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TRAINING BELIEVERS IN PERSONAL EVANGELISM
AT GRACE BAPTIST CHURCH,
RIDGEWAY, VIRGINIA

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TRAINING BELIEVERS IN PERSONAL EVANGELISM

AT GRACE BAPTIST CHURCH,

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To Jesus, my Lord,
who keeps me longing;

To Sharon, my wife,
who keeps me loving;

To Adam, my older,
who keeps me learning;

To Dustin, my younger,
who keeps me laughing.

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PREFACE

This manuscript embodies a “work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ” (1 Thess 1:3). It is the culmination of countless hours of prayer and effort. It would be unthinkable to attach my name to this project without remembering, with the deepest of gratitude, all those persons who have faithfully stood by me in this endeavor. While it is not possible to recognize everyone here, I do want to take this opportunity to acknowledge a few of my devoted partners.

Dr. Timothy Beougher and Dr. Chuck Lawless helped lay the foundation for this project, while Dr. Travis Kerns has monitored my progress and edited my writings over the past few years. All three have invested in my work, and I am grateful for their wise counsel and unfailing support. Southern Seminary continues to be an extraordinary place to study and prepare for more faithful ministry. I am thankful for what the Lord has done, is doing, and will do through this great institution.

The congregation of Grace Baptist Church has supported my studies from day one. They have believed in this work and me, offering earnest prayer, financial support, ample time to read, write, study, and travel as well as speaking words of encouragement along the narrow path. They are a people most treasured.

My wife, Sharon, and our two sons, Adam and Dustin, have undoubtedly paid the highest price for my calling to the gospel ministry. They are true servants of the Lord Jesus Christ, sacrificing much to follow Him. My prayer for *each* of them is captured in

the steadfast words of Christ, “Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive many times as much at this time and in the age to come, eternal life” (Luke 18:29-30). I love them far beyond what mere human words could ever express.

More than twenty-five years ago, Jesus Christ came into my spiritual darkness and brought with Him the love and light of God. Since that day, my life has never been the same. I have been and continue to be transformed by our relationship. While on my knees before the altar in our church sanctuary (January 2008), the Holy Spirit spoke to my soul and plainly called me to this doctoral work. He promised that He would “see me through it.” Today stands as a bold witness to His enduring faithfulness.

“Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen” (Eph 3:20-21).

Dennis E. Wingate

Ridgeway, Virginia

December 2013

CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to train believers at Grace Baptist Church (GBC) in Ridgeway, Virginia, to be more active and more effective in personal evangelism through a healthy balance of instruction and accountability.

Goals

This project had five goals to accomplish. These goals served as a benchmark in evaluating the overall effectiveness and success of the work. The first goal was for members to develop an increased understanding of the biblical mandate for personal evangelism along with a grasp of the associated doctrines regarding the application of redemption. Although many believers have some level of knowledge and conviction about the concept of evangelism and surrounding theology, it is often insufficient to motivate them to tell others about Jesus Christ. A study of key Old Testament and New Testament passages regarding evangelism and the *ordo salutis* was implemented to increase biblical knowledge. This approach also served to fan the embers of the Christian heart and raised awareness and personal accountability for going and telling a spiritually lost world the good news of salvation found only in Jesus Christ.

The second goal was to train believers to present the gospel message more effectively in a person-to-person encounter. Increased biblical knowledge and conviction

alone are no guarantee of evangelistic effectiveness. The development of competent skills serves to enhance the witnessing experience. Therefore, simple and solid practical evangelistic training was a part of preparing the member for personal evangelism.

The third goal was to incorporate a robust accountability structure in an effort to improve evangelistic engagement among the participants.¹ Christians regularly fall short in this area of their lives because good evangelistic intentions seldom translate into effective actions. What dramatic advances would we see for the kingdom of God if believers took the task of personal evangelism as serious as other aspects of their lives, e.g., work, family, sports, or leisure? This project sought to demonstrate to participants the enormous value of individual accountability in the practice of ministry, highlighted here in personal evangelism.

The fourth goal was for believers to proclaim the gospel message in our community with increased frequency and effectiveness. Sadly, too much evangelistic fervor ends in the classroom and sanctuary.² This goal focused upon the abundant planting of the gospel and the glorious salvation of lost souls. The success of this fourth objective was substantially dependent upon the accomplishment of the previous three—increased biblical knowledge, improved evangelistic skill, and initiated personal accountability.

¹It is clearly understood that evangelistic opportunity and success are ultimately in the hands of a sovereign God (1 Cor 3:6).

²D. James. Kennedy, *Evangelism Explosion: Equipping Churches for Friendship, Evangelism, Discipleship, and Healthy Growth*, 4th ed. (Carol Stream, IL: Tyndale House Publishers, Inc., 1996), 1-18.

The fifth and final goal of this project was to strengthen my pastoral leadership in the area of evangelism and church growth. This project allowed me, in the role of pastor, to coach some of my church members in the practice of biblical evangelism. A completion of this goal offered two endpoints: (1) sharpened pastoral knowledge and skill in how to lead believers to share their faith in Jesus Christ and (2) potential for Grace Baptist to become a stronger Great Commission congregation, possessing a leader with advanced skills in personal evangelism.

Ministry Context

The context in which the ministry project took place is important to understand. Hence, this section provides basic information about the church and community, including a general description of the area, specific demographics on church and community, history of the congregation, growth patterns of the church, and the student's role in this body of Christ.

The Community

Grace Baptist Church, a small Southern Baptist congregation, is located in the suburban community of Ridgeway, Virginia. The church property sits along a busy four-lane corridor (Highway US 220) that connects two political subdivisions—the town of Ridgeway³ and the city of Martinsville.⁴ The Ridgeway community is a part of Henry

³July 2009 town population = 773. *Ridgeway, Virginia* [on-line]; accessed 9 December 2010; available from <http://www.city-data.com>, [Ridgeway-Virginia.html](http://www.city-data.com); Internet.

⁴July 2009 city population = 14,635. *Martinsville city, Virginia* [on-line]; accessed 9 December 2010; available from <http://www.city-data.com>, [Martinsville_city-VA.html](http://www.city-data.com); Internet.

County, Virginia.⁵ Henry County is located within the foothills of the Blue Ridge Mountains in southern Virginia.

This beautiful and favorably positioned area has held an attraction to people for many years. It is located about fifty miles from the mountains and about 250 miles from the coast. During the last half of the twentieth century, Henry County was home to several vigorous international furniture and textile industries (e.g., Bassett, Stanley, American, DuPont, Tultex). Martinsville Speedway, a part of the national NASCAR circuit, is only about two miles from the church and draws bi-annual crowds of nearly one hundred thousand people.

Unfortunately, all is not well in Henry County. The furniture and textile industries are now only remnants of their past glories. Many other businesses are downsizing and some are on the brink of bankruptcy. The economic crisis in our nation has had a major impact in this county with the current unemployment rate of Martinsville remaining the highest in the state (18.9 percent).⁶ Violent crime and drugs (some gang related) are on the rise and plaguing the area. Further, there are thirty-one Southern Baptist churches in Henry County but few appear biblically healthy, especially in the sphere of evangelism and church growth.

⁵July 2009 county population = 54,888; 35 percent urban, 65 percent rural; roughly 73 percent white, 23 percent black, 3 percent Hispanic. *Henry County, Virginia* [on-line]; accessed 9 December 2010; available from http://www.city-data.com, Henry_County-VA.html; Internet.

⁶Amanda Buck, "Jobless Rates Decline: City Still Top in State; Patrick Rate Increases," *Martinsville Bulletin*, 8 December 2010, sec. A, p. 1. Eliza Winston, "November Jobless Rates Up Here: City Remains Highest in VA," *Martinsville Bulletin*, 5 January 2011, sec. A, p. 1.

Church and Community Demographics

Grace Baptist Church is essentially a middle class, white congregation with a total membership of 57 people. As a recent higher expectation “covenant membership” congregation, Grace Baptist has experienced a massive rethinking and restructuring of church membership with significant member losses (around 75 percent). For example, September 2008 total church membership was 222 people with an average Sunday morning worship attendance of 70. September 2010 total church membership was 73 people with an average Sunday morning worship attendance of 48. These congregational losses mainly reflect inactive or uncommitted individuals.

Of the 57 members, 6 are youth (18 years old or less; 11 percent), 8 are young adults (19-29 years; 14 percent), 15 are middle age adults (30-54 years; 26 percent) and 28 are classified as senior adults (55 years plus; 49 percent). There are 23 males (40 percent) and 34 females (60 percent).⁷ Sunday school attendance averages 35 individuals and Sunday morning worship 45 participants.⁸ Furthermore, this fifty-year-old congregation is traditionally oriented and theologically conservative.

Grace Baptist has an optimum physical location for exposure and outreach. The church sits along a busy four-lane highway, positioned near both residential and business properties.⁹ The facilities are highly visible and well known within the

⁷GBC Membership Roll (2011). This roll was reset for calendar year 2011 on December 1, 2010.

⁸As of Sunday, January 16, 2011. GBC Ministry Data 2010-11 (in-house statistics).

⁹Demographic data estimates approximately 25,000 vehicles per day travel this corridor between Ridgeway and Martinsville Virginia. *Ridgeway, Virginia (24148)*

established community. At least six housing developments (representing diverse socio-economic strata) are located within one or two miles of the church property. The church setting is a very positive factor regarding evangelism and growth.

The North American Mission Board (NAMB) executed a demographic study for Grace Baptist in October 2008.¹⁰ This geo-demographic information contains 2008 estimated and 2013 projected data for one, three, and five-mile radii around the church. While all statistics have been taken into account, the following information focuses on the three-mile radius data.¹¹

First, the study estimates that 5,881 households (and no group quarters) live within a three-mile radius of the church. Population declines project only 5,739 households by 2013, representing a 2.4 percent decrease. Age data reveals a median age of around 45 years old. The two highest age brackets present are 45-54 years and 55-64 years, respectively. Statistically, Baby Boomers (persons born between 1946 and 1964) represent about one-third of the overall population. Race, language, and ethnicity figures show that the church's current mission field is about 77 percent white, 19 percent black, and 3 percent Hispanic. Five-year projections estimate a decrease in whites (-2.1

Demographic Information, North American Mission Board Center for Missional Research, October 25, 2008.

¹⁰Ibid.

¹¹Based on the Acts 1:8 model, Grace Baptist has established its primary mission field, i.e., its "Jerusalem," as a geographical rectangle of roughly thirty-six square miles. The three-mile radius data represents the closest approximation of this previously defined mission field.

percent), an increase in blacks (1.2 percent), and a significant percentage increase in the Hispanic population (28.1 percent).¹²

Second, the study reports that household income, on both a per capita and median basis, is considerably below the national average (around 75 percent). The fifty to seventy-five thousand dollar income bracket is the highest represented group, characterizing about 25 percent of the community. In view of education, around one-third of the three-mile radial community has experienced some level of college, about one-third is high school graduates, and another one-third did not graduate high school. Lifestyle demographics reveal a rural community dominated by married-couple families who enjoy country living.¹³ Their employment is chiefly in the manufacturing, construction, mining, agricultural, and service industries.¹⁴

History of the Church

Grace Baptist Church is the product of a church split within the community. The church constituted on Sunday, January 15, 1961 with 102 charter members. The congregation held its first worship service in the new church building, located at its present site in the Glen Court community, on Christmas Eve, December 24, 1961. Rev. W. O. Sheppard was the founding pastor in this spiritual endeavor. Of the original 102 members, nine continue to hold church membership; however, only two are currently

¹²*Ridgeway, Virginia*, NAMB, October 25, 2008.

¹³Over 80 percent of these households are described as either “Southern Satellites,” “Salt of the Earth,” or “Rural Resort Dwellers.” Appendix 1 contains comprehensive definitions.

¹⁴*Ridgeway, Virginia*, NAMB, October 25, 2008.

active. Over the years, the church has experienced periods of great blessing as well as times of great tribulation.

During the 1970s, Grace Baptist grew significantly (physically and spiritually). The church built a parsonage (1972), an educational wing (1975), and an extension to the sanctuary (1978). The congregation also added beautiful, high quality, stained glass windows during the sanctuary expansion. By 1980, the original 102 members had grown to over 500. The church later purchased a former bank building adjacent to the church property (1994) to give more office room, educational space, and increased parking facilities for the congregation.

Grace Baptist has called seven pastors over its fifty-year history. The first two pastors had combined tenures of nearly thirty years. The next four pastors had collective ministry terms of less than nine years. As current pastor, I have served this congregation for six years. Most of the former pastors experienced forced terminations, either directly or indirectly.¹⁵

Grace Baptist is resolutely a Southern Baptist congregation. It affiliates with the Henry County Baptist Association (HCBA), the Baptist General Association of Virginia (BGAV), and the Southern Baptist Convention (SBC). *The Baptist Faith and Message* (2000), a historic Baptist confession of faith, follows the Scriptures as the guide for faith and practice.

¹⁵A well-respected deacon, affiliated with the church family for more than forty years, shared this information with me. Likewise, a formal motion and vote were cast at the January 2010 church business meeting to terminate my pastorate at Grace Baptist. The vote failed by a large margin, and several disgruntled members left the church. This congregation, at best, has experienced a tumultuous history for many, many years. It is my conviction that God has called me here to bring reform and shepherd His beloved church.

Church Growth Patterns

I collected and analyzed fifty years of Annual Church Profile (ACP) data to help evaluate the growth patterns of Grace Baptist Church (Appendix 2). Grace Baptist has enjoyed three periods of considerable growth (more or less 1961-64, 1972-80, and 1991-96) surrounded by years of either decline or plateau. Sunday school, Sunday morning worship, and baptismal data all support these findings. Moreover, total membership figures reflect initial church growth from around 100 charter members to a membership of slightly over 500 at the twenty-year mark (1981).¹⁶ Total church membership in 2010 was 73. Pastoral tenure was relatively stable during the first thirty years but has experienced far more instability in the last twenty. Taken as a whole, the church has been in a state of general decline for the past thirty to thirty-five years.¹⁷

ACP data reveals that Grace Baptist recorded its highest average Sunday school attendance in 1976 (165 people). After several years of decline, the church rallied again and recorded its second highest average Sunday school attendance in 1997 (144 people). The Sunday school average attendance for 2010 was 40. Another measure of church growth is the pattern of Sunday morning worship attendance over time. It is noteworthy to observe that worship attendance at Grace Baptist may have reached its

¹⁶“Total membership” data alone does not appear to be the most reliable means for evaluating the growth patterns of a church body. Much depends on accurate and tenacious record keeping of membership activity. Aggregate Sunday school attendance, Sunday morning worship attendance, and baptism/transfer data give a much more reliable picture of church health and growth.

¹⁷Some individuals may object to this assessment. Yet, one cannot deny that, at a minimum, the church has been in persistent decline or plateau since 1995-97, i.e., the last 14-16 years.

zenith by exceeding 200 people around 1976-77.¹⁸ In 1990, the church reported an average Sunday morning worship attendance of 120. Over the next five years, the average Sunday attendance increased to 170 individuals (1995). However, worship numbers deteriorate after this point in time. The average Sunday morning worship attendance in 2010 was 48.

Baptisms, an indicator of evangelism and conversion growth, have been erratic over the spectrum of the church's history, ranging from a low of zero persons baptized per year (1961, 2001, 2002, 2004) to a high of 34 individuals (1962, 1976). The good news is that baptisms, at some level, are reported for forty-five of Grace Baptist's fifty-year history. "Other additions" (i.e., transfer growth of some sort) are also recorded for forty-six of the last fifty years. Seven individuals were added to the church roll in the past year (2010), 2 by baptism and 5 by transfer. Since the church's birth in January 1961, 478 people have joined by baptism and 501 by "other additions."

Over the last six years, the church has baptized 35 individuals.¹⁹ Thirty-one additional persons have joined the church fellowship by transfer growth. This data reflects a net increase of 66 people and yields a "baptism to transfer growth" ratio of about one-to-one (35/66, or 53 percent baptized). Of these 66 new individuals, 25 are classified as youth (18 years and under), 5 are young adults (19-29 years), 22 are middle

¹⁸According to ACP reports, data collection for average Sunday morning worship began in 1990. All references to pre-1990 worship patterns are based on Sunday school calculations (Sunday school at GBC was determined to be 80 percent of Sunday worship attendance).

¹⁹This six-year time period (September 2004-August 2010) is synchronized with the ACP reports and roughly tracks my tenure at Grace Baptist Church (February 2005-present).

age adults (30-54 years), and 13 are senior adults (55 years plus). Further, 89 percent of these new people are Caucasian, 8 percent African-American, and 3 percent Asian. The numbers also show that the church is more effective in reaching middle age adults and their older children. On the other hand, the church is less effective in reaching young adult families (and their smaller children), senior adults, and the growing Hispanic population in the area.²⁰

Student's Role in the Church

I serve as pastor of Grace Baptist Church. The Lord called me to this church family during the last half of 2004, and the congregation affirmed my calling with a 100 percent vote. My first Sunday at Grace Baptist was February 6, 2005. Since that day, we have worked diligently to strengthen our congregation and move it forward for the glory of God. We made some tough decisions over the years, and some members have left as a result. However, those who remain are committed to the Lord and, for the most part, to me as their pastor.

Rationale

The reasons behind the choice of this particular project area were threefold—the biblical mandate, the practical need, and the personal interest.

The Biblical Mandate

The last words recorded in the Gospel of Matthew capture the fervent

²⁰Demographic data estimates a significant percentage increase in Hispanic population (28.1 percent; 146 to 187 individuals) within a three-mile radius of the church over a five-year period (2008-13). *Ridgeway, Virginia*, NAMB, October 25, 2008.

commandment of the resurrected Lord Jesus Christ (Matt 28:18-20).²¹ Not only does Jesus tell us to make disciples, but He also elaborates on how this task is to be done: “go, baptize, teach.” In other words, we are to go into all the world (starting with where we are) and proclaim the gospel message, the good news of forgiveness and eternal life through faith and repentance in Jesus Christ. Then, we are to baptize those who respond to this message and diligently teach them how to walk wholeheartedly in the ways of God.

Obviously, the first step in obedience to the Great Commission commandment is simply to go. We must all be personal evangelists at some level. However, even when believers fully understand that a personal relationship with Jesus Christ is the only way of salvation (John 14:6), many remain reluctant in actually sharing their personal testimony and the gospel message with unbelievers. The design of this project enhanced the commitment to effective Christian witnessing. If there were no other reasons for this D.Min. work, the biblical mandate alone must surely suffice.

The Practical Need

When I began serving as pastor of Grace Baptist, the church roll reflected a total membership of 284 individuals with an average Sunday school attendance of 60 and an average Sunday morning worship attendance of 78.²² At this point, only about 25 percent of our total membership was in faithful attendance. I started asking the deacons,

²¹This “Great Commission” is found in some form in all four gospel accounts (Matt 28:18-20, Mark 16:15, Luke 24:46-48, and John 20:21) as well as in the book of Acts (Acts 1:8).

²²See Appendix 2: ACP 2005, Sept 2004-Aug 2005.

my secretary, and other members of our congregation two critical questions, “Who is the flock of God at Grace Baptist in Ridgeway, Virginia?” and “Where is this flock of God?”

In spring 2009, after much discussion, reflection, and prayer, we (the pastor and deacon body) formally recommended that Grace Baptist adopt an “enhanced membership covenant” that required a signature for continued church membership. This covenant, firmly grounded in biblical theology, clarified many of the vital areas for Christian living and simply challenged God’s people to be more faithful in serving Him. The fundamental goal of this process was twofold: (1) to establish an accurate church roll and (2) to lay the foundation for encouraging a far more responsible church membership. The active congregation approved the recommendation with some concern yet with minimal resistance.²³

This call for commitment to Jesus Christ and His local church came at an enormous cost to our congregation. Two primary dissident groups emerged during this initiative, one inside the active church family and one outside the core membership. Although these groups remained relatively small in number, their impact was sizeable. They created dissention within the GBC Leadership Team, within the deacon body, within the larger church membership, and within the surrounding community. As anticipated, very few inactive members signed the church covenant. The surprise came, however, when about one-third of our active congregation became negatively influenced, eventually rejecting the covenant and leaving the church. These developments adversely affected our congregation in numerous ways, including a large impact on church size and

²³The approval rate was around 90 percent (27-1-3; April 2009).

ministries, our financial resources, our Christian morale, and our community reputation. Therefore, we desperately need to rebuild the house of God.

One of the fundamental challenges in rebuilding is the issue of evangelism. The lack of evangelistic zeal is a root problem within the congregation. This weakness in evangelism surfaces after historical analysis and practical observation. Evangelism has run the gamut throughout much of the life span of the church—fervent in the beginning years of birth and formation, fervent during the early days of a new pastorate, fervent during brief periods of revival but apathetic during most of the other seasons of our existence. The congregation is familiar with evangelistic preaching, has experienced numerous opportunities for evangelism training, supports mission incentives financially, and prays for the lost to be saved. Indeed, many congregants realize that evangelism is God's will, but a serious problem emerges between their understanding and their willingness to engage in biblical evangelism. The good news is that this D.Min. project struck at the very heart of our evangelism problem.

The Personal Interest

I have often been attracted to evangelism, even from the early days of my Christian life. I was thirty years old when I led my first person to Jesus (my son Adam). This experience aroused a deep craving within my soul. Since that time, I have had the opportunity to share the gospel message with numerous people. I love to see unbelievers come to faith in Christ and then vigorously disciplined in the local church. Training believers in personal evangelism stirs my own passions as well as equips other Christians for vital kingdom work.

Definitions

The special terms and definitions listed below clarify their meaning as they appear throughout this research project.

Gospel. The gospel is the joyous “good news” of salvation in Jesus Christ.²⁴

While there are a number of approaches in presenting the gospel, the message itself contains four crucial elements. It is a message about (1) God and His holiness, (2) man and his sinfulness, (3) Jesus Christ and His atoning work on the cross, and (4) the summons to repentance and faith.²⁵

Evangelism. Evangelism is the proclamation of the gospel to unbelievers.²⁶

For the purposes of this work, biblical evangelism is in view. Evangelism is not New Testament evangelism until the gospel message itself is proclaimed. All other activities short of this endpoint are simply pre-evangelism (e.g., invitations to church and religious events, theological discussions, social involvement). While pre-evangelistic activities are unquestionably important as points of contact or entry, one must ultimately pursue true biblical evangelism.²⁷

²⁴Ronald F. Youngblood, ed., *Nelson's New Illustrated Bible Dictionary*, rev. ed. (Nashville: Thomas Nelson Publishers, 1995), s.v. “Gospel.”

²⁵J. I. Packer, *Evangelism and the Sovereignty of God* (Downers Grove, IL: InterVarsity Press, 1991), 57-73.

²⁶Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 1241.

²⁷Chuck Lawless, “The Emerging Church and Evangelism,” in *Evangelicals Engaging Emergent: A Discussion of the Emergent Church Movement*, ed. William D. Henard and Adam W. Greenway (Nashville: B&H Academic, 2009), 324-26.

Believer. The term believer is a synonym for a Christian, i.e., one who believes in Jesus Christ as Lord and Savior.²⁸ In other words, a believer is an individual who has responded in genuine repentance and faith to the claims of the gospel message, thereby inviting Jesus Christ into his or her life as personal Savior and Lord.

Limitations and Delimitations

This work contained one limitation and one delimitation. First, the project research was limited to a fifteen-week duration. There were certain challenges in training Christians to be faithful evangelists within this short amount of time. The D.Min. format imposed this limitation and was therefore beyond my control.

The project research was delimited to the training of a maximum of twelve individuals in personal evangelism at Grace Baptist. I began by soliciting the congregation at large to consider participation in this research. Solicitation efforts involved consecutive Sunday morning announcements during worship services as well as bulletin inserts and assorted postings. When the response level was not adequate, I extended personal invitations to specific individuals within the church body who appeared to be good candidates for the research. (If the response level had been above capacity, I would have selected those whom I believed to be the best candidates for the project.) I defined an acceptable candidate as a person who possessed a heart for God and a teachable spirit. The delimitation of a maximum of twelve people was necessary in order to ensure quality training and to keep the overall project manageable.

²⁸George T. Kurian, ed., *Nelson's New Christian Dictionary* (Nashville: Thomas Nelson Publishers, 2001), s.v. "Believer."

CHAPTER 2

BIBLICAL REFLECTIONS ON PERSONAL EVANGELISM

Personal evangelism began in the heart and mind of God the Father from eternity past (Eph 1:3-4). Before He ever said, “Let there be light” (Gen 1:3),¹ God knew that mankind, the crowning work of His creative glory, would one day fall into sin and reject Him as Sovereign Lord.² From the *protoevangelium* of Eden (Gen 3:15) to a new heaven and new earth in a recreated universe (Rev 21:1), the Bible boldly proclaims that God Almighty has a master plan for redemption. Therefore, the story of human rebellion and God’s redemptive work becomes “front and center” within the Scriptures.

Personal Evangelism in the Old Testament

One will not find in the books of the Old Testament the familiar New Testament concept of personal evangelism. Nonetheless, one will discover the embryonic foundation, even the very cornerstone, for personal evangelism within the

¹Unless otherwise noted, all Scripture quotations are taken from the New American Standard Bible (NASB, 1995).

²The Scriptures declare that God knows all things (Job 37:16, 1 John 3:20). Moreover, the Bible teaches that God had foreknowledge before the creation that certain individuals would enter into a personal, saving relationship with Him (Rom 8:28-30). While there are different understandings of predestination (election), evangelicals agree that God initiates and superintends the salvation process. The Wesleyan/Arminian and the Reformed/Calvinist perspectives are the two most common traditions among evangelicals regarding this subject matter. See J. D. Payne, *Evangelism: A Biblical Response to Today’s Questions* (Colorado Springs, CO: Biblica Publishing, 2011), 46-47.

context of the Old Covenant. Here one will encounter a loving God who is outwardly focused, a loving God who is raising up His people Israel to see Him, a loving God who desires to show His glory to the nations. Unquestionably, God had both a plan and a purpose for “missions and evangelism” within the Old Testament era.

After the initial sin of Adam and Eve in the Garden of Eden, the Scriptures bestow the first glimmer of hope for all humanity. This hope is recorded in Genesis 3:15, known as the “first gospel,” where God reveals His promise of a future redeemer (Jesus Christ). Although the entire created order was placed under a curse, the Old Testament documents the blessings of God that came through the seed of Eve (Gen 3:15), the seed of Shem (Gen 9:27), and the seed of Abraham (Gen 12:3). The whole objective of God was to bless one people (Israel) so that they might be the channel through which all the nations on the earth could receive the blessings of salvation and eternal life.³

The continuation of the Abrahamic promise through Isaac (Gen 26:24) and Jacob (Gen 35:11-12), the Exodus and the Mosaic legislation (Exod-Deut), the eternal covenant with King David (2 Sam 7), and the visionary messages of His prophets (e.g., Isaiah, Jeremiah, Jonah) function to provide testimony that God had a divine program to glorify Himself by bringing salvation to all nations. Moreover, the Psalter provides a number of psalms that anticipate God’s glory and His name praised among the nations. For example, Psalm 67 exhorts the nations to praise God. God’s gracious blessings upon Israel provide testimony of His lovingkindness, thus leading Gentiles to salvation and praise. Psalm 96 is a call for “all the earth” to worship the Lord. God’s character (glory)

³Walter C. Kaiser, Jr., *Mission in the Old Testament: Israel as a Light to the Nations* (Grand Rapids: Baker Academic, 2000), 15-28.

and His conduct (deeds) are to be declared internationally. The psalmist addresses all “families of the nations” and instructs them to ascribe glory to the Lord and to bring sacrifices and worship into His courts. Psalm 117 is another call for all nations to praise the Lord. God’s unfailing love and faithfulness were to serve as Israel’s highest motivation for outreach to the Gentiles. Repeatedly, the psalmists called on all the peoples of all the lands to praise the Lord. These ancient singers of Israel urged their people to tell, proclaim, and make known the mighty deeds of God and to join in singing praise to Him. The hopeful result would be that all the ends of the earth would turn to the Lord God and all the families on earth would bow down in worship to Him.⁴

**Abraham: Called to Be a Blessing
to Others (Gen 12:1-9)**

In the early pages of the Old Testament, after the expulsion of sinful Adam from the Garden of Eden and the repopulation of fallen humanity through the loins of Noah, God places His eye upon the man Abram.⁵ It is through this faithful patriarch that God gives His matchless vow of blessing, thereby advancing the world stage for the coming Messiah and the hope of salvation for humanity. The calling of Abraham, as found in Genesis 12:1-9, is clearly a “theologically-charged” passage. In fact, Kaiser

⁴Ibid., 29-38.

⁵Abram (exalted father) was Abraham’s original name. God changed Abram’s name to Abraham (father of a multitude) to reflect His covenant promises (Gen 17:1-8). Ronald F. Youngblood, ed., *Nelson’s New Illustrated Bible Dictionary*, rev. ed. (Nashville: Thomas Nelson Publishers, 1995), s.v. “Abraham.”

argues, “If an Old Testament ‘Great Commission’ must be identified, then it will be Genesis 12:3—‘all the peoples of the earth will be blessed through you [Abraham].’”⁶

The prequel. The sinful behavior that began in Eden thrust the world into a disastrous state, and the prospects for a godly post-flood human race appear marginal. Even the future for the family of Terah, the seed of Shem and father of Abraham, seemed bleak. They are found struggling with significant life issues from early death to infertility to fragmented journeys (Gen 11:27-32). Nonetheless, God did not abandon His glorious creation to the consequences of its own sin. God had a plan to reclaim the world, a strategy that would ultimately restore fallen creation to its original divine purpose.⁷

In God’s master plan of cosmic restoration, He now brings the man Abraham onto the scene. In the words of Fretheim, “The text [Gen 1-11], which has had the world as a stage, narrows down to a small town in Mesopotamia, to a single family, to the mind and heart of a single individual—Abraham. At the same time, the world stage remains very much in view.”⁸ He continues to clarify, “The call of Abraham may be understood as God’s response to the dilemma created by the sin and evil that had become so pervasive among all the families of the earth.”⁹ Moreover, Mathews powerfully captures the magnitude of Abraham’s call, “As the two parts of an hourglass are joined by a

⁶Kaiser, *Mission in the Old Testament*, 7.

⁷Terence E. Fretheim, *The Book of Genesis*, in vol. 1 of *The New Interpreter’s Bible*, ed. Leander E. Keck (Nashville: Abingdon Press, 1994), 417.

⁸Ibid.

⁹Ibid., 425.

slender neck, the role of this one man connects the universal setting of chaps. 1-11 and the worldwide vista of the promissory call.”¹⁰

The blessing. The focal text falls into two distinct parts. Genesis 12:1-3 sums up the Lord’s call to Abraham. Then, Genesis 12:4-9 describes his obedience to this divine call. Together, these passages highlight God’s invitation and Abraham’s response “to become a source of blessing for the rest of humanity.”¹¹

Found at the very beginning of the Genesis 12:1-3 account is God’s imperative statement for Abraham to “go” (v. 1).¹² He tells Abraham to “go from your country, go from your relatives, and go from your father’s house. Go to the land I will show you.” Each advance in the call becomes more and more personal in nature. Strikingly, God then promises Abraham magnificent blessings (nationhood, prosperity, renown, favor, protection, world influence). There is a fivefold use of the root word “bless” in this powerful encounter with the Living God (vv. 2-3). The first set of promises to Abraham (v. 2) conveys God’s determination to bless the patriarch and his family, while the second set of promises (v. 3) relate to the mediation of these blessings to the world.¹³

The closing statement of God’s blessings upon Abraham is especially significant, “And in you all the families of the earth will be blessed” (v. 3c). Mathews

¹⁰Kenneth A. Mathews, *Genesis 11:27-50:26*, The New American Commentary, vol. 1B (Nashville: Broadman & Holman Publishers, 2005), 105.

¹¹*The ESV Study Bible: English Standard Version* (Wheaton, IL: Crossway Bibles, 2008), “Genesis 12:1-9 Abram’s Migration to Canaan.”

¹²It is not coincidental that the command to “go” is also among the last recorded words of the resurrected Lord Jesus Christ to His disciples (Matt 28:18-20), for the God of the Bible is a God that both calls and sends.

¹³Mathews, *Genesis 11:27-50:26*, 107.

says this clause represents “the final promise and is the ultimate goal of the previously stated intentions toward Abram.”¹⁴ Hamilton argues that this particular blessing is the “grand finale in this catalogue of blessings” and is God’s “programmatic statement.” He adds, “[Gen 12:3c] clearly articulates the final goal in a divine plan for universal salvation, and Abram is the divinely chosen instrument in the implementation of that plan.”¹⁵ In light of this text, Fretheim writes, “His [God’s] new promise is something more, something beyond what the creation in and of itself can provide. Within creation, blessing is powerful, life-enabling, and life-sustaining, but finally insufficient for the fullest possible life. *The promises bring blessing into the sphere of redemption.*”¹⁶

Genesis 12:4-9 then gives the report of the patriarch’s response to God’s directive. Abraham’s obedience is immediate and unquestioning. His travelogue testifies that he took his family and possessions and went to the land that God would show him (Canaan, the Promised Land). God is now committed to a future with the one who has faithfully responded, while Abraham himself “must exchange the known for the unknown (Heb 11:8), and find his reward in what he could not live to see (*a great nation*), in what was intangible (*thy name*), and in what he would impart (*blessing*).”¹⁷

¹⁴Ibid., 108.

