcile people to himself.<sup>48</sup>

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<sup>48</sup> Karl Barth, *Prayer 50th Anniversary Edition* (Louisville: Westminster John Knox Press, 2002), 30.



## The Ministry of Reconciliation

### *2 Corinthians 5: 17-21*

In his second letter to the church in Corinth, Paul said that the church had been given the ministry of reconciliation. Paul's theology of ministry had gone through a radical change since his encounter with Jesus on the road to Damascus. Before this extraordinary event, Paul's understanding of ministry was limited to his own religious context. Paul was raised in the Pharisaic tradition and was brought up and trained in the Jewish religion, (Philippians 3:4-6). However, after his transformational experience he understood the inclusive nature of God and his mission to reach out and redeem both Jew and Gentile.

Paul's dedication to Judaism was replaced by devotion to the crucified and risen Christ. After his Damascus experience, Paul's christology and soteriology developed into one unified truth and this transformation changed his view of God.<sup>49</sup> Paul's view of God had been changed by Christ and his understanding of salvation was now based on God's work of reconciliation. Barth believed that a proper christology was found only in a proper theology and that salvation was based on what God had done in Christ.<sup>50</sup> It was from this context that we heard Paul's words to the Corinthian church.

He used the word reconciliation to help the church understand its position in Christ and also its calling. Paul's theology was rooted in what God had done in Christ. This shaped

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<sup>49</sup> Martin Hengel and Anna Maria Schemer, *Paul Between Damascus and Antioch The Unknown Years* (Louisville: Westminster John Knox Press, 1997), 13.

<sup>50</sup> G. C. Berkouwer, *The Triumph of Grace In The Theology Of Karl Barth* (Grand Rapids: WM. B. Eerdmans Publishing Company, 1956), 125-126.

his view of humanity in light of God's reconciliation. Paul announced that, "if anyone is in Christ, the new creation has come", (2 Cor. 5:17). This new creation was brought about by the reconciliation of God. Those who received this reconciliation by grace through faith, experienced the new creation of God. Paul knew from experience what it meant to be made new.

The new creation was not just a pretentious idea for Paul, it was a reality that had a purpose. The new creation started with God's act of reconciliation. It was this once and for all sacrifice that made everything new for Paul. Therefore, he saw that God was the one who made all things new through Jesus Christ.<sup>51</sup> For Paul, this reconciling act also had missional implications. Jesus came to make us new so we could participate in God's mission to reconcile the world. To Paul, this meant that our lives were first an actual part of the crucifixion, (Galatians 6:14-15).<sup>52</sup> The purpose of being made new was so we could become ministers of reconciliation. Here the *Missio Dei* was revealed as God's reconciling act with eschatological purposes that included us as participators of his mission.

The Apostle Paul emphasized the missional nature of God in this text. He revealed this by saying, "All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation;" (2 Cor. 5:18). Here again we saw God's initiative to reach out. His original intent was to pursue us while we were lost. Jesus reminded his disciples of his mission when he said, "For the Son of Man came to seek out and to save

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<sup>51</sup> Berkouwer, 279.

<sup>52</sup> James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: William B. Eerdmans Publishing Company, 1998), 412.

the lost.” (Luke 19:10). God’s nature was revealed in his action to come, seek, and save. Here we saw that Paul’s theology had changed in terms of how he saw God and his mission. Paul understood the *Missio Dei* through the coming of Christ and his reconciling death on the cross, whereas before he persecuted those who believed this.

We saw Paul’s understanding of our call to missions. The church had been given the ministry of reconciliation and had the privilege of following in the footsteps of the Lord Jesus Christ in carrying out the Father’s work. Dunn says that “given us the ministry,” literally means “put within us.”<sup>53</sup> Therefore, this ministry of reconciliation was the defining mark of who we were as the church.

### **Biblical Summary**

The biblical narrative was one continuous story of how God reached out by pursuing a personal relationship with fallen humanity. Scripture revealed the nature of God and his willingness to come and actively work in our world by seeking out and saving the lost, (Luke 19:10). God’s attributes were revealed in both the Old and New Testaments. They revealed the ways of God and how he interacted with creation. We saw from the biblical story how God was adamant in his pursuit of humanity.

In the Old Testament, God was the one who initiated the reaching out. He did so immediately after Adam and Eve sinned in the garden. This narrative didn’t hide the reality of sin and its terrible consequences. The result of sin was understood primarily as

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<sup>53</sup> Dunn, 229.

separation, estrangement and alienation from God.<sup>54</sup> However, the narrative also revealed how God relentlessly sought to restore the relationship that sin had broken.

The Exodus story vividly showed how God worked to deliver his people from bondage. Moses was called to go as God's deliverer. He was the one God used to bring his people out of Egypt and established them as a covenant nation.<sup>55</sup> Here again we saw that God was active in pursuing and delivering his people. This theme of reaching out to a lost world was prevalent and consistent in both the Old Testament and the New Testament.

God's passion to bring hope and redemption to the world was completed through the incarnation of Jesus Christ, God's Son. In the New Testament Jesus made known the *Missio Dei* through his death and resurrection. "The Son of Man came not to be served but to serve, and to give his life a ransom for many", (Mark 10:45). It was through the sacrificial death of his Son that God reached out to the world. It was on the cross that Jesus revealed most clearly the *Missio Dei*.

The four gospels also gave us a glimpse into the prayer life of Jesus. They revealed that Jesus had a great propensity toward prayer. Jesus prayed at his baptism, (Luke 3:21). There were times he went up a mountain by himself and prayed, (Matt. 14:23). Once he spent a whole night praying, (Luke 6:12). It was obvious that each gospel writer wanted us to see that, for Jesus, prayer was an absolute necessity. In the gospel of John, Jesus prayed

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<sup>54</sup> Bruce C. Birch, Walter Brueggemann, Terence E. Fretheim & David L. Petersen, *A Theological Introduction To The Old Testament 2nd Edition* (Nashville: Abingdon Press, 2005), 47.

<sup>55</sup> Birch, Brueggemann, Fretheim, Peterson, 100-101.

for his disciples and for all who would believe in him, (John 17:20). He also prayed to God the Father and sent his disciples into the world as he himself had been sent. “As you have sent me into the world, so I have sent them into the world”, (John 17:18). Here we saw how important prayer was to Jesus.<sup>56</sup> In John 17, his time had come for him to be glorified. He would soon be betrayed and crucified and yet he prayed for the disciples and for everyone who would believe in him. This revealed the passion Jesus had in his heart to pray for others. Jesus was our great prayer teacher, (Luke 11:1-13). One way he taught us was by showing us we should pray for others. This was demonstrated by the fact that he prayed for us and is praying for us. Peterson reminds us of this. “The letter to the Hebrews elaborates this continuously contemporary praying priesthood of the ascended Jesus. The text insists that Jesus did not just pray for us once and leave it at that; instead, “he always lives to make intercession” for us,” (Heb. 7:25).<sup>57</sup> From this we saw that praying for others was a part of the *Missio Dei*. Jesus was our example of living out God’s mission and he did it through prayer.

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<sup>56</sup> Eugene H. Peterson, *Tell It Slant: A Conversation on the Language of Jesus in His Stories and Prayers* (Grand Rapids: William B. Eerdmans Publishing Company, 2008), 217.

<sup>57</sup> Peterson, 223.

## Chapter Four

### CRITICAL EVALUATION

The project evaluation was measured by using both a quantitative and qualitative survey. (See Appendix C,I) First, a quantitative survey was given to the congregation before the actual project began. There was a letter sent to every active member inviting them to participate in the experiment group. Out of those who responded, there were ten people randomly selected to participate in the experiment group. Those ten people were included in the initial quantitative survey. The results of the pre-survey determined the starting point when evaluating the project for both the congregation and experiment group. The quantitative survey was conducted using a 1 to 10 scale, with 1 being least likely to agree and 10 being most likely to agree. The responses to the survey revealed the following information: the church's overall commitment to personal prayer, their level of passion for outreach, and the overall confidence they had in praying for others.

After the four-week ministry project was completed, the church took the same quantitative survey. The success of the ministry project was determined by the comparison of the before and after survey responses between the congregation and the experiment group. A successful project would show a significant growth in the experiment groups theological understanding of missions and their willingness to reach out to others through prayer. It should have revealed that those who participated in the experiment group were more likely to go and pray for others. As a result of the project, the post-survey should have shown that the experiment group had a higher efficacy rate and more confidence when

praying for others. However, the success of the overall project would be more credible if there was a positive result in the overall congregation.

The qualitative survey, (See Appendix I) was given to the experiment group only, since they were the ones that went out to pray for others. The results of this survey revealed how God used this project to help them become more aware and sensitive to God's call to missions. It helped determine how God used this project to reach out to people in our community. It gave the experiment group an opportunity to share how they saw God work through the project and how it made a difference in their personal lives. During the final congregational meeting, the members of the experiment group were asked to share their experiences with the church. This was a time when we reflected on how God had used the project to make a real difference in the lives of others. It was a time of celebration and praise to God for allowing us to be a part of his kingdom work on earth.

There was also a research leaders evaluation form, (See Appendix J) given to the members of the experiment group. This evaluation was used to assess the researcher's effectiveness during the ministry project. It was based on the researcher's preparation skills and reflected on how well the researcher planned the ministry project. Each member evaluated the researcher's knowledge of the teaching material and the researcher's theological understanding of the biblical principles of outreach and prayer. The evaluation also assessed the strengths and weaknesses of the researcher as the ministry project leader and measured the researcher's overall performance.

### **Experiment Group Demographics**

My initial goal was to have fourteen members participate in the experiment group which would have resulted in seven outreach teams. After sending the invitation letters out and encouraging the church to be a part of the experiment group, there were only ten who committed to participate. However, out of the ten, one dropped out because of health reasons and one because of a change in their work schedule. Therefore, the number of people in the experiment group was eight, which made up four outreach teams. The eight members were present for all four didactics and ministry visits.

The experiment group demographics were five males and three females. The ages of the members ranged from 30 years old to 70 years old. Two out of the eight were only Sunday morning attenders and were currently inactive in any other ministry of the church. Two were active deacons and the other four were active members in the church.



## Quantitative Results

The graphs and reports that follow in this section revealed the actual results from the ministry project. The first results measured were the overall congregational responses to the pre and post surveys. Next, the results from the experiment group were analyzed. Finally, the results from the congregational responses and the experiment group responses were compared to determine the differentiation between the two. This information showed how the theological understanding of the *Missio Dei* and the actual participation in the outreach made a difference between the two groups.

The project showed a significant differentiation between the congregation and the experiment group responses at the end of the project. The responses of the experiment group were positively higher than the overall congregation. These final results are shown in chart 3.

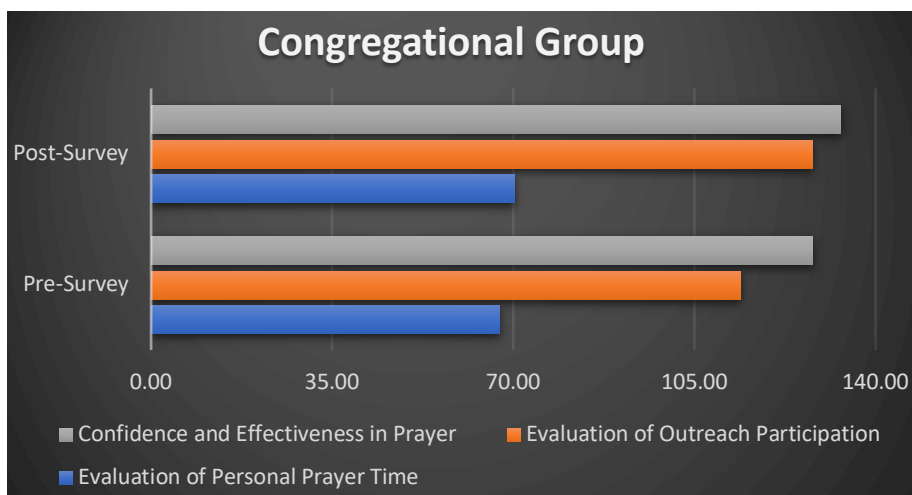


Chart 1

The above chart showed the results of the congregational surveys both at the beginning and the end of the ministry project. The survey contained three categories: confidence and

effectiveness in prayer, evaluation of outreach participation and the evaluation of personal prayer time as shown above. The experiment group results were included in the overall congregational group results. Therefore, this chart doesn't show the differentiation between the congregation and the experiment group. Those results are reflected in chart 3.