¹⁵Victor P. Hamilton, *The Book of Genesis Chapters 1-17*, The New International Commentary on the Old Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1990), 374. The reference to “universal” salvation is understood in this context to mean “worldwide” salvation. Wenham notes, “Not every individual is promised blessing in Abram but every major group in the world will be blessed. The subsequent stories in Genesis illustrate these principles in action.” Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary, vol. 1 (Dallas: Word Books, 1987), 278.

¹⁶Fretheim, *The Book of Genesis*, 425.

¹⁷Derek Kidner, *Genesis*, Tyndale Old Testament Commentaries (Downers Grove, IL: Inter-Varsity Press, 1967), 114.

The sequel. The promises of God originally given to Abraham will have a tremendous impact on the world. The blessings quickly emerge in the chronicling of Abraham's days (e.g., Gen 12:10-20). God also reaffirms His vows to Abraham's son Isaac (Gen 26:3-4) and his grandson Jacob (Gen 35:11-12). Noting the administration of these promises, Mathews observes, "The divine oath is like an avalanche of blessing cascading in wave after wave on the patriarch and his children yet to come."¹⁸

The blessings upon Abraham continue unquestionably into the lives of his descendants. For example, the revelation of God to Moses and the Hebrew people some five hundred years later "repeats the promises [given to Abraham] and applies them to Israel" (Exod 6:2-8, 19:1-6).¹⁹ The promises of God also manifest themselves within the kingship of David (2 Sam 7:8-17), and the Old Testament prophets faithfully proclaim the theme of divine blessing upon the Gentiles (Isa 19:23-25, Jer 4:2).²⁰ The psalmists declare that "blessing upon restored Israel brings salvation to the nations" (Pss 67, 98).²¹ Furthermore, the New Testament embraces the Abrahamic narrative (Acts 3:25-26; Gal 3:6-9, 28-29) and asserts that Jesus Christ, the son of Abraham (Matt 1:1), came to save humanity from its sin (Matt 1:21, John 4:42, Acts 4:12, Phil 3:20). What began as the promises of God to one man four thousand years ago now flourishes as the promises of God to all nations, that is, for "whosoever believeth in him [Jesus]" (John 3:16 KJV).

In summary of the Genesis 12 account, Kaiser vigorously states,

The formative theology of Genesis 12:3 may once again be seen for what it is and

¹⁸Mathews, *Genesis 11:27-50:26*, 105.

¹⁹Ibid., 118.

²⁰Fretheim, *The Book of Genesis*, 426.

²¹Mathews, *Genesis 11:27-50:26*, 118.

has always been in the discussion of mission: a divine program to glorify himself by bringing salvation to all on planet earth. Indeed, here is where missions really begins. Here is the first Great Commission mandate of the Bible. It is this thesis that dominates the strategy, theology, and mission of the Old Testament.²²

Key implications for personal evangelism. Regarding the Genesis 12

passage, the following implications pertain to personal evangelism:

1. An Old Testament “Great Commission” text exists in embryonic form (Gen 12:3). Therefore, the seeds for world evangelism are present in the Old Testament.
2. The source of world missionary activity is rooted in God’s call to the nation of Israel.

Personal Evangelism in the New Testament

Within the pages of the New Covenant, the salvific mission of God continues. In fact, the New Testament begins boldly with the four gospel accounts (Matthew, Mark, Luke, and John) followed by the book of Acts that chronicles the birth of the Christian church and spread of the gospel message. Matthew 28:18-20 portrays the resurrected Lord Jesus Christ instructing His followers to go and make disciples through proclaiming the gospel of the Kingdom. This passage reminds believers today that we must make disciples as well. Moreover, Luke 8:4-15 sheds light on evangelistic activity and the various responses of people toward the word of God. Acts 2:14-47 testifies that the Holy Spirit empowers gospel proclamation and that evangelism should be a vital element within the Christian community. Acts 22:1-16 highlights the Christian witness and presents important details for creating a solid conversion testimony. Finally, Colossians 1:3-8 demonstrates how spreading the gospel message brings faith, love, and hope to a godless community. The Scriptures declare that God is passionate about gathering a

²²Kaiser, *Mission in the Old Testament*, 13.

people unto Himself. Therefore, training Christians in personal evangelism remains a critical task for the local church.

Jesus: The Ultimate Evangelist and the Great Commission Commandment to His Disciples (Matt 28:18-20)

Jesus Christ, God Incarnate, was the ultimate evangelist who understood the full realities of God and man, of holiness and sinfulness, of heaven and hell. His heart bled for the salvation of souls to the glory of God the Father. Jesus spent His life as a sacrifice to God, going among the people of Israel “teaching and preaching and healing” (Matt 4:23). Jesus proclaimed the good news of forgiveness and eternal life, and He commissioned disciples who would continue His mission after His death (John 20:21b).

Jesus Christ—the ultimate evangelist. The Bible teaches that Jesus Christ is the human-divine Son of God, the great High Priest, the founder of the Christian church, and the central figure of the human race.²³ Further, He never made a mistake, and He always knew and always did what was right. In Jesus, humans have the perfect teacher and the perfect example of how to live a life pleasing to God.²⁴ Being the ideal Son and the ideal Man, Jesus was also the ideal Evangelist to sinful humanity.

As the model evangelist, Jesus understood the love of God (John 15:9) and the mission of God (John 3:16). He understood the pitiful state of mankind (Matt 9:36) and the sure realities of heaven (Luke 3:21-22) and hell (Mark 9:43-44). At the very nucleus,

²³Youngblood, *Nelson’s New Illustrated Bible Dictionary*, s.v. “Jesus Christ.”

²⁴Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Fleming H. Revell, 1993), 23.

He understood the holiness of God (Matt 6:9), the sinfulness of humanity (Mark 8:38), the function of the cross (Matt 16:21), and the necessity of a summons to faith and repentance (Mark 1:14-15). Consumed with zeal for the things of God (John 2:15-17), He was obedient to the will of God (Matt 26:39) and was prepared to pay the maximum price for God's glory (John 19:17-18) and the redemption of His creation (Col 1:13-14).

Jesus was fully engaged in bringing the message of hope to the sin-sick heart. The Scriptures vividly testify that He went about "preaching the gospel of God and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel'" (Mark 1:14-15). Three facets characterized Jesus' ministry: (1) teaching about the kingdom of God, (2) preaching the gospel message, and (3) healing the sick and suffering (Matt 4:23). He often used the platform of physical need to address the crucial issue of spiritual need (Matt 9:1-8). At the end of His ministry, having spent roughly three years training up disciples, Jesus delegated His work so it would continue through His apostles and His future church (John 20:21, Matt 28:18-20). Without a doubt, Jesus was the ultimate evangelist to humanity. From Him, Christians are to learn.

Jesus' disciples—the ultimate commission. After the events of Jesus' crucifixion in Jerusalem, the end of the Gospel of Matthew places the resurrected Christ at a mountain in Galilee awaiting the arrival of His eleven apostles (Matt 28:7, 10, 16-17).²⁵ Freeman maintains that "the term 'mountain' is an important one for Matthew's account, for the reader associates the mountain as a place of teaching. . . . The reader is thus prepared for the fact that Jesus is about to impart important revelatory material to his

²⁵Judas Iscariot, the disciple who betrayed Jesus, committed suicide (Matt 27:3-5) and is, therefore, no longer a part of this group—thus, the "eleven" apostles.

followers.”²⁶ Further, Carson takes Matthew 28:16-20 as a loose “commissioning narrative” which is patterned after similar Old Testament accounts of the commissioning of God’s servants (e.g., Abraham, Gen 12:1-9; Moses, Exod 3:1-10; Joshua, Josh 1:1-11; Isaiah, Isa 6:1-13).²⁷ It is thus at the Galilean mountain spot that the resurrected Lord Jesus Christ reveals His legendary commission to the embryonic church, calling “upon his followers to make disciples of all people groups through the preaching of the gospel of the kingdom.”²⁸ Hagner says, “The resurrection narrative comes to its climax, as does the entire gospel, in this its final majestic periscope [Matt 28:16-20].”²⁹

The formal Great Commission statement of Jesus Christ begins with verse 18 (Matt 28:18). Here, Jesus appears to His disciples (apostles) and declares His power, i.e., His absolute sovereignty over both heaven and earth. It is from this platform of universal authority that Jesus issues His commandment to “go and make disciples of all the nations.” Because of His supreme authority, this directive carries maximum force. Boring agrees, “The basis for the words of commission is the claim of the risen Jesus that

²⁶Hal Freeman, “The Great Commission and the New Testament: An Exegesis of Matthew 28:16-20,” *The Southern Baptist Journal of Theology* 1, no. 4 (1997): 15. See also Donald A Hagner, *Matthew 14-28*, Word Biblical Commentary, vol. 33B (Dallas: Word Books, 1995), 884. See Matt 4:8, 5:1, 14:23, 15:29, 17:1, 24:3, and 26:30 for additional references regarding mountains.

²⁷D. A. Carson, *Matthew: Chapters 13 through 28*, in vol. 2 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids: Zondervan, 1995), 591-92. See also R. T. France, *Matthew*, Tyndale New Testament Commentaries, vol. 1 (Grand Rapids: William B. Eerdmans Publishing Company, 1985), 411; M. Eugene Boring, *The Gospel of Matthew*, in vol. 8 of *The New Interpreter’s Bible*, ed. Leander E. Keck (Nashville: Abingdon Press, 1995), 502.

²⁸ESV Study Bible, “Matthew 28:16-20 The Risen Jesus’ Great Commission.”

²⁹Hagner, *Matthew 14-28*, 881.

all authority has been given to him by God.”³⁰ With this key verse providing the appropriate backdrop, Jesus now sends His disciples on world mission.

The primary focus of Jesus’ commandment in verses 19-20a is the charge, the mission, to “make disciples” (followers) of all the nations.³¹ Making disciples involves calling individuals to a lifetime commitment in Jesus Christ as Savior and Lord. Carson writes, “Disciples are those who hear, understand, and obey Jesus’ teaching.”³² More so, Hagner recognizes that the central verb in the commission statement (*matheteusate*, make disciples) is an imperative.³³ This main verb dominates the core thrust of the Great Commission; however, the three Greek participles found in Jesus’ directive (go-ing, baptizing, and teaching) define the three basic components of the disciple making process.³⁴ In God’s wisdom, He has not only instructed the church to make disciples, but He has also provided the appropriate framework in how to accomplish this great task.

³⁰Boring, *The Gospel of Matthew*, 503. Carson clarifies that “it is incautious, if not altogether wrong, to claim that the Resurrection conferred on Jesus an authority incomparably greater than what he enjoyed before his crucifixion. . . . Rather, the spheres in which he now exercises absolute authority are enlarged to include all heaven and earth, i.e., the universe.” Carson, *Matthew*, 594.

³¹The term “all the nations” would include both Jews and non-Jews (Gentiles). See arguments from Freeman, “The Great Commission and the New Testament,” 17-18; Hagner, *Matthew 14-28*, 886-87; Craig L. Blomberg, *Matthew*, The New American Commentary, vol. 22 (Nashville: Broadman Press, 1992), 431-32.

³²Carson, *Matthew*, 596.

³³Hagner, *Matthew 14-28*, 886.

³⁴ *ESV Bible*, “Matthew 28:16-20 The Risen Jesus’ Great Commission.” Hagner maintains that the “commission proper” consists syntactically of the main verb “make disciples” with three parallel subordinate participles: “going,” “baptizing,” and “teaching.” When linked with the imperative verb, the participles themselves take on imperatival force and function as imperatives. Hagner, *Matthew 14-28*, 882. See also Freeman, “The Great Commission and the New Testament,” 17.

The first step in making disciples is obviously the “going.” Terry comments on the evangelistic understanding and activities of the ancient church,

The message of the early church was simple: Jesus was God’s Son who died on the cross to provide salvation to all who believe in Him. . . . The early church did not just *do* mission. . . . In those early days the church *was* mission. The missionary program of the early church was based on two assumptions: (1) The chief task of the church is world evangelism. (2) The responsibility for carrying out this task rests with the entire Christian community.³⁵

Mimicking the attitude and actions of the early church demands that believers go into all the world and proclaim the gospel message, the good news of forgiveness and eternal life through faith and repentance in Jesus Christ. In the wise and proverbial words of Martin, “Christians have but two choices: We must go where we can go, and we must send where we cannot personally go ourselves.”³⁶

The second step in making disciples is the “baptizing.”³⁷ Clearly, Jesus instructed His disciples to baptize new converts in (into) the name of the Trinity (God the Father, God the Son, and God the Holy Spirit). While the act of baptism is pregnant with imagery (e.g., Jesus’ death and resurrection, believer’s spiritual transformation), it is a fundamental proclamation of the believer’s transference to a new allegiance with the Godhead.³⁸ New believers are to identify publicly with Jesus and His body, the church.

³⁵John Mark Terry, *Evangelism: A Concise History* (Nashville: Broadman & Holman, 1994), 26-27.

³⁶George H. Martin, Classroom Lecture, 32960—*Introduction to Missiology* (Louisville: Southern Baptist Theological Seminary, Spring 2001), February 2001.

³⁷The participle “baptizing” comes from the Greek verb *baptizo*, which is a frequentative form of *bapto*, “to dip.” W. E. Vine, *Vine’s Complete Expository Dictionary of Old and New Testament Words*, ed. Merrill F. Unger and William White, Jr. (Nashville: Thomas Nelson Publishers, 1996), s.vv. “baptism, baptist, baptize.”

³⁸Regarding the concept of allegiance, see France, *Matthew*, 414.

Carson specifically notes, “It [baptism] is a sign both of entrance into Messiah’s covenant community and of pledged submission to his lordship.”³⁹

The third step in making disciples is the “teaching.” The Holy Spirit uses biblical teaching as a means to transform believers toward the image of Jesus Christ.

Bloomberg rightly acknowledges,

Teaching obedience to all of Jesus’ commands forms the heart of disciple making. Evangelism must be holistic. If non-Christians are not hearing the gospel and not being challenged to make a decision for Christ, then the church has disobeyed one part of Jesus’ commission [evangelism]. If new converts are not faithfully and lovingly nurtured in the whole counsel of God’s revelation, then the church has disobeyed the other part [teaching, discipleship proper].⁴⁰

It is the responsibility of the church (individually, collectively) to proclaim the gospel message and to hand down the teachings of Scripture to believers both new and old.

The Bible affirms that God has spoken to us in these last days through Jesus (Heb 1:1-2). Does He have a word for us regarding our work as Christians? Yes, He says that we are to go into the entire world and proclaim the gospel message. We are to baptize those individuals who respond in faith to this good news, and we are to teach them diligently how to walk wholeheartedly in the ways of God. This work is truly the ultimate commission—a charge given with all authority, a charge given to all the church, a charge given for all the world . . . and a charge given for the glory of God.

Key implications for personal evangelism. Regarding the Matthew 28 passage, the following implications pertain to personal evangelism:

1. Jesus Christ provides the perfect model for an evangelistic lifestyle.

³⁹Carson, *Matthew*, 597.

⁴⁰Blomberg, *Matthew*, 433.

2. All believers are called to make disciples, i.e., faithful followers of Jesus Christ.
3. The Great Commission commandment gives three core components of the disciple making process: (1) going, (2) baptizing, and (3) teaching.
4. Making disciples begins with the “going,” proclaiming the gospel of Jesus Christ.

Understanding the Dynamics of the Harvest (Luke 8:4-15)

The parable of the sower is one of four main parables found in all three Synoptic Gospels.⁴¹ This story tells about a farmer who went out to sow his field, broadcasting seed upon various soils. The parable sheds light on evangelistic activity and the various responses of people toward the word of God. It instructs the reader that not all evangelistic efforts will yield ripe fruit, but some gospel seeds will produce a great harvest for the Lord.

Understanding “the parable.” A parable is “a short, simple story designed to communicate a spiritual truth, religious principle, or moral lesson.”⁴² The Greek word for parable (*parabole*) means literally “a placing beside.”⁴³ The term carries the idea of a comparison between two different things, i.e., “something is placed alongside something else in order that one may throw light on the other.”⁴⁴ Therefore, the parable will consist of two parts: (1) a picture part (the story proper), often depicting an everyday life

⁴¹Robert H. Stein, *Luke*, The New American Commentary, vol. 24 (Nashville: Broadman Press, 1992), 242.

⁴²Youngblood, *Nelson’s New Illustrated Bible Dictionary*, s.v. “Parable.”

⁴³Michael S. Bushell and Michael D. Tan, *BibleWorks 5* [CD-ROM] (Norfolk, VA: BibleWorks, LLC, 2002), NAU Luke 8:4, s.v. “Parable.”

⁴⁴Youngblood, *Nelson’s New Illustrated Bible Dictionary*, s.v. “Parable.”

experience in the real world and (2) a reality part (the comparison to which it is likened).⁴⁵ Parables have a history of allegorical interpretation. Modern scholarship, however, insists, “The key to interpreting the parables is to remember that they are not extended allegories but that they tend to teach a single basic point.”⁴⁶

Understanding “the soils.” After telling the story of the sower (Luke 8:5-8), Jesus clarifies why He speaks in parables (Luke 8:9-10) and gives the interpretation of His parable (Luke 8:11-15). Jesus explains that the seed the sower broadcasts is the word of God, i.e., the gospel message (Luke 8:11). He then states that this gospel seed falls upon several types of spiritual ground. Each of the four soils in the story produces its own particular yield. These soils (plants) represent different kinds of people and their varied responses to the kingdom of God, reflecting four types of human hearts.⁴⁷

The first group of gospel hearers in the parable is like the soil beside the road. This ground is hard, packed down, and not conducive to seed germination and plant growth. Similarly, individuals in this group have heard the preaching of the gospel message. Their hearts are hard and unreceptive, and they do not heed the message. Nolland comments, “[They] hear but get no real hold on the word of God. The Devil has no difficulty in extricating it from their hearts. In their case, no response of faith has

⁴⁵Robert H. Stein, *A Basic Guide to Interpreting the Bible: Playing by the Rules* (Grand Rapids: Baker Books, 1994), 137.

⁴⁶Stein, *A Basic Guide to Interpreting the Bible*, 149. See also Youngblood, *Nelson’s New Illustrated Bible Dictionary*, s.v. “Parable”; Vine, *Vine’s Complete Expository Dictionary of Old and New Testament Words*, s.v. “Parable.”

⁴⁷“Although the four soils represent various kinds of people, there is a certain looseness in the metaphor, and at times the plants produced by the soils represent the various kinds of people rather than the soils.” Stein, *Luke*, 246.

bound the message to their hearts. They have not really believed the message which could have brought them salvation.”⁴⁸

The second group of hearers in the parable is like the rocky soil. This ground has the capacity to aid seed germination and plant growth but only for a brief period. It cannot sustain life under long-term, adverse conditions. Individuals in this category have heard the preaching of the gospel and they are happy to receive this word. Appearances, however, can be deceiving. These people develop no spiritual depth, and the temptations and trials of life will eventually destroy their faith. Nolland states, “If the rootedness is not there, the new life will wither away. Apostasy is the outcome.”⁴⁹ Stein adds, “The problem [with this group] is rather that they only hold this faith ‘for a while’; but as the rest of this text and the full canonical message suggest, this faith is not saving faith.”⁵⁰

The third group of hearers in the parable is like the thorn-ridden soil. This ground is unfavorable and even hostile toward healthy plant growth, robbing the flora of valuable sunlight and nutrients. The seed that falls among the thorns in the story grows but does not produce mature fruit. In the same way, individuals in this group have heard the preaching of the gospel message and have made a faith response toward God, i.e., they have germinated, taken root, and grown to some form. Nonetheless, they have allowed the world (worries, riches, and pleasures) to choke out their loyalty to Jesus Christ and their perseverance in the Christian faith. These individuals have filled their

⁴⁸John Nolland, *Luke 1-9:20*, Word Biblical Commentary, vol. 35A (Dallas: Word Books, 1989), 388.

⁴⁹*Ibid.*, 388.

⁵⁰Stein, *Luke*, 246.

lives with so many things that there is no room for spiritual fruit.⁵¹ It is difficult to determine with certainty whether people in this group have experienced saving faith. Some scholars suggest they are unredeemed because they lack mature fruit (Matt 3:7-10) and steadfast perseverance (Col 1:21-23).⁵²

The fourth group of hearers in the parable is like the good soil. This ground is highly fertile and has the ability to produce a bumper crop.⁵³ Likewise, people in this group have truly heard the preaching of the gospel, and their hearts were ready to receive the good news of salvation. They have resolutely made Jesus Christ their Savior and Lord. With shameless perseverance, these individuals bring forth much fruit for the kingdom of God. Culpepper keenly observes, “Like the fast-germinating seed on the rocky ground and among the thorns, it is easy to make a good beginning, but reaching maturity and bearing fruit require faithfulness and dogged endurance.”⁵⁴

Key implications for personal evangelism. Regarding the Luke 8 passage, the following implications pertain to personal evangelism:

1. Gospel proclamation produces different results in the lives of its hearers (main point).
2. Demonic activity keeps some gospel hearers from authentic faith and conversion.

⁵¹C. Leon Morris, *Luke*, Tyndale New Testament Commentaries, vol. 3 (Grand Rapids: William B. Eerdmans Publishing Company, 1997), 167.

⁵²Joel B Green, *The Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1997), 321-29; Morris, *Luke*, 165-67; Stein, *Luke*, 248; versus Nolland, *Luke 1-9:20*, 370-88.

⁵³The parable speaks of a hundred-fold crop yield (Luke 8:8). The average yield for grain sown in Palestine was probably around ten-fold, based on the weight of the seed gathered to the weight of the seed sown. A hundred-fold grain harvest would be an extraordinary achievement. R. Alan Culpepper, *The Gospel of Luke*, in vol. 9 of *The New Interpreter's Bible*, ed. Leander E. Keck (Nashville: Abingdon Press, 1995), 177.

⁵⁴*Ibid.*, 179-80.

3. Trials and temptations will expose the counterfeit faith of some gospel respondents.
4. The world (worries, riches, and pleasures) may jeopardize the fruit of the gospel. It is sometimes difficult to determine with certainty whether an individual is saved.
5. Some gospel seeds will produce a great harvest for the Lord.

**Peter: Passionate Evangelism
and the Ingathering of the
Early Church (Acts 2:14-47)**

The Apostle Peter, considered by some to be a “big, blundering fisherman” and a faltering apostle of Christ, stands boldly in the streets of Jerusalem on the Day of Pentecost to preach the gospel message to the multitudes.⁵⁵ Peter, transformed and freshly energized by the power of God, provides our earliest example (in both action and content) of gospel proclamation by the embryonic church. Moreover, as the Holy Spirit empowers the preaching of the gospel, the apostle brings many people to Christ and evangelism becomes a vital element within the common life of the Christian community.⁵⁶

The proclamation of the gospel. Undoubtedly, the Apostle Peter preached with passion and conviction in Jerusalem on Pentecost morning. However, one must press the issue and ask two significant questions: (1) What was the framework of Peter’s

⁵⁵Longenecker alternately suggests, “It [Peter’s first sermon at Pentecost] was probably delivered in the outer court of the temple.” Richard N. Longenecker, *Acts*, in vol. 9 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin and J. D. Douglas (Grand Rapids: Zondervan, 1982), 70.

⁵⁶Youngblood, *Nelson’s New Illustrated Bible Dictionary*, s.v. “Acts of the Apostles”; *ibid.*, s.v. “Peter, Simon.”

gospel proclamation? and (2) What was the identifiable *kerygma* of the early church?⁵⁷

In other words, “How did Peter present the gospel message to the crowd?” and “What was the specific content of his message?” These answers are imperative in helping to establish a biblically strong, healthy, and effective foundation for personal evangelism.

In view of the primary grid of Peter’s gospel proclamation (Acts 2:14-41), several scholars offer similar evaluations. For example, one voice outlines the main elements of the preaching event as (1) the promises of God in the Old Testament are now fulfilled, (2) the Messiah has come in Jesus of Nazareth, and (3) all who hear should repent and be baptized.⁵⁸ Likewise, Polhill maintains that Peter’s first message falls into three main divisions: (1) the citation of Old Testament scripture to provide relevance, (2) the establishing of Jesus as the Messiah, and (3) a call to repentance.⁵⁹ Bruce argues that Peter’s main theme is (1) the announcement that the age of fulfillment has arrived, (2) a rehearsal of the ministry, death, and triumph of Jesus of Nazareth, (3) a citation of Old Testament scriptures whose fulfillment in the Pentecost events prove Jesus to be the

⁵⁷*Kerygma* is defined as “the apostolic proclamation of salvation through Jesus Christ” (*Merriam-Webster’s Collegiate Dictionary*, 11th ed.). In general usage, this Greek word may imply either “the proclamation, preaching, or the message preached.” See Bushell and Tan, *BibleWorks 5*, NAU Rom 16:25, s.v. “Preaching”; Don R. Cox, Classroom Lecture, *32100—Personal Evangelism* (Louisville: Southern Baptist Theological Seminary, Fall 2000), September 2000. In this particular context, the term *kerygma* denotes the substance of the message preached.

⁵⁸Youngblood, *Nelson’s New Illustrated Bible Dictionary*, s.v. “Acts of the Apostles.”

⁵⁹John B Polhill, *Acts*, The New American Commentary, vol. 26 (Nashville: Broadman Press, 2001), 107.

Messiah, and (4) a call to repentance.⁶⁰ Points (2) and (3) of Bruce's four-point summary can easily merge and thus allow parity with the above three-point summaries.

Perhaps the most helpful and succinct analysis of Peter's presentation comes from Longenecker. He writes, "Peter's sermon at Pentecost consists of (1) an apologia for the occurrence of the phenomena (vv. 14-21), (2) a *kerygma* ("proclamation") of the apostolic message in its most elemental form (vv. 22-36), and (3) a call to repentance with a promise of blessing (vv. 37-41)."⁶¹ One cannot help but notice the prevalence of the three-point structure of Peter's overall gospel presentation. The first step employs Scripture in bringing relevance to the specific situation, the second focuses on Jesus as the promised Messiah, and the third calls for a repentant response from the hearer.

Regarding the specific content of Peter's gospel proclamation (Acts 2:22-36), the focus was unmistakably on Jesus of Nazareth and incorporated a brief sketch of His ministry, death, and resurrection.⁶² Stott identifies four movements within this particular pericope: (1) His [Jesus'] life and ministry (v. 22), (2) His death (v. 23), (3) His resurrection (vv. 24-32), and (4) His exaltation (vv. 33-36).⁶³ Concerning this Pentecost sermon, Wall discerningly writes that "it [the sermon] not only reflects the theological commitments of the Jerusalem mission at its very beginning but is quintessentially Christian, providing a broad outline for NT [New Testament] theology and Christian

⁶⁰F. F. Bruce, *The Book of the Acts*, The New International Commentary on the New Testament, rev. ed. (Grand Rapids: William B. Eerdmans Publishing Company, 1988), 69.

⁶¹Longenecker, *Acts*, 70.

⁶²*Ibid.*, 74.

⁶³John R. W. Stott, *The Message of Acts: To the Ends of the Earth* (Downers Grove, IL: Inter-Varsity Press, 1990), 75-77.

proclamation (or *kerygma*).”⁶⁴ In summary, Bruce notes, “The first apostolic sermon leads up to the first apostolic creed: ‘Jesus is Lord.’”⁶⁵ Indeed, this creedal spirit of lordship permeates the hearts of all of God’s faithful children—past, present, and future.

The primacy of the gospel. Peter’s Pentecost sermon, the inspired utterance of a man filled with the Holy Spirit, produced converts to the Christian faith. The three thousand new believers (v. 41) joined the 120 Christians already present in Jerusalem (Acts 1:15) to form the new community of faith described in Acts 2:42-47. This salient passage provides summary information regarding the life of the early church. Six core elements of their religious practice exist within that Christian fellowship—prayer, evangelism, worship, discipleship, fellowship, and ministry. These six fundamentals define the purposes of the church, and evangelism is obviously one of them.⁶⁶

The gospel witness of the early church pulsates with boldness. Evident of their zeal for witnessing, Bruce observes, “The believers met regularly in the temple precincts for public worship and public witness” (vv. 46-47).⁶⁷ Stott adds that (1) the Holy Spirit restlessly drives the infant church to evangelism, (2) both their worship and their witness were daily, and (3) “as their outreach was continuous, so continuously converts were

⁶⁴Robert W. Wall, *The Acts of the Apostles*, in vol. 10 of *The New Interpreter’s Bible*, ed. Leander E. Keck (Nashville: Abingdon Press, 2002), 63.

⁶⁵Bruce, *The Book of the Acts*, 73.

⁶⁶Chuck Lawless, *Disciplined Warriors* (Grand Rapids: Kregel, 2002), 23-25; Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan, 1995), 103-06.

⁶⁷Bruce, *The Book of the Acts*, 81.

being added [to the church, by the Lord].”⁶⁸ Evangelism, i.e., gospel proclamation, was surely a primary element within the common life of the early Christian community.

Key implications for personal evangelism. Regarding the Acts 2 passage, the following implications pertain to personal evangelism:

1. The logical first step in sharing the gospel is to bring scriptural relevance to the particular witnessing situation.
2. An essential component in sharing the Christian witness is to proclaim the historical Jesus as both Lord and Christ (the Messiah), incorporating a brief sketch of His life, ministry, death, resurrection, and exaltation.
3. A proclamation of the gospel message is not complete until one issues a call to repentance.

**Paul: A Missionary Extraordinaire
(Acts 22:1-16)**

It has been said that “no person, apart from Jesus Himself, shaped the history of Christianity like the apostle Paul.”⁶⁹ Paul was once a militant persecutor of the church (Gal 1:13), but he had an encounter with the risen Lord Jesus Christ that transformed his life. In consequence, God appointed Paul to be an apostle to the Gentiles, empowering him to become a missionary extraordinaire. Paul knew how to verbalize his testimony and did so at every opportunity to anyone who would listen. Acts 22 highlights Paul’s Christian conversion and presents important details for creating a trustworthy testimony.

⁶⁸Stott, *The Message of Acts*, 86-87.

⁶⁹*Life Application Study Bible: New International Version* (Wheaton, IL: Tyndale House Publishers; Grand Rapids: Zondervan Publishing House, 1991), s.v. “Paul.”

Prevalence of the personal testimony. Every Christian has a unique story of how they came to know Jesus Christ as their personal Savior and Lord. One is not better than the other, and God can use each of them for His glory. The New Testament gives numerous accounts of the individual call to faith (e.g., Peter, Andrew, James, John, the woman at the well, Zacchaeus, Paul). However, no personal conversion testimony is better explained than the salvation experience of the apostle Paul. In the book of Acts, Paul's conversion is documented in three places (Acts 9:1-19, 22:1-16, 26:2-18). Luke's repetition and detailed treatment of Paul's salvation testimony in Acts underscores its vital importance in the Christian mission.⁷⁰

Power of the personal testimony. A personal salvation testimony is "one of the most convincing, unanswerable arguments on earth regarding Christianity . . . [and] one's personal experience with the Lord Jesus Christ."⁷¹ Testimonies can be an effective way of telling an unbeliever why Jesus is important to you (and them). In giving his salvation testimony, the apostle Paul "simply shared his story about how God had changed his life."⁷² The Scriptures illustrate how the Holy Spirit works in these special moments to bring about powerful responses from the hearts of men, sometimes negative (e.g., Festus; Acts 26:24) and sometimes positive (e.g., King Agrippa; Acts 26:28).

⁷⁰Polhill, *Acts*, 459. Of the three salvation testimony occurrences, Polhill notes that Acts 9 is actually Luke's third-person narrative of Paul's experience, while the Acts 22 and Acts 26 versions are Paul's own testimony to the event. The three accounts are parallel in their essentials but differ in small details.

⁷¹*Putting Together Your Story* [on-line]; accessed 7 January 2012; available from <http://storage.cloversites.com, Personal%20Testimony.pdf>; Internet.

⁷²*Ibid.*

Parts of the personal testimony. The apostle Paul shares his Christian pilgrimage as he addresses the angry Jewish crowd from the steps of the Antonio Fortress in Jerusalem. Paul's personal salvation testimony (Acts 22:1-16) can be distilled into three essential components: his upbringing and zeal (vv. 1-5), his encounter with Jesus Christ on the Damascus road (vv. 6-11), and his commission to ministry (vv. 12-16).⁷³ These three parts may be generalized to create the framework for an effective Christian witness. Hence, the salvation testimony should include (1) My life and attitudes before Jesus, (2) My personal encounter with Jesus, and (3) My changed life now for Jesus.⁷⁴

A closer examination of Paul's testimony before the temple mob reveals several valuable details regarding the Christian witness. In the first section, "His upbringing and zeal (vv. 1-5)," it is significant that Paul addresses his countrymen in their native tongue, gave his Jewish pedigree, stated his educational credentials, and declared his former zeal for the Law. While Paul used the Hebrew dialect for more effective communication, his primary motivation was to gain a respectful hearing before the crowd. Moreover, his close identification with Jerusalem, Gamaliel, and Judaism helped Paul to establish common ground for witnessing to his Jewish audience. This segment

⁷³It should be noted that there is considerable flexibility within the literature as to the exact length of this pericope as well as to the specific number of testimony components and their divisions. See, e.g., *ESV Study Bible*, "Acts 21:40-22:21 Paul Addresses the Jewish Crowd"; Ralph W. Neighbour, Jr. and Bill Latham, *Survival Kit* (Nashville: LifeWay Press, 1996), 103-05; Stott, *The Message of Acts*, 345-48; Bruce, *The Book of the Acts*, 437-44; Wall, *The Acts of the Apostles*, 299-308; I. Howard Marshall, *Acts*, Tyndale New Testament Commentaries, vol. 5 (Grand Rapids: William B. Eerdmans Publishing Company, 1996), 349-60.

⁷⁴Neighbour, *Survival Kit*, 104-05; *Putting Together Your Story*.

reminds the Christian witness of the vital importance in identifying oneself with his or her target audience.⁷⁵

In the second section (vv. 6-11), Paul simply explains how he came to faith in Jesus Christ. He spoke candidly about key supernatural events in his encounter with God on the Damascus road, describing how he was confronted by a heavenly vision of bright light and heard the voice of Jesus the Nazarene. Paul unmistakably identified the risen Lord (v. 8), used rhetorical questions to help keep his hearers engaged (vv. 8, 10), and maintained a humble spirit in his testimony to the scrutinizing assembly (vv. 7, 11). This segment reminds the Christian witness to be truthful, to be engaging, to be humble, and, above all, to be clear that it is Jesus Christ who is the Savior of the world (1 John 4:14).

In the third section (vv. 12-16), Paul refers to the visit and subsequent ministry of Ananias. He is deliberately characterized as a devout observer of the law and highly respected by all the Jews residing in Damascus (v. 12). Further, it was Ananias who interpreted Paul's theophany and delivered the Lord's apostolic commission to him. In this sector, Paul intentionally crafted his testimony and emphasized Ananias in an effort to appeal to his Jewish audience. Stott observes, "In each case the outline [of Paul's personal salvation testimony] is the same, but the particular emphasis of each testimony

⁷⁵The "Hebrew dialect" (v. 2) was probably Aramaic, the common language among Palestinian Jews. *Life Application Study Bible*, "Acts 21:40-22:2"; Stott, *The Message of Acts*, 347; Bruce, *The Book of the Acts*, 437. Gamaliel (v. 3) was the most eminent rabbi of his day. Youngblood, *Nelson's New Illustrated Bible Dictionary*, s.v. "Paul, the Apostle"; Stott, *The Message of Acts*, 347. The triad of "birth," "upbringing," and "training," i.e., born, reared, and educated, (v. 3) was a conventional way in antiquity of describing a man's youth. Longenecker, *Acts*, 320-21; Polhill, *Acts*, 458.

is well fitted to its context.”⁷⁶ This segment reminds the Christian witness of the necessity to contextualize the message of Christianity for a “lost and dying” world.

Key implications for personal evangelism. Regarding the Acts 22 passage, the following implications pertain to personal evangelism:

1. Every Christian has a unique story of how they came to know Jesus Christ as their personal Savior and Lord.
2. A solid personal salvation testimony contains three basic components: (1) My life and attitudes before Jesus, (2) My personal encounter with Jesus, and (3) My changed life now for Jesus. For the purpose of memory recall, more simply put: (1) Life before Jesus, (2) Conversion experience, and (3) Life after Jesus.
3. A personal testimony is an effective way to tell an unbeliever why Jesus is important to you (and them).
4. Personal testimonies should be a natural part of the Christian lifestyle.

**Epaphras: Bondslave of Jesus
Christ and the Unsung Hero
of His Community (Col 1:3-8)**

While numerous Christians will quickly recognize the apostle Paul, little is known about the man Epaphras. The Bible identifies him simply as “a bondslave (*doulos*) of Jesus Christ” (Col 4:12).⁷⁷ Epaphras’ conversion most likely occurred at Ephesus under the ministry of Paul. He brought real faith, love, and hope to the Colossian community by spreading the gospel message among his fellow citizens. Truly, Epaphras stands as an unsung hero in the march of Christianity.

⁷⁶Stott, *The Message of Acts*, 347.

⁷⁷See also Col 1:7 (beloved fellow bond-servant; faithful servant of Christ) and Phlm 23 (fellow prisoner in Christ Jesus).

Colossae and the Lycus River valley. Colossae was a city in the Roman province of Asia (western Turkey) situated in the Lycus River valley about 100 miles east of Ephesus. The city formed a triangle with two other cities in the valley, Hierapolis and Laodicea. Colossae was a thriving city as early as the fifth century BC. Its commercial significance was due to its wool industry. Later, Colossae declined in commercial and social importance and the two neighboring cities surpassed it. In the days of Epaphras, Colossae's reputation had plummeted to that of a small town.⁷⁸

The spiritual condition of the Colossian society, as well as the larger Lycus River valley, was probably characteristic of other unevangelized areas. Melick suggests that Colossae's core population consisted mainly of indigenous Phrygian and Greek settlers, augmented by Jews of the Diaspora, Roman citizens, and assorted ethnic groups. Colossae was doubtless a cosmopolitan settlement possessing a plethora of cultural and religious elements.⁷⁹ Moreover, in his letter to the Colossians, the apostle Paul refers a number of times to the pagan past of his converts (Col 1:12-13, 21; 2:13; 3:5-7). Wright also argues, "It is likely that Colosse had its fair share of the variegated religious practices which characterized the ancient Near East at this time. In this society the old gods of classical Greek culture still had their adherents . . . [and] 'syncretism'—the mixing of religious ideas and practices from a wide range of sources—became quite

⁷⁸Youngblood, *Nelson's New Illustrated Bible Dictionary*, s.v. "Colosse" [a form of Colossae]; Peter Thomas O'Brien, *Colossians, Philemon*, Word Biblical Commentary, vol. 44 (Waco, TX: Word Books, 1982), xxvi-vii.

⁷⁹Richard R Melick, Jr., *Philippians, Colossians, Philemon*, The New American Commentary, vol. 32 (Nashville: Broadman Press, 2002), 163. See also O'Brien, *Colossians, Philemon*, xxvii.

common.”⁸⁰ Furthermore, the inhabitants of the Lycus valley were systematically tortured and demoralized by earthquakes and frequent seismic activity in the region.⁸¹

Epaphras and the gospel message. Epaphras was a native of Colossae (Col 4:12). There is no biblical evidence to suggest that the apostle Paul ever visited Colossae during his travels.⁸² However, Paul ministered for three years in Ephesus (100 miles west) on his third missionary journey. Epaphras probably met Paul in Ephesus during this time. O’Brien writes, “His [Paul’s] daily evangelistic ‘dialogs’ held in the hall of Tyrannus in Ephesus were so effective that Luke can claim ‘all the residents of Asia heard the word of the Lord, both Jews and Greeks’ (Acts 19:10).”⁸³ Epaphras likely traveled to Ephesus, responded to Paul’s proclamation of the gospel, and returned to Colossae to share the good news of Jesus Christ.⁸⁴ Vaughan suggests that “Paul had

⁸⁰N. T. Wright, *Colossians and Philemon*, Tyndale New Testament Commentaries, vol. 12 (Grand Rapids: William B. Eerdmans Publishing Company, 1986), 22.

⁸¹Melick, *Philippians, Colossians, Philemon*, 162-63. According to Tacitus (AD 56-AD 117), parts of the Lycus valley, especially Laodicea, were destroyed by earthquake in AD 60-61. Although Colossae is not mentioned, it was likely damaged on the same occasion. Strabo (64/63 BC-ca. AD 24) expressly called the whole region a center of repeated earthquakes, and later Orosius (ca. AD 375-AD 418+) commented that “in Asia three cities, Laodicea, Hierapolis and Colossae, have fallen by earthquakes.” O’Brien, *Colossians, Philemon*, xxvi.

⁸²Regarding this position, Wright comments, “The letter [book of Colossians] indicates that Paul, who seems to have concentrated on major centres of population, had not visited the town [Colossae] himself; . . .” Wright, *Colossians and Philemon*, 22.

⁸³O’Brien, *Colossians, Philemon*, xxvii.

⁸⁴ESV Study Bible, “The Setting of Colossians”; Melick, *Philippians, Colossians, Philemon*, 164.

delegated him [Epaphras] to take the gospel to the Colossians.”⁸⁵ Regarding this viewpoint, Schreiner argues, “Of course, Paul did not personally establish the church at Colossae, but it is quite probable that one of his coworkers, Epaphras (Col 1:7, 4:12), planted the church under Paul’s aegis.”⁸⁶ In addition, some theorize that the evangelist and teacher Epaphras planted all three congregations in the Lycus River valley (Colossae, Hierapolis, and Laodicea).⁸⁷

The gospel message and its fruit. As a faithful servant of Jesus Christ, Epaphras brought the gospel message to the Colossian community (v. 7). The Scriptures testify that the gospel, since the day of its arrival, was “constantly bearing fruit and increasing” in Colossae as it was in the rest of the world (v. 6). The “gospel fruit” of salvation also generated a familiar triad of Christian virtues—faith (v. 4), love (vv. 4, 8), and hope (v. 5).⁸⁸ Indeed, God’s word came triumphantly to Colossae and took a firm place, forever blessing and shaping the lives of believers.

In view of these Christian graces, the faith the Colossians possessed was a living faith, a steadfast trust in Jesus Christ, their Lord and Savior (v. 4). Likewise, their

⁸⁵Curtis Vaughan, *Colossians*, in vol. 10 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin and J. D. Douglas (Grand Rapids: Zondervan, 1996), 84.

⁸⁶Thomas R. Schreiner, *Paul: Apostle of God’s Glory in Christ* (Downers Grove, IL: IVP Academic, 2001), 39.

⁸⁷F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, *The New International Commentary on the New Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1984), 14; O’Brien, *Colossians, Philemon*, xxviii; Vaughan, *Colossians*, 83.

⁸⁸Andrew T. Lincoln, *The Letter to the Colossians*, in vol. 11 of *The New Interpreter’s Bible*, ed. Leander E. Keck (Nashville: Abingdon Press, 2000), 590. See

love for fellow-believers (v. 4) “in the Spirit” (v. 8) depicts a godly love “implanted and fostered within them by the indwelling [Holy] Spirit and uniting them in a living bond.”⁸⁹ Concerning their hope, Bruce writes that the Colossians’ faith and love “are here based on the hope which is laid up for them in heaven. . . . The hope is theirs here and now; its fulfillment lies ahead, in the resurrection age.”⁹⁰ Yet again, one can testify to the truth of God’s word, “How beautiful are the feet of those who bring good news of good things” (Rom 10:15).

Key implications for personal evangelism. Regarding the Colossians 1 passage, the following implications pertain to personal evangelism:

1. One faithful Christian can make a significant difference for the kingdom of God.
2. Spreading the gospel message brings salvation to unbelievers and generates the Christian virtues of faith, love, and hope.
3. The gospel has the power to transform a community.

Conclusion

Biblical reflections on personal evangelism have produced great truths. Among many insights, one learns that evangelism began in the heart of God before the creation of the universe. The Old Testament reveals that the source of world missionary activity is rooted in God’s call to the nation of Israel. The New Testament reminds the Christian that the Old Testament mission of redemption continues in the New Testament

Rom 5:1-5; 1 Cor 13:13; Gal 5:5-6; 1 Thess 1:3, 5:8; and Heb 10:22-24 for further examples of this remarkable triad.

⁸⁹Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 44.

⁹⁰*Ibid.*, 41.

age. Even today, the believer can remain confident about a loving God who desires to show His glory to the nations.

Nonetheless, biblical reflections on personal evangelism, while a critical task for the Christian and the church, are not enough. Mental ascent to the truths of Scripture is not sufficient in and of itself. The Bible says, “Faith, if it has no works, is dead” (Jas 2:17). Personal evangelism must not only live in the mind but also in the heart and hands of believers. The gripping words of the outstanding Puritan pastor-evangelist Richard Baxter (1615-1691) serve to disturb my soul:

Is this all thy compassion for lost sinners? Wilt thou do no more to seek and to save them? . . . Shall they die and be in hell before thou wilt speak to them one serious word to prevent it? Shall they there curse thee for ever that thou didst no more in time to save them?” Such cries of conscience are daily ringing in my ears, though, the Lord knows, I have too little obeyed them. . . . How can you choose, when you are laying a corpse in the grave, but think with yourselves, “Here lieth the body; but where is the soul? And what have I done for it, before it departed? It was part of my charge; what account can I give of it?”⁹¹

⁹¹Richard Baxter, *The Reformed Pastor* (Carlisle, PA: The Banner of Truth Trust, 1999), 17.

CHAPTER 3

THEORETICAL AND PRACTICAL ISSUES IN PERSONAL EVANGELISM

This chapter is multi-faceted, taking a mosaic approach by tackling several theoretical and practice issues in personal evangelism so as to develop a greater knowledge base for the research phase. It addresses historical wisdom, spiritual warfare, witnessing obstacles, evangelism models, accountability issues, and statistical realities. Of particular interest is the coupling of personal evangelism with the doctrines of the application of redemption. The primary strategy for this design is the conviction that Christians educated in these particular areas, i.e., order of salvation, will develop the capacity to become better evangelists through a greater understanding of redemption.

Historical Insights in Personal Evangelism

What can two thousand years of church history teach us about evangelism? What are some of the major insights one can glean? This section features a cursory view of the history of evangelism, looking especially at historical figures that gave a priority to personal evangelism.¹

¹As one can imagine, there are numerous books, as well as various formats and emphases, for reviewing church history. However, scholars have published surprisingly few works focused specifically on the history of evangelism. In his book *Evangelism: A Concise History*, Terry summarizes the main currents in 2,000 years of gospel proclamation. This very helpful work provides the core material and basic format for much of the following discussion on historical evangelism. See John Mark Terry, *Evangelism: A Concise History* (Nashville: Broadman & Holman Publishers, 1994).

Jesus the Evangelist (ca. 5 BC-ca. AD 30)

Terry writes, “The history of evangelism [proper] began with the birth of Jesus Christ, the Evangel.”² Jesus used several different approaches to communicate the gospel message. The Scriptures show that He engaged in personal evangelism as one of these methods. For example, He made the effort to talk with Nicodemus (John 3:1-21), the woman at the well (John 4:1-42), and the thief on the cross (Luke 23:39-43) regarding eternal life. Although Jesus ministered to the masses, He never lost sight of the individual and his or her need for redemption.³

Evangelism in the New Testament Church (AD 30-AD 100)

The book of Acts explains how the New Testament church, empowered by the Holy Spirit, embraced the evangelistic commandment of Jesus (Matt 28:18-20) and became “[His] witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth” (Acts 1:8).⁴ While the infant church employed various methods to spread the gospel, numerous illustrations of personal witnessing encounters exist in the New Testament. Philip’s conversation with the Ethiopian eunuch (Acts 8:26-39) and Paul’s witness to Sergius Paulus on Cyprus (Acts 13:4-12) are two vivid examples.⁵

²Terry, *Evangelism*, 3.

³Ibid., 3-14.

⁴In his book *The Master Plan of Evangelism*, Coleman does an extraordinary job of capturing how Jesus trained His disciples to carry on His ministry and build His church. See Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Fleming H. Revell, 1993).

⁵Terry, *Evangelism*, 15-28.

Evangelism in the Ancient Church (AD 100-AD 500)

The evangelistic thrust of the ancient church included itinerant missionaries (e.g., Pantaenus, Philaster, Patrick of Ireland), missionary bishops (Irenaeus, Gregory Thaumaturgos, Ambrose), lay missionaries (Frumentius), catechetical schools (Origen), literary evangelism (Justin Martyr), public testimonies (Polycarp's martyrdom), monasticism (Hilarion, Ninian), household evangelism, and social service.⁶ Terry observes, "The great missionary itinerants and bishops carried the banner of Christ, but it remained for the rank-and-file Christians to make most of the contacts and conversions."⁷

Evangelism in the Middle Ages (AD 500-AD 1500)

The major force of evangelism during the Middle Ages was monasticism (Benedict). Missionaries also made a great impact on church expansion (Boniface, Francis of Assisi). Rulers were yet another force for evangelistic progress (Charlemagne, Vladimir). However, the concept of evangelism changed significantly during the Middle Ages. In the New Testament era, evangelism involved convincing individuals to accept Jesus Christ as their Savior and Lord, while in the Middle Ages evangelism focused primarily on incorporating people into the church (ordinance of baptism).⁸

⁶John Mark Terry, "The History of Missions in the Early Church," in *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: Broadman & Holman Publishers, 1998), 166-82. Terry, *Evangelism*, 29-44.

⁷Terry, "The History of Missions in the Early Church," 182.

⁸Terry, *Evangelism*, 45-56.

The Roman Catholic Church became increasingly corrupt during the later Middle Ages, and God raised certain leaders and groups to begin reform. Some of the harbingers to the Protestant Reformation were Peter Waldo (ca. 1140-1217) and the Waldenses, John Wycliffe (1329-1384) and the Lollards, and Jan Hus (1373-1415) and the Hussites. These movements made one very significant contribution to evangelism—they sought to communicate the gospel message in the heart language of the people.⁹

Evangelism in the Modern Age (AD 1500-AD 2000)

The Protestant Reformation challenged the church to move toward a more biblical Christianity. Martin Luther, Ulrich Zwingli, and John Calvin were three principal reformers who rediscovered the New Testament doctrine of salvation. They, along with the Anabaptists, spread the gospel and helped to evangelize sixteenth-century Europe. Later, Richard Baxter, representing English Puritanism, demonstrated a highly effective model for pastoral leadership in evangelism and church growth.¹⁰ Pietism (Philipp Jakob Spener, August Hermann Francke, Nikolaus von Zinzendorf) emerged in the seventeenth and eighteenth centuries, emphasizing personal conversion and showing an enthusiasm for evangelism.¹¹

Revival in the British Isles (George Whitefield, John Wesley) and the two Great Awakenings in America (Jonathan Edwards, Gilbert Tennent; Lyman Beecher,

⁹Ibid., 57-69.

¹⁰Timothy K. Beougher, “Richard Baxter (1615-1691): A Model of Pastoral Leadership for Evangelism and Church Growth,” *The Southern Baptist Journal of Theology* 6, no. 4 (2002): 4-21.

¹¹Terry, *Evangelism*, 71-95.

Barton Stone) dominated evangelistic activity in the eighteenth and early nineteenth centuries. These historical events emphasized, among a number of factors, evangelistic preaching and conscious personal conversion. American churches of the nineteenth century made revival meetings their primary evangelistic tool and itinerant evangelists became an icon within American life (Charles Finney, Dwight Moody). Mass evangelism prospered in the twentieth century with prominent revivalists like Billy Sunday and Billy Graham, who preached a simple gospel message to their crowds.¹²

Concluding Thoughts

Following the paradigm of Jesus Christ, Christians have witnessed for their Lord and His kingdom throughout the history of the church. The ebb and flow of evangelism across two millennia confirms the undying passion of God to see the gospel message proclaimed, redemptive history completed, and His name exalted among the nations. Regarding the Great Commission, Rankin keenly reminds our generation as well, “One day we will stand accountable before God. . . . For God has committed to us the task of being His witnesses and discipling the nations.”¹³ May today’s church be found an excellent steward of this great trust.

Application of Redemption and Personal Evangelism

How does one train a Christian to become a more capable evangelist? Among many voices and plausible answers, it would seem profitable for the believer to have a

¹²Ibid., 97-172.

¹³Jerry Rankin, *To the Ends of the Earth: Churches Fulfilling the Great Commission* (Richmond, VA: International Mission Board, SBC, 2005), 7.

basic understanding of the whole redemption process—from beginning to end, from election to glorification. To educate a Christian in the core doctrines of the application of redemption, i.e., the *ordo salutis* or order of salvation, is strategic, equipping the individual to become a better evangelist through a broader understanding of salvation.¹⁴ Therefore, this section highlights the order of salvation doctrines and contemplates how they relate to the task of personal evangelism.

Demarest writes, “Scripture reveals that God applies Christ’s objective work on the cross progressively by the Spirit through a series of movements. This has led theologians to suggest that God purposefully established a definable order of salvation.”¹⁵ Leading Christian traditions (Roman Catholic, Lutheran, Arminian, Covenant Reformed, and Evangelical Reformed) have proposed several order of salvation doctrines in a number of ways.¹⁶ In view of this particular evangelical work, ten order of salvation doctrines will be considered and are identified and sequenced as follows: (1) election, (2) effectual call, (3) regeneration, (4) conversion, (5) justification, (6) adoption, (7) sanctification, (8) preservation, (9) death, and (10) glorification.¹⁷

¹⁴This logic is quickly grasped in the illustration of a mechanic. The better a mechanic understands the details and workings of an engine, the more capable he is to diagnose problems and provide solutions. Similarly, the better a Christian understands the details and workings of redemption (order of salvation), the more capable he is to diagnose problems and provide solutions.

¹⁵Bruce Demarest, *The Cross and Salvation: The Doctrine of God* (Wheaton, IL: Crossway Books, 1997), 36.

¹⁶*Ibid.*, 36-40.

¹⁷Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 670.

Election

The doctrine of election teaches that God chose some individuals for salvation before the foundation of the world. Although controversial in some Christian circles, the New Testament strongly supports this theological position (e.g., Acts 13:48, Rom 8:28-30, Eph 1:3-6).¹⁸ Furthermore, the Westminster Confession of Faith (WCF, 1646), an important standard of British and American Reformed theology, states, “By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life.”¹⁹ Grudem agrees, “Election is an act of God before creation in which he chooses some people to be saved, not on account of any foreseen merit in them, but only because of his sovereign good pleasure.”²⁰

Relation to personal evangelism. The doctrine of election relates to the task of personal evangelism in the following ways:

1. The evangelist can expect a certain level of success in proclaiming the gospel message, knowing that God has elected some hearers to eternal life.
2. The evangelist can assure the new convert that his salvation is by God’s design.²¹

¹⁸The doctrine of predestination (election) originated with the controversy between Augustine (AD 354-AD 430) and Pelagius (ca. AD 360-ca. AD 424). The debate received fresh momentum in the Reformation era (16th century) and continues to the present day. While there are different understandings of election, evangelicals agree that God initiates and superintends the salvation process. The Wesleyan/Arminian and the Reformed/Calvinist perspectives are the two most common traditions. See Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids: Baker Books, 1998), 920-40; J. D. Payne, *Evangelism: A Biblical Response to Today’s Questions* (Colorado Springs, CO: Biblica Publishing, 2011), 46-47.

¹⁹“Westminster Standards,” in *BibleWorks 5* [CD-ROM], ed. Michael S. Bushell and Michael D. Tan (Norfolk, VA: BibleWorks, LLC, 2002), WCF 3.3.

²⁰Grudem, *Systematic Theology*, 670.

²¹Wayne Grudem, *Christian Beliefs: Twenty Basics Every Christian Should Know*, ed. Elliot Grudem (Grand Rapids: Zondervan, 2005), 80-81. It should be noted

Effectual Call

The Bible says, “These whom He predestined, He also called” (Rom 8:30). In the outworking of God’s purposes for the elect, He calls them effectively to Himself at the appropriate time. Regarding this call, the WCF studiously declares,

All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation . . . determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by his grace.²²

In short, the doctrine of effectual call teaches that “God the Father, speaking through the human proclamation of the gospel [in tandem with the Holy Spirit] . . . summons people to himself in such a way that they respond in saving faith.”²³

Relation to personal evangelism. The doctrine of effectual call relates to the task of personal evangelism in the following ways:

1. The evangelist must realize that the gospel message and the Holy Spirit are indispensable components in the effectual calling of God.
2. The evangelist should not hesitate to proclaim the gospel message to all people everywhere, trusting the effectual call of God to draw the truly elect to Himself.²⁴

that some points under the “Relation to personal evangelism” sections within this chapter represent my own personal reflections and may not always be supported in the literature.

²²“Westminster Standards,” *BibleWorks*, WCF 10.1.

²³Grudem, *Systematic Theology*, 1240. There must be a clear differentiation in terminology between “gospel calling” and “effectual calling.” The former is a general gospel invitation to all people where the latter is an effective summons to salvation.

²⁴*Ibid.*, 693; Thomas Nettles, “God’s Purpose of Grace, Election,” in *An Exposition from the Faculty of The Southern Baptist Theological Seminary on The Baptist Faith and Message 2000*, ed. Bryan Cribb (Louisville: The Southern Baptist Theological Seminary, 2001), 19-20.

Regeneration

Jesus told Nicodemus, “Unless one is born again he cannot see the kingdom of God” (John 3:3). The doctrine of regeneration speaks to this “rebirth.” While regeneration and conversion are both foundational to the biblical teaching of salvation, DeKlavon defines regeneration as “the act of God by which he imparts spiritual life resulting in salvation.”²⁵ Demarest offers a more sophisticated but helpful definition, “Regeneration is that work of the Spirit at conversion that renews the heart and life (the inner self), thus restoring the person’s intellectual, volitional, moral, emotional, and relational capacities to know, love, and serve God.”²⁶ Moreover, some theologians (e.g., Strong, Erickson) consider regeneration and conversion as “chronologically simultaneous events” and yet debate their logical order.²⁷

Relation to personal evangelism. The doctrine of regeneration relates to the task of personal evangelism in the following ways:

1. The evangelist must realize that regeneration is the work of God—totally.
2. The evangelist must proclaim the gospel clearly and persuasively, trusting in the Holy Spirit to bring forth new life according to the will of God.²⁸

²⁵David DeKlavon, “Regeneration,” in *An Exposition from the Faculty of The Southern Baptist Theological Seminary on The Baptist Faith and Message 2000*, ed. Bryan Cribb (Louisville: The Southern Baptist Theological Seminary, 2001), 11-12.

²⁶Demarest, *The Cross and Salvation*, 293.

²⁷*Ibid.*, 290-91.

²⁸*Ibid.*, 306-07; Grudem, *Christian Beliefs*, 91-92; Grudem, *Systematic Theology*, 699.

Conversion

Conversion is the other side of regeneration. It is an individual's conscious response to God's offer of salvation. Erickson writes, "Conversion is a single entity that has two distinguishable but inseparable aspects: repentance and faith."²⁹ Repentance is the turning away from sin, and faith is the turning to Christ in trust. Similarly, Grudem explains the doctrine of conversion as "our willing response to the gospel call [here, specifically the effectual call], in which we sincerely repent of sins and place our trust in Christ for salvation."³⁰

Conversion and regeneration are theological siblings. Nonetheless, they differ in a number of important aspects as enumerated below:

(1) Conversion involves a synergism of divine and human working, whereas regeneration is strictly a monergistic operation. . . . (2) Whereas conversion is a sinner's conscious act of turning to God in penitent faith, regeneration is an unconscious transformation wrought by the Holy Spirit. . . . (3) Conversion generally occurs over a period of time, whereas regeneration is an instantaneous work. (4) If we consider a secondary use of the term, the conversion of believers from sin may be repeated again and again, but regeneration is a uniquely unrepeatable event in a life.³¹

Relation to personal evangelism. The doctrine of conversion relates to the task of personal evangelism in the following ways:

1. The evangelist must clearly explain the concepts of repentance and faith.
2. The evangelist must call for a personal commitment to Christ as Savior and Lord.³²

²⁹Erickson, *Christian Theology*, 946.

³⁰Grudem, *Systematic Theology*, 709.

³¹Demarest, *The Cross and Salvation*, 295.

³²*Ibid.*, 271-73; Payne, *Evangelism*, 15-16, 18, 23.

Justification

The Bible says, “These whom He predestined, He also called; and these whom He called, He also justified” (Rom 8:30). The doctrine of justification addresses “the fundamental issue of how guilty sinners can be acquitted and restored to favor with an infinitely righteous and just God.”³³ Justification is “God’s gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.”³⁴ Grudem adds, “Justification is an instantaneous legal act of God in which he (1) thinks of our sins as forgiven and Christ’s righteousness as belonging to us, and (2) declares us to be righteous in his sight.”³⁵ Significantly, the sole condition of an individual’s justification before God is his repentance and faith in Jesus Christ.

Relation to personal evangelism. The doctrine of justification relates to the task of personal evangelism in the following ways:

1. The evangelist can proclaim the absolute forgiveness of all sins.
2. The evangelist can offer the genuine hope of restoration to God their creator.
3. The evangelist can attest that Jesus brings one into a right relationship with God.³⁶

³³Demarest, *The Cross and Salvation*, 345.

³⁴*Article 4: Salvation*, in *The Baptist Faith and Message* [on-line]; accessed 6 April 2012; available from <http://sbc.net/bfm/bfm2000.asp>; Internet.

³⁵Grudem, *Systematic Theology*, 723.

³⁶*Ibid.*, 732.

Adoption

Adoption is the work of God whereby He makes the repentant sinner a member of His family. New believers become children of the King, true sons and daughters in the household of God. Demarest explains adoption as “that act of grace, logically following conversion and justification, by which God confers on forgiven sinners the status of sonship. Adoption thus is a soteriological decision not to be confused with mankind’s natural sonship given by creation.”³⁷

Relation to personal evangelism. The doctrine of adoption relates to the task of personal evangelism in the following ways:

1. The evangelist may affirm the benefit of special membership into God’s family.
2. The evangelist may emphasize the privilege of an intimate relationship with God.³⁸

Sanctification

Sanctification is “a progressive work of both God and man that makes Christians more and more free from sin and more and more like Christ in their actual lives.”³⁹ Christian sanctification is a lifelong process, beginning at the point of regeneration and ultimately completed in heaven.⁴⁰ God takes the primary role in the moral and spiritual development of His child, equipping every son and daughter with the indwelling power of the Holy Spirit. The believer is to strive, through the provisions of

³⁷Demarest, *The Cross and Salvation*, 376.

³⁸Grudem, *Christian Beliefs*, 97-98.

³⁹Ibid., 99.

⁴⁰Sanctification is completed at death (for our souls) and when the Lord returns (for our bodies). Grudem, *Systematic Theology*, 749.

God, to overcome sinful ways and become more and more holy in his daily life.⁴¹ In the words of Wellum, “Sanctification is a glorious and necessary part of God’s great work of salvation for us in Christ Jesus our Lord.”⁴²

Relation to personal evangelism. The doctrine of sanctification relates to the task of personal evangelism in the following ways:

1. The evangelist can plead with the unbeliever that this life is about far more than food, clothing, money, and immoral pleasures.
2. The evangelist can communicate to the unbeliever the great beauty and joy of sanctification and the Christian life.⁴³

Preservation

The doctrine of preservation (perseverance) asserts that all genuine believers in the Lord Jesus Christ will endure to the end (of their lives, of the age) and be eternally saved. According to *The Baptist Faith and Message (BF&M)*,

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.⁴⁴

⁴¹Grudem, *Christian Beliefs*, 99-107.

⁴²Stephen Wellum, “Sanctification,” in *An Exposition from the Faculty of The Southern Baptist Theological Seminary on The Baptist Faith and Message 2000*, ed. Bryan Cribb (Louisville: The Southern Baptist Theological Seminary, 2001), 15.

⁴³Grudem, *Systematic Theology*, 758.

⁴⁴*Article 5: God’s Purpose of Grace*, in *The Baptist Faith and Message* [online]; accessed 6 April 2012; available from <http://sbc.net/bfm/bfm2000.asp>; Internet.

Jesus Himself offers some of the deepest words of encouragement concerning this matter, “My sheep hear My voice . . . and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand” (John 10:27-28).

Relation to personal evangelism. The doctrine of preservation relates to the task of personal evangelism in the following way: the evangelist can assure the unbeliever that God will never abandon His children but will keep His promise to them of eternal life.⁴⁵

Death

In the treatment of the application of redemption, the “doctrine of death” should also be included. Believer and unbeliever alike will experience physical death (Heb 9:27)—the exception being those who are alive when Christ returns (1 Thess 4:15). The souls of believers go immediately into God’s presence at death (Luke 23:43), while the souls of unbelievers go immediately into eternal punishment (Luke 16:22-24). Death, Grudem argues, is not a punishment for Christians (Rom 8:1) but rather the consequence of living in a fallen world. God uses the experience of physical death to advance the process of sanctification, bringing the believer into a closer union with Christ (Rom 8:17).⁴⁶ Concerning the death of both believers and unbelievers, the WCF testifies,

The bodies of men, after death, return to dust, and see corruption: but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them: the souls of the righteous, being then made perfect of holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies. And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the

⁴⁵Demarest, *The Cross and Salvation*, 460-61.

⁴⁶Grudem, *Systematic Theology*, 810-824.

judgment of the great day. . . . At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up, with the self-same bodies, and none other (although with different qualities), which shall be united again to their souls for ever. The bodies of the unjust shall, by the power of Christ, be raised to dishonour: the bodies of the just, by His Spirit, unto honour; and be made conformable to His own glorious body.⁴⁷

Relation to personal evangelism. The doctrine of death relates to the task of personal evangelism in the following ways:

1. The evangelist must emphasize “an existence beyond the grave.”
2. The evangelist must affirm the reality of eternal life as well as eternal damnation.
3. The evangelist must proclaim the certainty of real hope and eternal life for the believer—that Jesus Christ is “the way, the truth, and the life.”⁴⁸

Glorification

The Bible says, “These whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified” (Rom 8:30). The doctrine of glorification addresses the final stage in the order of salvation. The *BF&M* maintains, “Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.”⁴⁹ It is the “climax of the divine purpose” and completes the believer’s transformation into the image of Jesus Christ.⁵⁰ The glorified

⁴⁷“Westminster Standards,” *BibleWorks*, WCF 32.1-3.

⁴⁸William Fay and Ralph Hodge, *Share Jesus without Fear*, rev. ed. (Nashville: LifeWay Press, 2008), 48, 74-75; Phillip D. Jensen and Tony Payne, *Two Ways to Live: The Choice We All Face* (Kingsford NSW, Australia: Matthias Media, 2003), 1-16.