Chart 1 showed a slight increase in all three categories with the greatest percentage of increase being in the outreach participation part of the project. According to the data the overall willingness of the congregation to participate in the outreach ministry of the church increased by 13.92%. The increase in confidence and effectiveness in prayer was 5.50% and the increase of personal prayer time was 2.96%.

These statistics showed several things. First, they showed the project was successful in communicating the theological truths of the *Missio Dei* and how it related to the church and community. According to the data there were positive results in the willingness of the congregation to reach out to others. It also showed that there was a positive increase in the overall congregation's response to outreach. The greatest percentage of increase was in the category of outreach participation. This increase indicated that the sermons preached during the four-week project along with the experiment group didactics encouraged the church to reflect upon God's desire for the church to be inclusive by reaching its community. The results revealed that at the end of the project there was a greater percentage of members willing to participate in the prayer outreach ministry of the church. Most importantly, it showed that the church was equipped to reach out to the community through the ministry of prayer.

The data showed that the project was least effective in the areas of confidence and effectiveness in prayer and personal prayer time. The increase for the confidence and effectiveness in prayer was 5.50%. The increase of personal prayer time was 2.96%.

The percentage of increase in these two categories was not substantial. Prayer was a personal matter that reflected how we understood our relationship with God, it was difficult to determine why the positive increase was minimal. Without speculating on why the results were minimal the researcher critically reflected on the leadership of the project. Reflecting on the process that related to prayer, there were certain things the researcher could have done that may have been beneficial to this part of the project. Developing a focused prayer ministry prior to the project may have helped the church prioritize the prayer ministry. Encouraging the congregation to focus on prayer prior to the project may have resulted in higher results. This could have been done by asking the Sunday school teachers to set aside time each week to pray for the outreach efforts of the church. Planning special times for the church to participate in corporate prayer specifically for the ministry project may have helped. The researcher could have been more intentional by asking the deacons to pray for the success of the ministry project during the Sunday morning worship services. It was possible that these efforts could have helped prepare the church better and therefore increased the percentage relating to prayer in the ministry project.

Leading this ministry project challenged the researcher to reassess the church's understanding and commitment to prayer. During the project the researcher became more aware of how prayer was a ministry that God used to reach others. The researcher saw prayer in action as the experiment group went out to pray for people in the community. The project allowed the experiment groups theology of prayer to be lived out in terms of

missions. The researcher realized even more why prayer should have an influence over everything in the church.

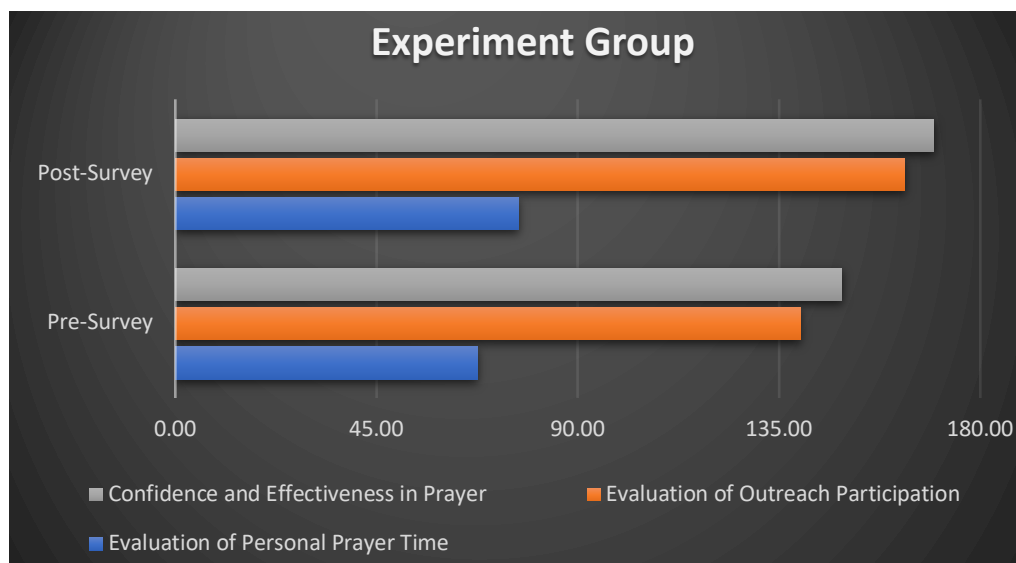


Chart 2

Chart 2 revealed the data collected from the experiment group. The expectations were that the experiment group would score higher on the post survey than the rest of the congregation because of their involvement in the didactics and prayer ministry. Chart 2 shows an increase in all three categories with the greatest percentage of increase being the evaluation of the outreach participation part of the project. According to the data the overall willingness of the experiment group to participate in the outreach ministry of the church increased by 23.38%. The increase in confidence and effectiveness in prayer was 20.63% and the increase of personal prayer time was 9.00%. This part of the project was successful in showing that the members of the experiment group were more positive and willing to be

a part of the outreach ministry of the church after the four-week experiment. This was also reflected in the qualitative survey given to the experiment group at the end of the four-week experiment.

There was also an increase in the confidence and effectiveness in the prayer part of the project. This showed there was personal growth in equipping the members to pray confidently by trusting that God worked through prayer. Giving the experiment group an organized opportunity to go and pray with people in the community allowed them to grow in their confidence and effectiveness in praying for others. During a ministry visit, a experiment group member prayed for a widow who was sick and struggling with bad health. This person interceded for the widow by asking God to work in her life in a special way and to encourage her faith. This showed that the members of the experiment group were actively involved in outreach. When given the opportunity they ministered to others through prayer. They were a part of the church living out the *Missio Dei*.

The data showed that the project was less effective in the area of personal prayer time. A reasonable explanation for this would be that six out of the eight members were devoted followers of Christ who already had a deep and personal prayer life. Instead of this being a negative result it could also be understood as a positive spiritual truth. Those who were passionate about prayer were also passionate about the things of God. This truth was revealed by their willingness to reach out to others in the community. The members of the experiment group who already had an intimate prayer life prior to the ministry project had expressed a desire to continue this prayer and outreach ministry in the future. Therefore, the researcher didn't consider this lower percentage to mean that the experiment group did

not grow in their personal prayer life. Instead it showed that they were already devoted to prayer.

Leading the experiment group helped the researcher to remain focused on the biblical rationale of missions and how prayer was an indispensable part of reaching out to others. During the teaching part, the members of the experiment group reflected on the theological themes of missions and how God worked through the church to carry out his purpose of reaching others with the gospel. Each member of the experiment group participated in the discussion questions at the end of each didactic. This allowed us to gain valuable theological insight through the dialogue that took place. We also spent time in prayer seeking God's guidance during our ministry visits. Overall, it was a productive time in which the members of the experiment group were equipped to carry out God's mission of reaching others.

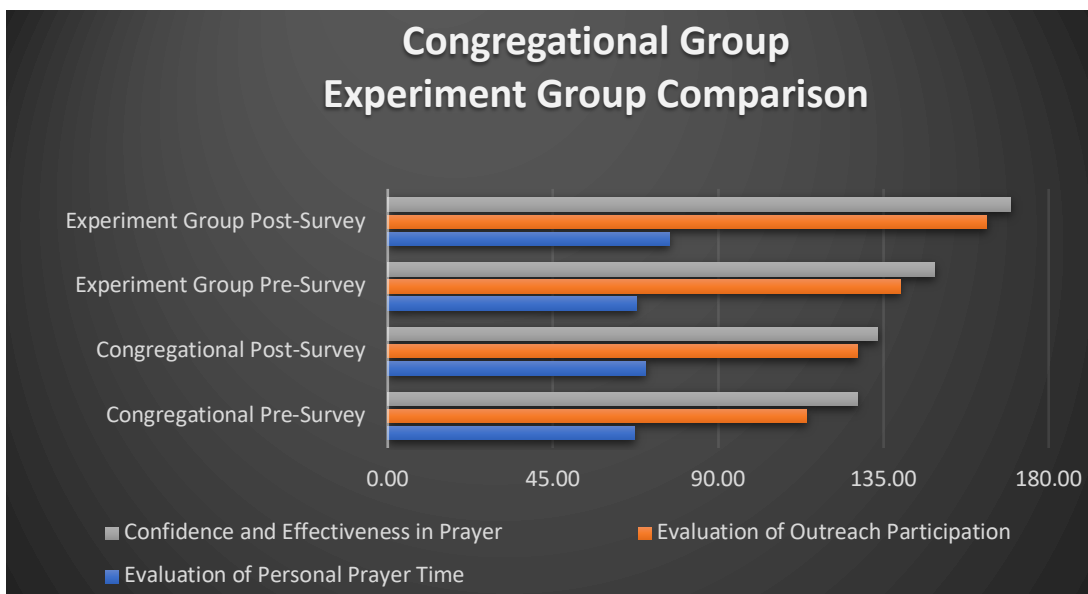


Chart 3

Chart 3 revealed the combined results of the pre and post survey responses for both the congregation and the experiment group. It accurately reflected the sum total of percentages found in Table 1. This Table showed there was an increase in all three categories, with the greatest percentage of increase being in the evaluation of outreach participation. According to the overall data of the post surveys, the willingness of the congregation to participate in the outreach ministry of the church increased by 13.92%. The willingness of the experiment group to participate in the outreach ministry of the church increased by 23.28%. According to the overall data of the post surveys, the congregation's confidence and effectiveness in prayer increased by 5.50%. The experiment groups confidence and effectiveness in prayer increased by 20.63%. According to the overall data of the post surveys, the increase of personal prayer time of the congregation was 2.96%. The increase of personal prayer time of the experiment group was 9.00%.

Table 1

<b>Congregational Group</b>	<b>Pre-Survey</b>	<b>Post-Survey</b>	<b>Difference</b>
<b>Evaluation of Personal Prayer Time</b>	67.29	70.25	2.96
<b>Evaluation of Outreach Participation</b>	113.92	127.83	13.92
<b>Confidence and Effectiveness in Prayer</b>	127.79	133.29	5.50
<b>Total</b>	<b>309.00</b>	<b>331.38</b>	<b>22.38</b>
<b>Control Group</b>	<b>Pre-Survey</b>	<b>Post-Survey</b>	<b>Difference</b>
<b>Evaluation of Personal Prayer Time</b>	67.63	76.63	9.00
<b>Evaluation of Outreach Participation</b>	139.75	163.13	23.38
<b>Confidence and Effectiveness in Prayer</b>	149.00	169.63	20.63
<b>Total</b>	<b>356.38</b>	<b>409.38</b>	<b>53.00</b>
<b>Congregational/Control Group Compare</b>	<b>Congregation Pre-Survey</b>	<b>Congregation Post-Survey</b>	<b>Control Group Pre-Survey</b>
<b>Evaluation of Personal Prayer Time</b>	67.29	70.25	67.63
<b>Evaluation of Outreach Participation</b>	113.92	127.83	139.75
<b>Confidence and Effectiveness in Prayer</b>	127.79	133.29	149.00



According to the data collected, the project succeeded in accomplishing the goal of equipping the church in outreach through an active prayer ministry. There was a distinguishable difference in the responses between the congregation and the control group. This revealed that the eight members of the control group who spent time in bible study, reflecting on the theological truths relating to God and his mission for the church were more passionate about reaching the community. It also showed that prayer was an active part of their lives. The outcome of this project was the result of the formation of a theological understanding of missions that sees God at the center and the church as the people called to continue the work of reaching the world with the gospel. The project focused on reaching the community by going and praying for them where they were. The results showed that when we equip the members of the church to go and pray for others, the church lives out its calling to be a part of the *Missio Dei*.

Table 1 reveals the numerical results for both the congregation and the experiment group as it pertained to the three categories of evaluation of personal prayer time, evaluation of outreach participation and confidence and effectiveness in prayer. The overall results showed an increase for both groups. This increase showed that the project was intentional and focused on prayer and how it could be an effective outreach tool.