⁴⁹*Article 4.*

⁵⁰F. F. Bruce, *Romans*, Tyndale New Testament Commentaries, vol. 6, rev. ed. (Grand Rapids: William B. Eerdmans Publishing Company, 1985), 167.

state reflects the complete and final victory of the Christian, having fully overcome the curse of Eden—forevermore. In brief, glorification “signifies the full inheritance of the kingdom of God, complete attainment of everlasting life, and perfect conformity to the image of Jesus Christ.”⁵¹

Relation to personal evangelism. The doctrine of glorification relates to the task of personal evangelism in the following ways:

1. The evangelist should stress that one’s decision today will shape eternal destiny.
2. The evangelist must stress the eternal hope guaranteed to those who are in Christ.⁵²

Spiritual Warfare and Personal Evangelism

Spiritual warfare affects personal evangelism. Proclaiming the good news of Jesus Christ and the kingdom of heaven will position the evangelist squarely against the kingdom of darkness. Therefore, the wise Christian will seek to understand the basic tenets of spiritual warfare and engage the enemy with sufficient armor and prayer. Commentary follows on five core warfare principles. In the battle, one must always remember that the glory of God and the souls of men are at stake.

Principle 1: Acknowledge the Battle

Spiritual warfare is, broadly defined, “the conflict of two opposing wills—namely that of God and His followers versus Satan and his followers.”⁵³ Spiritual

⁵¹Demarest, *The Cross and Salvation*, 469.

⁵²Ibid., 480; Erickson, *Christian Theology*, 1013.

⁵³John Franklin and Chuck Lawless, *Spiritual Warfare: Biblical Truth for Victory* (Nashville: LifeWay Press, 2001), 7.

conflict is unmistakably present in the pages of the Old Testament (Garden of Eden, life of Job), in the New Testament (Jesus' ministry, the early church), and in two thousand years of church history (centuries of Christian persecution and martyrdom, the Protestant Reformation, "Christian" America's continual moral decay). Arnold writes, "Spiritual warfare is an integral part of the entire Christian experience. It is a fact of life. To think that a Christian could avoid spiritual warfare is like imagining that a gardener could avoid dealing with weeds."⁵⁴ Truthfully said, "The Christian life is a life of warfare."⁵⁵

Principle 2: Recognize God's Sovereignty

Scripture plainly teaches God's omnipotence (sovereignty, power). From the first chapter of Genesis to the final chapter of Revelation, God is in control as the supreme ruler of the universe. He is fully capable of accomplishing all His holy will. No creature is above or beyond Him—no angel, no man, no demon. The sovereignty of God "expresses the fact that nothing is beyond God's ultimate interest, control and authority."⁵⁶ Christians may have courage in their spiritual battles, knowing that "God causes all things to work together for good to those who love God, to those who are called according to His purpose" (Rom 8:28).

⁵⁴Clinton E. Arnold, *3 Crucial Questions about Spiritual Warfare* (Grand Rapids: Baker Books, 1997), 19.

⁵⁵Tokunboh Adeyemo, "Our Weapons of Warfare," in *Deliver Us from Evil: An Uneasy Frontier in Christian Mission*, ed. A. Scott Moreau et al. (Monrovia, CA: MARC, 2002), 61.

⁵⁶James W. Sire, *The Universe Next Door: A Basic Worldview Catalog*, 3rd ed. (Downers Grove, IL: InterVarsity Press, 1997), 25.

Principle 3: Avoid an Unhealthy Focus

In his fictional work *The Screwtape Letters*, C. S. Lewis makes an astute nonfictional observation, “There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, *and to feel an excessive and unhealthy interest in them*. They themselves are equally pleased by both errors . . . [italics added].”⁵⁷ Simply stated—Christians are to avoid an unhealthy interest in Satan and the demonic. Jesus did and so should His disciples. Jesus went about His life and ministry focused upon God and the kingdom of heaven, dealing with Satan and his minions only when they presented themselves. By giving too much prominence to the prince of darkness and his evil work, one “fails to give proper emphasis to the finished work of Christ and the cross.”⁵⁸

Principle 4: Put on the Armor

The Bible says, “Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil” (Eph 6:11). As Christians wrestle against the forces of wickedness (Eph 6:12), they are to cloth themselves with the “gear of God:” (1) the helmet of salvation, (2) the breastplate of righteousness, (3) the belt of truth, (4) the shoes of the gospel, (5) the shield of faith, and (6) the sword of the Spirit—the word of God (Eph 6:14-17). Franklin and Lawless refine the meaning of the armor for us,

⁵⁷C. S. Lewis, *The Screwtape Letters* (San Francisco: HarperSanFrancisco, 1996), ix.

⁵⁸Tommy D. Lea, “Spiritual Warfare and the Missionary Task,” in *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: Broadman & Holman Publishers, 1998), 635.

“Putting on the armor means daily living a life pleasing and honoring to God and being a faithful disciple of Jesus in all areas of life.”⁵⁹

Principle 5: Pray without Ceasing

Lawless writes, “Evangelism is more than just a strategy, technique, or program; rather, it is taking the gospel [of light] into the kingdom of darkness. To evangelize is to march into a spiritual battle.”⁶⁰ Fervent prayer must fortify this righteous crusade. Arnold maintains, “Prayer is the heart of spiritual warfare. . . . Part of spiritual warfare is the recognition that you are not able in your own strength; you need God to hold you by the hand and fight on your behalf.”⁶¹ Believers can never reach people for Jesus Christ apart from genuine prayer and the power of God.

Common Obstacles in Personal Evangelism

Why do Christians not witness more often about their personal faith in Jesus Christ? Believers are often satisfied simply by inviting someone to church instead of inviting them directly to Jesus. Many Christians have serious reservations about evangelism and neglect the revealed will of God. Several barriers can block the pathway of those who desire to win the lost to Christ. This section examines some common obstacles that threaten personal evangelism and the spread of the gospel message.⁶²

⁵⁹Franklin and Lawless, *Spiritual Warfare*, 108.

⁶⁰Charles E. Lawless, “Spiritual Warfare and Evangelism,” *The Southern Baptist Journal of Theology* 5, no. 1 (2001): 30.

⁶¹Arnold, *3 Crucial Questions about Spiritual Warfare*, 43.

⁶²This work identifies five common obstacles. These categories are credited to the writings of Beougher. See Timothy K. Beougher, *Overcoming Walls to Witnessing* (Wheaton, IL: Billy Graham Evangelistic Association, 1993).

Obstacle of Fear

Fear is one of the greatest barriers in personal evangelism. The Billy Graham Evangelistic Association (BGEA) administered a survey several years ago asking those who attended evangelism training sessions, “What is your greatest hindrance in witnessing?” More than fifty percent of those surveyed said their biggest obstacle was fear of how the other person would react.⁶³ Further, fear can manifest itself in various ways. Four major types are fear of rejection, fear of inadequacy, fear of offense, and fear of persecution.⁶⁴ Many Christians will struggle with fear regarding the witnessing encounter but most of these fears are ungrounded. The believer’s response to fear in witnessing must be faith, trusting in the power and provision of God.

Obstacle of Ignorance

Over 25 percent of those surveyed by the BGEA (see paragraph above, p. 68) responded that they did not have enough knowledge to share the gospel adequately. This fact generally means one of two things, either “they are unclear about the message of the gospel, or they are uncertain about an appropriate method to share the message.”⁶⁵ Both of these objections are solvable. First, one must clarify the gospel message for the Christian (holy God, sinful man, the cross). Second, one must choose a method suitable for the believer to employ. Many are available. Beougher writes, “There are a variety of

⁶³Ibid., 7.

⁶⁴William Fay and Ralph Hodge, *Share Jesus without Fear*, rev. ed. (Nashville: LifeWay Press, 2008), 11.

⁶⁵Beougher, *Overcoming Walls to Witnessing*, 19.

methods. No one particular method is the right one when it comes to evangelism.”⁶⁶

Beyond these basic steps, the words of Spurgeon ring particularly true, “The argument that convinces men of the reality of religion, is that which they gather from the holiness and earnestness of those who profess to be Christ’s followers.”⁶⁷

Obstacle of Apathy

Why do many Christians appear not to care about the spiritually lost in this world—whether across the bedroom or across the sea? Do they seriously contemplate the exclusivity of Christ (John 14:6, Acts 4:10-12) and the horrors of a literal hell (Luke 16:19-31, Rev 14:9-11)? Is there no real compassion for the lost and dying among the living? The minimization of two important truths, the doctrine of exclusivity and the doctrine of hell, serves to dampen evangelistic fervor in both the Christian and the local church.⁶⁸ In addition, Stewart argues that “the single greatest reason we fail to witness is that we do not possess the compassion of Christ.”⁶⁹ Facing eternal truths, recognizing the brevity of life, reading the Bible, befriending lost people, and committing to intercessory prayer are set forth as five avenues toward cultivating godly compassion in the life of a believer.⁷⁰

⁶⁶Ibid., 20.

⁶⁷Charles Spurgeon, *The Soul Winner* (Grand Rapids: William B. Eerdmans Publishing Company, 1963), 115.

⁶⁸Thom S. Rainer, “An Interview with Thom Rainer,” *The Southern Seminary Magazine (The TIE)* 72, no. 2 (2004): 7.

⁶⁹Beougher, *Overcoming Walls to Witnessing*, 28.

⁷⁰Ibid., 30-34.

Obstacle of Introspection

Believers may be hesitant to witness when they reflect upon the holiness (or lack thereof) of their lives. They may feel inadequate to share their faith, to declare the victory of Christ over sin and the joy of the Christian life. However, “If we don’t share our faith, our friends [the spiritually lost] may never understand the gospel and may never have an opportunity to be led by the Holy Spirit to believe.”⁷¹ While there are no “perfect witnesses,” simple obedience to the command to share the gospel message gains favor with God. Bill Bright, founder of Campus Crusade for Christ, reminds the Christian, “Successful witnessing is simply taking the initiative to share Christ in the power of the Holy Spirit and leaving the results to God.”⁷²

Obstacle of Busyness

In today’s world, many Christians are busy. But so was Jesus. There were times in Jesus’ life when ministry demands upon Him were so great that He did not take time to eat (John 4:31-35) or sleep (Luke 6:12-16). Believers should greatly rejoice that Jesus was not “too busy” to make that crucial trip to Jerusalem for Passover and thus tragically neglect His crucifixion responsibilities! Jesus was obedient to the will of His Father—period. On the other hand, how many souls will endure the fiery eternity of hell because of Christian busyness? One may begin to break the “curse of busyness” (misdirected focuses and energies) by taking two initial steps. First, gain a proper perspective on life. Recall that God made people eternal. Every person ever created will

⁷¹Fay and Hodge, *Share Jesus without Fear*, 13.

⁷²Beougher, *Overcoming Walls to Witnessing*, 41.

exist forever, either living in heaven with God or dying in hell separated from Him. Second, work from life priorities. In the economy of God, personal involvement in the Great Commission (Matt 28:18-20) is a high priority.⁷³

Contemporary Models for Personal Evangelism

In the early 1990s, Thom Rainer and his research team embarked on a comprehensive study to locate and examine the most effective evangelistic churches in America.⁷⁴ Among their many research findings emerged the truth that “effective evangelism is both relational and confrontational.”⁷⁵ In other words, it is important to develop relationships with nonbelievers so that a lifestyle witness is possible, but it is also imperative to confront individuals with the claims of Jesus Christ. To this point, there are numerous models/methods for doing personal evangelism. No one particular method is the “right” one, but “there is a wrong method—to sit back and do nothing!”⁷⁶ Five contemporary evangelism models are highlighted below and two are selected for use in this research project (*Share Jesus without Fear, Wordless Book*).⁷⁷

⁷³Ibid., 43-46.

⁷⁴Thom S. Rainer, *Effective Evangelistic Churches* (Nashville: Broadman & Holman Publishers, 1996).

⁷⁵Ibid., 198.

⁷⁶Timothy K. Beougher, *Overcoming Walls to Witnessing* (Wheaton, IL: Billy Graham Evangelistic Association, 1993), 20.

⁷⁷Featured models and selections are based on cohort interaction and personal experience. “Cohort Internet Forum on Personal Evangelism” (discussion completed in partial fulfillment of the requirements for course 80524 – *Applied Ministry Experience in Evangelism and Church Growth IV*, Louisville, KY, 25-29 October 2010), 1-35. As a matter of note, a typical gospel tract is also incorporated into the workshop protocol.

Kennedy's *Evangelism Explosion* Model

D. James Kennedy, a Presbyterian pastor in Florida, conceived and developed *Evangelism Explosion (EE)*.⁷⁸ This evangelistic model operates on “the biblical concept that the church’s primary task is ‘every-member evangelism.’ The church, having come to Christ, is to go for Christ.”⁷⁹ The program seeks to motivate and mobilize the whole congregation for the purpose of evangelism, and encourages the pastor himself to provide the personal example and leadership for this task. Over the years, *EE* has produced impressive results within the Coral Ridge Presbyterian Church community (Kennedy’s church) and has become a very popular evangelistic tool in the United States as well as on the international platform.⁸⁰

Southern's *Experiencing God's Grace* Model

The Billy Graham School of Missions, Evangelism and Church Growth at Southern Seminary produced the *Experiencing God's Grace* booklet.⁸¹ This resource uses the acronym GRACE to communicate the gospel message (G=God, R=Rebellion, A=Atonement, C=Conversion, E=Eternal Life). A booklet (gospel tract) works well for

⁷⁸John Mark Terry, *Evangelism: A Concise History* (Nashville: Broadman & Holman Publishers, 1994), 192.

⁷⁹D. James. Kennedy, *Evangelism Explosion: Equipping Churches for Friendship, Evangelism, Discipleship, and Healthy Growth*, 4th ed. (Carol Stream, IL: Tyndale House Publishers, 1996), ix.

⁸⁰Terry, *Evangelism: A Concise History*, 192-94. Ibid., ix, 217-22.

⁸¹*Experiencing God's Grace* (Louisville, KY: The Southern Baptist Theological Seminary, 2004).

most witnessing experiences. *Experiencing God's Grace* is theologically sound and appeals especially to the more educated individual.⁸²

Welch's FAITH Model

Bobby Welch, pastor of First Baptist Church of Daytona Beach, Florida, is the originator of the FAITH evangelism strategy.⁸³ LifeWay Christian Resources of the Southern Baptist Convention markets this model as a Sunday School outreach plan—"The FAITH Sunday School Evangelism Strategy is a comprehensive, ongoing evangelism, ministry, and assimilation strategy that works through your Sunday School."⁸⁴ This method seeks to create a culture of evangelism within the local church by equipping and mobilizing Christians in lifestyle evangelism.⁸⁵ FAITH is a complex personal evangelism model that has enjoyed a certain level of success in recent years and has touched every continent in the world.⁸⁶

Fay's *Share Jesus without Fear* Model

William Fay and Ralph Hodge published *Share Jesus without Fear (SJWF)* in 1997. *SJWF* teaches "a natural, nonthreatening way to share the gospel that eliminates

⁸²"Cohort Internet Forum on Personal Evangelism," 2.

⁸³Bobby H. Welch, *Testimonies of Giving Your FAITH Away* (Nashville: Executive Committee of the Southern Baptist Convention, 2006), 5.

⁸⁴*Ibid.*, inside front cover.

⁸⁵*FAITH Evangelism* [on-line]; accessed 10 March 2011; available from <http://www.lifeway.com, e7/shop/?N=4294769673>; Internet.

⁸⁶*FAITH Planning & Resource Guide (2006)*, 2 [on-line]; accessed 10 March 2011; available from <http://www.lifeway.com/faith>; Internet.

the pressure, the arguments, and the fear of failure.”⁸⁷ This method operates on a simple, three-step process rooted in the biblical philosophy that “success in witnessing is living out your Christian life, sharing the gospel, and trusting God for the results.”⁸⁸ The five diagnostic questions contained within the *SJWF* model are excellent. One cohort writes, “[The questions are] very helpful in making the transition from general conversations to evangelistic opportunities. . . . These questions can rapidly take a conversation from basic spiritual inquiry to the point of opening the Scriptures.”⁸⁹ *Share Jesus without Fear* relies heavily on the use of the Bible and the power of the Holy Spirit to bring an unbeliever to Christ. This evangelistic model is simple and very effective, continuing to bear fruit today for Jesus and His church.

The Wordless Book Model

Charles Spurgeon, pastor of the Metropolitan Tabernacle in London, England, introduced the initial version of the *Wordless Book* to his congregation in 1866, crediting its inception to “an old unnamed minister.”⁹⁰ Over a period of years, this evangelism model passed through the hands of several Christians, including well-known personalities like D. L. Moody, Fanny Crosby, and Amy Carmichael.⁹¹ This method provides a

⁸⁷Fay, *Share Jesus without Fear*, rear cover.

⁸⁸*Share Jesus without Fear New Testament*, Personal Evangelism Edition (Nashville: Holman Bible Publishers, 2007), xiv.

⁸⁹“Cohort Internet Forum on Personal Evangelism,” 26.

⁹⁰*Children’s Ministry Resource Bible: New King James Version* (Nashville: Thomas Nelson Publishers, 1993), “The *Wordless Book*: A Colorful Way to Share the Gospel.”

⁹¹*Ibid.*

simple, colorful, and memorable way to share the gospel message with children (as well as adults). It uses the universal language of colors (Yellow=Heaven, Black=Sin, Red=Blood, White=Salvation, Green=Growth) to tell the biblical story of salvation. The *Wordless Book* remains alive and “has been taken to over 120 countries around the world by missionaries, leading multitudes of boys and girls to Christ.”⁹²

Accountability and Personal Evangelism

Accountability is an obligation or willingness to accept responsibility or to account for one’s actions. The fallen human spirit, in brazen honesty, does not like this “ugly word” which painfully prods us along the pathway of life. Nonetheless, experience teaches that people often perform best in accountability structures. So whether in work, in school, in church, or even in personal evangelism, accountability is important because it has a way of “getting the job done.”

In the World

Accountability exists as a basic component in the fiber of society. The typical business work environment, for example, is replete with supervisory tiers, assigned tasks, annual performance reviews, raise incentives, and termination risks for unsatisfactory behavior—all rooted in the realm of accountability. Writing for the corporate world, Dive asserts, “Accountability is vital to organizations for many reasons. Lack of true accountability causes excessive cost, both economic and psychological, de-motivation in those who work for the organization, dissatisfaction in those served by it, and sub-

⁹²Ibid.

optimal performance in general.”⁹³ Our institutions of education, from elementary schools to high schools to graduate schools, all use attendance and grades as benchmarks for personal performance and accountability. Harrison, an associate with Pinnacle Leadership Associates, further notes, “People choose whether to be accountable in various walks of life. . . . They become accountable to an employer or business in order to earn a living and join Alcoholics Anonymous or Weight Watchers because they want to change their habits and lives.”⁹⁴ In the context of accountability, Byrne makes the unwavering observation that it is “the cornerstone of any successful culture.”⁹⁵

In the Church

When Jesus met His first disciples along the shores of the Sea of Galilee, He called them to do more than simply leave their nets behind. His call was an invitation to be deeply involved in the work of God, to embrace both evangelism and discipleship. Two thousand years later, Jesus Christ still calls individuals to live radical lives that are wholeheartedly devoted to Him. However, do we find this level of biblical commitment and accountability to be widespread in the average church today?⁹⁶

⁹³Brian Dive, *The Accountable Leader: Developing Effective Leadership through Managerial Accountability* (Philadelphia: Kogan Page, 2008), 12.

⁹⁴Bob Allen, “Life Coaching Makes Its Way into Churches,” *Religious Herald: Newsjournal of the Baptist General Association of Virginia* 184, no. 1 (2011): 6.

⁹⁵Roger Connors and Tom Smith, *How Did That Happen? Holding People Accountable for Results the Positive, Principled Way* (New York: Portfolio, 2009), i.

⁹⁶Dennis E. Wingate, “A Pastor’s Reflections—Church Membership and Accountability,” *Grace Baptist Church Newsletter*, July 2009, 1. Further, Metzger laments the reality that many Christians today have forgotten the gospel message and their responsibility to communicate it accurately; see Will Metzger, *Tell the Truth: The Whole Gospel to the Whole Person by Whole People*, 3rd ed. (Downers Grove, IL: InterVarsity Press, 2002), 11.

Research by the Barna Group sheds some light on the lack of commitment and accountability among Christians today. A recent national survey discovered that “only 5% [of professing adult believers] indicated that their church does anything to hold them accountable for integrating biblical beliefs and principles into their life.”⁹⁷ A genuine Christian worldview regarding “biblical beliefs and principles” must certainly include the practice of personal evangelism. George Barna suggests that the lack of accountability within churches is driven by two key factors: (1) leadership’s reluctance to initiate any type of confrontation and conflict with congregants, and (2) the American ideology of militant autonomy (freedom and privacy) makes the concept of personal accountability, even in religious matters, “inappropriate, antiquated, and rigid.”⁹⁸

In spite of leadership tensions or American ideology, there must be a deeper emphasis on accountability in the area of personal evangelism. Beougher concurs: “We need to recover a Great Commission perspective where every believer accepts his/her responsibility to be involved in witnessing.”⁹⁹ Pastors (and other church leaders) must teach their congregations to share the gospel. However, classroom training in itself is rarely enough. Few people will move beyond this point on their own volition. Many times the classroom seems to be both the beginning and the ending of evangelistic vigor. To counter this problem, leaders must build an effective accountability structure within

⁹⁷*National Study Describes Christian Accountability Provided by Churches*, 1 [on-line]; accessed 11 March 2011; available from <http://www.barna.org/congregations-articles/454-study-describes-christian-accountability>; Internet.

⁹⁸*Ibid.*, 2.

⁹⁹Timothy K Beougher, “Personal Evangelism for the 21st Century,” *The Southern Seminary Magazine (The TIE)* 72, no. 2 (2004): 11.

their training efforts that thrust a Christian beyond the church walls. Indeed, pastors must move believers from the classroom to the dining room with the message of Christ.

In summation, Charles Finney, nearly two hundred years ago, spoke insightful words of truth regarding evangelistic accountability,

It is the great commission of every Christian to save souls. People often complain that they do not know how to handle this matter. Yet these same people have never taken the time to qualify themselves for the work. If people were as careless in preparing themselves for their worldly business as they are to save souls, how do you think they would succeed?¹⁰⁰

Vital Statistics and Personal Evangelism

Jesus Christ, our Lord and Savior, did not stutter when He commanded the Eleven, as representatives of His church, to “Go and make disciples of all the nations” (Matt 28:19). Nor did He hesitate to remind them in the moments prior to His ascension that they were to be “[His] witnesses . . . even to the remotest part of the earth” (Acts 1:8). Two thousand years later, the Christian heart maintains an obligation to ask the critical question, “How are we doing with the evangelistic component of Jesus’ Great Commission imperative?” In other words, “How many Christians routinely share their faith and the gospel message with the spiritually lost in this world?” and “What are the reasonable expectations for effective training in personal evangelism?” In this section, statistics help answer these questions and puts this research into better perspective.¹⁰¹

¹⁰⁰Charles G. Finney, *Experiencing Revival* (Springdale, PA: Whitaker House, 2000), 110.

¹⁰¹“Vital statistics” in this context does not refer to the common pool of data related to births, deaths, marriages, health, and disease. Rather, it refers to facts and information considered to be extremely important in the realm of personal evangelism.

Local Church Evangelism

The pastor must make personal evangelism a priority. The church needs to observe this pattern in his life. If the pastor is not living a lifestyle of evangelism, then it is unlikely that the church will either. During my seven-year tenure as the current pastor (2005-2012), I have led twenty-five individuals to accept Christ through one-on-one personal evangelism efforts. Others have come to know Jesus as a result of my pulpit ministry. While these numbers are a start, there should be more. The pastor must increase his personal commitment and accountability to this end.

The lack of evangelistic zeal is a root problem within the Grace Baptist Church populace. The congregation has experienced numerous opportunities for evangelism training (minimal response), is familiar with evangelistic preaching, prays for “the lost to be saved,” and will embrace typical pre-evangelism activities. Many congregants realize that evangelism is surely God’s will, but they still resist any engagement in true biblical evangelism. To my current knowledge, only a couple church members have directly led a spiritually lost person to a saving relationship with Jesus Christ over the past seven years.¹⁰² Undeniably, there is a great chasm separating biblical conviction and personal practice.

Associational Evangelism

The Henry County Baptist Association (HCBA), whom Grace Baptist is a member, is located in southern Virginia. It has a total membership of thirty-one Southern

¹⁰²This statement is based on long-term observation, along with the lack of personal testimonies to this effect from individuals within the Grace Baptist community.

Baptist churches representing approximately twelve thousand individuals.¹⁰³ The association has a special Evangelism ACTeam group to provide its churches with support in advancing their task of evangelism. Specifically, the team exists to be a stimulus and a resource for HCBA evangelistic endeavors. I served as Team Leader of this unit for three years (2007-09).

As part of the Evangelism ACTeam thrust, a *Share Jesus without Fear (SJWF)* evangelistic training opportunity was offered to our associational churches in September 2007. All 31 HCBA congregations were strongly encouraged to participate. Eleven churches took part in this training, with an average attendance of 25 people per session (4 sessions total). This response reflects roughly one-third of the associational churches and about two-tenths of one percent (0.2) of its membership.¹⁰⁴

The Evangelism ACTeam provided another *SJWF* evangelistic training event for our associational churches the following year (September 2008). Once again, all 31 HCBA congregations were strongly encouraged to participate. The team vigorously promoted this event among the churches (personal letters, e-mails, bulletin inserts, etc. sent to pastors, staff, and church administration). In the end, only 7 HCBA churches attended the training. While 17 individuals enrolled in the course, the weekly attendance averaged 12 persons. This second response reflects roughly one-fourth of the associational churches participating and about one-tenth of one percent (0.1) of its

¹⁰³*Henry County Baptist Association Annual Report, 55th Session* (Martinsville, VA: Henry County Baptist Association, 2010), 48.

¹⁰⁴*Henry County Baptist Association Annual Report, 53th Session* (Martinsville, VA: Henry County Baptist Association, 2008), 6-7.

membership.¹⁰⁵ These two associational-wide evangelistic training events signal a lack of enthusiasm for evangelism among Henry County Baptists.

National Evangelism

According to a 2004 Barna Group study, 55 percent of born again adults “claimed to have shared their faith in Christ with a non-Christian during the prior twelve months.”¹⁰⁶ A second Barna survey conducted two years later reported, “Six out of ten Christians [60 percent] claim to have shared their beliefs about Jesus with someone whom they knew believed differently.”¹⁰⁷ The study further states that these findings have remained relatively constant over the past decade. A third Barna survey (2002-03) concludes, “Nearly 50 million born again adults [in America] . . . shared their faith in Jesus Christ with non-believers during the past year.”¹⁰⁸ This last report suggests that

¹⁰⁵*Henry County Baptist Association Annual Report*, 54th Session (Martinsville, VA: Henry County Baptist Association, 2009), 5.

¹⁰⁶*Survey Shows How Christians Share Their Faith*, 1-3 [on-line]; accessed 11 March 2011; available from <http://www.barna.org/barna-update/article/5-barna-update/186-survey-shows-how-christians>; Internet. “Born again Christians” are defined in Barna surveys as people who say they have made “a personal commitment to Jesus Christ that is still important in their life today” and who also indicate they believe that when they die they will go to heaven because they have confessed their sins and have accepted Jesus Christ as their Savior. Furthermore, it must be noted that “sharing their faith” included all-important but yet “pre-evangelistic” activities like crisis praying with non-believers, lifestyle evangelism prerequisites, Socratic evangelism techniques, and event-oriented outreach strategies—many probably short of actual gospel proclamation.

¹⁰⁷*Five Out of Seven Core Religious Behaviors Have Increased in the Past Decade According to Barna Survey*, 1-2 [on-line]; accessed 11 March 2011; available from <http://www.barna.org/barna-update/article/5-barna-update/156-five-out-of-seven-core-religious>; Internet.

¹⁰⁸*Forty-nine Million Born Again Adults Shared Their Faith in Jesus in the Past Year*, 1 [on-line]; accessed 11 March 2011; available from <http://www.barna.org/barna-update/article/5-barna-update/125-49-million-born-again-adults-shared>; Internet.

approximately 20 percent (one-fifth) of American's adult population "evangelizes" the spiritually lost to some degree. The Barna Group has published data from its numerous surveys related to religious research since the 1980s.

Leaving ecumenical circles and focusing more upon Protestant evangelicalism, Smith asserts, "Southern Baptist evangelism statistics are grim."¹⁰⁹ His statement comes as the result of a 2005 study by Rainer, an evangelical church growth expert, who concludes that empirical evidence demonstrates that the Southern Baptist Convention (SBC) is in an "evangelistic crisis."¹¹⁰ These statements mirror realities on the local church level in Henry County, Virginia.¹¹¹ Further, evangelist William Fay states, "In many years of speaking in churches, I have rarely found that more than 10 percent of any church congregation, regardless of the denomination, had shared their faith in the past year."¹¹² Beougher agrees: "Studies show that over 90 percent of Christians never have the privilege of leading a lost person to faith in Christ."¹¹³

¹⁰⁹James A. Smith, Sr., *SBC in 'evangelistic crisis,' but would be worse off without resurgence, study says*, 1 [on-line]; accessed 11 March 2011; available from http://news.spirithit.com, index/north_america/print/sbc_in_evangelistic_crisis; Internet.

¹¹⁰*Ibid.*, 1-5. Rainer considers annual total baptisms and church baptismal ratios as reasonable benchmarks for measuring evangelistic effectiveness.

¹¹¹*Henry County Baptist Association Annual Report*, 55th Session, 48.

¹¹²William Fay and Ralph Hodge, *Share Jesus without Fear*, rev. ed. (Nashville: LifeWay Press, 2008), 4.

¹¹³Timothy K. Beougher, "Personal Evangelism for the 21st Century," *The Southern Seminary Magazine (The TIE)* 72, no. 2 (2004): 11.

CHAPTER 4

PERSONAL EVANGELISM TRAINING

In May 2012, I began the implementation process for my ministry research project at Grace Baptist Church (GBC).¹ Plans were to initiate the fifteen-week project on Sunday, August 5, 2012 (Week 1). By the providence of God, the timing was perfect. The church, along with its core leadership, was pursuing a deeper understanding of God's vision for the congregation. After months of focused pray and Bible study, the emerging vision for the church family included a greater commitment to evangelism. It was from this platform that I was able to solicit participation from the congregation.

In the context of this work, my objective was to accomplish five goals that I believed would fortify the evangelistic thrust of the church. They were: (1) increase biblical knowledge, (2) improve evangelistic skill, (3) initiate personal accountability, (4) proclaim the gospel, and (5) strengthen pastoral leadership in the area of evangelism and church growth.² The first four goals applied specifically to the participants while the fifth goal was personal, addressing my need to grow stronger in the graces of Christ.

¹With a view toward writing chapter 4, I also established a handwritten lab journal to capture the important day-to-day details of the research phase.

²I deliberately chose these goals to develop the following traits in the lives of test group participants: Goal 1 = motivation and competence, Goal 2 = confidence, Goal 3 = performance, and Goal 4 = obedience. Goal 5 addressed my leadership cultivation. Collectively, these objectives work to intensify the evangelistic force of the church.

Research Grid

The Bible says, “A cord of three strands is not quickly torn apart” (Eccl 4:12).

In keeping with this fundamental truth, the research project rested on the premise that personal evangelism grows stronger with the braiding of three components: (1) biblical knowledge, (2) evangelistic skill, and (3) personal accountability. In fact, this basic strategy in training believers to evangelize drove a great deal of the research design.

Table 1 highlights the specific fifteen-week project map, consisting of fifteen classroom sessions (ninety minutes each) focusing on selected aspects of evangelism and salvation.

Table 1. Research grid

Week #	Format	Subject	Notes
1	Lesson 1	Great Commission	Pre-Testing; OT Israel, NT Church
2	Workshop 1	Personal Testimony	A-Conversion, B-Recovery
3	Lesson 2	Election	
4	Workshop 2	Evangelism Training	1-SJWF, 2-WB, 3-GT
5	Lesson 3	Effectual Call	
6	Workshop 3	Role-Playing Exercises	Witnessing, Transitions
7	Lesson 4	Regeneration	E-report 1 Due
8	Workshop 4	“Perfecting”	Aggregate, Miscellaneous
9	Lesson 5	Conversion	
10	Lesson 6	Justification	
11	Lesson 7	Adoption	E-report 2 Due
12	Lesson 8	Sanctification	
13	Lesson 9	Perseverance	
14	Lesson 10	Death	
15	Lesson 11	Glorification	Post-Testing; E-report 3 Due

Note: OT = Old Testament; NT = New Testament; SJWF = *Share Jesus without Fear*; WB = *Wordless Book*; GT = Gospel Tract; E-report = Evangelism Report. The words “week” and “session” are often synonymous terms in this research project.

The eleven lessons functioned to increase biblical knowledge in specific areas, the four workshops to improve evangelistic skill, and the three evangelism reports to

establish and maintain personal accountability. Further, the project design utilized both a test group and a control group. While the test group was involved in weekly evangelism training, the control group functioned precisely as the name suggests—an external project control for the study. The control group served to monitor any significant change in theological knowledge or personal evangelistic behavior that may have occurred within the church yet external to this project during the same prescribed period of time. I matched the control group as closely as possible to the test group based on physical and spiritual attributes, including age, sex, and maturity. The involvement of these persons was limited to completing a pre-project and post-project survey.