These statistics revealed a significant difference between the congregation and the control group in the area of personal prayer time. The results of the post survey showed a congregational increase of only 2.96%. The results of the post survey showed a control group increase of 9.00%. These numbers indicate that the commitment to personal prayer increased for the control group members.

One reason to expect the difference, is that each member in the experiment group was given a personal prayer guide to follow and were encouraged to make prayer a priority. Each member was passionate about learning more about prayer and how it could help the church reach out to others. Most of all the experiment group grew in their theological understanding of prayer. The project helped them to understand that prayer was fundamental to their relationship with God. As the group focused on praying as Jesus taught us to pray, their desire and commitment grew. The final results showed that those who participated in the experiment group became more passionate and committed to their personal prayer life.

This increase in personal prayer time was directly related to the confidence and effectiveness in prayer. The statistics showed that the congregation's confidence and effectiveness in prayer increased by 5.50%. The experiment groups confidence and effectiveness in prayer increased by 20.63%. This differentiation is likely the result of the outreach part of the project. During the four-week experiment, each member got the opportunity to go and pray with people in the community. During this time the members went and actively prayed for others. The members were practicing their theology of prayer and outreach. This showed that faith and practice helped the church to be more confident in praying for others and equipped the members to be more effective in the prayer ministry.

The other significant difference was in the evaluation of outreach participation. The results of the post surveys showed that the congregational response increased by 13.92%. The experiment groups response to outreach participation increased by 23.38%. This difference revealed that those who actually participated in the outreach ministry were encouraged by how God worked through the ministry project. Many of the members said that it was the actual visits that helped them see God work through the prayer ministry. The

members also said that praying for others encouraged their faith. Each member said it helped them to experience God more by being a part of the project.

Overall, the results showed that the church responded positively to the ministry project and that it achieved the goal of equipping the church for outreach through the development and implementation of an active prayer ministry. It also showed that the experiment groups response to the project objectives were significantly higher than the overall congregation response. This project helped the church in the formation of outreach ministry.

### **Qualitative Report**

This report was based on the actual written responses given by the experiment group to the qualitative survey questions. The purpose of these questions was to help determine how the members theological understanding of prayer and missions had developed during the project. The qualitative survey also measured the degree to which the members were committed to a personal prayer time and their passion to be a part of the outreach ministry of the church. The final analysis was generated from the software tool Amazon Comprehend. This instrument helped to determine the key phrases and the number of occurrences each word was used. From this, several key words were identified to help reveal the overall understanding and meaning of the ministry project. This report was generated from the actual responses to the questions. (See Appendix I) This report was a critical reflection on the results and developments that occurred. It also included the researcher's personal analysis of how the project benefited the church and how it could be used in the future to continue reaching out to the community.

The results of the data confirmed a 94% positive and a 6% neutral response to the questions. As expected, the most common words were prayer, God, missions, and community. Many of the phrases used to answer the questions also shared a commonality. Most identified prayer as being an important part of their faith. One member stated that “prayer is important but this experience has intensified my realization that it must be a priority in my personal life as well as in our church.” Six out of eight members said that their understanding of prayer and its purpose changed during the ministry project. They said, it helped them to realize that prayer begins with acknowledging our relationship with God as our Father. The experiment group developed a greater awareness of prayer as a relationship with God and how this relationship made prayer more effective. They also grew in their biblical understanding of how faith and prayer were essential to forgiveness and healing. Each member replied positively to being involved in personal prayer and stated that their faith was strengthened by spending time in prayer. The members of the experiment group spent an average of thirty minutes daily in personal prayer. Each member said that the daily prayer guide provided in the notebook was helpful and allowed them to be more disciplined throughout the project.

In the survey, one member of the group suggested, that we consider forming a prayer partner ministry in the church. This ministry would help people encourage others to be involved in the prayer ministry. The ministry project has been beneficial in helping the church focus on prayer and how we could grow in our relationship with God. However, the desired result of the project was to help the church to actively reach our community through prayer. The goal was to apply the ministry of prayer to missions by going and praying with others.

The results related to the biblical understanding of missions were also positive. The ministry project was successful in showing how both prayer and missions were inclusive, and how prayer was a form of missions as we went to pray for others. Seven out of eight members stated that their understanding of missions developed positively. At the conclusion of the project their view of missions grew to include prayer as a vital way to reach others. One member stated explicitly, “I didn’t consider prayer as being mission work before the project.” At the end of the project the same member also said, “When the church goes out to pray for others, it is actually standing in for Christ in his mission.” Another said, “Missions is not only physical work. God can press upon our hearts to go pray for others in person.”

When asked if their understanding of missions changed after the project, seven out of eight responded yes. One member said, “I think the ministry project opened my eyes to the needs of this community.” Another said, “I feel more comfortable praying in people’s homes. Praying with someone in person gives them the opportunity to share their struggles.” The ministry visits gave the members of the experiment group the opportunity to actively participate in reaching out to others. The members expressed a desire to continue the ministry after the project was over. The ministry project provided a way to equip the congregation to minister to our community through prayer. It also provided an ongoing ministry to help East Belmont Baptist Church connect with people outside the church who needed to be encouraged and supported.

When asked what part of the project was most meaningful to them seven out of eight answered the ministry visits. Five out of eight listed both the didactics and the ministry visits. One listed the didactics only. The ministry visits helped the members to see that it

made a real difference when the church reached out to others. One member said that “the ministry visits helped me to be more conscientious of the needs of other people.” The ministry visits also helped the members to see that the church could build relationships with the people in our community. Several members mentioned how praying with others was encouraging, and how it blessed those who they were praying for.

Overall, the project accomplished the goal by equipping the experiment group through the didactics and gave them an opportunity to practice reaching out to others by going to pray for them. It was a project that helped move the people out of the church building to where the needs were.

### **Evaluation of Researcher**

During each week of the ministry project, the experiment group members were given a Research Leader Evaluation form to complete. (See Appendix J) They were asked to fill out the form and return it the following week. I suggested that the evaluations be completed the evening after each experiment so their recollections would be fresh and their answers an accurate evaluation of the researcher. The forms were anonymous and did not require the name of the participants. However, there was a number attached to each form and the members were asked to complete the form with their personal number. Each week the members would pick up the form with their number on it. The following week they would put the completed form back in the designated folder.

The evaluation forms were designed to assess the effectiveness of the researcher in three particular categories. (See Appendix J) The three categories were, class preparation,

knowledge of material, and effectiveness in communicating theological principals. The first category required class preparation for the group study. To accomplish this, I had the project administrator prepare notebooks for each member of the experiment group. These notebooks included a daily prayer guide for each member of the experiment group. (See Appendix G) It also included each week's lesson material so that the members could be prepared in advance for each week's meeting. (See Appendix F) There were also copies of the contact information forms and the personal reflection forms. (See Appendix D,E) The notebook also included a sample of the Research Leader Evaluation Form which I explained at the first meeting. (See Appendix J)

The preparation included choosing the appropriate room that was best suited for the group meetings. The researcher chose a comfortable room in the church which had a white board so it could be utilize to write down key words during our study time. The chairs were placed in a semi-circle with the lectern at the side of the white board. The room was sufficient for our needs and there were plenty of space. However, there were no tables in the room which was a mistake. Even though each member had a notebook with all the printed materials it would have been more suitable to have tables.

The most challenging part of the preparation was the logistics of who would visit each contact. Each week a church member contacted the people by phone, who we were going to pray with. This person asked if a couple of people from the church could come by and pray with them on Sunday evening. This person then left the contact information for the experiment group. After this, the experiment group members were divided into pairs and then randomly selected the contacts they were going to pray with.

The most important part of the experiment was the personal preparation of the researcher. The researcher did this by spending time reading and praying over the biblical text for each week. The researcher also prepared by praying for the church and its outreach effort, and for the individuals that would participate in the experiment group. This helped the researcher to remain focused on the purpose of equipping the church to actively engage the community through prayer.

The second part of the evaluation was based on the researcher's knowledge of the biblical material used during the class time (See Appendix F). This required an in-depth study of each week's material and a careful consideration of the key words found in the text, while also applying exegetical and hermeneutical skills to the process. The researcher read the text from several different translations seeking an effective way to communicate the theological truths found in the text. The researcher referenced commentaries and other biblical sources such as the *Review & Expositor* an *International Baptist Journal*, and online articles from other seminaries and divinity schools. This enabled the researcher to see the text from different theological perspectives and allowed the researcher to be more confident in presenting the material during the didactics. The researcher also took into consideration the individual participants while studying the material for the group didactics. This reminded the researcher that different people hear the text in different ways.<sup>58</sup>

The researcher knew that teaching for the sake of biblical knowledge alone would not accomplish the desired results of the project which was to reach the community through

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<sup>58</sup> William P. Brown, *A Handbook to Old Testament Exegesis* (Louisville: John Knox Press, 2017), 3-4.



prayer. Therefore, during the teaching time the researcher incorporated illustrations, examples, and personal stories that would help solidify the biblical and theological principals found in the material. The researcher also allowed time for group discussions based on the reflection questions at the end of each didactic.

The third part of the evaluation focused on the researcher's effectiveness in communicating the theological principals of prayer and outreach. The main purpose of this objective was to present the material in a way that was both understandable and relevant to the ministry project. The researcher did this by focusing on the integration of prayer and outreach. The goal was to help the experiment group see the need to connect with the community. After studying the material the researcher considered the different ways to communicate the theological principals found in the text. The researcher decided to focus on key words found in the scripture. This helped to clarify the meaning of the important words found in the text and allowed the experiment group to hear the text speak for itself. For example: when it came to the topic of prayer, the researcher emphasized the relational aspect and how praying to God as "Father" sets the tone for all prayer. Using the prayer that Jesus taught his disciples to pray accentuated how God's kingdom comes and his will is done on earth through the *Missio Dei*. During the four weeks that the experiment group met, they interacted through the discussion questions found at the end of each didactic. This allowed them to hear different perspectives on the material and how it related to the overall understanding of prayer and outreach.

The evaluations were invaluable to the researcher in several ways. First, they allowed the members to anonymously share their perspective on the researcher by giving feedback on the researcher's leadership skills. This allowed the researcher to receive helpful

feedback concerning the researcher's skills and leadership. The experiment group objectively assessed the strengths and weakness of the researcher. They also helped solidify the results of the ministry project. The researcher felt confident and was able to lead the group into valuable theological insights on prayer and outreach as it relates to church ministry.

The results of the weekly evaluations were found in (Appendix K). The overall results were positive. Most agreed, or strongly agreed, that the researcher was prepared, knowledgeable, and communicated clearly the theological principles of the project. On week three there was one strongly disagree response. This could possibly have been an outlier since it was the only one of its kind. The written responses were all positive. The experiment group agreed that the researcher was effective in making the connection between the scripture and the application of prayer and outreach. The members all said that the researcher did a good job involving everyone in the discussions and teaching the theological principles in the scripture. There were also written questions on the evaluation. (See Appendix J)

### **Preparation for the Class**

The objective report based on the survey data showed an overall positive result in achieving each goal of the didactics which were, preparation for the class, knowledge of teaching material, and effectiveness in communicating theological principals. There was an overall average of 71.4% response agreeing that the researcher was prepared, and 75% strongly agreed. The highest percentage of agreement was in the preparation of the room

and lesson materials. The experiment group found it helpful that the class room was prepared each week for our meetings. The ministry contact information sheets were filled out and organized and the personal reflection sheets were provided for each participant. It was also helpful that the printed materials for the didactics were prepared in advance. Each member of the experiment group received a notebook with all the printed materials, forms, and daily prayer guide to help them prepare for each week's didactic. The overall response showed that the project was well prepared and that the researcher was efficient and prepared to teach each week.

The weekly experiment group class meetings were scheduled from 5pm to 6pm. However, it was challenging to cover the administration, theological study, and discussion questions within an hour. After the experiment was over, three of the experiment group members commented that there was not enough time allotted for the group discussions. After analyzing the experiment group meetings, the researcher realized that there should have been more time allotted for the class. This would have given the group more time for theological reflection on the discussion questions.

### **Research Leader's Knowledge of The Teaching Material**

There was an overall average of 92.7% response agreeing that the researcher was knowledgeable of the material that was taught during the four weeks of didactics, and 54.3% strongly agreed. The overall responses from the group were positive in this area of evaluation. They evaluated the researcher as being knowledgeable of the scripture being taught and passionate about the truths found in the text. The data indicated that the researcher was efficient in using examples, and related stories, that were relevant to the

theological principles being discussed. Several members mentioned that the researcher remained focused on prayer and outreach and how they could be integrated as an important part of church missions. The participants agreed, that the researcher asked thoughtful questions about the text and encouraged the group to reflect theologically on the project and its purpose.

Each week, the researcher spent several hours praying and preparing for the didactics. The researcher felt comfortable leading the group, but at the same time the researcher didn't want the experiment group to think of the project as just another class to gain more knowledge of the bible. The researcher wanted them to understand that theology and interpretation of scripture should lead the church to ministry in the community and around the world.

### **Effectiveness in Communicating Theological Principles**

There was an overall average of 100% response agreeing that the researcher was competent and effective in communicating the theological principals of the project and 62.1% strongly agreed. Several members of the group commented positively on the researcher's passion when communicating to the group. They related to the illustration stories used by the researcher and noted that it was effective in helping them understand the biblical principle being taught. The members thought the researcher did a good job at keeping the class discussions going while staying focused on the material. Overall, the group thought the researcher presented his thoughts and reflections clearly and communicated convincingly how the text supported the ministry project.

After spending time with the text each week, the researcher wrote an outline for the didactics. The outline included personal reflections and illustrations that related directly to the lesson. The researcher read over it several times during the week and prepared for the class through personal prayer and meditation on the text. The most important part of the preparation was to listen intently to what God was saying through the scripture. This reminded the researcher that speaking should never precede listening. Listening to the voice of God required silence. The scripture reminded us that God's word is a still small voice and this required silence to hear and discern. Henri Nouwen states that "The word leads to silence and silence to the word. The word is born in silence, and silence is the deepest response to the word."<sup>59</sup> Therefore, communicating the biblical truths each week during the didactics required alone time with God. The overall response from the experiment group was positive, and each one participated, and were dedicated to the ministry project.

### **Ministry Project Follow-Up**

The researcher completed a follow-up portion of the ministry project, by revisiting fifteen people that were previously visited and prayed for during the four-week experiment. The purpose of the follow-up was to evaluate how the prayer ministry made a difference in reaching people throughout our community. This was done by asking several questions that related to the outreach ministry. The questions were as follows:

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<sup>59</sup> Henri J.M. Nouwen, *Reaching Out: The Three Movements of the Spiritual Life*: (New York, New York: Bantam Doubleday Dell Publishing Group, 1966), 136.

1. On a scale from 1 to 10 with 1 being very little, 5 being somewhat, and 10 being very much, was this outreach ministry a positive experience for you?
2. How was this prayer ministry helpful to you?
3. How did the prayer time encourage you?
4. In what ways did God use this prayer ministry in your life?
5. Name one thing we can do to make this outreach ministry more effective?

The feedback from those that were visited was overwhelmingly positive. Each one was pleased that we reached out to them and was willing to come and pray for them. Those visited said that they were encouraged by the prayer time. They said it was important to them that someone was interceding in prayer for them. One lady who lives alone said that the prayer ministry encouraged her faith and help her to face the day with courage and hope. Several people that were visited, mentioned how the prayer outreach ministry had made them realize that people cared for them. They said that God used the prayer ministry to help support them in a difficult time. When asked about how we could improve the outreach ministry, most of the responses were to make it an ongoing ministry of the church. Everyone who responded said that the prayer ministry made a difference and they believed it would help others.

This experiment showed that prayer was beneficial to those we ministered to. It helped them to realize that God still works through prayer to bring peace and comfort in times of need. This experiment reached people in our community and reminded them of the effectiveness of prayer. All of the people that were revisited were grateful that the church reached out to them. They all mentioned that it had helped them to realize the presence of God in their lives.

The follow-up visits helped the researcher learn from the project in several ways. First, it allowed the researcher to meet one on one with those visited by the experiment group. It gave the researcher the opportunity to listen and learn from those visited about how the prayer outreach ministry made a difference in their life and how it helped the church connect to its community. Secondly, the researcher experienced the ministry of outreach. This happened when the researcher followed up with those who were previously visited. The researcher connected with these people on a personal level by listening to them. The ministry of being present and showing others that they were important helped the researcher to build relationships with those visited. Finally, the follow-up visits solidified the value of this ministry project. It confirmed that the prayer outreach ministry is one way the church can actively reach out to the community. This prayer outreach ministry was an important part of making Christ known to others.

### **Ministry Project Conclusion**

The conclusion of the ministry project was that it helped to encourage the church to focus on God's mission of reaching out to the community. It equipped them to do this through an active prayer ministry. The ministry project gave the congregation an opportunity to participate in outreach to the community. However, the participation was not what I hoped it would be. My original goal was to have fourteen participants. Each active church member was personally invited and encouraged to participate in the experiment group, however, only ten members committed to be a part of the experiment. After which two out of the ten were unable to participate. The project would have been

more beneficial to the church if more members had taken an active part in the experiment group. A positive result was that several members of the experiment group were church members who had not been actively involved in outreach ministry in the past. The four-week experiment, challenged them to formulate their own theology of missions and prayer. The qualitative surveys indicated that this portion of the experiment helped them develop a deeper understanding of prayer. This happened when the group considered the prayer that Jesus taught us to pray. This encouraged the experiment group to consider the relationship we have with God our Father. The experiment group said that focusing on prayer in terms of our relationship with God helped them develop a more intimate prayer life. This ministry project helped those who participated, to grow in their personal relationship with God through prayer. The project encouraged their faith and gave them the opportunity to reach out to the community. It helped them to see how prayer made a difference in the lives of others. This was the first time some of them had went outside the church walls to actively minister to the community. The project helped the experiment group to practice their theology of outreach and prayer. This allowed them to personally reflect on their experience and how they saw God work through the prayer ministry. It was clear from the survey responses that the participants grew in their confidence by praying with others. This also helped them in their personal prayer life.

Based on the survey results from both the congregation and the experiment group, the project made a positive difference in helping the church to think theologically about God's mission for the church. The data collected showed a positive result in every category.

This ministry project has allowed the researcher to work on the ministry goals that were set at the beginning of this process. It helped the researcher to understand that



everything was theological at its core. The Apostle Paul reminded us that there is “one God and Father of all, who is above all and through all and in all” Ephesians 4:6. This process helped the researcher to form a theological framework that was consistent with scripture. It helped the researcher to be sensitive to the ways God works through prayer, and how the church was called to be co-laborers in his mission. This helped the researcher to view prayer and outreach as vital to the ministry of the church. It challenged the researcher to remain focused on how God works through prayer to connect the church to the needs of the community. The project helped lead the church in theological reflection. The church was equipped to think theologically about prayer and how it relates to missions. This project helped the church live out its mission statement by knowing Christ through theological reflection on scripture and ministry.

During the four -week experiment the researcher had the responsibility of preaching on the biblical text that supported the ministry project. The preaching ministry helped the researcher in the process of theological thought and articulation of the biblical truth found in each text. The sermons also helped lead the church to think about God in terms of his mission for us as a local congregation called to make a difference in the community. The sermon preparation helped the researcher to see how each text supported the purpose of the project. The Old Testament texts showed God’s nature to reach out to humanity. The New Testament texts revealed how prayer was an essential part of Jesus’ ministry and how it supported missions. The sermon preparation allowed the researcher to grow as a preacher while developing an intentional prayer ministry that focused on God’s mission. The church was encouraged to see God’s mission through the scripture and to hear God speak to them as he called the church to participate in his work of reconciliation.

The project helped the researcher to acquire leadership skills through communicating and leading the church into a new ministry that helped connect us with our community. As our community has changed our outreach ministries needed to change by developing and implementing ways that connect us with people outside the church building. The experiment helped the church implement an outreach ministry that made a real difference in the lives of the people we ministered to.

This project could be implemented in any church that is searching for an effective way to reach the community. Many of the members of East Belmont Baptist Church are seniors. Many of them are unable to go on mission trips. They have physical challenges when it comes to hands on mission work. However, being a part of God's mission is not limited to mission trips and weekend mission projects. The church was called to be a part of God's work in its own community. This project allowed the church to see that reaching out to the community through an active prayer ministry is an important part of the *Missio Dei*. This project helped the church develop a prayer ministry that moves it out beyond the walls of the building. This ministry project has equipped the church to continue an outreach ministry in the future and has given each member the opportunity to participate.





Appendix A  
Invitation Letter to the Congregation

Dear Church Member,

This letter is your invitation to be a part of an experiment group designed to help equip the members of East Belmont Baptist Church in outreach and prayer. I hope that you will consider being a part of this effort to help the church connect with other people through prayer. I am asking you to be a part of this ministry project by committing four Sunday evenings this fall to come and participate in this outreach and prayer ministry.

The first week of the ministry project will begin on Sunday September 9. After the morning service there will be an initial church wide meeting in the fellowship hall to inform and explain the ministry project to the congregation. We will begin with having a cover dish lunch. After the meal I will explain the ministry project to the congregation and give out the pre-ministry project surveys for the church to complete.

For the next four Sunday's, September 16, 23, 30 and October 7 the experiment group will meet at 5pm for approximately 2 hours. The first hour will be spent on developing a theological understanding of missions and how it reflects the nature of God. We will also consider how prayer can be used as an outreach ministry specifically to our surrounding community. The second hour will be spent practicing outreach and prayer as we make ministry visits in our community. This will help us gain a better understanding of how God uses prayer to bring hope and reconciliation to others.

Then on Sunday October 14 we will conclude the ministry project with a church wide meeting after the morning service. There will be a covered dish lunch. After lunch you will be asked to share a testimony on your experience and how your understanding of prayer and outreach has developed or changed during the ministry project. At the end of the meeting, the church will take a post-ministry project survey. This will conclude the ministry project.

As the pastor, I sincerely believe this ministry project has eternal value and is a divine opportunity for us to be a part of God's Kingdom work here on earth. I realize this is a commitment and requires your time and effort to complete this ministry project. However, I believe the time spent in outreach and prayer will make a real difference in the lives of others. I pray this will help East Belmont Baptist Church grow both in its theology of missions and its willingness to go and pray for others. Thank you for your consideration and I hope you will serve with me in this Kingdom endeavor.

If you decide to accept this invitation to be a part of the experiment group please notify me by phone, e-mail or in person no later than Sunday August 12, 2018. Thank you and may God be glorified in and through our work together.

Sincerely Yours

Pastor Jeff Taylor

Appendix B  
Ministry Project Consent Form

I \_\_\_\_\_ consent to participate in the ministry project at East Belmont Baptist Church. I understand that my participation in the four-week experiment group will include didactics on the theological and practical components of an outreach ministry involving prayer. It will also require me to make actual ministry visits where I will be expected to pray for others. I also acknowledge that my responses to the qualitative, quantitative and leadership evaluation surveys will remain anonymous and I will have the freedom to express my understanding and opinions of the theological views of prayer and outreach discussed during the project.

Date: \_\_\_\_\_

Participants Signature: \_\_\_\_\_

## Appendix C

## Quantitative Pre-Post Ministry Survey

**Survey Description**

This Pre-Ministry Project Survey is designed to, (1) evaluate the congregational commitment to a personal prayer time, (2) evaluate the congregations willingness to participate in the outreach ministry of the church (3) evaluate the congregation's confidence and efficacy in praying for others. The same survey will be given at the end of the project to determine what percentage of increase or decrease there was in the above categories.