Enlistment of Participants

In order to maximize the fifteen-week research period, I recruited all participants before Week 1. Selection of participants came from those individuals who responded to a church-wide invitation to participate in this project along with several personal petitions to individuals who seemed particularly qualified for this training. E-mails, bulletin inserts, flyers, public appeals, and personal invitations were the five primary channels used to solicit project involvement.

E-mail

The first call for enlistment of project participants came as an appeal to our church leadership. Grace Baptist has two tiers of church leadership, known as the Grace Baptist Church Leadership Team (GBC-LT) and the Grace Baptist Church Deacon Body (GBC-D)—collectively identified as the Grace Baptist Church Core Group (GBC-C). On May 22, 2012, I sent an e-mail to the GBC-C inviting their participation in the research

project (Appendix 3). On June 19, 2012, I sent a second e-mail to the entire Grace Baptist adult congregation, also inviting them to participate in the research project.³

Bulletin Insert

I created a church bulletin insert appropriate for congregational solicitation (Appendix 4). The insert was placed into the GBC Sunday morning worship bulletin for three consecutive weeks (Sunday, June 3; Sunday, June 10; and Sunday, June 17, 2012).

Flyer

I created a promotional flyer appropriate for congregational solicitation (Appendix 5). Copies of this flyer were posted in mid-June on most all exterior church doors in addition to our central church bulletin board (high traffic area) until Thursday, June 28, 2012.

Public Appeal

I made a public appeal from the pulpit on Sunday morning, June 3, 2012, for our congregation to consider personal involvement in the research project. Further, I made a second appeal to the Grace Baptist Church Core Group (GBC-C) during the course of a church leadership meeting on Sunday, June 10, 2012.

Personal Invitation

Nearing the end of June 2012, my efforts to solicit participants for the project resulted in the enlistment of seven volunteers for the test group portion of the research. I

³“Entire” is defined as all persons within my congregation (19 years old and above) who have active e-mail accounts, roughly 60 percent of the adult population.

realized at this point that my extensive promotions had now exhausted the “volunteerism” within the congregation. With the project delimited to the training of a maximum of twelve individuals, I still had some room for recruitment. Therefore, I took a hard look at persons within our church family who had an evangelistic zeal or who were growing strong in their faith. I extended personal invitations to three individuals, all of whom accepted my petition to join the research. This effort grew the test group to ten adult participants.

A second wave of personal invitations was necessary in order to establish the control group segment of the research. On July 2, 2012, I contacted ten individuals and requested their help (Appendix 6). Each person agreed to participate in the study. I was careful to match the control group as closely as possible to the test group as outlined in the research design. By July 20, 2012, all project participants were in place.

Participant Profiles

Consistent with the fundamental thrust of this research as captured in the project title, “Training Believers in Personal Evangelism at Grace Baptist Church, Ridgeway, Virginia,” all participants were born-again believers and covenant members of the church.⁴ Table 2 gives a basic profile of the ten test group participants. A brief

⁴There is one exception to this statement. One participant in the test group was not formally a church member at GBC. This person has anchored herself firmly within our congregation for several years, but she has not yet requested church membership. Further, GBC has two levels of membership—Covenant Membership and WatchCare Membership. Covenant Membership requires the signing of a church covenant and the recommendation of the deacon body and carries with it “all the rights, privileges, and responsibilities thereof.” WatchCare Membership is a special category of church membership reflecting the ideas of both “watch” and “care.” It is designed to nurture individuals in the ways of God to prepare them for responsible covenant membership.

Table 2. Profile: test group participants

ID	Age (years)	Sex	Christian (years) ^a
T-101	50-59	Female	More than 25
T-102	40-49	Female	1-5
T-103	50-59	Female	More than 25
T-104	70 or above	Female	More than 25
T-105	70 or above	Male	More than 25
T-106	50-59	Male	More than 25
T-107	20-29	Male	21-25
T-108	60-69	Female	More than 25
T-109	60-69	Male	More than 25
T-110	50-59	Female	More than 25

^a“Christian (years)” reflects participant response to the question, “How long have you been a Christian?”

survey of this group yields the following observations: (1) 80 percent of participants were 50 years old or above, (2) good ratio existed between male and female, and (3) 80 percent of participants have been a Christian for more than 25 years. Likewise, Table 3 gives a basic profile of the ten control group participants. A brief survey of this group yields the following observations: (1) 70 percent of participants were 50 years old or above, (2) good ratio existed between male and female, and (3) 70 percent of participants have been a Christian for more than 25 years.⁵

Pre-Project Survey

Each research participant completed a pre-project survey (Appendix 7). This

⁵In keeping with principled research and sound ethics, no participant is identified by personal name in this study. Individuals are tracked by an alphanumeric system. The written promise to each person was that “any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses.” This commitment is firm and holds true for all data.

Table 3. Profile: control group participants

ID	Age (years)	Sex	Christian (years) ^a
C-101	60-69	Female	More than 25
C-102	20-29	Male	6-10
C-103	70 or above	Female	More than 25
C-104	40-49	Female	More than 25
C-105	50-59	Male	More than 25
C-106	50-59	Male	More than 25
C-107	20-29	Male	16-20
C-108	50-59	Female	More than 25
C-109	60-69	Male	More than 25
C-110	60-69	Female	16-20

^a“Christian (years)” reflects participant response to the question, “How long have you been a Christian?”

survey functioned to assess the participants’ typical involvement in personal evangelism and to gauge theological knowledge relevant to the specific areas of future instruction.

Test Group

In order to prepare the test group for the upcoming research, I sent a letter of instruction and encouragement to them (Appendix 8) and included the pre-project research instrument. The completed pre-project survey was due back to me by Sunday, August 5, 2012 (start of Week 1). Appendix 9 highlights the pre-project personal evangelism background of the test group gathered from the survey, while Appendix 10 contains the overall pre-project survey responses for the group regarding their beliefs, practices, and experiences. Further, Appendix 11 offers a more selective view of participants’ response sorted by the three components of special interest: (1) biblical knowledge, (2) evangelistic skill, and (3) personal accountability.

Control Group

In order to prepare the control group for the upcoming research, I also sent a letter of instruction and encouragement to them (Appendix 12) and included the pre-project research instrument. The completed pre-project survey was due back to me by Sunday, August 5, 2012 (start of Week 1). Likewise, Appendix 13 highlights the pre-project personal evangelism background of the control group gathered from the survey, while Appendix 14 contains the overall pre-project survey responses for the group regarding their beliefs, practices, and experiences. Appendix 15 offers a more selective view of participants' response sorted by the three components of special interest in this study: (1) biblical knowledge, (2) evangelistic skill, and (3) personal accountability.

Prayer Support

Any serious effort to train the people of God in evangelism and to expand the kingdom of heaven will certainly encounter resistance from the prince of darkness. Beyond my personal prayers as pastor and the general prayers of the project participants, I believed it necessary to fortify this work with additional prayer. On July 22, 2012, I requested focused prayer from our GBC Prayer Warriors through our church's Director of Prayer, asking that special requests be offered up for the success of the D.Min. project. Additionally, I organized prayer partnerships between the two groups of participants and developed a prayer grid especially for the test group. This design gave each test group member the prayer support from another participant within the test group as well as one member from the control group. Appendix 16 highlights the prayer configuration.

Discipleship Lessons

The fifteen-week research period contained eleven lessons designed to increase biblical knowledge among the test group participants (Table 1). The lessons focused on theological areas regarding the Great Commission and the order of salvation doctrines. The sessions incorporated a classroom environment and were interactive in nature. Each discipleship lesson itself lasted roughly sixty to seventy-five minutes, embedded within a larger participant learning experience containing both pre- and post-lesson activities.

The first D.Min. session (with embedded Lesson 1) began on Sunday, August 5, 2012.⁶ Lesson 1 focused on the Great Commission proper and looked purposely at Old Testament Israel in relation to the New Testament church (Appendix 17). The lesson content challenged participants to consider whether a mission to the nations is exclusively a New Testament concept. I championed the truth that New Testament Christians are to be a continuation of God's mission to show His glory to the nations.⁷ The core objective of this lesson was to develop an increased understanding of the biblical mandate for personal evangelism. Furthermore, a weekly post-session outline was e-mailed to test group members within twenty-four hours of class, thereby reinforcing lessons and reminding them of assignments.

Lesson 2 began a series on ten order of salvation doctrines (*ordo salutis*). This lesson focused upon the principle of election (Appendix 21). I defined election as God's

⁶All fifteen D.Min. project sessions were scheduled for Sundays at 6:00 PM with abbreviated make-up sessions available on the following Thursdays at 7:00 PM.

⁷See Appendices 19 and 41. Also, Walter C. Kaiser, Jr., *Mission in the Old Testament* (Grand Rapids: Baker, 2000); Stephen A. Rhodes, *Where the Nations Meet: The Church in a Multicultural World* (Downers Grove, IL: InterVarsity Press, 1998).

choice of those who will be saved.⁸ Several pertinent biblical texts were then exegeted (Acts 13:48, Rom 8:29-30, Eph 1:3-6, 2 Tim 1:9, and Rev 13:8). Discussion ensued regarding the legitimate tensions between God's sovereignty and man's free will along with the basic understanding that election remains a part of the mystery of God. The core objective of this lesson was to help participants understand the doctrine of election and its implications for personal evangelism.

Lesson 3 highlighted the doctrine of effectual call (Appendix 26). I discussed further the biblical sequencing of salvation⁹ and defined effectual call as an act of God in which He speaks through the human proclamation of the gospel to summons people to Himself in such a way that they respond in saving faith.¹⁰ Distinctions were made between the general gospel call and the effectual call.¹¹ I stressed that the activity of the Holy Spirit and proclamation of the gospel message are indispensable components in the calling of God. The core objective of this lesson was to help participants understand the doctrine of effectual call and its implications for personal evangelism. At this point (Session 5), the class gained considerable momentum and spiritual warfare increased.

Lesson 4 covered the topic of regeneration (Appendix 27). This doctrine speaks of rebirth, described as an act of God by which He imparts spiritual life resulting

⁸Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 670.

⁹Ibid.; Bruce Demarest, *The Cross and Salvation: The Doctrine of God* (Wheaton, IL: Crossway Books, 1997), 36-44; and Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids: Baker Books, 1998), 901-1032.

¹⁰Grudem, *Systematic Theology*, 1240.

¹¹The gospel call is a general gospel invitation to all people that comes through the human proclamation of the gospel. Ibid., 1243.

in salvation.”¹² Several important dimensions of regeneration were underscored, e.g., totally a work of God, its instantaneous and mysterious nature, and the results that must follow. The core objective of this lesson was to help participants understand the doctrine of regeneration and its implications for personal evangelism.

Lesson 5 concentrated upon conversion (Appendix 28). Christian conversion was characterized here as a voluntary response to the gospel call (more specifically, to the effectual call) in which an individual sincerely repents of sin and places his or her trust in Jesus Christ for salvation.¹³ I took extra care to explain the terms repentance and faith within a biblical context. I taught that genuine repentance is a heartfelt sorrow for sin and a commitment to forsake it and walk in obedience to Christ (180° turn), while saving faith is a sincere trust in Jesus Christ for forgiveness of sins and eternal life. The core objective of this lesson was to help participants understand the doctrine of conversion and its implications for personal evangelism.

Lesson 6 dealt with the topic of justification (Appendix 29). I explained the doctrine of justification as God’s full acquittal of sinners and addressed the essential issue of how guilty persons are restored to favor with a righteous and just God.¹⁴ Discussion flowed around the truth that the person and work of Jesus Christ is the only ground for an individual’s justification—and that justification is by faith alone. The core objective of

¹²David DeKlavon, “Regeneration,” in *An Exposition from the Faculty of The Southern Baptist Theological Seminary on The Baptist Faith and Message 2000*, ed. Bryan Cribb (Louisville: The Southern Baptist Theological Seminary, 2001), 11-12.

¹³Grudem, *Systematic Theology*, 709.

¹⁴*Article 4: Salvation*, in *The Baptist Faith and Message* [on-line]; accessed 6 April 2012; available from <http://sbc.net/bfm/bfm2000.asp>; Internet. Bruce Demarest,

this lesson was to help participants understand the doctrine of justification and its implications for personal evangelism. The group was attentive and striving to learn.¹⁵

Lesson 7 focused upon the principle of adoption (Appendix 31). I described adoption as the work of God in which He confers on repentant sinners the status of sonship, thereby making them a member of His family.¹⁶ Personal relationships were stressed, emphasizing the importance of them among God and His people (the church). I also accentuated the many privileges of adoption into the kingdom of heaven. The core objective of this lesson was to help participants understand the doctrine of adoption and its implications for personal evangelism.

Lesson 8 highlighted the doctrine of sanctification (Appendix 33). I taught that sanctification starts at rebirth and is a lifelong, progressive work between God and man in which Christians become more and more free from sin and more and more like Christ in their daily lives.¹⁷ They grasped the concept that sanctification is completed at death (for our souls) and when the Lord returns (for our bodies).¹⁸ We spent a generous amount of time in class exploring both Old and New Testament passages that taught specific truths

The Cross and Salvation: The Doctrine of God (Wheaton, IL: Crossway Books, 1997), 345.

¹⁵At the close of this lesson, one participant (T-109) commented privately to me that he now wants to serve Jesus much deeper because he has come to realize how much the Lord did to save him (in light of the order of salvation doctrines).

¹⁶Demarest, *The Cross and Salvation*, 376.

¹⁷Wayne Grudem, *Christian Beliefs: Twenty Basics Every Christian Should Know*, ed. Elliot Grudem (Grand Rapids: Zondervan, 2005), 99.

¹⁸Grudem, *Systematic Theology*, 749.

regarding sanctification.¹⁹ The class seemed to enjoy this extended period of time working through the word of God. The core objective of this lesson was to help participants understand the doctrine of sanctification and its implications for personal evangelism.

Lesson 9 covered the topic of perseverance (preservation),²⁰ addressing the proverbial question of whether a born-again believer can lose his or her salvation (Appendix 34). I taught that the doctrine of preservation asserts that all genuine believers in the Lord Jesus Christ will endure to the end and be eternally saved.²¹ I brought out some of the sure promises of God found in the Scriptures (e.g., John 6:38-40, 10:27-29). We had helpful conversations regarding the evidences of genuine faith and the peril of those who fail to continue in the Christian journey. The core objective of this lesson was to help participants understand the doctrine of perseverance and its implications for personal evangelism.

Lesson 10 dealt with the subject of death (Appendix 36). I argued that any plausible journey through the application of redemption must include a consideration of death. There were several participant questions, and we contemplated at length, “Why do people die in general?” and “Why specifically must Christians die?” I adopted Grudem’s

¹⁹OT: Gen 2:3, Exod 13:2, Lev 20:8, Num 8:17, 2 Chr 36:14, and Joel 2:16. NT: John 10:16, Acts 26:18, Rom 6:19, 1 Cor 1:2, 1 Cor 6:9-11, 1 Thess 4:1-7, 1 Thess 5:23, 2 Tim 2:21, Heb 10:10, Heb 12:14, and 1 Pet 1:2.

²⁰Although sometimes used interchangeably, perseverance and preservation have a fundamental distinction. Perseverance focuses upon human effort under God while preservation emphasizes the providential safeguarding of God.

²¹*Article 5: God’s Purpose of Grace*, in *The Baptist Faith and Message* [online]; accessed 6 April 2012; available from <http://sbc.net/bfm/bfm2000.asp>; Internet.

theological position that death is not a punishment for Christians (Rom 8:1) but rather the consequence of living in a fallen world. Moreover, God uses the experience of physical death to advance the process of sanctification, bringing the believer into a closer union with Christ (Rom 8:17).²² I explained what the Bible teaches about what happens to the souls of men when people die.²³ The core objective of this lesson was to help participants understand the doctrine of death and its implications for personal evangelism.

Lesson 11 concentrated upon glorification (Appendix 38). In this session, I reviewed the previous nine doctrines on the application of redemption and then discussed the tenth and final doctrine on Christian glorification. I described glorification as “the culmination of salvation and . . . the final blessed and abiding state of the redeemed.”²⁴ Several Old Testament and New Testament passages were exegeted with the group.²⁵ I stressed the truth that Christ redeemed us fully, i.e., the whole person—body and soul. We discussed what future resurrection bodies would be like and that glorification completes the believer’s transformation into the image of our Lord and Savior Jesus Christ. The core objective of this lesson was to help participants understand the doctrine of glorification and its implications for personal evangelism.

²²Grudem, *Systematic Theology*, 810-24.

²³The souls of believers go immediately into God’s presence (Luke 23:43), while the souls of unbelievers go immediately into eternal punishment (Luke 16:22-26). Erickson, *Christian Theology*, 1172-90; Grudem, *Christian Beliefs*, 108-12; Ronald F. Youngblood, ed., *Nelson’s New Illustrated Bible Dictionary*, rev. ed. (Nashville: Thomas Nelson Publishers, 1995), s.v. “Death”; and *Hell under Fire*, ed. Christopher W. Morgan and Robert A. Peterson (Grand Rapids: Zondervan, 2004).

²⁴*Article 4: Salvation*, in *The Baptist Faith and Message* [on-line]; accessed 6 April 2012; available from <http://sbc.net/bfm/bfm2000.asp>; Internet.

²⁵OT: Job 19:25-26; Isa 26:19; and Dan 12:2; NT: John 5:25-29; 1 Thess 4:13-18; and Phil 3:20-21.

Evangelistic Workshops

The fifteen-week research period contained four workshops designed to improve evangelistic skill among the project participants, i.e., to train the test group how to present the gospel message more effectively in a person-to-person encounter (Table 1). These tutorials focused on writing personal testimonies, traditional evangelism training, practical exercises in witness role-playing, and other related topics. The workshops incorporated a classroom environment and were interactive in nature. Each evangelistic workshop itself lasted roughly sixty to seventy-five minutes, embedded within a larger learning experience containing both pre- and post-workshop activities.

The first D.Min. workshop began on Sunday, August 12, 2012. Workshop 1 focused on the personal testimony (Appendix 40). I discussed the prevalence, power, and parts of the personal testimony as seen in the Scriptures. We looked at the apostle Paul's conversion testimony found in the book of Acts, from which we identified three basic components that could function as a paradigm for the Christian's witness to his or her salvation experience. Two different types of testimonies were examined, the conversion testimony (salvation) and the recovery testimony (e.g., bereavement, divorce, addiction). The core objective of this workshop was to help participants understand and develop a personal testimony.

Workshop 2 concentrated on "traditional" evangelism training (Appendix 42).²⁶ I aspired to help the test group gain a solid comprehension of the true, biblical gospel message and the genuine pathway to salvation. Afterwards, I spent time training

²⁶In this context, "traditional" evangelism training characterizes the classic, program-based approach employing standardized methods like *Share Jesus without Fear*.

them at length on how to share this important message through three common methods—*Share Jesus without Fear*, the *Wordless Book*, and the gospel tract. The core objective of this workshop was to help participants develop a clear understanding of the gospel message and gain a working knowledge of three evangelistic methods.

Workshop 3 submersed participants into role-playing exercises (Appendix 46). First, I discussed “witnessing transitions” with the group, i.e., looking for windows of opportunity during general, daily conversations in which the evangelist may find a portal to begin a specific conversation related to Jesus Christ and the gospel message. These types of transitions are often difficult for many Christians to accomplish. Second, I introduced a role-playing grid that teamed up participants for witnessing in real-life scenarios (Appendix 47). The role-playing went very well and excitement continued to develop within the class.²⁷ The core objective of this workshop was to help participants build evangelistic skill and confidence through selected role-playing exercises within a safe and controlled environment.

Workshop 4 continued to submerge participants in the role-playing exercises began in Workshop 3 (Appendix 48). I resumed our conversation about “witnessing transitions” and again employed the role-playing agenda to strengthen participants for witnessing in real-life scenarios (Appendix 47). Aggregate and miscellaneous items pertaining to witnessing were also addressed. The core objective of this workshop was to

²⁷I was impressed with the energy and creativity displayed during the session. In one role-playing event, for example, two class participants were staged as shoppers in a busy mall. The evangelist approached the other person as having just emerged from a rainstorm to shop. Quickly, she transitioned the conversation from a rainbow in the sky to the colors in the Wordless Bracelet and immediately began to share the gospel.

help participants build evangelistic skill and confidence through selected role-playing exercises within a safe and controlled environment.

Accountability Formation

There must be a deeper emphasis on responsibility (accountability) in the area of personal evangelism.²⁸ It is my conviction that pastors (and other church leaders) must teach their congregations to share the gospel—effectively. Classroom training in itself is rarely sufficient because few believers will move beyond this point on their own resolve. Many times the classroom seems to be “the alpha and the omega” of evangelistic zeal. In an effort to counter this problem, I drafted an accountability blueprint within the project training to thrust the test group beyond our church walls.

The fifteen-week research period incorporated three accountability tools to nurture and improve evangelistic engagement among the participants. First, a simple, one-page Attendance Sheet (Appendix 18) was utilized weekly to remind the group of expected personal attendance and, at the same time, reinforce accountability. Second, a Weekly Feedback Form (Appendix 20) also served to bolster the expectations of listening and responding on an individual level. Third, each participant was encouraged and expected to share the gospel message three times (with three different people) over the fifteen-week research period. Submission of an Evangelism Report (Appendix 24) was

²⁸I fervently agree with the words of Beougher, long-time pastor and Billy Graham Professor of Evangelism and Church Growth at Southern Seminary: “We need to recover a Great Commission perspective where every believer accepts his/her responsibility to be involved in witnessing.” Timothy K Beougher, “Personal Evangelism for the 21st Century,” *The Southern Seminary Magazine (The TIE)* 72, no. 2 (2004): 11.

required for each of the three evangelistic encounters. This third tool functioned as the primary mechanism to foster personal accountability within each test group member.

The project enjoyed strong participation as demonstrated by the attendance log (Appendix 49). The weekly feedback instrument was also an effective tool to evolve and motivate the group as well as to capture their thoughts and monitor progress as they proceeded through the program. As the volume of data suggests, the participants responded very positively to the use of this device. A sampling of feedback from the group is available in Appendix 50. Furthermore, the faithful submission of multiple evangelism reports validates the outreach efforts of the test group, while also depicting the nature and details of their evangelistic engagements (Appendix 51).

Post-Project Survey

Each research participant completed a pre-project and a post-project survey (Appendix 7). These surveys were identical and functioned to measure personal growth in theological knowledge regarding the specific areas of instruction as well as to assess their overall improvement in personal evangelism (engagement and effectiveness).

Test Group

In an effort to conclude the research phase for the test group, I gave a letter to them at the last class period expressing gratitude and offering some final instructions (Appendix 52). I also included the post-project survey with the letter. The completed post-project research instrument was due back to me by Sunday, December 2, 2012. Appendix 53 reveals the post-project (updated) personal evangelism background of the test group gathered from the survey, while Appendix 54 contains the overall post-project

survey responses for the group regarding their beliefs, practices, and experiences. Further, Appendix 55 offers a more selective view of post-project participant responses sorted by the three components of special interest in the study. A comparison of pre- and post-survey data for the test group shows positive changes in their personal evangelism habits. Similarly, there are measurable increases in all three categories of particular interest: (1) biblical knowledge, (2) evangelistic skill, and (3) personal accountability. Chapter 5 presents comprehensive analyses of these project results.

Control Group

In concluding the research portion for the control group, I gave a letter of instruction to them on Sunday morning, November 18, 2012 (Appendix 56) and included the post-project research instrument. The completed survey was due back to me by Sunday, December 2, 2012. In this letter, I also included a request inquiring to the faithfulness of the test group in contacting their individual control group prayer partner for prayer support during the project (Appendix 57). Ninety percent of the responders testified that they had been contacted about evangelistic prayer concerns.

Assessment of pre- and post-survey data for the control group suggests no major changes in their personal evangelism history.²⁹ Likewise, there are no significant advances in any of the three categories of particular importance: (1) biblical knowledge, (2) evangelistic skill, or (3) personal accountability. Appendix 58 displays the post-project personal evangelism background of the control group gathered from the survey instrument. Appendix 59 captures the overall post-project survey responses for the group

²⁹This statement is overwhelming true with one exception—one control group member (C-107) was instrumental in leading a lost person to saving faith in Jesus Christ.

regarding their beliefs, practices, and experiences. Additionally, Appendix 60 offers a more selective view of post-project participant feedback sorted by the three components of special interest. Chapter 5 contains a more detailed examination of these findings.

Exit Interviews

At the final class session, I scheduled one-on-one exit interviews with all test group participants in order to discuss their evangelistic experiences over the fifteen-week research period. I gave each member an Exit Interview Questionnaire to complete and bring to his or her exit meeting with me (Appendix 39). I undertook the interviews during the last two weeks of November, with each conference lasting between forty-five and sixty minutes. I sought to make suggestions and encourage each individual in their future evangelistic endeavors. All ten exit interviews were completed by November 30, 2012. The output from these interviews was very positive, and Appendix 61 provides valuable information regarding participants' feedback.

Epilogue

As the research project neared completion, I requested the submission of all paperwork (post-project surveys, outstanding e-reports, stray weekly feedback forms, etc.) by Sunday, December 2, 2012. With a few exceptions, participants from both groups (test, control) returned all their information to me via this deadline. By December 16, 2012, I secured the remaining documents and the research phase of the D.Min. project was formally complete. Hallelujah!

CHAPTER 5

PROJECT EVALUATION

Principled research should tenaciously seek the truth as well as graciously endure the rigors of (self-) examination. Regarding scientific method and assessment, Lerner writes, “We must constantly test our assumptions and fight the siren song of consensus when our data tells us to be contrarian. We must remain independent of political or religious bias in evaluating our work. We must admit when we are wrong, and remain willing to evolve when verifiable data demands change. We must admit when we are uncertain, remain humble in advances, and offer courageous and independent advice grounded in science.”¹

Therefore, in the spirit of sound investigation, chapter 5 provides a rigorous examination of the ministry research project. It offers analyses in a number of areas, striving always to gauge the value of the work. This chapter assesses project purpose and project goals and gives commentary on the strengths and weaknesses of the work. It also conveys ideas on potential improvements concerning a second-generation effort. Lastly, the chapter yields theological and personal reflections as regards the overall study.

¹*Quotes about Scientific Method* [on-line]; accessed 16 April 2013; available from <http://www.goodreads.com/quotes/tag/scientific-method>; Internet.

Evaluation of the Project's Purpose

As stated in chapter 1, the purpose of this research project was to train believers at Grace Baptist Church (GBC) in Ridgeway, Virginia, to be more active and more effective in personal evangelism through a healthy balance of instruction and accountability. Now, in the final stages of examination, I must ask the crucial question, “Did the project fulfill its purpose?” In summation—yes it did, modestly.

First, the target group for this work was believers at Grace Baptist Church in Ridgeway, Virginia. Indeed, I worked with the congregation of GBC in Ridgeway and all participants have professed by lip and by life to be believers in the Lord Jesus Christ. Furthermore, I offered a “healthy balance of instruction and accountability” as reflected in (1) the eleven discipleship lessons, (2) the four evangelistic workshops, and (3) the three accountability formation strategies, all meticulously described in chapter 4 and detailed in the numerous appendices generated from this work.

Second, these trainees (test group) became more active and more effective in personal evangelism as verified by the research data. These findings emerge first from comparisons of personal evangelism backgrounds embedded within the pre- and post-project survey information. Table 4 displays the “shift” (positive or negative) in test group personal testimony activity as a result of the training (see Appendix 62, Table A33 for more detail).² Likewise, Table 5 displays the “shift” (positive or negative) in control group personal testimony activity during the same time frame as the test group training (see Appendix 63, Table A36 for more detail). A shift in the positive direction indicates an increase in frequency and, therefore, an escalation in activity, i.e., “more active.”

²In absolute terms, personal testimonies remain a pre-evangelistic activity.

Table 4. Shift in frequency of personal testimony (test group)

<i>Participant</i> ^a	1	2	3	4	5	6	7	8	9	10
<i>Shift</i> ^b	0	+	+	0	#	0	-	-	0	0
<i>Advance</i> ^c	+2									

Source: Data set gives derivative values from test group participant responses to the research question, “How often do you share your personal testimony?” Appendix 62.

^a“Participant 1” = T-101, “Participant 2” = T-102 and so forth.

^bThe “shift” row reflects the directional change between the pre-project and post-project participant responses. A “plus” sign (+) indicates that the response moved in the positive direction toward a more desirable endpoint; a “negative” sign (-) indicates that the response moved in the negative direction toward a less desirable endpoint; a “zero” (0) indicates that the participant response level remained unchanged, moving neither in a positive or a negative direction; and a “hash” sign (#) indicates that a specific value cannot be determined for the data point.

^cThis row measures the “advance,” in absolute terms, for the kingdom of God.

Table 5. Shift in frequency of personal testimony (control group)

<i>Participant</i> ^a	1	2	3	4	5	6	7	8	9	10
<i>Shift</i> ^b	-	0	0	0	0	+	0	0	0	0
<i>Advance</i> ^c	+1									

Source: Data set gives derivative values from control group participant responses to the research question, “How often do you share your personal testimony?” Appendix 63.

^a“Participant 1” = C-101, “Participant 2” = C-102 and so forth.

^bThe “shift” row reflects the directional change between the pre-project and post-project participant responses. A “plus” sign (+) indicates that the response moved in the positive direction toward a more desirable endpoint; a “negative” sign (-) indicates that the response moved in the negative direction toward a less desirable endpoint; a “zero” (0) indicates that the participant response level remained unchanged, moving neither in a positive or a negative direction; and a “hash” sign (#) indicates that a specific value cannot be determined for the data point.

^cThis row measures the “advance,” in absolute terms, for the kingdom of God.

Admittedly, the personal testimony data is not persuasive regarding a significant increase in test group pre-evangelistic activity. Nonetheless, it does point to the fact that at least two test group members (20 percent) advanced in this particular arena while the control group members showed only one individual gain (10 percent).

Table 6 displays the “shift” (positive or negative) in test group gospel proclamation as a result of the training (see Appendix 62, Table A34 for more detail). Similarly, Table 7 displays the “shift” (positive or negative) in control group gospel proclamation during the same time period as the test group training (see Appendix 63, Table A37 for more detail). Again, a shift in the positive direction would signal an increase in frequency and, therefore, an escalation in evangelistic activity, i.e., “more active.” While the gospel proclamation data for the test group shows only a humble increase in the frequency of evangelism, it nevertheless provides genuine encouragement regarding kingdom progress. These statistics echo the truth that at least two test group members (20 percent) advanced in this particular area while the control group members demonstrated no individual or collective gain (zero percent).

Table 8 tracks the net change in test group “evangelistic effectiveness” because of the training (see Appendix 62, Table A35 for more detail).³ Correspondingly, Table 9 tracks the net change in control group “evangelistic effectiveness” during the same period as the test group training (see Appendix 63, Table A38 for more detail). A positive net change in any data point characterizes an evangelistic success and, therefore, suggests a

³Evangelistic effectiveness can be difficult to define. For the purposes of this research, “evangelistic effectiveness” is defined in terms of evangelistic success, meaning that a participant presented an unbeliever with the claims of the gospel message and he or she responded in saving faith to Jesus Christ as Lord and Savior.

Table 6. Shift in frequency of gospel proclamation (test group)

<i>Participant</i> ^a	1	2	3	4	5	6	7	8	9	10
<i>Shift</i> ^b	#	+	+	0	#	0	-	-	0	0
<i>Advance</i> ^c	+2									

Source: Data set gives derivative values from test group participant responses to the question, “How often do you specifically share the gospel message?” Appendix 62.

^a“Participant 1” = T-101, “Participant 2” = T-102 and so forth.

^bThe “shift” row reflects the directional change between the pre-project and post-project participant responses. A “plus” sign (+) indicates that the response moved in the positive direction toward a more desirable endpoint; a “negative” sign (-) indicates that the response moved in the negative direction toward a less desirable endpoint; a “zero” (0) indicates that the participant response level remained unchanged, moving neither in a positive or a negative direction; and a “hash” sign (#) indicates that a specific value cannot be determined for the data point.

^cThis row measures the “advance,” in absolute terms, for the kingdom of God.

Table 7. Shift in frequency of gospel proclamation (control group)

<i>Participant</i> ^a	1	2	3	4	5	6	7	8	9	10
<i>Shift</i> ^b	0	0	0	0	-	0	0	-	0	0
<i>Advance</i> ^c	0									

Source: Data set gives derivative values from control group participant responses to the question, “How often do you specifically share the gospel message?” Appendix 63.

^a“Participant 1” = C-101, “Participant 2” = C-102 and so forth.

^bThe “shift” row reflects the directional change between the pre-project and post-project participant responses. A “plus” sign (+) indicates that the response moved in the positive direction toward a more desirable endpoint; a “negative” sign (-) indicates that the response moved in the negative direction toward a less desirable endpoint; a “zero” (0) indicates that the participant response level remained unchanged, moving neither in a positive or a negative direction; and a “hash” sign (#) indicates that a specific value cannot be determined for the data point.

^cThis row measures the “advance,” in absolute terms, for the kingdom of God.

Table 8. Measure of evangelistic effectiveness (test group)

<i>Participant</i> ^a	1	2	3	4	5	6	7	8	9	10
<i>Net Change</i> ^b	+1	0	0	+1	#	+2	#	#	#	0
<i>Advance</i> ^c	+4 (minimum = +2, maximum = +6) ^d									

Source: Data set gives derivative values from test group participant responses to the research question, “How many individuals have you personally led to saving faith in Jesus Christ?” Appendix 62.

^a“Participant 1” = T-101, “Participant 2” = T-102 and so forth.

^bThe “net change” row measures the numeric change between the pre-project and post-project participant responses. A number with a “plus” sign (+) indicates that the response moved a measurable amount toward a positive endpoint; a number with a “negative” sign (-) indicates that the response moved a measurable amount toward a negative endpoint; a “zero” (0) indicates that the participant response level remained unchanged, moving neither toward a positive or a negative endpoint; and a hash sign (#) indicates that a specific value cannot be determined for the data point.

^cThis row measures the “advance,” in absolute terms, for the kingdom of God.

^dThis data point cannot be established with complete certainty. Therefore, potential correction values are necessary. Test group participants T-101, T-104, and T-106 reported higher values in their post-project surveys indicating evangelistic successes. However, these successes were never substantiated by evangelistic reports (e-reports). While it is possible that the participants simply did not submit a written report, there remains a reasonable likelihood that these increases are listed erroneously due to either the subjective nature of memory responses or confusion regarding the working definition for an evangelistic success. Further, test group participants T-107 and T-109 did have documented evangelistic successes, although complications in report methodology did not allow for an accurate accounting of them (see Appendix 62, Table A35). Hence, a data range calculating the minimum and maximum values is given.

level of growth in effectiveness, i.e., “more effective.” Accordingly, the test group statistics confirm that at least 2 group members (20 percent; see Table 8, note d), and potentially as many as 5 (50 percent), demonstrated evangelistic effectiveness while the control group counterpart reported only 1 individual gain (10 percent). These findings are optimistic in light of this particular species of evangelism training.

Table 9. Measure of evangelistic effectiveness (control group)

<i>Participant</i> ^a	1	2	3	4	5	6	7	8	9	10
<i>Net Change</i> ^b	0	0	#	0	0	0	+1	0	0	0
<i>Advance</i> ^c	+1									

Source: Data set gives derivative values from control group participant responses to the research question, “How many individuals have you personally led to saving faith in Jesus Christ?” Appendix 63.

^a“Participant 1” = C-101, “Participant 2” = C-102 and so forth.

^bThe “net change” row measures the numeric change between the pre-project and post-project participant responses. A number with a “plus” sign (+) indicates that the response moved a measurable amount toward a positive endpoint; a number with a “negative” sign (-) indicates that the response moved a measurable amount toward a negative endpoint; a “zero” (0) indicates that the participant response level remained unchanged, moving neither toward a positive or a negative endpoint; and a hash sign (#) indicates that a specific value cannot be determined for the data point.

^cThis row measures the “advance,” in absolute terms, for the kingdom of God.

To sum up, the research did fulfill its basic purpose of training a select group of Christians to be more active and more effective in personal evangelism. A comparison of pre- and post-survey data for the test group showed positive changes in their personal evangelism habits, while an assessment of pre- and post-survey data for the control group suggests no major changes in their personal evangelism history.⁴ While the project did not enjoy a 100 percent success rate, it did motivate several participants to be stronger gospel witnesses for the kingdom of heaven.

⁴While a variety of reasons may be cited to help explain the lack of major changes in the personal evangelism history of the control group, it might be distilled down to simply the absence of authentic spiritual growth and personal accountability.

Evaluation of the Project's Goals

The research project had five goals (objectives) to accomplish. These goals serve as a benchmark to help gauge the overall success of the work. Therefore, this section provides a careful assessment of each of the five project objectives.

First Project Goal

The first goal of the project was to increase the biblical knowledge of research participants (test group) in the area of evangelism and related theology. The driving force behind this first objective was to help group members develop an increased consciousness of the biblical mandate for personal evangelism (motivation) and an increased comprehension for the application of redemption doctrines (competence). I used pre-project and post-project surveys to monitor changes in biblical knowledge concerning the specific areas of study. Table 10 shows a marked gain for the test group in the knowledge of Great Commission doctrines.

Reading Table 10, 71 percent of the test group responded to the series of Great Commission statements on the pre-project survey at a Level 5 (strongly agree) intensity, while 92 percent of the test group responded to the same series of Great Commission statements on the post-project survey at a Level 5 intensity. This data illustrates a positive gain of 21 points for the group. Likewise, there was a synchronized decrease in corresponding Level 3 (uncertain) and Level 4 (agree) values. These results point to a greater confidence in the test group's understanding of Great Commission doctrines. Simply stated, the test group increased in biblical knowledge regarding evangelism. Table 11, providing balance for the study, reveals that there was no significant change in the knowledge of Great Commission doctrines for control group participants.

Table 10. Biblical knowledge (test group)
Great Commission doctrines

<i>Response Level</i> ^a	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>*</i>
<i>Post-Project (%)</i> ^b	0	1	0	6	92	0
<i>Pre-Project (%)</i> ^b	0	1	1	26	71	1
<i>Change</i> ^c	0	0	-1	-20	+21	-1

Source: Data derived from Appendix 11, Table A4 and Appendix 55, Table A21.

^a“Response level” displays the range of possible participant responses: “1” = strongly disagree, “2” = disagree, “3” = uncertain, “4” = agree, “5” = strongly agree, and “*” = I do not understand this question. On the scale of 1-5, a higher numeric value indicates a more positive response to survey statements.

^b“Post-project” and “pre-project” rows display percentage conversions from post- and pre-project survey responses at the group level. For example, 26 percent of the test group responded to the series of Great Commission statements on the pre-project survey at a “Level 4—agree” intensity.

^cThis row displays the “change” or difference between post- and pre-project group response values at each level. These values are calculated simply by subtracting pre-project data from post-project data. For example, Column 4: 6 - 26 = -20.

Moving forward, Table 12 records a substantial advancement for the test group in the knowledge of the order of salvation doctrines. Data reveals that 68 percent of this group responded to the series of statements on the order of salvation doctrines in the pre-project survey at a Level 5 (strongly agree) intensity. However, 96 percent of the test group responded to the same series of statements on the post-project survey at a Level 5 intensity—posting a positive gain of 28 points. There was, likewise, a synchronized decrease in Level 1 (strongly disagree), Level 3 (uncertain), and Level 4 (agree) responses, showing an unmistakable sweep toward a greater confidence (Level 5). There was also a decrease in the “I do not understand this question” column, suggesting an

Table 11. Biblical knowledge (control group)
Great Commission doctrines

<i>Response Level</i> ^a	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>*</i>
<i>Post-Project (%)</i> ^b	1	1	4	19	74	1
<i>Pre-Project (%)</i> ^b	1	1	4	19	75	1
<i>Change</i> ^c	0	0	0	0	-1	0

Source: Data derived from Appendix 15, Table A10 and Appendix 60, Table A27.

^a“Response level” displays the range of possible participant responses: “1” = strongly disagree, “2” = disagree, “3” = uncertain, “4” = agree, “5” = strongly agree, and “*” = I do not understand this question. On the scale of 1-5, a higher numeric value indicates a more positive response to survey statements.

^b“Post-project” and “pre-project” rows display percentage conversions from post- and pre-project survey responses at the group level. For example, 75 percent of the control group responded to the series of Great Commission statements on the pre-project survey at a “Level 5—strongly agree” intensity.

^cThis row displays the “change” or difference between post- and pre-project group response values at each level. These values are calculated simply by subtracting pre-project data from post-project data. For example, Column 5: 74 - 75 = -1.

increase in their knowledge base. For a second time, the study data demonstrates an improved confidence for the test group in their biblical understanding, i.e., the test group increased in their knowledge of the order of salvation doctrines. On the other hand, Table 13 discloses that there was no significant change in the knowledge of the order of salvation doctrines among control group participants.

Furthermore, the Weekly Feedback Form (Appendix 20), containing open-ended questions, captured fifteen weeks of input from the test group. Data collected through this resource clearly confirms that considerable learning took place for the group (Appendix 50). The exit interviews (Appendix 61) also attest to participant growth.

Table 12. Biblical knowledge (test group)
Order of salvation doctrines

<i>Response Level^a</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>*</i>
<i>Post-Project (%)^b</i>	0	0	0	4	96	0
<i>Pre-Project (%)^b</i>	1	0	2	25	68	4
<i>Change^c</i>	-1	0	-2	-21	+28	-4

Source: Data derived from Appendix 11, Table A5 and Appendix 55, Table A22.

^a“Response level” displays the range of possible participant responses: “1” = strongly disagree, “2” = disagree, “3” = uncertain, “4” = agree, “5” = strongly agree, and “*” = I do not understand this question. On the scale of 1-5, a higher numeric value indicates a more positive response to survey statements.

^b“Post-project” and “pre-project” rows display percentage conversions from post- and pre-project survey responses at the group level. For example, 25 percent of the test group responded to the order of salvation doctrinal statements on the pre-project survey at a “Level 4—agree” intensity.

^cThis row displays the “change” or difference between post- and pre-project group response values at each level. These values are calculated simply by subtracting pre-project data from post-project data. For example, Column 4: 4 - 25 = -21.

Specifically, Table A31 of Appendix 61 records feedback from the test group for the question, “Did you gain biblical knowledge?” All ten members (i.e., 100 percent) answered “yes.” In summation, the research project achieved the first goal.

Second Project Goal

The second goal was to improve evangelistic skill among church members, i.e., to train test group participants how to present the gospel message more effectively in a person-to-person encounter. Four workshops, strategically inserted within the fifteen-week research period (Table 1), were executed to meet this objective. These tutorials focused on writing personal testimonies, formal evangelistic training, practical exercises

Table 13. Biblical knowledge (control group)
Order of salvation doctrines

<i>Response Level</i> ^a	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>*</i>
<i>Post-Project (%)</i> ^b	2	0	9	25	60	4
<i>Pre-Project (%)</i> ^b	0	0	7	27	57	9
<i>Change</i> ^c	+2	0	+2	-2	+3	-5

Source: Data derived from Appendix 15, Table A11 and Appendix 60, Table A28.

^a“Response level” displays the range of possible participant responses: “1” = strongly disagree, “2” = disagree, “3” = uncertain, “4” = agree, “5” = strongly agree, and “*” = I do not understand this question. On the scale of 1-5, a higher numeric value indicates a more positive response to survey statements.

^b“Post-project” and “pre-project” rows display percentage conversions from post- and pre-project survey responses at the group level. For example, 57 percent of the control group responded to the order of salvation doctrinal statements on the pre-project survey at a “Level 5—strongly agree” intensity.

^cThis row displays the “change” or difference between post- and pre-project group response values at each level. These values are calculated simply by subtracting pre-project data from post-project data. For example, Column 5: 60 - 57 = +3.

in witness role-playing, and other related topics. The assessment of participants in five key areas served to measure the overall success of this goal: (1) completion of a written testimony, (2) commitment to formal evangelism training, (3) participation in class role-playing, (4) critical analyses of successive evangelism reports, and (5) solicited oral and written feedback regarding their evangelistic work.

All 10 test group participants wrote and submitted their personal testimonies, either a conversion or a recovery testimony. Nine of 10 test group members maintained excellent attendance throughout the duration of the research period (Appendix 49). All 10 class members participated enthusiastically in role-playing exercises (Appendix 47).

Nine of 10 participants submitted all three required evangelism reports (Appendix 51). Analyses of successive evangelism reports over the fifteen-week research period yields the following results: (1) 1 member had no evangelistic engagement (10 percent), (2) 1 member regressed (10 percent), (3) 5 members “flat-lined,” i.e., showed no real change (50 percent), and (4) 3 members progressed (30 percent), with 2 of them having evangelistic encounters that resulted in individuals coming to saving faith in Jesus Christ.⁵ In addition, all test group participants interacted faithfully during the fifteen classroom sessions (oral feedback) and submitted all required weekly paperwork (written feedback; Appendix 20).

Additionally, I used pre-project and post-project surveys to monitor changes in test group and control group evangelistic skill levels. Table 14 displays a substantial shift in evangelistic confidence for the test group.⁶ For instance, 33 percent of the test group responded to the series of evangelistic skill statements on the pre-project survey at a Level 5 (strongly agree) intensity, while 63 percent of the test group responded to the same series of evangelistic skill statements on the post-project survey at a Level 5 intensity. This data illustrates a positive gain of 30 points for the group. Likewise, there was a synchronized decrease in Level 2 (disagree), Level 3 (uncertain), and Level 4 (agree) responses, showing a distinctive sweep toward a greater confidence (Level 5). There was also a decrease in the “I do not understand this question” column, suggesting

⁵These conclusions based on the following assumptions—“no evangelistic engagement” reflected by the lack of evangelism report submissions; regression, “flat-line,” i.e. showed no overall change; and progression terminology ultimately defined by the numeric change between e-report #1 (ER-1) and e-report #3 (ER-3) of Appendix 51.

⁶“Evangelistic confidence” is a marker in this work, indicating a level of evangelistic skill.

Table 14. Evangelistic skill (test group)

<i>Response Level</i> ^a	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>*</i>
<i>Post-Project (%)</i> ^b	1	2	3	32	63	0
<i>Pre-Project (%)</i> ^b	1	5	12	46	33	3
<i>Change</i> ^c	0	-3	-9	-14	+30	-3

Source: Data derived from Appendix 11, Table A6 and Appendix 55, Table A23.

^a“Response level” displays the range of possible participant responses: “1” = strongly disagree, “2” = disagree, “3” = uncertain, “4” = agree, “5” = strongly agree, and “*” = I do not understand this question. On the scale of 1-5, a higher numeric value indicates a more positive response to survey statements.

^b“Post-project” and “pre-project” rows display percentage conversions from post- and pre-project survey responses at the group level. For example, 46 percent of the test group responded to the series of evangelistic skill statements on the pre-project survey at a “Level 4—agree” intensity.

^cThis row displays the “change” or difference between post- and pre-project group response values at each level. These values are calculated simply by subtracting pre-project data from post-project data. For example, Column 4: 32 - 46 = -14.

an increase in their knowledge base. In general, the data communicates an improved confidence for the test group in the area of evangelistic skill. Conversely, Table 15 indicates that there was no sizeable change in the evangelistic abilities of control group participants (for example, less than a 5 percent shift in any category).

The exit interviews (Appendix 61) also testify to participant growth. In particular, Table A31 of Appendix 61 records feedback from the test group for the question, “Did you gain evangelistic skill?” All 10 group members (i.e., 100 percent) answered “yes.” In summation, the research project achieved the second goal.

Third Project Goal

The third goal was to incorporate an accountability structure that would nurture

Table 15. Evangelistic skill (control group)

<i>Response Level</i> ^a	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>*</i>
<i>Post-Project (%)</i> ^b	0	3	18	49	30	0
<i>Pre-Project (%)</i> ^b	1	4	14	49	28	3
<i>Change</i> ^c	-1	-1	+4	0	+2	-3

Source: Data derived from Appendix 15, Table A12 and Appendix 60, Table A29.

^a“Response level” displays the range of possible participant responses: “1” = strongly disagree, “2” = disagree, “3” = uncertain, “4” = agree, “5” = strongly agree, and “*” = I do not understand this question. On the scale of 1-5, a higher numeric value indicates a more positive response to survey statements.

^b“Post-project” and “pre-project” rows display percentage conversions from post- and pre-project survey responses at the group level. For example, 14 percent of the control group responded to the series of evangelistic skill statements on the pre-project survey at a “Level 3—uncertain” intensity.

^cThis row displays the “change” or difference between post- and pre-project group response values at each level. These values are calculated simply by subtracting pre-project data from post-project data. For example, Column 4: 49 - 49 = 0.

and improve evangelistic engagement among test group participants. Hence, I developed three research instruments to help achieve this objective.

First, an attendance sheet (Appendix 18) served to remind the test group of expected weekly personal attendance and reinforced a level of passive accountability. Table 16 exhibits attendance results. Data shows that the project enjoyed strong member involvement, yielding an average group attendance of 92 percent.

Second, a weekly feedback form (Appendix 20) functioned to strengthen the expectation of listening and responding on an individual level. Table 17 gives the return percentages for the weekly feedback form. Results demonstrate that the research enjoyed

Table 16. Attendance log

<i>Participant^a</i>	1	2	3	4	5	6	7	8	9	10
<i>Attendance (%)</i>	93	100	100	100	93	100	40	100	93	100
<i>Average (%)</i>	92 (corrected = 98) ^b									

Source: Data derived from Appendix 49, Table A17.

^a“Participant 1” = T-101, “Participant 2” = T-102 and so forth.

^bIf the low data point for “Participant 7” is treated as a statistical outlier, then the average attendance increases to 98 percent. See Appendix 49, note b.

Table 17. Return rate: weekly feedback form

<i>Participant^a</i>	1	2	3	4	5	6	7	8	9	10
<i>Returns (%)</i>	100	100	100	100	100	100	47	100	100	100
<i>Average (%)</i>	95 (corrected = 100) ^b									

^a“Participant 1” = T-101, “Participant 2” = T-102 and so forth.

^bIf the low data point for “Participant 7” is treated as a statistical outlier, then the average submission rate increases to 100 percent.

high return rates for the instrument, yielding an average group submission of 95 percent.

Participants responded very positively to the use of this device (Appendix 50).

Third, each test group member was expected and encouraged to share the gospel three times (with three different people) over the fifteen-week research period. Submission of three personal evangelism reports (Appendix 24) was required and functioned as the active component to increase accountability for the member. Table 18 displays the total number of evangelism report submissions on both an individual and a group basis. Chart data reveals that 9 of 10 participants (90 percent) submitted all three required reports, generating a combined total of twenty-seven evangelism reports.

Table 18. Evangelism report submissions

<i>Participant^a</i>	1	2	3	4	5	6	7	8	9	10
<i>E-reports</i>	3	3	3	3	0	3	3	3	3	3
<i>Total</i>	27									

Source: Data derived from Appendix 51, Table A18.

^a“Participant 1” = T-101, “Participant 2” = T-102 and so forth.

Table 19 tracks the number of gospel presentations. Results demonstrate that 5 of 10 test group participants (50 percent) shared the gospel message at least one time during the fifteen-week study. Collectively, participants communicated the gospel 7 times amid 30 potential opportunities (10 members times 3 e-reports), yielding a core gospel engagement of 23 percent (7 of 30).

Table 19. Gospel presentations

<i>Participant^a</i>	1	2	3	4	5	6	7	8	9	10
<i>Gospel Message</i>	0	0	1	1	0	1	2	0	2	0
<i>Total</i>	7									

Source: Data derived from Appendix 51, Table A18. Gospel presentations here include the presentation of the gospel message with and without a summons to Christ.

^a“Participant 1” = T-101, “Participant 2” = T-102 and so forth.

In addition, I used pre-project and post-project surveys to monitor any changes in test group and control group accountability formation. Table 20 implies a sizeable change in accountability for the test participants. Specifically, 77 percent of the test group responded to the series of personal accountability statements on the pre-project

Table 20. Personal accountability (test group)

<i>Response Level^a</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>*</i>
<i>Post-Project (%)^b</i>	0	0	0	10	90	0
<i>Pre-Project (%)^b</i>	0	0	0	23	77	0
<i>Change^c</i>	0	0	0	-13	+13	0

Source: Data derived from Appendix 11, Table A7 and Appendix 55, Table A24.

^a“Response level” displays the range of possible participant responses: “1” = strongly disagree, “2” = disagree, “3” = uncertain, “4” = agree, “5” = strongly agree, and “*” = I do not understand this question. On the scale of 1-5, a higher numeric value indicates a more positive response to survey statements.

^b“Post-project” and “pre-project” rows display percentage conversions from post- and pre-project survey responses at the group level. For example, 23 percent of the test group responded to the series of personal accountability statements on the pre-project survey at a “Level 4—agree” intensity.

^cThis row displays the “change” or difference between post- and pre-project group response values at each level. These values are calculated simply by subtracting pre-project data from post-project data. For example, Column 4: 10 - 23 = -13.

survey at a Level 5 (strongly agree) intensity, while 90 percent of the test group responded to the same series of personal accountability statements on the post-project survey at a Level 5 strength. This data illustrates a positive gain of thirteen points for the group. There was a synchronized decrease in Level 4 (agree) responses, showing a progression towards a higher sense of accountability (Level 5). Accordingly, these figures indicate an evolution for the test group in the area of personal accountability.

Interestingly, Table 21, representing the control group, shows an increase in Level 4 (agree) but a decrease in Level 3 (uncertain) and Level 5 (strongly agree) values. No obvious explanation exists for this unexpected finding. A closer look at Appendix 15, Table A13 and Appendix 60, Table A30 reveals that the pre-project and post-project

Table 21. Personal accountability (control group)

<i>Response Level^a</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>*</i>
<i>Post-Project (%)^b</i>	0	0	0	37	63	0
<i>Pre-Project (%)^b</i>	0	0	3	20	77	0
<i>Change^c</i>	0	0	-3	+17	-14	0

Source: Data derived from Appendix 15, Table A13 and Appendix 60, Table A30.

^a“Response level” displays the range of possible participant responses: “1” = strongly disagree, “2” = disagree, “3” = uncertain, “4” = agree, “5” = strongly agree, and “*” = I do not understand this question. On the scale of 1-5, a higher numeric value indicates a more positive response to survey statements.

^b“Post-project” and “pre-project” rows display percentage conversions from post- and pre-project survey responses at the group level. For example, 20 percent of the control group responded to the series of personal accountability statements on the pre-project survey at a “Level 4—agree” intensity.

^cThis row displays the “change” or difference between post- and pre-project group response values at each level. These values are calculated simply by subtracting pre-project data from post-project data. For example, Column 4: 37 - 20 = +17.

differences in Table 21 are due primarily to control group responses to one statement,

“Accountability may function to strengthen personal evangelistic efforts” (statement 22).

The notable rise in Level 4 response and corresponding decrease in Level 5 insinuates some loss of conviction in strengthening personal evangelism through accountability.

However, it could also signal an increased discomfort for evangelistic accountability, or perhaps reflect some negative aspect experienced by the control group during the course of the research. At this point, the perplexity remains unresolved.

Nonetheless, the exit interviews (Appendix 61) testify again to participant growth. In particular, Table A31 of Appendix 61 records feedback from the test group for the question, “Did you feel more accountable regarding evangelism?” All group

members (i.e., 100 percent) answered “yes.” In summation of all the facts, the research project achieved the third goal.

Fourth Project Goal

The fourth goal was for test group participants to proclaim the gospel in our community with increased frequency and effectiveness. This objective was substantially dependent upon the successful completion of the previous three—increase biblical knowledge, improve evangelistic skill, and initiate personal accountability. A seamless realization of the fourth objective would produce the abundant planting of the gospel message and the glorious salvation of lost souls.

In several aspects, goal four is a recasting of the project purpose. Therefore, Table 6 and Table 8 are instructive for this discussion. Table 6 posts advances for 2 group members in the frequency of gospel proclamation. Further, Table 8 reports the effectiveness of the test group and records that 3 participants demonstrated greater evangelistic effectiveness in their community. Data from Table 19 also lends to this examination, testifying that 50 percent of test group participants shared the gospel message at least one time during their fifteen-week project commitment.

Appendix 51 provides further insight into the effectiveness (and quality) of test group engagement in view of the fourth project goal. Citing results from twenty-seven evangelism reports, the test group (1) communicated the gospel message 7 times, leading 2 persons to saving faith in Jesus Christ, (2) engaged in 19 Christ-centered conversations, and (3) entered into 1 conversation with evangelistic intent but the exchange resulted in no discussion about religion or Christ.

Further, the exit interviews (Appendix 61) indicate progress concerning the fourth project objective. Table A31 of Appendix 61 records feedback from the test group for the question, “Are you now prepared to share the gospel?” All 10 members (i.e., 100 percent) answered “yes.” In summation, the research project achieved the fourth goal.

Fifth Project Goal

The fifth and final objective was to strengthen my pastoral leadership in the area of evangelism and church growth. The project allowed me, in the role of pastor, to coach ten of my church members in the practice of biblical evangelism. In doing so, I was able to sharpen my knowledge and skill in how to lead believers to share their faith in Christ. This goal was more subjective in nature than the previous four. Therefore, I maintained a written journal to document portions of my development (Appendix 64).

The journal records fifteen major insights into my personal growth toward becoming a stronger and more capable pastor in evangelism and church growth. The highlights include: (1) the vital nature of a clear summons to repentance and faith during the presentation of the gospel message, (2) the importance of having competence in the order of salvation doctrines, and (3) the conviction that God is highly committed and deeply involved in the process of redemption. The advances in leadership development that this work fostered, documented as well as undocumented, contribute significantly toward me becoming a better pastor for Jesus Christ and His local church. Therefore, in final summation, the research project achieved the fifth goal.

Strengths of the Project

A survey of this work reveals at least four major strengths: (1) significant learning, (2) control group feature, (3) instructor e-reports, and (4) the eternal dimension. First, the research results demonstrated that significant learning occurred among the test group. A comparison of pre- and post-project survey responses (Appendices 11 and 55) highlights numerous advances in biblical knowledge (Great Commission doctrines, order of salvation doctrines), evangelistic skill, and personal accountability formation. Indeed, the endeavor held true to its aim, “Training Believers in Personal Evangelism at Grace Baptist Church, Ridgeway, Virginia.”

Second, the control group served to fortify the project. As I spent time analyzing the data, it became very clear that the control group was a critical component. It provided a strong reference point in which to measure test group gains. Adding the control group also helped to involve more of the church family into the actual research process. They seemed to appreciate the opportunity to be a part of the work.

Third, the incorporation of instructor evangelism reports (e-reports) was a very positive step. I submitted four personal e-reports to the test group over the course of the project. The reports captured some of my personal evangelistic activities during my earlier doctoral studies. These reports seemed to grasp their attention even from the beginning, showing my leadership and evangelistic initiative as well as reminding the group that I have asked nothing of them that I am not willing to do myself.

Fourth, the project possessed an eternal dimension. This work was not about beautifying the church grounds, expanding the fellowship hall, nor roofing the sanctuary. The project was about teaching God’s people how to proclaim the gospel message and

lead lost souls into a saving relationship with Jesus Christ. To this end there was some success—at least two people responded to the gospel and entered into the family of God. The most incredible aspect about this D.Min. project was its ability, by sheer grace, to shape eternity for the glory of God.

Weaknesses of the Project

A scrutiny of this project exposes at least three weaknesses: (1) information overload, (2) survey imbalance, and (3) failed potential. First, the test group experienced “information overload.” In my zeal to infuse biblical knowledge, I presented the test group with profuse amounts of information. It may have been better to “de-throttle” the volume of biblical knowledge and focus more on evangelistic skill building and gospel engagement. Second, the pre- and post-project survey instrument lacked proper balance regarding the area of accountability. More statements on the subject of accountability are necessary in order to increase the measurement accuracy. Third, the project did not achieve its maximum potential regarding evangelistic effectiveness. While I am thrilled that at least 2 more individuals will sing the glories of God in heaven, the research had a potential of bringing 30 lost people to Christ (i.e., 10 test group participants times 3 gospel engagements each). Therefore, I am, at the same time, overjoyed with kingdom advances and yet disappointed with this particular project shortcoming.

What I Would Do Differently

Having completed the research work, I offer these suggested improvements in view of a second-generation venture:

1. Rebalance the three core constituents to achieve a better distribution, i.e., decrease the emphasis on biblical knowledge and increase emphases on both evangelistic skill and personal accountability.
2. Enhance the pre- and post-project survey to strengthen the accountability portion.
3. Eliminate the attendance sheet and weekly feedback form.
4. Focus on gospel engagements as the project priority. Increase the evangelistic report requirement from 3 to 7. This action will cause most participants stress but will help the fledgling evangelist gain invaluable witnessing experience.
5. Eliminate the fourth goal—it is primarily a recasting of the project purpose.
6. Consider the practicality of the control group. While this group was *critical* for the first generation project, its absence will streamline future initiatives (pragmatism).

Theological Reflections

During the course of the project, God plainly showed me His enormous level of involvement regarding the application of redemption. It is God who elects, who calls, who regenerates, who justifies, and who adopts. Likewise, it is God who gives us the faith to believe, the strength to persevere, and the grace to die. Our part is simply to be faithful to Him in the process of our sanctification (in which He richly provides the Holy Spirit to us). Even in our glorification, it is God who will “transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself” (Phil 3:21). This truth emerges as probably my greatest learning experience within the work.

Because of this project, I also see deeper into the difficulties and challenges of fruitful evangelism within the local church. The test group represented members at Grace Baptist who exhibited certain evangelistic propensities. Yet, there were considerable struggles for many of them when it came down to actual gospel engagement. Even with

their inclinations for Christ and the spiritually lost, their increased biblical knowledge, their improved evangelistic skill, their upgraded personal accountability, and their frequent pastoral encouragement, many failed to engage in formal gospel proclamation. In light of such results, I am seriously tempted to reconsider *exactly* what Jesus meant when He said to those eleven disciples on the mountain in Galilee, “Go therefore and make disciples of all the nations” (Matt 28:19). Are *all* Christians to be evangelists?

Personal Reflections

In a sermon some years ago, Dr. Albert Mohler, Jr. said, “Ministers often suffer from ‘product envy.’” Unlike factory workers at the end of the day, ministers rarely have the pleasure of pointing to a pallet full of “widgets” to validate their many hours of labor. How very true. Much of the fruit from my labors in ministry will never appear on this side of heaven, but I rejoice exceedingly when the Lord does grant me a glimpse of kingdom progress.

During this project, I rejoiced when I saw my brothers and sisters in Christ yield to evangelistic training. I rejoiced when I saw them grow stronger in the word of God. I rejoiced when I saw them develop better evangelistic skills. I rejoiced when I saw them put on the yoke of accountability. Likewise, I rejoiced in them when I knew they shared their personal testimonies, when they engaged in Christ-centered dialogues, and when they proclaimed unashamedly the gospel message of Jesus Christ.

By the grace of the Lord, I have had the privilege of witnessing all these magnificent victories. I am more thankful that I could ever express for the countless blessings enjoyed during the course of this work. In my role as pastor, I gain no greater joy than seeing fellow Christians thrive and the kingdom of God flourish.

Conclusion

It is my hope that this project proves to be much more than simply an academic exercise. My prayer is that these efforts will continue to strengthen our congregation and even help other leaders in other churches successfully train their people in evangelism. For undeniably, eternity beckons—either an eternity spent in the indescribable paradise of heaven or an eternity endured in the unspeakable terrors of hell.

As I write these concluding words, i.e., on this *very* day, I stood at the bedside of a man in the final throes of death. I will preach his funeral with confidence because I believe he is a child of God. A participant in the test group boldly shared the gospel message with him during the execution of this D.Min. project. Thus, always mindful of eternal realities, let us be utterly faithful to the supreme commission of our Lord Jesus Christ and stirred onward by the passionate words of Charles Spurgeon:

. . . and there is no end to the possibilities of divine truth spoken with the enthusiasm which is born of the Spirit of God. Have great hope yet, brothers, have great hope yet, despite yon shameless midnight streets, despite yon flaming gin-palaces at the corner of every street, despite the wickedness of the rich, despite the ignorance of the poor. Go on; go on; go on; in God's name go on, for if the preaching of the gospel does not save men, nothing will. If the Lord's own way of mercy fails, then hang the skies in mourning, and blot out the sun in everlasting midnight, for there remaineth nothing before our race but the blackness of darkness. Salvation by the sacrifice of Jesus is the ultimatum of God. Rejoice that it cannot fail. Let us believe without reserve, and then go straight ahead with the preaching of the Word.⁷

⁷Charles Spurgeon, *The Soul Winner* (Grand Rapids: William B. Eerdmans Publishing Company, 1963), 179.

APPENDIX 1

LIFESTYLE DEFINITIONS

Southern Satellite. These neighborhoods are rural settlements found primarily in the South, with employment chiefly in the manufacturing and service industries. Married-couple families dominate this market. The median age is 37.7 years, and the median household income is \$39,758. Most housing is newer, single-family dwellings or mobile homes with a median value of \$90,801, occupied by owners. Residents enjoy country living. They listen to gospel and country music on the radio and attend country music concerts. They participate in fishing, hunting, and auto racing. Favorite TV stations are CMT and Outdoor Life Network. Satellite dishes are popular in these rural locations. Households own older, domestic vehicles, particularly trucks and two-door sedans. Residents invest time in vegetable gardening, and households are likely to own riding mowers, garden tractors, and tillers.

Salt of the Earth. A rural or small-town lifestyle best describes the Salt of the Earth market. The median age is 41.4 years. Labor force participation is higher than the U.S. level, and unemployment is lower. Above-average numbers of employed residents work in the manufacturing, construction, mining, and agricultural industries. The median household income is \$50,913. Households are dominated by married-couple families who live in single-family dwellings, with homeownership at 85 percent. Twenty-eight percent of the households own three or more vehicles. Most homes own a truck; many own a motorcycle. Residents are settled, hardworking, and self-reliant, taking on small home projects as well as vehicle maintenance. Families often own two or more pets, usually dogs or cats. Residents enjoy fishing, hunting, target shooting, attending country music concerts and auto races, and flying kites.