*Please answer the following questions on a scale from 1 to 10, with 1 being the least likely or agreeable and 10 being the most likely or agreeable.*

**Evaluation of Personal Prayer Time**

1. I normally have a specific time of the day when I have personal prayer with God.

1	2	3	4	5	6	7	8	9	10
								Least Likely	Most Likely

2. Prayer is important to me, but I do not have a specific time of the day that I spend in prayer.

1	2	3	4	5	6	7	8	9	10
								Least Likely	Most Likely

3. There are days when I don't think about praying.

1	2	3	4	5	6	7	8	9	10
								Least Likely	Most Likely



4. Prayer is a daily part of my life.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

5. My faith is growing because of time I spend in prayer.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

6. I see God working in my life and others because of prayer.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

7. When I pray, it's mostly for my personal concerns, or for things that affect my family and friends.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

8. I often pray for the needs of people in my community.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

9. I usually pray when I or someone I know is sick or is facing difficulties.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

10. Prayer is a part of my life, not just something I do when someone is sick or in need.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

#### Evaluation of Outreach Participation

1. Reaching out to people in our community is a priority of East Belmont Baptist Church.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

2. The ministries of the church are mostly focused on seeking to connect with people in our community.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

3. The ministries of the church are mostly focused on the members of the church.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

4. There is a good balance of ministry which seeks both to connect with people in the community, and to focus on the needs of the church members.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

5. I am passionate about the ministries within the church. For example: Sunday School, Small Group Discipleship, Prayer Meetings, Bible Study.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

6. I am passionate about reaching out to others in our community.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

7. Being a part of an outreach ministry is something I get excited about.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

8. I am passionate about helping others experience the love of God.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

9. I experience empathy for those who are hurting and need someone to pray for them.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

10. The hurting people in our community are on my mind regularly.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

11. I am sensitive to the needs of people around me.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

12. Thinking about how I can minister to people outside the church is a regular experience for me.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

13. I am willing to be an active part of an outreach ministry that goes and prays for others.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

14. I feel equipped to be a part of an outreach ministry that goes and prays for others.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

15. I am confident that God can use me to bring healing and reconciliation to others.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

16. My faith is strengthened when I reach out to others.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

17. I have actively visited or reached out to someone in the last week.

No                      Yes

18. I plan on visiting or reaching out to someone this week.

No              Not Likely              Most Likely              Yes

19. How likely would you be to attend a class that teaches the biblical view of outreach and offers opportunities to visit and pray with others.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

### Confidence and Effectiveness in Prayer

1. I have a passion to pray for others.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

2. I believe that praying for others is God's will for me.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

3. I look for opportunities to pray with others during the week.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

4. I am eager to pray for others.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

5. I am comfortable praying out loud in front of others.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

6. Praying with other people out loud is something I do on a regular basis.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

7. I often tell people I will pray for them.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

8. Instead of telling people I will pray for them I try to pray for them at that moment.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

9. When I get a chance I pray for people on the phone.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

10. I believe that God has called everyone to pray for others.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

11. I am eager to intercede before God on behalf of others.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

12. I enjoy praying for others.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

13. I feel confident in praying out loud for others.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	

14. Going and praying for someone in my community is something I am confident doing.

1	2	3	4	5	6	7	8	9	10
Least Likely								Most Likely	



15. I believe that God hears and responds when I pray for others.

1	2	3	4	5	6	7	8	9	10
Least Likely									Most Likely

16. I believe it makes a difference when people hear me pray for them.

1	2	3	4	5	6	7	8	9	10
Least Likely									Most Likely

17. I feel called to go and pray for those in need.

1	2	3	4	5	6	7	8	9	10
Least Likely									Most Likely

18. I believe that my prayers are effective with I pray for others.

1	2	3	4	5	6	7	8	9	10
Least Likely									Most Likely

19. I believe that I am making a difference when I go and pray for others.

1	2	3	4	5	6	7	8	9	10
Least Likely									Most Likely

Appendix D  
Prayer Outreach Ministry Form

Ministry Contact Information

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Zip Code \_\_\_\_\_

Phone # \_\_\_\_\_

Referral  
Notes \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Spiritual Discernment:

Was this person a member of any church? YES NO

Did this person express faith in any way? YES NO

If so, how?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Prayer Concerns:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Appendix E

Prayer Outreach Ministry Reflection Form

**Prayer Outreach Ministry Form**

Personal Reflection

Name of visitor \_\_\_\_\_

How did you sense God working through the prayer time?

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How did you sense God working through you during this ministry visit?

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What did God reveal to you personally through this outreach prayer ministry visit?

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## Appendix F

## Experiment Group Didactics

## Didactic 1

**The Relationship of Prayer**

## Scripture Text:

“Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for bread, will give him a stone? Or if the child asks for a fish, will give him a snake? If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!” Matthew 7: 7-11 NRSV

## Word Review:

The word “Ask” comes from the Greek word (αἰτέω). This word can mean desire, beg, crave or call for. Reference verses are: Mark 6:24,10:38; Matthew 5:42, 6:8,14:7; Luke 6:30, 23:52; John 15:7,16:26; James 1:6,4:3; 1Peter 3:15; 1John 5:14-15.

The word “search” comes from the Greek word (ζητέω). This word means to seek for, strive after, or earnestly desire. Reference verses are: Mark 1:37, 4:19,12:12; Matthew 6:33, 12:43; Luke 2:48,11:9; John 1:38,4:27,6:24,18:4,7; Acts 9:11,10:19; Romans 11:3; Revelation 9:6.

The word “knock” comes from the Greek word (κρούω) and means to knock as to be heard. Reference verses are: Luke 11:9,10,12:36,13:25; Acts 12:13,16; Revelation 3:20. Have we presupposed that prayer is only about making requests and receiving (or

not receiving) answers? Maybe we need to seek more insight into what prayer is really all about.<sup>60</sup>

### **What was the essence of prayer according to Jesus?**

1. Discuss how the relationship between a parent and a child affects the outcome of a request.
2. What difference does it make when you understand prayer from a relational view?
3. Discuss how your relationship with God affects your prayers.
4. How does your prayer requests reflect your relationship with God?

While this passage is about asking and receiving, it frames the asking and receiving in terms of a relationship.<sup>61</sup>

### **The essence of intercessory prayer.**

1. How should our relationship with God encourage us as we pray for others?
2. In what ways do you reflect on God as a loving Father when you pray?
3. In what ways can praying for others reveal God's relationship with us?
4. How will this session affect how you pray for others?
5. What is the key point to the analogy found in Matthew 7:7-11?

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<sup>60</sup> Andrew H. Wakefield, *What Happens When We Pray?:* (Louisville: Review & Expositor, Fall 2007), Vol. 104, No. 4, p. 804

<sup>61</sup> Wakefield, 805.

### **Theological perspective of prayer:**

The essence of prayer was not found in a sequence of asking and receiving. Often times our prayers can become pleas for God to meet our needs or the needs of someone close to us. Prayer could even become our last resort when all else fails. This theological view of prayer started not with our needs but with God's desire for a relationship with us. God is concerned about every need we have. However, his concerns are relational in nature. God is a loving Father who reveals his deep concern for our needs and his willingness to meet our needs. According to the analogy of Jesus, it was the parent's desire for the good of the child that reveals the true nature of prayer.<sup>62</sup>

Didactic 2

### **Prayer: More than a Formula**

Scripture Text:

“Pray then in this way: Our Father in heaven, hallowed be your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us to the time of trial, but rescue us from the evil one.” Matthew 6: 9-13 NRSV

Notice that this model prayer was a balance of six petitions. The first three were petitions focused on God. The prayer started with God our Father. It continued with the desire to hallow God's name and then the prayer was for God's will to be done on earth as it is in heaven. From this we saw that Jesus put his Heavenly Father first when praying. He

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<sup>62</sup> Wakefield, 805.

acknowledged his name and his will first. All three were intimately connected and should be recognized as the reason and purpose for prayer.

**Our Father in Heaven, hallowed be your name.**

1. What did it mean for you to call God your Father?
2. What did it mean for God's name to be hallowed?
3. How does your relationship with God affect your prayers?
4. How does this relationship encourage you as you pray for others?

**Your Kingdom Come.**

1. What did Jesus mean when he prayed "Your kingdom come"?
2. How did this prayer remind you of God's kingdom?
3. How did this prayer help you understand the *Missio Dei*?
4. In what ways will this help you as you pray for others?

**Your will be done, on earth as it is in heaven.**

1. How did this petition reveal God's purpose for your life?
2. In what ways did Jesus' life reveal God's will?
3. How did this petition help you understand the nature of prayer?
4. In what ways does this help you as you pray for others?

### **Theological perspective of prayer:**

When instructing his disciples how they should pray, Jesus began with the relational aspect of prayer. Instead of beginning with the word God he used the word Father. This term implied both affection and respect and may have been typical of Jesus' address for God in prayer.<sup>63</sup> The prayers of Jesus revealed his relationship with God. This model prayer showed that Jesus wanted his followers to experience this abiding relationship with God and to pray acknowledging this relationship the way he did. He also reminded his disciples that God the Father is in heaven. God is always above us in position and authority. The prophet Isaiah reminded us that God lives in a high and holy place. Isaiah 57:15

Jesus then prayed that God's name would be "hallowed". Reverence and honor for God's name was the condition of sincere and genuine prayer. Everything Jesus taught on prayer was based on his desire to "hallow" the name of God the Father. Senior understands this request as "something that ultimately God alone will ensure, but reverence for God's name was also a commitment of the disciple now."<sup>64</sup>

Everything Jesus prayed for was related to the coming of God's kingdom to earth. His highest priority in life was to see his Father's will done on earth as it is in heaven.<sup>65</sup> Here the word kingdom meant where the Father's will was carried out and his name was

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<sup>63</sup> Donald Senior, *Matthew*, Abingdon New Testament Commentaries (Nashville: Abingdon Press, 1998), 84.

<sup>64</sup> Senior, 85.

<sup>65</sup> Raymond E. Brown, *An Introduction To The New Testament* (New York, New York: Doubleday Dell Publishing, 1997), 180.



honored and revered. Therefore, this prayer implied that we surrender our will to the Father's will. Jesus taught his disciples to seek first the kingdom of God. (Matthew 6:33)

### **Prayer: More than a Formula**

#### **Give us this day our daily bread.**

1. How did you understand this petition as a part of the first three?
2. In what ways did this request make you aware of God's provisions?
3. How did our daily provisions help you to understand God as your Father?
4. In what ways did this help you as you prayed for others?

#### **And forgive us our debts, as we also have forgiven our debtors.**

1. How did this petition reflect the kingdom of God?
2. How did this request help shape your prayers?
3. How did this request give you confidence when you pray?
4. In what ways did this help you as you pray for others?

#### **And do not bring us to the time of trial, but rescue us from the evil one.**

1. How did we make sense of this request when Jesus himself went through many trials and temptations?
2. What did this petition reveal about our vulnerability?
3. In what ways did this humble you in your relationship to your heavenly Father?
4. In what ways did this help you when you prayed for others?

**Theological perspective of prayer:**

The second three petitions started with the words “Give us”. However, these petitions were not self-centered, instead they recognized God first. They revealed our dependence on God our Father. These three petitions were in balance with the first three petitions and continued to focus on the sovereignty of God and our relationship to him. To petition the Father for daily bread, forgiveness of sins and to be rescued from the evil one was to confess that God is in control of our lives and that all provisions including salvation come from him.

These requests were basic to the kingdom of God. Bread was not only the substance of life, it was also a symbol of God’s presence and fellowship with us. In the Old Testament bread or manna was God’s way of showing his faithfulness to his people. It represented the relationship that Israel had with God, (Exodus 16:4, Deuteronomy 8:16, Psalm 78:24-25, Nehemiah 9:15). In the New Testament Jesus said “I am the bread of life”. (John 6:35) Now the church remembered him by eating bread together as a reminder of his broken body for us, (Matthew 26:26; Mark 14:22; Luke 22:19). The request “give us our daily bread” acknowledged that we were entirely dependent upon God. Barth reminded us that because God was our Father we could invoke God with the full assurance that he heard us and responded to our needs. “For whatever we ask of him he has always done and will always do.”<sup>66</sup>

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<sup>66</sup> Barth, 52.

This prayer was a reminder of our need of forgiveness. It helped us to realize that prayer should be an act of humility. We needed to first confess our sins and ask for forgiveness, as we forgave others. Prayer helped us to realize that forgiveness was a gift from God and all who asked would receive. Prayer also reminded us of our responsibility to forgive others as we have been forgiven.

In prayer we realized that temptation and trials were part of the Christian life. These trials came in different forms and in various ways. They tested our faith and our commitment to God's will. Jesus recognized that the evil one existed and he sought to do us harm. This last petition reaffirmed the believers desire to be kept in God's grace so that he or she could be used for God's glory.

Didactic 3

### **Our Need to Pray**

Scripture Text:

Then Jesus told them a parable about their need to pray always and not to lose heart. He said, "In a certain city there was a judge who neither feared God nor had respect for people. In that city there was a widow who kept coming to him and saying, 'Grant me justice against my opponent.' For a while he refused; but later he said to himself, 'Though I have no fear of God and no respect for anyone, yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.' And the Lord said, "Listen to what the unjust judge says. And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?" Luke 18: 1-8 NRSV

This parable showed how the persistent prayers of a widow were answered even by an unjust judge. Jesus used the parable to stress the importance of praying with confidence.

The purpose of the parable was to teach the disciples the importance of praying without “losing heart.” The verb translated “lose heart” (εγκακεω) could also be translated “despair.” Its opposite was persistence, and also boldness and courage.<sup>67</sup> Praying with confidence required faith in the one we were praying to. The widow’s persistence revealed her faith that her prayers would be answered.

The cultural context was important and gave us greater insight into the meaning of the parable. This widow lived in a society that made it difficult for her to survive. In the New Testament women lived a subservient life to men and were dependent on their husbands for survival. Therefore, widows lived lives of desperation, having to depend on others for support and in this case to defend them from people who would treat them unjustly. They were the ones who often times did not have a voice and needed an advocate to plead their cause.<sup>68</sup> Taking care of widows and orphans was obligatory for people of faith in the early church, (James 1:27).

This parable revealed how prayer was a ministry to those who were unfortunate because of their personal situations or their low position in society. This widow was not only needy, she was also being treated unfairly by her opponent. The parabolic message of Jesus was that God cared for the outcasts and prayer was their direct connection to him.

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<sup>67</sup> Tannehill, 263.

<sup>68</sup> Brad H. Young, *The Parables Jewish Tradition and Christian Interpretation*: (Peabody, Massachusetts: Hendrickson Publishers, 1998), 57-58.

**The Ministry of Prayer:**

1. In what ways could we relate this parable of Jesus to the prayer ministry of the church?
2. How could the church be an advocate for the widows?
3. What was it in this parable that really made a difference in the life of this widow?
4. What did this parable tell us about the power of faithful praying?

**Theological Perspective**

The parable emphasized the willingness of God to grant justice for the oppressed. The unjust judge had no fear of God and no respect for people. No one expected this judge to respond to the widow. She could not plead her case on the grounds of justice, for the judge had no regard for justice. The contrast here between the unjust judge and God who was just in every way was striking. God was the one who could be counted on to do what was right in the case of the widow. The way God responded was through her persistent prayer. In the end she got justice not because the judge had a change of heart but because she prayed courageously and confidently that God would hear her case. “If an unscrupulous magistrate was moved to act justly because of the unrelenting tenacity of a helpless widow, how much more would the one good God answer persistent prayer?”<sup>69</sup> This parable stressed the persistent prayer of the widow, and the response of the unjust judge. It was an example of how prayer could make a real difference in the lives of others. Through prayer the church could be the presence of Christ to the community in ways that encouraged justice and offered hope to the oppressed.

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<sup>69</sup> Young, 58.

**Reflection Questions:**

1. How could a prayer ministry reveal the presence of God to people in our community?
2. In what ways could prayer and faith encourage those who are discouraged and oppressed?
3. In view of this parable how could we approach God in prayer on behalf of others?
4. How would this parable help you when you pray for others?

Didactic 4

**Prayer that is Powerful and Effective**

Scripture Text:

“The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. Therefore, confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective.” James 5: 15-16 NRSV

Prayer was also the spiritual practice of bringing the needs of the sick before God. James reminded us that praying in faith was both powerful and effective. This letter encouraged the members of the church, especially the elders, to be active in the healing of the community. When people were sick, the church (ἐκκλησία) was to be involved in God’s mission of healing.<sup>70</sup> It should be realized that often times, sickness in the Bible was believed to be a result of sin. In these two verses we saw how closely sickness and sin were linked. However, when Jesus was asked in John’s gospel, “who sinned, this man or his

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<sup>70</sup> Luke Timothy Johnson, *The Letter of James*, The New Interpreter’s Bible Commentary, (Nashville: Abingdon Press, 1994), 222.

parents that he was born blind?” Jesus replied, “neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him” (John 9:2-3). This revealed that all sickness was not necessarily the result of sin.

The important thing was for the church to recognize its ministry to the sick. The people of God were called to reach out to those who were sick and diseased. The ministry of prayer was given to us so that we could carry out the *Missio Dei* by helping to bring wholeness to others.

### **The Ministry of Prayer:**

1. How did you understand the connection between faith and prayer?
2. In what ways would faith and prayer be relevant to healing in modern times?
3. How could you encourage confession as a way to be healed?
4. In what way would this help you as you pray for others?

### **Theological perspective of prayer and healing:**

From the letter of James we saw that faith and prayer were directly related to forgiveness and healing. Confessing our sins and praying for one another helped us experience the grace of God that brought forgiveness. Praying for the sick could also facilitate physical healing. During his ministry, Jesus healed the sick and restored those who were diseased. However, his healing was not only physical healing but it was also spiritual healing.

The church was now the body of Christ on earth and had been given the mission of reaching out to the sick. When we went and prayed for the sick we were the presence of Christ who offered hope to those who long for healing.



Appendix G  
Daily Prayer Guide

This prayer guide was designed to help you focus on scripture as you pray. Before you begin your prayer time, read the verses of scripture. Listen to what God is saying to you as you read. Meditate on each word and allow the Holy Spirit to guide you as you pray. Remember that prayer is not only speaking to God. Prayer is also listening to the voice of God and allowing Him to guide your prayers.

**Week One**

**Sunday**

*So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God.*

Colossians 3: 1-3 NRSV

*O give thanks to the LORD, for he is good, for his steadfast love endures forever.*

Psalm 136:1 NRSV

**Monday**

*For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.*

2 Corinthians 5: 14-15 NRSV

*God is our refuge and strength, a very present help in trouble.*

Psalm 46:1 NRSV

**Tuesday**

*Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints.*

Ephesians 6:18 NRSV

*When you search for me, you will find me; if you seek me with all your heart....*

Jeremiah 29:13 NRSV

**Wednesday***Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.*

Matthew 11: 28-30 NRSV

*O give thanks to the LORD, for he is good, for his steadfast love endures forever.*

Psalm 136:1 NRSV

**Thursday***Be careful then how you live, not as unwise people but as wise, making the most of the time, because the days are evil. So do not be foolish, but understand what the will of the Lord is.*

Ephesians 5:15-17 NRSV

*O give thanks to the LORD, for he is good, for his steadfast love endures forever.*

Psalm 136:1 NRSV

**Friday***For by grace you have been saved through faith, and this is not your own doing; it is the gift of God— not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.*

Ephesians 2:8-10 NRSV

*O give thanks to the LORD, for he is good, for his steadfast love endures forever.*

Psalm 136:1 NRSV

**Saturday**

*But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace.*

Ephesians 2:13-14a NRSV

*O give thanks to the LORD, for he is good, for his steadfast love endures forever.*

Psalm 136:1 NRSV

**Week Two****Sunday**

*I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father.*

John 15:15 NRSV

*O give thanks to the LORD, for he is good, for his steadfast love endures forever.*

Psalm 136:1 NRSV

**Monday**

*You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another.*

John 15:16-17 NRSV

*Search me, O God, and know my heart; test me and know my thoughts. See if there is any wicked way in me and lead me in the way everlasting.*

Psalm 139:23-24 NRSV

**Tuesday**

*Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me.*

John 15:4 NRSV

*Search me, O God, and know my heart; test me and know my thoughts. See if there is any wicked way in me and lead me in the way everlasting.*

Psalm 139:23-24 NRSV

**Wednesday**

*I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.*

John 15:5 NRSV

*Search me, O God, and know my heart; test me and know my thoughts. See if there is any wicked way in me and lead me in the way everlasting.*

Psalm 139:23-24 NRSV

**Thursday**

*If you love me, you will keep my commandments. And I will ask the Father and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.*

John 14:15-17 NRSV

*God is our refuge and strength, a very present help in trouble. Be still, and know that I am God!*

Psalm 46:1,10 NRSV

**Friday**

*As the Father has loved me, so I have loved you, abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.*

John 15:9-10 NRSV

*O give thanks to the LORD, for he is good, for his steadfast love endures forever.*

Psalm 136:1 NRSV

**Saturday**

*Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled and do not let them be afraid.*

John 14:27 NRSV

*Search me, O God, and know my heart; test me and know my thoughts. See if there is any wicked way in me and lead me in the way everlasting.*

Psalm 139:23-24 NRSV

**Week Three****Sunday**

*If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing out of selfish ambition or conceit, but in humility regard others as better than yourself. Let each of you look not to your own interests, but to the interests of others.*

Philippians 2:1-4 NRSV

*Hear, O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might.*

Deuteronomy 6:4-5 NRSV

### **Monday**

*Let this mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death— even death on a cross.*

Philippians 2:6-8 NRSV

*Search me, O God, and know my heart; test me and know my thoughts. See if there is any wicked way in me and lead me in the way everlasting.*

Psalm 139:23-24 NRSV

### **Tuesday**

*Therefore, God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

Philippians 2:9-11 NRSV

*O give thanks to the LORD, for he is good, for his steadfast love endures forever.*

Psalm 136:1 NRSV

### **Wednesday**

*Rejoice in the Lord always; again I will say Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be known to God. And the peace of God which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.*

Philippians 4:4-7 NRSV

*Search me, O God, and know my heart; test me and know my thoughts. See if there is any wicked way in me and lead me in the way everlasting.*

Psalm 139:23-24 NRSV

### **Thursday**

*Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things.*

Philippians 4:8 NRSV

*Hear, O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might.*

Deuteronomy 6:4-5 NRSV

### **Friday**

*I have learned to be content with whatever I have. I know what it is to have little, and I know what it is to have plenty. I can do all things through him who strengthens me.*

Philippians 4:12-13 NRSV

*O give thanks to the LORD, for he is good, for his steadfast love endures forever.*

Psalm 136:1 NRSV

### **Saturday**

*Be content with what you have, for he has said, "I will never leave you or forsake you." So, we can say with confidence, "The Lord is my helper; I will not be afraid. What can anyone do to me?"*

Hebrews 13:5-6 NRSV

*O give thanks to the LORD, for he is good, for his steadfast love endures forever.*

Psalm 136:1 NRSV

## Week Four

### Sunday

*Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will receive mercy. Blessed are the pure in heart, for they will see God.*

Matthew 5:3-8 NRSV

*Create in me a clean heart, O God, and put a new and right spirit within me. Do not cast me away from your presence, and do not take your holy spirit from me.*

Psalm 51:10-11 NRSV

### Monday

*Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.*

Matthew 5:9-11 NRSV

*Search me, O God, and know my heart; test me and know my thoughts. See if there is any wicked way in me and lead me in the way everlasting.*

Psalm 139:23-24 NRSV

### Tuesday

*You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled underfoot. You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lamp stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.*



Matthew 5:13-16 NRSV

*O give thanks to the LORD, for he is good, for his steadfast love endures forever.*

Psalm 136:1 NRSV

### **Wednesday**

*Your Father knows what you need before you ask Him. "Pray then this way: Our Father in heaven, hallowed be your name. Your kingdom come. Your will be done, on earth as it is in heaven.*

Matthew 6:8-10 NRSV

*Hear, O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might.*

Deuteronomy 6:4-5 NRSV

### **Thursday**

*Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And do not bring us to the time of trial, but rescue us from the evil one. For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses.*

Matthew 6:11-15 NRSV

*Create in me a clean heart, O God, and put a new and right spirit within me. Do not cast me away from your presence, and do not take your holy spirit from me.*

Psalm 51:10-11 NRSV

### **Friday**

*Ask, and it will be given you; search, and you will find; knock, and the door will be open for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for bread, will give a stone? Or if the child asks for a fish, will give a snake? If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!*

Matthew 7:7-11 NRSV

*O give thanks to the LORD, for he is good, for his steadfast love endures forever.*

Psalm 136:1 NRSV

### **Saturday**

*All of you must clothe yourselves with humility in your dealing with one another, for God opposes the proud, but gives grace to the humble. Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxiety on him, because he cares for you.*

1 Peter 5:5-7 NRSV

*O give thanks to the LORD, for he is good, for his steadfast love endures forever.*

Psalm 136:1 NRSV

Appendix H  
Ministry Project Sermon Outlines

Week 1 Ministry Project Sermon Outline

**The God Who Purses Us**  
Genesis 3: 1-10

**The Main Theological Point:**

God pursued a relationship with humanity after their disobedience.