Rural Resort Dwellers. Favoring milder climates and pastoral settings, Rural Resort Dwellers residents live in rural, nonfarm areas. These small, growing communities mainly consist of single-family and mobile homes, with a significant inventory of seasonal housing. This somewhat older market has a median age of 47.1 years. Most households consist of married couples with no children living at home or singles who live alone. A higher-than-average proportion of residents are self employed and work from home. The median household income is \$47,908. Modest living and simple consumer tastes describe this market. The rural setting calls for more riding lawn mowers and satellite dishes. Lawn maintenance and gardening is a priority, and households own a

plethora of tools and equipment. Many households own or lease a truck. Residents enjoy boating, hunting, fishing, snorkeling, canoeing, and listening to country music.¹

¹*Ridgeway, Virginia (24148) Demographic Information*, North American Mission Board Center for Missional Research, October 25, 2008.

APPENDIX 2

ANNUAL CHURCH PROFILE (ACP) DATA

Table A1. ACP data for Grace Baptist Church

<i>No.</i>	<i>Year</i>	<i>Pastor</i>	<i>Members^a</i>	<i>School^b</i>	<i>Worship^c</i>	<i>Baptisms</i>	<i>Other^d</i>
1	1961	Sheppard	102	65	--	0	120
2	1962	Sheppard	142	84	--	34	13
3	1963	Sheppard	159	85	--	2	18
4	1964	Sheppard	181	94	--	12	9
5	1965	Sheppard	179	77	--	3	4
6	1966	Sheppard	189	78	--	8	4
7	1967	Sheppard	187	84	--	6	8
8	1968	Sheppard	183	80	--	3	4
9	1969	Sheppard	196	96	--	8	7
10	1970	Sheppard	189	90	--	5	3
11	1971	Sheppard	202	89	--	11	2
12	1972	Harrison	219	87	--	12	10
13	1973	Harrison	230	93	--	7	7
14	1974	Harrison	256	103	--	15	18
15	1975	Harrison	315	130	--	27	18
16	1976	Harrison	368	165	--	34	24
17	1977	Harrison	408	160	--	31	12
18	1978	Harrison	433	153	--	23	10
19	1979	Harrison	453	149	--	18	10
20	1980	Harrison	493	147	--	24	21
21	1981	Harrison	504	129	--	18	8
22	1982	Harrison	367	115	--	5	4

Note: A dash (--) indicates that specific data is not available.

^aMembers = total members.

^bSchool = average Sunday school attendance.

^cWorship = average Sunday morning worship attendance.

^dOther = other additions.

Table A1—Continued. ACP data for Grace Baptist Church

<i>No.</i>	<i>Year</i>	<i>Pastor</i>	<i>Members^a</i>	<i>School^b</i>	<i>Worship^c</i>	<i>Baptisms</i>	<i>Other^d</i>
23	1983	Harrison	386	123	--	13	13
24	1984	Harrison	374	113	--	8	7
25	1985	Harrison	373	105	--	7	5
26	1986	Harrison	371	96	--	5	3
27	1987	Harrison	367	89	--	4	8
28	1988	Harrison	370	89	--	5	1
29	1989	Harrison	350	65	--	2	2
30	1990	Olson	304	69	120	1	12
31	1991	None	302	75	122	2	9
32	1992	Kirby	312	82	107	8	10
33	1993	Kirby	316	93	140	5	7
34	1994	Kirby	332	118	155	10	11
35	1995	Kirby	382	121	170	21	18
36	1996	Kirby	356	131	155	7	7
37	1997	None	364	144	160	5	7
38	1998	Taylor	362	120	140	14	2
39	1999	Taylor	366	109	130	14	11
40	2000	None	375	102	100	6	3
41	2001	None	375	92	100	0	0
42	2002	Huff	359	40	81	0	0
43	2003	Huff	--	66	79	--	--
44	2004	None	356	56	66	0	--
45	2005	Wingate	284	60	78	2	8
46	2006	Wingate	344	63	72	7	3
47	2007	Wingate	250	64	70	12	10
48	2008	Wingate	222	61	70	3	1
49	2009	Wingate	223	63	72	9	4
50	2010	Wingate	73	40	48	2	5

Source: Data from “Grace Baptist Church,” in *Henry County Baptist Association Annual Reports* (Martinsville, VA: Henry County Baptist Association, 1961-2010).

Note: A dash (--) indicates that specific data is not available.

^aMembers = total members.

^bSchool = average Sunday school attendance.

^cWorship = average Sunday morning worship attendance.

^dOther = other additions.

APPENDIX 3

E-MAIL TO GBC CORE LEADERSHIP

To: GBC Core Leadership [names protected]¹
From: Dennis E. Wingate
Date: Tuesday, May 22, 2012
Re: D.Min. Research Project

As you know, I am working toward my doctorate degree from Southern Seminary. A requirement of this degree program is the implementation of an extensive ministry research project. I have selected the area of personal evangelism and the local church. I hope to start conducting research at GBC in the next few months (perhaps as early as late July). I will begin to share the details of this project with our congregation in the coming weeks. As a courtesy, I simply wanted to let our core leadership know beforehand.

I would also like to invite you to consider whether you should take a part in this project. The research will involve personal evangelism training for our members and is specifically designed to strengthen our church. We all recognize that evangelism remains a weak area at GBC. I am encouraging our core leadership (GBC-Leadership Team + GBC-Deacons) to prayerfully consider becoming a part of this training. As that often true cliché proclaims, “As the leadership goes, so goes the church.” While this opportunity may not be for everyone, this research project focuses on giving its participants extensive, high-quality training in personal evangelism with a view to fruitfulness for the kingdom of God. The study is limited to twelve people. For now, I simply request that you pray over the coming weeks, asking the Lord whether He desires that YOU become a part of this research project. More later Have a blessed day.

In Jesus,
Dennis

¹In keeping with principled research and sound ethics, no participant is identified by personal name in this study.

APPENDIX 4

CHURCH BULLETIN INSERT

As many of you know, I am earning my doctorate degree from Southern Seminary in Louisville, Kentucky. One requirement of the degree program is the implementation of an extensive ministry research project. I have selected the area of personal evangelism and the local church for my project work. I hope to begin the research at Grace Baptist Church in the near future.

I would like you to consider taking a part in this research project. The research will involve personal evangelism training for our members and is designed to strengthen our church. We all recognize that evangelism remains a weak area at Grace Baptist. Therefore, I am encouraging our congregation as a whole, and you in particular, to consider becoming a part of this training. While this opportunity may not be for everyone, this research project focuses on giving its participants comprehensive, high-quality training in personal evangelism with a view to fruitfulness for the kingdom of God. The study is limited to twelve individuals.

I simply request that you pray, asking the Lord whether He desires that YOU become a part of this research. Please let me know as soon as possible if you would like to participate (or have questions). Thanks!

In Jesus—Pastor Dennis
(276) 734-1056 or undershepherd.dennis@gmail.com

APPENDIX 5

FLYER FOR CONGREGATION

Research Project: Grace Baptist Church
Pastor Dennis—Doctor of Ministry Program

As many of you know, I am earning my doctorate degree from Southern Seminary in Louisville, Kentucky. One requirement of the degree program is the implementation of an extensive ministry research project. I have selected the area of personal evangelism and the local church for my project work. I hope to begin the research at Grace Baptist Church in the near future.

I would like you to consider taking a part in this research project. The research will involve personal evangelism training for our members and is designed to strengthen our church. We all recognize that evangelism remains a weak area at Grace Baptist. Therefore, I am encouraging our congregation as a whole, and you in particular, to consider becoming a part of this training. While this opportunity may not be for everyone, this research project focuses on giving its participants comprehensive, high-quality training in personal evangelism with a view to fruitfulness for the kingdom of God. The study is limited to twelve individuals.

I simply request that you pray, asking the Lord whether He desires that YOU become a part of this research. Please let me know by Sunday, June 24th if you would like to participate (or have questions). Thanks!

In Jesus—Pastor Dennis
(276) 734-1056 or undershepherd.dennis@gmail.com

APPENDIX 6

REQUEST FOR CONTROL GROUP PARTICIPANT

To: [name protected]¹
From: Dennis E. Wingate
Date: Monday, July 2, 2012
Re: D.Min. Research Project: Control Group

[name protected],

As you know, I am in the process of starting my D.Min. project work at Grace Baptist. For this project to be stronger, it will require two groups of participants—a control group and a test group. To date, the test group is in place. Now, I need to select the control group. While the test group will be involved in weekly evangelism training, the control group will function just as this—a project control for the study. The control group will be asked simply to do two things: (1) take a pre-project and post-project survey [roughly 15-30 minutes to complete depending upon the individual], and (2) be prayer support for one person in the test group. By volunteering to help me, I would ask you to complete the first pre-project survey during the last part of July and return to me by Sun, 8-5-2012; the second survey (post-project survey; exactly the same survey as the first pre-project one) will need to be completed around the end of November as the test group finishes its work.

After prayer and reflection, your name comes to mind. Would you be willing to be a part of the control group for my D.Min. project? Please let me know as soon as you can (preferably by e-mail response) since I am working diligently toward having all things in place by mid-July. Thanks!

In Christ's Name,
Dennis

¹In keeping with principled research and sound ethics, no participant is identified by personal name in this study.

APPENDIX 7

PRE- AND POST-PROJECT SURVEY (RESEARCH INSTRUMENT 1)

Agreement to Participate

The research in which you are about to participate is designed: (1) to collect basic information about the participant, (2) to capture a personal evangelism background, and (3) to measure one's beliefs, practices, and experiences in personal evangelism. This research is being conducted by Dennis E. Wingate for purposes of his Doctor of Ministry project at The Southern Baptist Theological Seminary. In this research, you will be asked to complete the following survey twice, once at the beginning of the fifteen-week research period and again at its conclusion. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of this survey, you are giving informed consent for the use of your responses in this research.

General Information

Please print your first, middle, and last initials _____.

Please answer the following seven questions as accurately and honestly as possible.

1. What is your age?

___ Under 20

___ 20-29

___ 30-39

___ 40-49

___ 50-59

___ 60-69

___ 70 or above

2. What is your sex?

☐ Male

☐ Female

3. How long have you been a Christian?

☐ Less than 1 year

☐ 1-5 years

☐ 6-10 years

☐ 11-15 years

☐ 16-20 years

☐ 21-25 years

☐ More than 25 years

Personal Evangelism Background

4. How many “evangelism training” courses have you attended?

☐ None

☐ One

☐ Two

☐ Three

☐ More than three

5. How often do you share your personal testimony?

☐ 2-5 times per week

☐ Once a week

☐ Once a month

- ☐ Once a year
- ☐ Very rarely
- ☐ Never
- ☐ I do not understand this question

6. How often do you specifically share the gospel message?

- ☐ 2-5 times per week
- ☐ Once a week
- ☐ Once a month
- ☐ Once a year
- ☐ Very rarely
- ☐ Never
- ☐ I do not understand this question

7. How many individuals have you personally led to saving faith in Jesus Christ?

- ☐ None
- ☐ 1 individual
- ☐ 2 individuals
- ☐ 3 individuals
- ☐ 4 individuals
- ☐ 5 individuals
- ☐ More than 5 individuals
- ☐ I do not understand this question

Beliefs, Practices, and Experiences

Using the following scale as a guide (1, 2, 3, 4, or 5), please respond truthfully to each statement according to your personal beliefs, practices, and experiences. Also, please circle the number of any statement you do not understand.

	1	2	3	4	5
	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
_____	1.	God wants every follower of Jesus Christ to assume the responsibility and privilege of spreading the gospel and making disciples.			
_____	2.	Election is an act of God before creation in which he chooses some people to be saved.			
_____	3.	I can present the gospel message effectively to an unbeliever.			
_____	4.	God is holy and just and must punish sin.			
_____	5.	Accountability is important in the life of a Christian.			
_____	6.	I know how to share my personal testimony with another person.			
_____	7.	Effectual call is an act of God in which He summons people to Himself.			
_____	8.	All humans are sinners by nature and by choice.			
_____	9.	The “Great Commission” in the New Testament is a biblical command to go and make disciples of Jesus Christ.			
_____	10.	Regeneration is an act of God in which He imparts new spiritual life.			
_____	11.	A commitment to effective Christian witnessing will likely require formal evangelism training.			
_____	12.	Conversion is our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation.			
_____	13.	I feel “ill equipped” to present the gospel message to others.			
_____	14.	Justification is an act of God in which He declares the sinner righteous.			
_____	15.	God offers forgiveness of sin and eternal life through faith in Jesus Christ.			

- _____ 16. Adoption is the act of God whereby He makes us members of His family.
- _____ 17. A “conversion testimony” tells how one became a Christian.
- _____ 18. The gospel message is for all people in the world.
- _____ 19. Sanctification is the progressive work of God and man that makes us more and more free from sin and more like Christ in our lives.
- _____ 20. People who die without a personal relationship with Jesus are forever damned.
- _____ 21. A “recovery testimony” tells how Jesus helped one with a problem or need.
- _____ 22. Accountability may function to strengthen personal evangelistic efforts.
- _____ 23. World missionary activity is rooted in God’s call to the nation of Israel in the Old Testament.
- _____ 24. Evangelism is the proclamation of the gospel to unbelievers.
- _____ 25. Perseverance (of the saints) is the belief that all those who are truly “born again” will be kept by God’s power until the very end of their lives.
- _____ 26. There may be barriers in our lives that threaten personal evangelism and the spread of the gospel message.
- _____ 27. Not all gospel seeds will yield ripe spiritual fruit but some will surely produce a great harvest for the Lord.
- _____ 28. The death of a Christian has a very different end than that of a non-Christian.
- _____ 29. The Holy Spirit empowers gospel proclamation.
- _____ 30. Glorification is the final step in redemption, giving believers resurrection bodies.
- _____ 31. The more I engage in personal evangelism, the better I will become at it.
- _____ 32. Evangelism should be a vital element within the Christian community.
- _____ 33. I feel comfortable initiating spiritual conversations with people.

- _____ 34. Making disciples involves proclaiming the gospel message, baptizing those who respond in faith, and teaching them how to live in the ways of God.
- _____ 35. Proclaiming the good news of Jesus Christ will position the Christian against the kingdom of darkness and spiritual warfare will increase.
- _____ 36. There are numerous models/methods today for doing personal evangelism.
- _____ 37. If someone has the desire, I have both the knowledge and the skills to lead him or her to saving faith in Jesus Christ.
- _____ 38. The apostle Paul knew how to verbalize his Christian witness (personal testimony) and did so at every opportunity to anyone who would listen.
- _____ 39. The gospel message brings love and hope to the community.

APPENDIX 8

LETTER OF INSTRUCTION: TEST GROUP

July 20, 2012

[name protected],¹

Grace to you and peace from God our Father and the Lord Jesus Christ (Phil 1:2).

First, let me say that I am deeply encouraged by your Christian witness and your willingness to participate in my Doctor of Ministry Project. I look forward to how the Lord will work in our lives for His glory.

Second, allow me to share a few important details in getting this project underway.

1. The study is designed for a fifteen-week duration. We will formally begin on Sun, 8-5-2012, 6:00 PM. Each class will last approximately ninety minutes.
2. We will plan to meet weekly in the Youth II Sunday School classroom located on the second floor of the GBC Office Complex.
3. Each class session is important, and yet I know we live busy lives. Therefore, make-up sessions will be on Thursdays at 7:00 PM if you should miss a class.
4. The project has two groups of people, a test group and a control group. You are a part of the test group that will be involved in evangelism training.
5. Please complete the enclosed pre-project survey and return to me by Sun, 8-5-2012. Please use the brown envelope to return your survey. Thanks!

If you have any questions or concerns, please let me know. Again, I am very grateful for all your help.

Serving Jesus,

Dennis E. Wingate, Pastor

¹In keeping with principled research and sound ethics, no participant is identified by personal name in this study.

APPENDIX 9

PERSONAL EVANGELISM BACKGROUND: TEST GROUP, PRE-PROJECT

Table A2. Personal evangelism background: test group, pre-project

ID	Training ^a	Testimony ^b	Gospel ^c	Evangelism ^d
T-101	1	Once a month	*	1
T-102	3	Very rarely	Very rarely	2
T-103	More than 3	Very rarely	Very rarely	1
T-104	3	Very rarely	Very rarely	2
T-105	0	*	*	*
T-106	More than 3	Once a year	Once a year	1
T-107	3	Once a week	Once a week	More than 5
T-108	2	2-5 times per week	2-5 times per week	3
T-109	1	Very rarely	Once a month	--
T-110	2	Once a week	Once a month	0

Note: An asterisk (*) in the any column represents the standardized participant response, “I do not understand this question.” A dash (--) located in the “Evangelism” column reflects that the participant gave a non-standardized answer to the question.

^aTraining = column reflects participant response to the question, “How many ‘evangelism training’ courses have you attended?”

^bTestimony = column reflects participant response to the question, “How often do you share your personal testimony?”

^cGospel = column reflects participant response to the question, “How often do you specifically share the gospel message?”

^dEvangelism = column reflects participant response to the question, “How many individuals have you personally led to saving faith in Jesus Christ?”

APPENDIX 10

PRE-PROJECT SURVEY RESPONSES: TEST GROUP

Survey responses reflect the “Beliefs, Practices, and Experiences” segment of the research instrument (Research Instrument 1).

Possible responses: 1 = strongly disagree
 2 = disagree
 3 = uncertain
 4 = agree
 5 = strong agree
 * = do not understand

Table A3. Test group pre-project survey responses

Statements	Responses (10 participants)					
	1	2	3	4	5	*
1. God wants every follower of Jesus Christ to assume the responsibility and privilege of spreading the gospel and making disciples.	0	0	0	1	9	0
2. Election is an act of God before creation in which he chooses some people to be saved.	0	0	1	3	5	1
3. I can present the gospel message effectively to an unbeliever.	0	0	4	5	0	1
4. God is holy and just and must punish sin.	0	0	0	3	7	0
5. Accountability is important in the life of a Christian.	0	0	0	2	8	0
6. I know how to share my personal testimony with another person.	0	0	1	7	2	0
7. Effectual call is an act of God in which He summons people to Himself.	0	0	0	4	4	2
8. All humans are sinners by nature and by choice.	0	1	0	1	8	0

Table A3—Continued. Test group pre-project survey responses

Statements	Responses (10 participants)					
	1	2	3	4	5	*
9. The “Great Commission” in the New Testament is a biblical command to go and make disciples of Jesus Christ.	0	0	0	2	8	0
10. Regeneration is an act of God in which He imparts new spiritual life.	0	0	0	2	8	0
11. A commitment to effective Christian witnessing will likely require formal evangelism training.	1	1	0	7	1	0
12. Conversion is our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation.	0	0	0	2	8	0
13. I feel “ill equipped” to present the gospel message to others.	1	4	1	3	0	1
14. Justification is an act of God in which He declares the sinner righteous.	0	0	1	2	6	1
15. God offers forgiveness of sin and eternal life through faith in Jesus Christ.	0	0	0	1	9	0
16. Adoption is the act of God whereby He makes us members of His family.	0	0	0	2	8	0
17. A “conversion testimony” tells how one became a Christian.	0	0	0	2	8	0
18. The gospel message is for all people in the world.	0	0	0	2	8	0
19. Sanctification is the progressive work of God and man that makes us more and more free from sin and more like Christ in our lives.	1	0	0	3	6	0
20. People who die without a personal relationship with Jesus are forever damned.	0	0	0	2	8	0
21. A “recovery testimony” tells how Jesus helped one with a problem or need.	0	0	2	2	4	2
22. Accountability may function to strengthen personal evangelistic efforts.	0	0	0	4	6	0
23. World missionary activity is rooted in God’s call to the nation of Israel in the Old Testament.	0	1	1	3	4	1
24. Evangelism is the proclamation of the gospel to unbelievers.	0	0	0	2	8	0
25. Perseverance (of the saints) is the belief that all those who are truly “born again” will be kept by God’s power until the very end of their lives.	0	0	0	3	7	0

Table A3—Continued. Test group pre-project survey responses

Statements	Responses (10 participants)					
	1	2	3	4	5	*
26. There may be barriers in our lives that threaten personal evangelism and the spread of the gospel message.	0	0	0	5	5	0
27. Not all gospel seeds will yield ripe spiritual fruit but some will surely produce a great harvest for the Lord.	0	0	0	3	7	0
28. The death of a Christian has a very different end than that of a non-Christian.	0	0	0	2	8	0
29. The Holy Spirit empowers gospel proclamation.	0	0	0	2	8	0
30. Glorification is the final step in redemption, giving believers resurrection bodies.	0	0	0	2	8	0
31. The more I engage in personal evangelism, the better I will become at it.	0	0	1	4	5	0
32. Evangelism should be a vital element within the Christian community.	0	0	0	3	7	0
33. I feel comfortable initiating spiritual conversations with people.	0	2	2	5	1	0
34. Making disciples involves proclaiming the gospel message, baptizing those who respond in faith, and teaching them how to live in the ways of God.	0	0	0	3	7	0
35. Proclaiming the good news of Jesus Christ will position the Christian against the kingdom of darkness and spiritual warfare will increase.	0	0	0	4	6	0
36. There are numerous models/methods today for doing personal evangelism.	0	0	1	3	6	0
37. If someone has the desire, I have both the knowledge and the skills to lead him or her to saving faith in Jesus Christ.	0	0	2	7	1	0
38. The apostle Paul knew how to verbalize his Christian witness (personal testimony) and did so at every opportunity to anyone who would listen.	0	0	0	4	6	0
39. The gospel message brings love and hope to the community.	0	0	1	5	4	0

APPENDIX 11

PRE-PROJECT SURVEY RESPONSES: TEST GROUP, SORTED BY CATEGORY

Survey responses reflect the “Beliefs, Practices, and Experiences” segment of the research instrument (Research Instrument 1).

Possible responses: 1 = strongly disagree
 2 = disagree
 3 = uncertain
 4 = agree
 5 = strong agree
 * = do not understand

Table A4. Biblical knowledge—Great Commission doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
4. God is holy and just and must punish sin.	0	0	0	3	7 ^a	0
8. All humans are sinners by nature and by choice.	0	1	0	1	8	0
9. The “Great Commission” in the New Testament is a biblical command to go and make disciples of Jesus Christ.	0	0	0	2	8	0
15. God offers forgiveness of sin and eternal life through faith in Jesus Christ.	0	0	0	1	9	0
18. The gospel message is for all people in the world.	0	0	0	2	8	0
20. People who die without a personal relationship with Jesus are forever damned.	0	0	0	2	8	0
23. World missionary activity is rooted in God’s call to the nation of Israel in the Old Testament.	0	1	1	3	4	1

^aGray-scale shading employed to stress the group peak response level for each statement.

Table A4—Continued. Biblical knowledge—Great Commission doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
24. Evangelism is the proclamation of the gospel to unbelievers.	0	0	0	2	8	0
27. Not all gospel seeds will yield ripe spiritual fruit but some will surely produce a great harvest for the Lord.	0	0	0	3	7	0
29. The Holy Spirit empowers gospel proclamation.	0	0	0	2	8	0
32. Evangelism should be a vital element within the Christian community.	0	0	0	3	7	0
34. Making disciples involves proclaiming the gospel message, baptizing those who respond in faith, and teaching them how to live in the ways of God.	0	0	0	3	7	0
38. The apostle Paul knew how to verbalize his Christian witness (personal testimony) and did so at every opportunity to anyone who would listen.	0	0	0	4	6	0
39. The gospel message brings love and hope to the community.	0	0	1	5	4	0
Total Responses	0	2	2	36	99	1
Percentage	0	1	1	26	71	1

Table A5. Biblical knowledge—order of salvation doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
2. Election is an act of God before creation in which he chooses some people to be saved.	0	0	1	3	5	1
7. Effectual call is an act of God in which He summons people to Himself.	0	0	0	4	4	2
10. Regeneration is an act of God in which He imparts new spiritual life.	0	0	0	2	8	0
12. Conversion is our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation.	0	0	0	2	8	0
14. Justification is an act of God in which He declares the sinner righteous.	0	0	1	2	6	1

Table A5—Continued. Biblical knowledge—order of salvation doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
16. Adoption is the act of God whereby He makes us members of His family.	0	0	0	2	8	0
19. Sanctification is the progressive work of God and man that makes us more and more free from sin and more like Christ in our lives.	1	0	0	3	6	0
25. Perseverance (of the saints) is the belief that all those who are truly “born again” will be kept by God’s power until the very end of their lives.	0	0	0	3	7	0
28. The death of a Christian has a very different end than that of a non-Christian.	0	0	0	2	8	0
30. Glorification is the final step in redemption, giving believers resurrection bodies.	0	0	0	2	8	0
Total Responses	1	0	2	25	68	4
Percentage	1	0	2	25	68	4

Table A6. Evangelistic skill

Statements	Responses (10 participants)					
	1	2	3	4	5	*
3. I can present the gospel message effectively to an unbeliever.	0	0	4	5	0	1
6. I know how to share my personal testimony with another person.	0	0	1	7	2	0
11. A commitment to effective Christian witnessing will likely require formal evangelism training.	1	1	0	7	1	0
13. I feel “[ill] equipped” to present the gospel message to others. ^b	0	3	1	4	1	1
17. A “conversion testimony” tells how one became a Christian.	0	0	0	2	8	0

^bThis particular statement appears in the negative and, therefore, disrupts the flow of typical answers. A higher response level normally indicates a more favorable position. Here, for calculation purposes only, the statement was recast to the positive and its response level mirrored. The original series of numbers were 1, 4, 1, 3, 0; 1.

Table A6—Continued. Evangelistic skill

Statements	Responses (10 participants)					
	1	2	3	4	5	*
21. A “recovery testimony” tells how Jesus helped one with a problem or need.	0	0	2	2	4	2
26. There may be barriers in our lives that threaten personal evangelism and the spread of the gospel message.	0	0	0	5	5	0
31. The more I engage in personal evangelism, the better I will become at it.	0	0	1	4	5	0
33. I feel comfortable initiating spiritual conversations with people.	0	2	2	5	1	0
35. Proclaiming the good news of Jesus Christ will position the Christian against the kingdom of darkness and spiritual warfare will increase.	0	0	0	4	6	0
36. There are numerous models/methods today for doing personal evangelism.	0	0	1	3	6	0
37. If someone has the desire, I have both the knowledge and the skills to lead him or her to saving faith in Jesus Christ.	0	0	2	7	1	0
Total Responses	1	6	14	55	40	4
Percentage	1	5	12	46	33	3

Table A7. Personal accountability

Statements	Responses (10 participants)					
	1	2	3	4	5	*
1. God wants every follower of Jesus Christ to assume the responsibility and privilege of spreading the gospel and making disciples.	0	0	0	1	9	0
5. Accountability is important in the life of a Christian.	0	0	0	2	8	0
22. Accountability may function to strengthen personal evangelistic efforts.	0	0	0	4	6	0
Total Responses	0	0	0	7	23	0
Percentage	0	0	0	23	77	0

APPENDIX 12

LETTER OF INSTRUCTION: CONTROL GROUP

July 20, 2012

[name protected],¹

Grace to you and peace from God our Father and the Lord Jesus Christ (Phil 1:2).

First, let me say that I am deeply encouraged by your Christian witness and your willingness to participate in my Doctor of Ministry Project. I look forward to how the Lord will work in our lives for His glory.

Second, allow me to share a few important details in getting this project underway.

1. The study is designed for a fifteen-week duration. We will formally begin on Sun, 8-5-2012.
2. The project has two groups of people, a test group and a control group. You are a part of the control group. The control group will function to provide a baseline control for this study.
3. The control group will be asked to do two things: (1) to take a pre-project and post-project survey, and (2) to provide prayer support for one person in the test group.
4. Please complete the enclosed pre-project survey and return to me by Sun, 8-5-2012. Please use the brown envelope to return your survey. Thanks!

If you have any questions or concerns, please let me know. Again, I am very grateful for all your help.

Serving Jesus,

Dennis E. Wingate, Pastor

¹In keeping with principled research and sound ethics, no participant is identified by personal name in this study.

APPENDIX 13

PERSONAL EVANGELISM BACKGROUND: CONTROL GROUP, PRE-PROJECT

Table A8. Personal evangelism background: control group, pre-project

ID	Training ^a	Testimony ^b	Gospel ^c	Evangelism ^d
C-101	2	Once a year	Very rarely	0
C-102	2	Once a month	Once a week	2
C-103	0	Once a week	Once a week	*
C-104	1	Very rarely	Very rarely	0
C-105	1	Once a year	Once a week	0
C-106	More than 3	Very rarely	Once a year	0
C-107	3	Very rarely	Once a month	0
C-108	2	Once a week	2-5 times per week	0
C-109	3	Very rarely	Once a month	1
C-110	1	Once a month	Once a month	1

Note: An asterisk (*) in the any column represents the standardized participant response, “I do not understand this question.”

^aTraining = column reflects participant response to the question, “How many ‘evangelism training’ courses have you attended?”

^bTestimony = column reflects participant response to the question, “How often do you share your personal testimony?”

^cGospel = column reflects participant response to the question, “How often do you specifically share the gospel message?”

^dEvangelism = column reflects participant response to the question, “How many individuals have you personally led to saving faith in Jesus Christ?”

APPENDIX 14

PRE-PROJECT SURVEY RESPONSES: CONTROL GROUP

Survey responses reflect the “Beliefs, Practices, and Experiences” segment of the research instrument (Research Instrument 1).

Possible responses: 1 = strongly disagree
 2 = disagree
 3 = uncertain
 4 = agree
 5 = strong agree
 * = do not understand

Table A9. Control group pre-project survey responses

Statements	Responses (10 participants)					
	1	2	3	4	5	*
1. God wants every follower of Jesus Christ to assume the responsibility and privilege of spreading the gospel and making disciples.	0	0	0	1	9	0
2. Election is an act of God before creation in which he chooses some people to be saved.	0	0	2	2	3	3
3. I can present the gospel message effectively to an unbeliever.	0	0	3	6	0	1
4. God is holy and just and must punish sin.	0	0	0	2	8	0
5. Accountability is important in the life of a Christian.	0	0	0	1	9	0
6. I know how to share my personal testimony with another person.	0	0	0	7	3	0
7. Effectual call is an act of God in which He summons people to Himself.	0	0	0	2	4	4
8. All humans are sinners by nature and by choice.	0	0	0	2	8	0

Table A9—Continued. Control group pre-project survey responses

Statements	Responses (10 participants)					
	1	2	3	4	5	*
9. The “Great Commission” in the New Testament is a biblical command to go and make disciples of Jesus Christ.	0	0	0	0	10	0
10. Regeneration is an act of God in which He imparts new spiritual life.	0	0	0	3	7	0
11. A commitment to effective Christian witnessing will likely require formal evangelism training.	1	2	1	6	0	0
12. Conversion is our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation.	0	0	0	0	10	0
13. I feel “ill equipped” to present the gospel message to others.	1	5	1	2	0	1
14. Justification is an act of God in which He declares the sinner righteous.	0	0	1	4	4	1
15. God offers forgiveness of sin and eternal life through faith in Jesus Christ.	0	0	0	0	10	0
16. Adoption is the act of God whereby He makes us members of His family.	0	0	1	2	6	1
17. A “conversion testimony” tells how one became a Christian.	0	0	0	3	7	0
18. The gospel message is for all people in the world.	0	0	1	0	9	0
19. Sanctification is the progressive work of God and man that makes us more and more free from sin and more like Christ in our lives.	0	0	0	6	4	0
20. People who die without a personal relationship with Jesus are forever damned.	0	1	0	1	8	0
21. A “recovery testimony” tells how Jesus helped one with a problem or need.	0	0	3	3	3	1
22. Accountability may function to strengthen personal evangelistic efforts.	0	0	1	4	5	0
23. World missionary activity is rooted in God’s call to the nation of Israel in the Old Testament.	1	0	4	3	1	1
24. Evangelism is the proclamation of the gospel to unbelievers.	0	0	0	2	8	0
25. Perseverance (of the saints) is the belief that all those who are truly “born again” will be kept by God’s power until the very end of their lives.	0	0	1	4	5	0

Table A9—Continued. Control group pre-project survey responses

Statements	Responses (10 participants)					
	1	2	3	4	5	*
26. There may be barriers in our lives that threaten personal evangelism and the spread of the gospel message.	0	0	0	5	5	0
27. Not all gospel seeds will yield ripe spiritual fruit but some will surely produce a great harvest for the Lord.	0	0	0	3	7	0
28. The death of a Christian has a very different end than that of a non-Christian.	0	0	0	0	10	0
29. The Holy Spirit empowers gospel proclamation.	0	0	0	3	7	0
30. Glorification is the final step in redemption, giving believers resurrection bodies.	0	0	2	4	4	0
31. The more I engage in personal evangelism, the better I will become at it.	0	0	0	5	5	0
32. Evangelism should be a vital element within the Christian community.	0	0	0	1	9	0
33. I feel comfortable initiating spiritual conversations with people.	0	1	4	4	1	0
34. Making disciples involves proclaiming the gospel message, baptizing those who respond in faith, and teaching them how to live in the ways of God.	0	0	0	2	8	0
35. Proclaiming the good news of Jesus Christ will position the Christian against the kingdom of darkness and spiritual warfare will increase.	0	0	0	7	2	1
36. There are numerous models/methods today for doing personal evangelism.	0	0	2	4	4	0
37. If someone has the desire, I have both the knowledge and the skills to lead him or her to saving faith in Jesus Christ.	0	0	3	4	3	0
38. The apostle Paul knew how to verbalize his Christian witness (personal testimony) and did so at every opportunity to anyone who would listen.	0	0	0	4	6	0
39. The gospel message brings love and hope to the community.	0	0	0	4	6	0

APPENDIX 15

PRE-PROJECT SURVEY RESPONSES: CONTROL GROUP, SORTED BY CATEGORY

Survey responses reflect the “Beliefs, Practices, and Experiences” segment of the research instrument (Research Instrument 1).