**Genesis 3:1-5**

- A. The serpent was more crafty than any other wild animal that the LORD God had made.
- B. The serpent questioned the woman, “Did God say, ‘You shall not eat from any tree in the garden’?”
- C. The serpent contradicted God by saying, “You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God knowing good and evil.”

Scripture that referenced the serpent: (Genesis 3:1, Revelation 12:9, 20:2)

**Genesis 3:6-8**

- A. Adam and Eve’s disobedience led to their shame, fear, and their attempt to hide from God.<sup>71</sup>
- B. Temptation that led to disobedience:  
“No one, when tempted, should say, “I am being tempted by God”; for God cannot be tempted by evil and he himself tempts no one. But one is tempted by one’s own desire, being lured and enticed by it; then, when that desire has

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<sup>71</sup> Thomas W. Mann, *The Book of the Torah The Narrative Integrity of the Pentateuch*: (Louisville: John Knox Press, 1988), 17.

conceived, it gives birth to death. Do not be deceived, my beloved.” (James 1: 13-16)

- C. The woman saw the fruit was pleasing to the eye and desirable for gaining wisdom.
- D. She took some and ate. She gave some to her husband and he ate.
- E. Their eyes were opened and they realized their nakedness.
- F. Their disobedience led to shame, fear and hiding.<sup>72</sup>

It was human nature to hide from the presence of God. (Luke 23:30, Revelation 6:16)

### **Genesis 3:8-10**

- A. God responded by pursuing a relationship with Adam and Eve.
- B. God came walking in the garden looking for Adam and Eve after their disobedience. God’s first initiative was to come and walk with Adam and Eve.

In scripture walking with God revealed a relationship with God.  
(Genesis 5:24, 17:1; Leviticus 26:12, Micah 6:8, Revelation 3:4)

- C. God asked the question, “Where are you?”  
This presented a theological dilemma. Was God omniscient? If so, then why did he ask this question?

Scripture that referenced the omniscience of God, (Jeremiah 23:24, Proverbs 15:3, Psalm 139:3; 147:5, Isaiah 40:28, Hebrews 4:13)

- D. Adam and Eve were afraid of God only after they had disobeyed.  
However, immediately after they sinned, Genesis began to reveal the true nature of God. While Adam and Eve were hiding, God was in pursuit.

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<sup>72</sup> Mark E. Biddle, “Genesis 3: Sin, Shame and Self-Esteem,” *Review & Expositor A Consortium Baptist Theological Journal*, Vol. 103, No. 2 Spring 2006, p. 361.

Week 2 Ministry Project Sermon Outline

**God Comes to Deliver**

Exodus 3: 1-10

**The Main Theological Point:**

God chose Moses to go bring Israel out of Egypt.

**Exodus 3: 1-6**

- A. Moses came to Horeb the mountain of God.
- B. An angel of the LORD came and appeared to Moses within he burning bush.
- C. God called Moses by name.
- D. God reminded Moses of his relational nature.  
 “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” We could see from the text that God puts relationships first.<sup>73</sup>

**Exodus 3: 7-8**

- A. God saw, heard and knew about the suffering of his people.
- B. God came with his concerns for his people and was willing to change their situation. He came to give his people a new reality.<sup>74</sup>
- C. This new reality included delivering them from Egypt and giving them a land flowing with milk and honey.
- D. This fulfilled the promise God made with Abraham, Isaac and Jacob. (Genesis 15: 18-21; 26:3; 28:13)

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<sup>73</sup> Richard Elliott Friedman, *Commentary On The Torah* (New York, NY: HarperCollins Publishers, 2001), 176.

<sup>74</sup> Walter Brueggemann, *The Prophetic Imagination, 2nd ed.*, (Minneapolis: Augsburg Fortress, 2001), 12.

**Exodus 3: 9-10**

- A. God was aware of Israel's distress and how the Egyptians had oppressed them.
- B. Moses was called to go to Pharaoh and bring Israel out of Egypt.
- C. God chose to use Moses in the process of delivering Israel.
- D. Israel was referred to by God as "my people."

## Week 3 Ministry Project Sermon Outline

**The Jesus Who Prays**

John 17: 15-18

**The Main Theological Point:**

Jesus's prayer revealed the heart of God.

**John 17:15**

- A. This was the congregation's opportunity to listen in on Jesus praying<sup>75</sup>
- B. The prayer of Jesus revealed his passion for the disciples.
- C. His prayer was not that they be taken out of the world.

**John 17:16-17**

- A. Jesus distinguished the disciples from the world. There was a difference between the followers of Jesus and the followers of the world.
- B. The disciples were to be a witness here on earth as they carried out God's mission.

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<sup>75</sup> Fred B. Craddock, *John Knox Preaching Guides* (Atlanta: John Knox Press, 1981), 122.

- C. Jesus interceded for his disciples.
- D. Jesus prayed for God to “consecrate” the disciples.

### **John 17:18**

- A. Jesus acknowledged being sent into the world by the Father.
- B. Because of his being sent into the world Jesus sent his disciples into the world.
- C. The will of the Father was most clearly revealed through the mission of Jesus.
- D. The *Missio Dei* was now given to all disciples of Christ who were called to follow him.

### Week 4 Ministry Project Sermon Outline

#### **The Ministry of Reconciliation** 2 Corinthians 5: 17-21

#### **2 Corinthians 5:17**

- A. The Apostle Paul’s familiar phrase “in Christ” described his theological view of the believer. As Christ was in the Father and the Father was in him, so the believer was in Christ.
- B. Those in Christ were now part of the new creation that God was bring on earth. And the one who was seated on the throne said, “See, I am making all things new.” Revelation 21:5a
- C. The new creation was a result of the reconciliation found in Christ Jesus.

#### **2 Corinthians 5:18**

- A. “All this is from God” God initiated and completed everything necessary for reconciliation though Christ.

- B. God had also given us the ministry of reconciliation.
- C. The *Missio Dei* was to carry on the ministry of reconciliation.

### **2 Corinthians 5: 19**

- A. It was God in Christ that reconciled the world to himself.
- B. Because of this God did not count our trespasses against us.
- C. Now God entrusted the message of reconciliation to us.
- D. The *Missio Dei* was given to everyone who was in Christ.

### **2 Corinthians 5: 20-21**

- A. The Apostle Paul said “we are ambassadors for Christ”. The Greek word for ambassador is  $\pi\rho\epsilon\delta\beta\epsilon\upsilon\omega$  which meant representative.
- B. Reaching out to others is the way we best represent God’s reconciliation.
- C. God worked through his disciples to reconcile others to himself.
- D. The great grace exchange was that God made Christ who had no sin to become sin, so that we who had no righteousness could become righteous. This was the reason we were called to reach out to others.



Appendix I

Experiment Group Qualitative Survey

1. Did your understanding of prayer and its purpose change during the ministry project? If so, how?

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2. How did the ministry project help you develop a biblical understanding of prayer?

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3. Did your understanding of missions and its purpose change during the ministry project? If so, how?

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4. How did the ministry project help you develop a biblical understanding of missions?

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5. How would you describe your personal commitment to prayer before the ministry project?

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6. How would you describe your commitment to prayer after the ministry project?

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7. In what way did this project helped you in your prayer life?

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8. Are you more likely to go and pray for others now? (Circle one)

Yes

No

Unsure

Explain why or why not:

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9. How has this project encouraged you to pray for others?

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10. Has your understanding of the missions changed after this project? (Circle one)

Yes

No

If yes, in what way?

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11. What part of this project was most meaningful to you?

Didactics

Ministry visits

Explain:

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## Appendix J

## Research Leader Evaluation Form

The following survey will help assess the effectiveness of the research leader during the four teaching sessions. It will be based on the researcher's knowledge of the teaching material, preparation for the class, and the effectiveness in communicating the theological principals found in each of the biblical text.

**Please rate the researcher in each of the following categories:  
Circle the number that corresponds to your answer.**

**Preparation for the Class**

1. The researcher was well-organized and prepared for class.

- (1) *STRONGLY DISAGREE*
- (2) *DISAGREE*
- (3) *SOMEWHAT DISAGREE*
- (4) *SOMEWHAT AGREE*
- (5) *AGREE*
- (6) *STRONGLY AGREE*

2. The researcher remained focused and was prepared to lead the lesson.

- (1) *STRONGLY DISAGREE*
- (2) *DISAGREE*
- (3) *SOMEWHAT DISAGREE*
- (4) *SOMEWHAT AGREE*
- (5) *AGREE*
- (6) *STRONGLY AGREE*

3. The lesson time was used in an efficient and productive manner.

- (1) *STRONGLY DISAGREE*
- (2) *DISAGREE*
- (3) *SOMEWHAT DISAGREE*
- (4) *SOMEWHAT AGREE*
- (5) *AGREE*
- (6) *STRONGLY AGREE*

4. The researcher encouraged the members to participate in the discussion questions.

- (1) *STRONGLY DISAGREE*
- (2) *DISAGREE*
- (3) *SOMEWHAT DISAGREE*
- (4) *SOMEWHAT AGREE*
- (5) *AGREE*
- (6) *STRONGLY AGREE*

5. The room in which the lesson was taught was prepared and ready for the group.

- (1) *STRONGLY DISAGREE*
- (2) *DISAGREE*
- (3) *SOMEWHAT DISAGREE*
- (4) *SOMEWHAT AGREE*
- (5) *AGREE*
- (6) *STRONGLY AGREE*

6. The printed materials and other resources were ready and available to the group.

- (1) *STRONGLY DISAGREE*
- (2) *DISAGREE*
- (3) *SOMEWHAT DISAGREE*
- (4) *SOMEWHAT AGREE*
- (5) *AGREE*
- (6) *STRONGLY AGREE*

### **Research Leaders Knowledge of the Teaching Material**

1. The researcher was knowledgeable about the material that was taught.

- (1) *STRONGLY DISAGREE*
- (2) *DISAGREE*
- (3) *SOMEWHAT DISAGREE*
- (4) *SOMEWHAT AGREE*
- (5) *AGREE*
- (6) *STRONGLY AGREE*

2. The researcher displayed competence when teaching the material.

- (1) *STRONGLY DISAGREE*
- (2) *DISAGREE*
- (3) *SOMEWHAT DISAGREE*
- (4) *SOMEWHAT AGREE*
- (5) *AGREE*
- (6) *STRONGLY AGREE*

3. The researcher was able to employ various teaching methods in the group.

- (1) *STRONGLY DISAGREE*
- (2) *DISAGREE*
- (3) *SOMEWHAT DISAGREE*
- (4) *SOMEWHAT AGREE*
- (5) *AGREE*
- (6) *STRONGLY AGREE*

5. The researcher did a good job of explaining the meaning of the text and how it related to the ministry project.

- (1) *STRONGLY DISAGREE*
- (2) *DISAGREE*
- (3) *SOMEWHAT DISAGREE*
- (4) *SOMEWHAT AGREE*
- (5) *AGREE*
- (6) *STRONGLY AGREE*

6. Due to the researcher's knowledge of the material I was able to better comprehend the lesson.

- (1) *STRONGLY DISAGREE*
- (2) *DISAGREE*
- (3) *SOMEWHAT DISAGREE*
- (4) *SOMEWHAT AGREE*
- (5) *AGREE*
- (6) *STRONGLY AGREE*

7. The researcher explained the lesson clearly and made the material easy to understand.

- (1) *STRONGLY DISAGREE*
- (2) *DISAGREE*
- (3) *SOMEWHAT DISAGREE*
- (4) *SOMEWHAT AGREE*
- (5) *AGREE*
- (6) *STRONGLY AGREE*

### **Effectiveness in Communicating Theological Principles**

1. The theological principles discussed were relevant to the ministry project and focused on outreach and prayer.

- (1) *STRONGLY DISAGREE*
- (2) *DISAGREE*
- (3) *SOMEWHAT DISAGREE*
- (4) *SOMEWHAT AGREE*
- (5) *AGREE*
- (6) *STRONGLY AGREE*

2. The theological principles discussed were biblically supported and the Bible was the main source of reference for the teaching.

- (1) *STRONGLY DISAGREE*
- (2) *DISAGREE*
- (3) *SOMEWHAT DISAGREE*
- (4) *SOMEWHAT AGREE*
- (5) *AGREE*
- (6) *STRONGLY AGREE*



3. What were the researcher's strengths when teaching the didactics?

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4. In what ways was the researcher most effective?

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5. What were the researcher's weakness's?

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6. In what ways was the researcher least effective?

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7. What recommendations would you give to help the researcher improve in teaching and equipping others in prayer and outreach?

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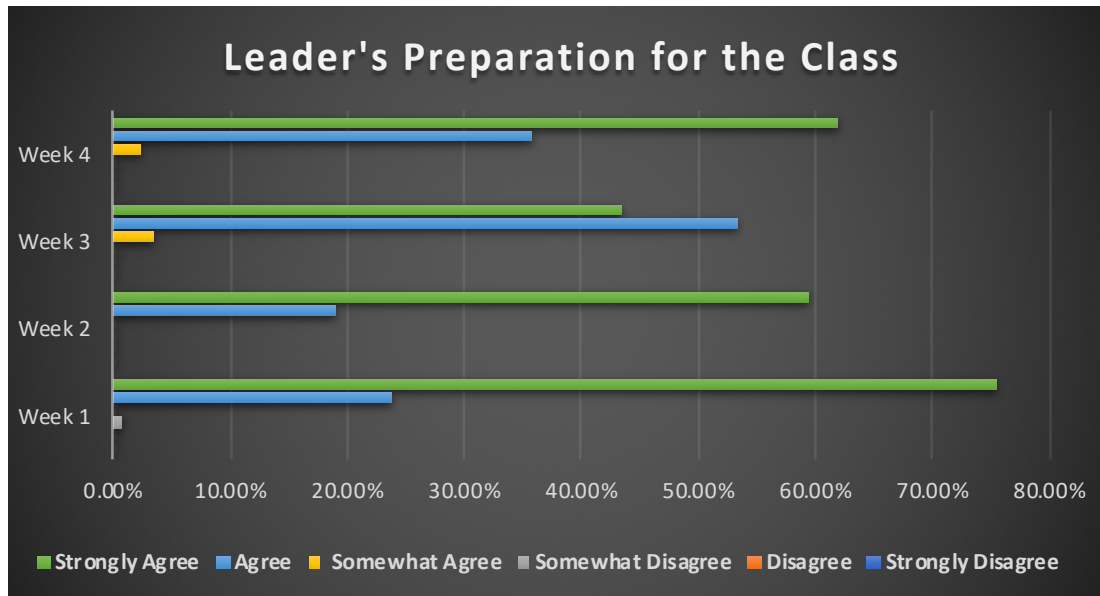
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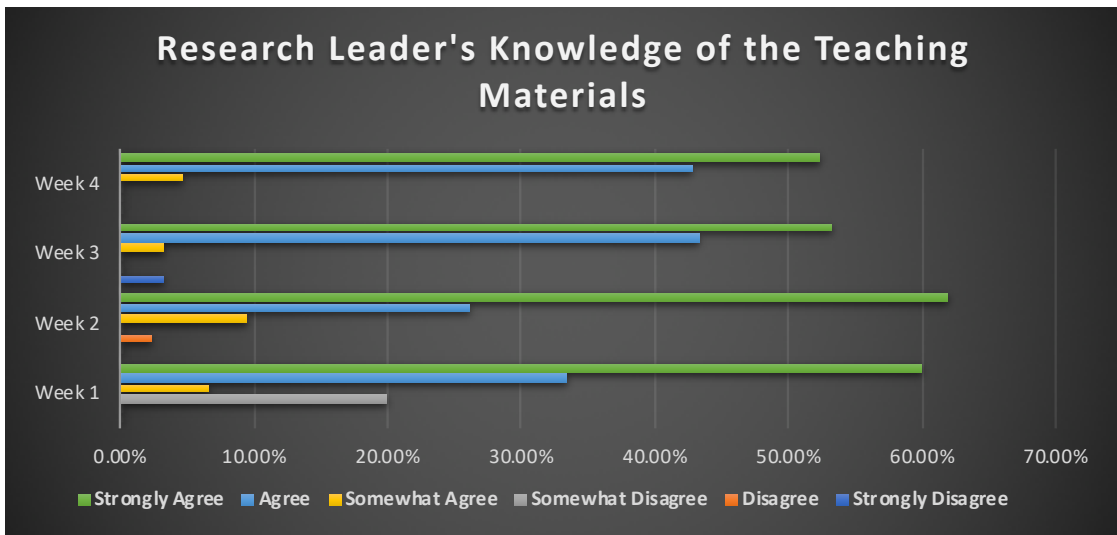
Appendix K

Research Leader Evaluation Results

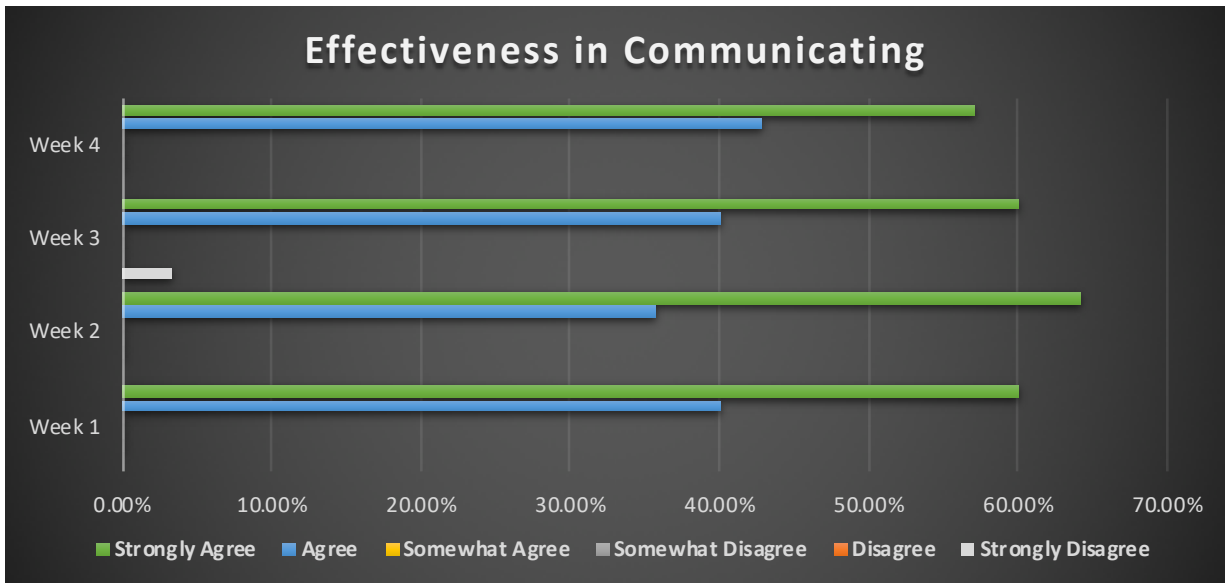
Research Leader Evaluation						
Preparation for the Class						
	Strongly Agree	Agree	Somewhat Agree	Somewhat Disagree	Disagree	Strongly Disagree
Week 1	75.45%	23.83%	0.00%	0.72%	0.00%	0.00%
Week 2	59.51%	19.06%	0.00%	0.00%	0.00%	0.00%
Week 3	43.33%	53.33%	3.33%	0.00%	0.00%	0.00%
Week 4	61.90%	35.71%	2.38%	0.00%	0.00%	0.00%



Research Leaders Knowledge of Materials						
	Strongly Agree	Agree	Somewhat Agree	Somewhat Disagree	Disagree	Strongly Disagree
Week 1	60.00%	33.33%	6.66%	20.00%	0.00%	0.00%
Week 2	61.88%	26.21%	9.53%	0.00%	2.38%	0.00%
Week 3	53.33%	43.33%	3.33%	0.00%	0.00%	3.33%
Week 4	52.36%	42.88%	4.76%	0.00%	0.00%	0.00%



Effectiveness in Communicating Theological Principles						
	Strongly Agree	Agree	Somewhat Agree	Somewhat Disagree	Disagree	Strongly Disagree
Week 1	60.00%	40.00%	0.00%	0.00%	0.00%	0.00%
Week 2	64.25%	35.75%	0.00%	0.00%	0.00%	0.00%
Week 3	60.00%	40.00%	0.00%	0.00%	0.00%	3.33%
Week 4	57.10%	42.90%	0.00%	0.00%	0.00%	0.00%



**What were the researcher's strengths when teaching the didactics?**

The overall consensus was that the researcher was knowledgeable and passionate about the scripture being taught and was able to make applications for the experiment group members. Another strength was the ability to stay focused on the purpose of the project.

**In what ways was the researcher most effective?**

The experiment group indicated that the researcher was most effective in making the connection between the scripture and the application of prayer and outreach. The members responded by saying that the researcher was able to involve everyone in the discussion and was passionate about prayer and how it plays a vital role in the mission of the church.

**What were the researcher's weaknesses?**

The weaknesses indicated were not allowing enough time for the didactics. Two members thought that the researcher was trying to accomplish too much and thought that more people should have participated in the experiment group. Four out of eight members listed no weaknesses.

**In what ways was the researcher least effective?**

The experiment group members all responded by saying the researcher was effective and was able to help the group reflect theologically on the importance of prayer and how it is the most important part of outreach. The only negative was the time allotted to the group didactics

**What recommendations would you give to help the researcher improve teaching and equipping others in prayer and outreach?**

The recommendations from the experiment group were to continue encouraging the church to be a part of outreach. Several mentioned that the researcher needed to appeal to everyone and help them understand that if they could not go and pray with others they could participate by praying at home for the people we were visiting.

## Appendix L

### Ministry Project PowerPoint Introduction

Equipping the Congregation of East Belmont Baptist Church for Outreach through the Development and Implementation of an Active Prayer Ministry.

#### **Ministry Question:**

What difference does it make to our community that East Belmont Baptist Church exists?

How can prayer help us connect with our community?

#### **Why is this Ministry Project Needed?**

“The church cannot endure by focusing on its own survival. It can endure only if it is driven by a profound sense of its mission to the world.”

-Albert Curry Winn

God has called each member of the church to be a part of His mission on earth.

“As you have sent me into the world, so I have sent them into the world.”

John 17:18

#### **Ministry Project Goal**

Equip the Congregation of East Belmont Baptist Church for outreach ministry by:

Developing a Biblical understanding of missions.

Implementing an active prayer ministry.

Reaching people by going and praying for them.

#### **Theology of Missions**

*Missio Dei*

Missions reflect the nature of God.

Missions start with the understanding that God has called us.

The church has been called to be a part of God’s mission on earth, starting with our community.

**What will be done?**

The church will take a survey before and after the project to determine our understanding and commitment to outreach and prayer.

There will be a experiment group that will meet for 4 weeks.

This group will begin developing a theological understanding of outreach through a prayer ministry.

This group will go out and pray for people.

**Expected Outcome for the Future**

In the future this ministry project will be developed and implemented as a churchwide outreach ministry.



## Appendix M

### Ministry Project Power Point Conclusion

Equipping the Congregation of East Belmont Baptist Church for Outreach through the Development and Implementation of an Active Prayer Ministry.

#### **Theological Conclusion**

The Old and New Testaments both reveal God's missional character.

Genesis 3: 8-9, Exodus 3:1-10

John 17:15-18, Acts 10, 2 Corinthians 5:17-21

#### **Ecclesiological Conclusion**

Jesus prayed: Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. John 17:17-18

“We cannot be the community of Christ without being a community of mission.”

-Ray S. Anderson

#### **Results of the Experiment**

Eight members of the experiment group were present for all four didactics on prayer and outreach.

Each member participated in the outreach portion of the experiment.

Over four weeks the experiment group visited 22 people in our community. During these visits the members of the experiment group prayed for the ones they visited.

#### **Moving Forward**

Equipping the church for outreach through prayer will be an on-going ministry of the church.

The Prayer Outreach ministry will continue to be an active part of reaching our community.

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