Possible responses: 1 = strongly disagree
2 = disagree
3 = uncertain
4 = agree
5 = strong agree
* = do not understand

Table A10. Biblical knowledge—Great Commission doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
4. God is holy and just and must punish sin.	0	0	0	2	8 ^a	0
8. All humans are sinners by nature and by choice.	0	0	0	2	8	0
9. The “Great Commission” in the New Testament is a biblical command to go and make disciples of Jesus Christ.	0	0	0	0	10	0
15. God offers forgiveness of sin and eternal life through faith in Jesus Christ.	0	0	0	0	10	0
18. The gospel message is for all people in the world.	0	0	1	0	9	0
20. People who die without a personal relationship with Jesus are forever damned.	0	1	0	1	8	0
23. World missionary activity is rooted in God’s call to the nation of Israel in the Old Testament.	1	0	4	3	1	1

^aGray-scale shading employed to stress the group peak response level for each statement.

Table A10—Continued. Biblical knowledge—Great Commission doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
24. Evangelism is the proclamation of the gospel to unbelievers.	0	0	0	2	8	0
27. Not all gospel seeds will yield ripe spiritual fruit but some will surely produce a great harvest for the Lord.	0	0	0	3	7	0
29. The Holy Spirit empowers gospel proclamation.	0	0	0	3	7	0
32. Evangelism should be a vital element within the Christian community.	0	0	0	1	9	0
34. Making disciples involves proclaiming the gospel message, baptizing those who respond in faith, and teaching them how to live in the ways of God.	0	0	0	2	8	0
38. The apostle Paul knew how to verbalize his Christian witness (personal testimony) and did so at every opportunity to anyone who would listen.	0	0	0	4	6	0
39. The gospel message brings love and hope to the community.	0	0	0	4	6	0
Total Responses	1	1	5	27	105	1
Percentage	1	1	4	19	75	1

Table A11. Biblical knowledge—order of salvation doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
2. Election is an act of God before creation in which he chooses some people to be saved.	0	0	2	2	3	3
7. Effectual call is an act of God in which He summons people to Himself.	0	0	0	2	4	4
10. Regeneration is an act of God in which He imparts new spiritual life.	0	0	0	3	7	0
12. Conversion is our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation.	0	0	0	0	10	0
14. Justification is an act of God in which He declares the sinner righteous.	0	0	1	4	4	1

Table A11—Continued. Biblical knowledge—order of salvation doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
16. Adoption is the act of God whereby He makes us members of His family.	0	0	1	2	6	1
19. Sanctification is the progressive work of God and man that makes us more and more free from sin and more like Christ in our lives.	0	0	0	6	4	0
25. Perseverance (of the saints) is the belief that all those who are truly “born again” will be kept by God’s power until the very end of their lives.	0	0	1	4	5	0
28. The death of a Christian has a very different end than that of a non-Christian.	0	0	0	0	10	0
30. Glorification is the final step in redemption, giving believers resurrection bodies.	0	0	2	4	4	0
Total Responses	0	0	7	27	57	9
Percentage	0	0	7	27	57	9

Table A12. Evangelistic skill

Statements	Responses (10 participants)					
	1	2	3	4	5	*
3. I can present the gospel message effectively to an unbeliever.	0	0	3	6	0	1
6. I know how to share my personal testimony with another person.	0	0	0	7	3	0
11. A commitment to effective Christian witnessing will likely require formal evangelism training.	1	2	1	6	0	0
13. I feel “[ill] equipped” to present the gospel message to others. ^b	0	2	1	5	1	1
17. A “conversion testimony” tells how one became a Christian.	0	0	0	3	7	0

^bThis particular statement appears in the negative and, therefore, disrupts the flow of typical answers. A higher response level normally indicates a more favorable position. Here, for calculation purposes only, the statement was recast to the positive and its response level mirrored. The original series of numbers were 1, 5, 1, 2, 0; 1.

Table A12—Continued. Evangelistic skill

Statements	Responses (10 participants)					
	1	2	3	4	5	*
21. A “recovery testimony” tells how Jesus helped one with a problem or need.	0	0	3	3	3	1
26. There may be barriers in our lives that threaten personal evangelism and the spread of the gospel message.	0	0	0	5	5	0
31. The more I engage in personal evangelism, the better I will become at it.	0	0	0	5	5	0
33. I feel comfortable initiating spiritual conversations with people.	0	1	4	4	1	0
35. Proclaiming the good news of Jesus Christ will position the Christian against the kingdom of darkness and spiritual warfare will increase.	0	0	0	7	2	1
36. There are numerous models/methods today for doing personal evangelism.	0	0	2	4	4	0
37. If someone has the desire, I have both the knowledge and the skills to lead him or her to saving faith in Jesus Christ.	0	0	3	4	3	0
Total Responses	1	5	17	59	34	4
Percentage	1	4	14	49	28	3

Table A13. Personal accountability

Statements	Responses (10 participants)					
	1	2	3	4	5	*
1. God wants every follower of Jesus Christ to assume the responsibility and privilege of spreading the gospel and making disciples.	0	0	0	1	9	0
5. Accountability is important in the life of a Christian.	0	0	0	1	9	0
22. Accountability may function to strengthen personal evangelistic efforts.	0	0	1	4	5	0
Total Responses	0	0	1	6	23	0
Percentage	0	0	3	20	77	0

APPENDIX 16

PARTNERSHIPS: PRAYER SUPPORT AND ACCOUNTABILITY

Table A14. Prayer configuration for test group

ID	<i>Test Group Participant</i> [name protected] ^a	Test Group Prayer Partner and Accountability Partner [name protected] ^a	Control Group Prayer Partner [name protected] ^a
T-101	<i>T-101</i>	T-102	C-101
T-102	<i>T-102</i>	T-101	C-102
T-103	<i>T-103</i>	T-110	C-103
T-104	<i>T-104</i>	T-108	C-104
T-105	<i>T-105</i>	T-109	C-105
T-106	<i>T-106</i>	T-107	C-106
T-107	<i>T-107</i>	T-106	C-107
T-108	<i>T-108</i>	T-104	C-108
T-109	<i>T-109</i>	T-105	C-109
T-110	<i>T-110</i>	T-103	C-110

^aIn keeping with principled research and sound ethics, no participant is identified by personal name in this study.

Along with basic instructions to the test group concerning this prayer grid, I also communicated the following information to control group members on 8-5-2012: Hey. I am enclosing some information for you regarding the D.Min. project. As a control group participant, I would like to ask that you begin praying diligently for your test group partner. Your assigned partner is the highlighted name [here, italicized] to the far left of your name under “test group participant.” For example, C-101 will pray for T-101 during this study. At a minimum, please prayer for the success of your partner during the fifteen-week evangelism training period—all to the glory of God. I will ask your assigned individual to contact you within the next two weeks to discuss specific prayer concerns they may have regarding this work. Thanks so much!

APPENDIX 17

LESSON 1 (SESSION 1)

Sunday, August 5, 2012

Welcome and Fellowship
Attendance Sheet¹

Introductory Issues

The BIG Picture (D.Min. project; DEW, You, GBC, KOG)²

Project Overview

Fifteen-Week Research Plan (Handout 1)³

Partnerships: Prayer Support and Accountability (Handout 2)⁴

Collect Pre-Project Surveys⁵

Opening Prayer (Leader)

Lesson 1: The Great Commission

Core Objective: To develop an increased understanding of the biblical mandate for personal evangelism

1. Is a mission to the nations exclusively a New Testament concept?
2. Old Testament “Great Commission”
 - a. Seed of Eve (Gen 3:15), seed of Shem (Gen 9:27)
 - b. *Seed of Abraham—Gen 12:3 (Gen 12:1-9)
 - c. Nation of Israel (Ps 67)
 - d. Israel was to be a channel of blessing; God’s missionaries to the world

¹Appendix 18.

²DEW = Dennis E. Wingate, You = Test Group Participant, GBC = Grace Baptist Church, and KOG = Kingdom of God.

³Table 1.

⁴Appendix 16, Table A14.

⁵Appendix 7.

3. New Testament Great Commission
 - a. Found in all four gospels plus book of Acts
 - i. Matt 28:18-20, Mark 16:15, Luke 24:46-48, John 20:21
 - ii. Acts 1:8
 - b. A closer look . . . pulverize Matt 28:18-20
4. Today, Christians are to be a continuation of God's mission to the world!

Handouts and Assignments

Read: Mission in the Old Testament—Part 1 (Handout 3)⁶

Overcoming Walls to Witnessing by Beougher (Handout 4)⁷

Read: "Introduction" and "Breaking the Barrier of Fear"

Complete Weekly Feedback Form (Handout 5)⁸

Due at Session 2 (weekly)

Contact your Control Group Prayer Partner

Closing Prayer (Participant)⁹

⁶Appendix 19.

⁷See bibliography. This resource is available through the Southern Seminary LifeWay Christian Store located in Louisville, Kentucky.

⁸Appendix 20.

⁹Each participant closed in prayer for the group at least one time during the fifteen-week project duration. This exercise encouraged Christian maturity.

APPENDIX 18

ATTENDANCE SHEET (RESEARCH INSTRUMENT 2)

Agreement to Participate

The research in which you are about to participate is designed to document your weekly attendance in personal evangelism training. This research is being conducted by Dennis E. Wingate for purposes of his Doctor of Ministry project at The Southern Baptist Theological Seminary. In this research, you will be asked to mark your attendance each and every week during the course of this fifteen-week research period. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of this sheet, you are giving informed consent for the use of your responses in this research.

Table A15. Attendance sheet

<i>Name</i>	<i>Week #</i>														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Person-1															
Person-2															
Person-3															
Person-4															
Person-5															
Person-6															
Person-7															
Person-8															
Person-9															
Person-10															

APPENDIX 19

MISSION IN THE OLD TESTAMENT—PART 1

Core Objective

To demonstrate that God had a plan for missions in the Old Testament¹

Introduction

Is a mission to the nations, as expressed in the Great Commission passages of the four Gospels, exclusively a New Testament concept? Is it possible to find continuity within both the Old and New Testaments as it relates to redemptive history? Could it be that God had a special purpose in blessing the nation of Israel as He did? Today, we will explore the idea that God had a plan for missions in the Old Testament.

Teaching Points

- 1) Genesis 1-11 is absolutely universal in its scope and outlook. The nation of Israel is not featured as God's "pet nation" (a view that is incorrectly applied to the Old Testament).
- 2) Although the whole created order was placed under a curse because of the sin of Adam and Eve, the Scriptures document the blessings of God to come through the seed of Eve (Genesis 3:15), the seed of Shem (Genesis 9:27), and the seed of Abraham (Genesis 12:3). These passages form a continuity and collective whole within the redemption story.
- 3) If an Old Testament "Great Commission" passage is to be identified, then it would be Genesis 12:3—"And in you [Abraham] all the families of the earth will be blessed." This promise is not a pro-Jewish statement but rather reveals a worldwide scope.
- 4) The continuation of the Abrahamic promise through Isaac and Jacob, the exodus account and the Mosaic legislation, and the eternal covenant with King David (2 Samuel 7) all function to testify that God had a plan for missions within the Old Testament.
- 5) In summary, the source of world missionary activity is rooted in God's call to the nation of Israel in the Old Testament.

Reinforcement Questions

- 1) Is special attention given to any one specific people group or nation in Genesis 1-11?
- 2) Where is the first hint of redemptive hope and promise of mission found within the Bible?

¹This study plan was based on the book: Walter C. Kaiser, Jr., *Mission in the Old Testament* (Grand Rapids: Baker, 2000).

- 3) Does Genesis 12:3 and Matthew 28:18-20 compliment one another in view of missions?
- 4) How do the promises given to Abraham resurface within the Old Testament account?

Scripture Memory

And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed (Genesis 12:3, NASB).

Application/Conclusion

The whole objective of God was to bless one people so that they might be the channel through which all the nations on the earth could receive blessings. Israel was to be God's missionaries to the world. However, Israel missed the mark of her high calling and acted selfishly. The result was that Israel restricted the means by which the grace of God should flow to all the nations.

APPENDIX 20

WEEKLY FEEDBACK FORM (RESEARCH INSTRUMENT 3)

Agreement to Participate

The research in which you are about to participate is designed to capture weekly feedback from your classroom experience in personal evangelism training. This research is being conducted by Dennis E. Wingate for purposes of his Doctor of Ministry project at The Southern Baptist Theological Seminary. In this research, you will be asked to complete the feedback form each and every week during the course of this fifteen-week research period. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of this form, you are giving informed consent for the use of your responses in this research.

Initials: _____

Date: _____

Week # _____

A. What was the most significant thing you learned in class this week?

B. How can this new knowledge help you in the task of personal evangelism?

C. Is there a question you would like answered as a result of this class session?

D. Do you have any additional thoughts you would like to share?

APPENDIX 21

LESSON 2 (SESSION 3)

Sunday, August 19, 2012

Welcome and Fellowship
Attendance Sheet¹

Introductory Issues

- Collect Weekly Feedback Forms (Week 2)
- Respond to Question(s), re: Weekly Feedback Form (Week 1)
- Collect Personal Testimonies²
- Discuss Reading—*Overcoming Walls to Witnessing*
- Contact your Control Group Prayer Partner [Done?]

Opening Prayer (Leader)

Lesson 2: The Doctrine of Election

Core Objective: To help participants understand the doctrine of election and its implications for personal evangelism

1. Order of salvation: election to glorification (x10); reason for study
2. Doctrine of election (predestination)
 - a. Election: God's choice of those who will be saved
 - b. Exegete: Acts 13:48, Rom 8:29-30, Eph 1:3-6, 2 Tim 1:9, Rev 13:8
3. Tension—God's sovereignty and man's free will
 - a. God desires the salvation of all people (Ezek 33:11, 1 Tim 2:4, 2 Pet 3:9)
 - b. Repent and believe (Matt 4:17)
 - c. Judas was accountable (Matt 26:24, John 17:12)
 - d. Jesus saves all who come (Matt 11:28)
4. Election part of the mystery of God (Rom 11:33)

¹Appendix 18.

²Workshop 1 (Session 2).

5. Relation to personal evangelism
 - a. Does election make evangelism unimportant? NO!
 - i. 2 Tim 2:10, Matt 28:19
 - b. Gospel proclamation: (1) expect success, (2) encourage new believers

Handouts and Assignments

Read: Election (Handout 1)³

Complete Weekly Feedback Form (Handout 2)⁴

Read: Jesus: The Ultimate Evangelist and the Great Commission (Handout 3)⁵

Overcoming Walls to Witnessing by Beougher⁶

Read: “Breaking the Barrier of Apathy”

Review Sample Evangelism Report [DEW, #1] (Handout 4)⁷

Note: E-mailing Sessions to Participants (Outline + Assignments)

Closing Prayer (Participant)⁸

³Appendix 22.

⁴Appendix 20.

⁵Appendix 23.

⁶See bibliography. This resource is available through the Southern Seminary LifeWay Christian Store located in Louisville, Kentucky.

⁷Appendix 25. DEW = Dennis E. Wingate. (See also Appendix 24)

⁸Each participant closed in prayer for the group at least one time during the fifteen-week project duration. This exercise encouraged Christian maturity.

APPENDIX 22

ELECTION

This appendix is representative in form and content of the assorted handouts offered to class participants regarding the order of salvation doctrines as well as other theoretical and practical issues in personal evangelism, synchronized as closely as possible to the specific session topics. The contents necessary for the full series of referenced handouts may be secured from chapter 3 as appropriate.

The doctrine of election teaches that God chose some individuals for salvation before the foundation of the world. Although controversial in some Christian circles, the New Testament strongly supports this theological position (e.g., Acts 13:48, Rom 8:28-30, Eph 1:3-6).¹ Furthermore, the Westminster Confession of Faith (WCF, 1646), an important standard of British and American Reformed theology, states, “By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life.”² Grudem agrees, “Election is an act of God before creation in which he

¹The doctrine of predestination (election) originated with the controversy between Augustine (AD 354-AD 430) and Pelagius (ca. AD 360-ca. AD 424). The debate received fresh momentum in the Reformation era (16th century) and continues to the present day. While there are different understandings of election, evangelicals agree that God initiates and superintends the salvation process. The Wesleyan/Arminian and the Reformed/Calvinist perspectives are the two most common traditions. See Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids: Baker Books, 1998), 920-40, and J. D. Payne, *Evangelism: A Biblical Response to Today's Questions* (Colorado Springs, CO: Biblica Publishing, 2011), 46-47.

²“Westminster Standards,” in *BibleWorks 5* [CD-ROM], ed. Michael S. Bushell and Michael D. Tan (Norfolk, VA: BibleWorks, LLC, 2002), WCF 3.3.

chooses some people to be saved, not on account of any foreseen merit in them, but only because of his sovereign good pleasure.”³

Relation to personal evangelism. The doctrine of election relates to the task of personal evangelism in the following ways:

1. The evangelist can expect a certain level of success in proclaiming the gospel message, knowing that God has elected some hearers to eternal life.
2. The evangelist can assure the new convert that his salvation is by God’s design.⁴

³Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 670.

⁴Wayne Grudem, *Christian Beliefs: Twenty Basics Every Christian Should Know*, ed. Elliot Grudem (Grand Rapids: Zondervan, 2005), 80-81. It should be noted that some points under the “Relation to personal evangelism” section represent my own personal reflections and may not always be supported in the literature.

APPENDIX 23

JESUS: THE ULTIMATE EVANGELIST AND THE GREAT COMMISSION COMMANDMENT TO HIS DISCIPLES (MATT 28:18-20)

This appendix is representative in form and content of the assorted handouts offered to class participants during the course of study, synchronized as closely as possible to the specific session topics. The contents necessary for the full series of referenced handouts may be secured from chapter 2 as appropriate.

Jesus Christ, God Incarnate, was the ultimate evangelist who understood the full realities of God and man, of holiness and sinfulness, of heaven and hell. His heart bled for the salvation of souls to the glory of God the Father. Jesus spent His life as a sacrifice to God, going among the people of Israel “teaching and preaching and healing” (Matt 4:23). Jesus proclaimed the good news of forgiveness and eternal life, and He commissioned disciples who would continue His mission after His death (John 20:21b).

Jesus Christ—the ultimate evangelist. The Bible teaches that Jesus Christ is the human-divine Son of God, the great High Priest, the founder of the Christian church, and the central figure of the human race.¹ Further, He never made a mistake, and He always knew and always did what was right. In Jesus, humans have the perfect teacher

¹Ronald F. Youngblood, ed., *Nelson’s New Illustrated Bible Dictionary*, rev. ed. (Nashville: Thomas Nelson Publishers, 1995), s.v. “Jesus Christ.”

and the perfect example of how to live a life pleasing to God.² Being the ideal Son and the ideal Man, Jesus was also the ideal Evangelist to sinful humanity.

As the model evangelist, Jesus understood the love of God (John 15:9) and the mission of God (John 3:16). He understood the pitiful state of mankind (Matt 9:36) and the sure realities of heaven (Luke 3:21-22) and hell (Mark 9:43-44). At the very nucleus, He understood the holiness of God (Matt 6:9), the sinfulness of humanity (Mark 8:38), the function of the cross (Matt 16:21), and the necessity of a summons to faith and repentance (Mark 1:14-15). Consumed with zeal for the things of God (John 2:15-17), He was obedient to the will of God (Matt 26:39) and was prepared to pay the maximum price for God's glory (John 19:17-18) and the redemption of His creation (Col 1:13-14).

Jesus was fully engaged in bringing the message of hope to the sin-sick heart. The Scriptures vividly testify that He went about "preaching the gospel of God and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel'" (Mark 1:14-15). Three facets characterized Jesus' ministry: (1) teaching about the kingdom of God, (2) preaching the gospel message, and (3) healing the sick and suffering (Matt 4:23). He often used the platform of physical need to address the crucial issue of spiritual need (Matt 9:1-8). At the end of His ministry, having spent roughly three years training up disciples, Jesus delegated His work so it would continue through His apostles and His future church (John 20:21, Matt 28:18-20). Without a doubt, Jesus was the ultimate evangelist to humanity. From Him, Christians are to learn.

Jesus' disciples—the ultimate commission. After the events of Jesus' crucifixion in Jerusalem, the end of the Gospel of Matthew places the resurrected Christ

²Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Fleming

at a mountain in Galilee awaiting the arrival of His eleven apostles (Matt 28:7, 10, 16-17).³ Freeman maintains that “the term ‘mountain’ is an important one for Matthew’s account, for the reader associates the mountain as a place of teaching. . . . The reader is thus prepared for the fact that Jesus is about to impart important revelatory material to his followers.”⁴ Further, Carson takes Matthew 28:16-20 as a loose “commissioning narrative” which is patterned after similar Old Testament accounts of the commissioning of God’s servants (e.g., Abraham, Gen 12:1-9; Moses, Exod 3:1-10; Joshua, Josh 1:1-11; Isaiah, Isa 6:1-13).⁵ It is thus at the Galilean mountain spot that the resurrected Lord Jesus Christ reveals His legendary commission to the embryonic church, calling “upon his followers to make disciples of all people groups through the preaching of the gospel of the kingdom.”⁶ Hagner says, “The resurrection narrative comes to its climax, as does the entire gospel, in this its final majestic periscope [Matt 28:16-20].”⁷

H. Revell, 1993), 23.

³Judas Iscariot, the disciple who betrayed Jesus, committed suicide (Matt 27:3-5) and is, therefore, no longer a part of this group—thus, the “eleven” apostles.

⁴Hal Freeman, “The Great Commission and the New Testament: An Exegesis of Matthew 28:16-20,” *The Southern Baptist Journal of Theology* 1, no. 4 (1997): 15. See also Donald A Hagner, *Matthew 14-28*, Word Biblical Commentary, vol. 33B (Dallas: Word Books, 1995), 884. See Matt 4:8, 5:1, 14:23, 15:29, 17:1, 24:3, and 26:30 for additional references regarding mountains.

⁵D. A. Carson, *Matthew: Chapters 13 through 28*, in vol. 2 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids: Zondervan, 1995), 591-92. See also R. T. France, *Matthew*, Tyndale New Testament Commentaries, vol. 1 (Grand Rapids: William B. Eerdmans Publishing Company, 1985), 411; M. Eugene Boring, *The Gospel of Matthew*, in vol. 8 of *The New Interpreter’s Bible*, ed. Leander E. Keck (Nashville: Abingdon Press, 1995), 502.

⁶*The ESV Study Bible: English Standard Version* (Wheaton, IL: Crossway Bibles, 2008), “Matthew 28:16-20 The Risen Jesus’ Great Commission.”

⁷Hagner, *Matthew 14-28*, 881.

The formal Great Commission statement of Jesus Christ begins with verse 18 (Matt 28:18). Here, Jesus appears to His disciples (apostles) and declares His power, i.e., His absolute sovereignty over both heaven and earth. It is from this platform of universal authority that Jesus issues His commandment to “go and make disciples of all the nations.” Because of His supreme authority, this directive carries maximum force. Boring agrees, “The basis for the words of commission is the claim of the risen Jesus that all authority has been given to him by God.”⁸ With this key verse providing the appropriate backdrop, Jesus now sends His disciples on world mission.

The primary focus of Jesus’ commandment in verses 19-20a is the charge, the mission, to “make disciples” (followers) of all the nations.⁹ Making disciples involves calling individuals to a lifetime commitment in Jesus Christ as Savior and Lord. Carson writes, “Disciples are those who hear, understand, and obey Jesus’ teaching.”¹⁰ More so, Hagner recognizes that the central verb in the commission statement (*matheteusate*, make disciples) is an imperative.¹¹ This main verb dominates the core thrust of the Great Commission; however, the three Greek participles found in Jesus’ directive (go-ing, baptizing, and teaching) define the three basic components of the disciple making

⁸Boring, *The Gospel of Matthew*, 503. Carson clarifies that “it is incautious, if not altogether wrong, to claim that the Resurrection conferred on Jesus an authority incomparably greater than what he enjoyed before his crucifixion. . . . Rather, the spheres in which he now exercises absolute authority are enlarged to include all heaven and earth, i.e., the universe.” Carson, *Matthew*, 594.

⁹The term “all the nations” would include both Jews and non-Jews (Gentiles). See arguments from Freeman, “The Great Commission and the New Testament,” 17-18; Hagner, *Matthew 14-28*, 886-87; Craig L. Blomberg, *Matthew*, The New American Commentary, vol. 22 (Nashville: Broadman Press, 1992), 431-32.

¹⁰Carson, *Matthew*, 596.

¹¹Hagner, *Matthew 14-28*, 886.

process.¹² In God's wisdom, He has not only instructed the church to make disciples, but He has also provided the appropriate framework in how to accomplish this great task.

The first step in making disciples is obviously the "going." Terry comments on the evangelistic understanding and activities of the ancient church,

The message of the early church was simple: Jesus was God's Son who died on the cross to provide salvation to all who believe in Him. . . . The early church did not just *do* mission. . . . In those early days the church *was* mission. The missionary program of the early church was based on two assumptions: (1) The chief task of the church is world evangelism. (2) The responsibility for carrying out this task rests with the entire Christian community.¹³

Mimicking the attitude and actions of the early church demands that believers go into all the world and proclaim the gospel message, the good news of forgiveness and eternal life through faith and repentance in Jesus Christ. In the wise and proverbial words of Martin, "Christians have but two choices: We must go where we can go, and we must send where we cannot personally go ourselves."¹⁴

The second step in making disciples is the "baptizing."¹⁵ Clearly, Jesus instructed His disciples to baptize new converts in (into) the name of the Trinity (God the

¹²ESV Bible, "Matthew 28:16-20 The Risen Jesus' Great Commission." Hagner maintains that the "commission proper" consists syntactically of the main verb "make disciples" with three parallel subordinate participles: "going," "baptizing," and "teaching." When linked with the imperative verb, the participles themselves take on imperatival force and function as imperatives. Hagner, *Matthew 14-28*, 882. See also Freeman, "The Great Commission and the New Testament," 17.

¹³John Mark Terry, *Evangelism: A Concise History* (Nashville: Broadman & Holman, 1994), 26-27.

¹⁴George H. Martin, Classroom Lecture, 32960—*Introduction to Missiology* (Louisville: Southern Baptist Theological Seminary, Spring 2001), February 2001.

¹⁵The participle "baptizing" comes from the Greek verb *baptizo*, which is a frequentative form of *bapto*, "to dip." W. E. Vine, *Vine's Complete Expository Dictionary of Old and New Testament Words*, ed. Merrill F. Unger and William White, Jr. (Nashville: Thomas Nelson Publishers, 1996), s.vv. "baptism, baptist, baptize."

Father, God the Son, and God the Holy Spirit). While the act of baptism is pregnant with imagery (e.g., Jesus' death and resurrection, believer's spiritual transformation), it is a fundamental proclamation of the believer's transference to a new allegiance with the Godhead.¹⁶ New believers are to identify publicly with Jesus and His body, the Church. Carson specifically notes, "It [baptism] is a sign both of entrance into Messiah's covenant community and of pledged submission to his lordship."¹⁷

The third step in making disciples is the "teaching." The Holy Spirit uses biblical teaching as a means to transform believers toward the image of Jesus Christ. Bloomberg rightly acknowledges,

Teaching obedience to all of Jesus' commands forms the heart of disciple making. Evangelism must be holistic. If non-Christians are not hearing the gospel and not being challenged to make a decision for Christ, then the church has disobeyed one part of Jesus' commission [evangelism]. If new converts are not faithfully and lovingly nurtured in the whole counsel of God's revelation, then the church has disobeyed the other part [teaching, discipleship proper].¹⁸

It is the responsibility of the church (individually, collectively) to proclaim the gospel message and to hand down the teachings of Scripture to believers both new and old.

The Bible affirms that God has spoken to us in these last days through Jesus (Heb 1:1-2). Does He have a word for us regarding our work as Christians? Yes, He says that we are to go into the entire world and proclaim the gospel message. We are to baptize those individuals who respond in faith to this good news, and we are to teach them diligently how to walk wholeheartedly in the ways of God. This work is truly the

¹⁶Regarding the concept of allegiance, see France, *Matthew*, 414.

¹⁷Carson, *Matthew*, 597.

¹⁸Blomberg, *Matthew*, 433.

ultimate commission—a charge given with all authority, a charge given to all the church, a charge given for all the world . . . and a charge given for the glory of God.

Key implications for personal evangelism. Regarding the Matthew 28 passage, the following implications pertain to personal evangelism:

1. Jesus Christ provides the perfect model for an evangelistic lifestyle.
2. All believers are called to make disciples, i.e., faithful followers of Jesus Christ.
3. The Great Commission commandment gives three core components of the disciple making process: (1) going, (2) baptizing, and (3) teaching.
4. Making disciples begins with the “going,” proclaiming the gospel of Jesus Christ.

APPENDIX 24

EVANGELISM REPORT (RESEARCH INSTRUMENT 4)

Agreement to Participate

The research in which you are about to participate is designed to record your experiences in sharing the gospel during personal evangelism training. This research is being conducted by Dennis E. Wingate for purposes of his Doctor of Ministry project at The Southern Baptist Theological Seminary. In this research, you will be asked to complete the evangelism report form three times during the course of this fifteen-week research period. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of this report, you are giving informed consent for the use of your responses in this research.

Evangelistic Outreach Report # _____

This document was secured from the Billy Graham School of Missions, Evangelism and Church Growth at Southern Seminary. The format has been modified for this project.

Initials _____

Date _____

I. CONTEXT

A. Person(s) with whom you shared: _____

B. Date: _____ Time: _____ Location: _____

C. Accompanied by: _____ ☐ Alone

D. This outreach opportunity came as a result of:

☐ An appointment (explain): _____

☐ A referral (explain): _____

☐ A “way of life” situation (explain): _____

☐ Talking with individuals “at random”

☐ Other (explain): _____

II. INTERACTION

A. What did you learn about this person’s spiritual condition?

B. What key issues and/or questions surfaced during your conversation?

C. Were there any hindrances to your conversation (e.g., television blaring, children playing loudly, phone ringing, tasks undone, pets, etc.)? How did you address them?

D. Which of the following statements best describes your witnessing encounter with this person?

☐ I gave a complete/thorough presentation of the gospel.

☐ We had a Christ-centered religious discussion, but I did not present the gospel because _____

☐ We did not discuss religion or Christ because _____

E. In your opinion, how clear was your explanation of the gospel message?

Clear as Mud 1 2 3 4 5 6 7 8 9 10 *Crystal Clear*

F. If you did present the gospel, how did you transition into the gospel?

G. What evangelistic tool/specific gospel presentation did you use, if any?

III. CONCLUSION

A. Did you specifically ask the person if he/she was willing to receive Christ? If not, why?

B. If you did ask the person to receive Christ, what was his/her response?

C. If the person did not respond positively, what do you think is preventing him/her from receiving Christ?

D. What plans did you make to talk again?

IV. SELF-EVALUATION

A. What did you do well?

B. What would you do differently?

APPENDIX 25

SAMPLE EVANGELISM REPORT: INSTRUCTOR

I provided test participants four evangelism reports that recorded some of my personal evangelistic efforts in times past. These reports were well received by the group and gave both instruction and encouragement to them. I varied my reports to reflect a diversity of evangelistic experiences. This particular appendix is representative of one encounter in which the individual heard the gospel message but did not respond to Jesus.

Evangelistic Outreach Report # 1

Initials: DEW

Date: 5-21-2010

I. CONTEXT

- A. Person(s) with whom you shared: [name protected]¹
- B. Date: 5-20-2010 Time: 6:30 PM Location: My office
- C. Accompanied by: _____ [X] Alone
- D. This outreach opportunity came as a result of:
- [] An appointment (explain): _____
- [X] A referral (explain): a friend's request and concern for this young man
- [] A "way of life" situation (explain): _____
- [] Talking with individuals "at random"
- [] Other (explain): _____

¹In keeping with principled research and sound ethics, no participant is identified by personal name in this study.

II. INTERACTION

- A. What did you learn about this person's spiritual condition?
Unsaved; confused; searching for truth
- E. What key issues and/or questions surfaced during your conversation?
In crisis—recent loss of father (this young man is 17 years old)
Spiritual influences from peers—false religions
Searching for life's answers, truth . . .
- F. Were there any hindrances to your conversation (e.g., television blaring, children playing loudly, phone ringing, tasks undone, pets, etc.)? How did you address them?
Conversation started outside
Insect problems and children playing in the vicinity
Cell phone ringing intermittently
We moved inside to my office area and muted his phone
- D. Which of the following statements best describes your witnessing encounter with this person?
- ☒ [X] I gave a complete/thorough presentation of the gospel.
(we talked at great length—approximately two hours)
- ☐ [] We had a Christ-centered religious discussion, but I did not present the gospel because _____
- ☐ [] We did not discuss religion or Christ because _____
- E. In your opinion, how clear was your explanation of the gospel message?
- Clear as Mud* 1 2 3 4 5 6 7 8 X 10 *Crystal Clear*
- F. If you did present the gospel, how did you transition into the gospel?
I asked him how things were going in light of the recent death of his father
I moved toward spiritual issues, asking what spiritual beliefs he held
- H. What evangelistic tool/specific gospel presentation did you use, if any?
Share Jesus without Fear (SJWF)

III. CONCLUSION

A. Did you specifically ask the person if he/she was willing to receive Christ? If not, why?

Yes—[name protected] initiated the fact of wanting some time to process the claims of the gospel message

B. If you did ask the person to receive Christ, what was his/her response?

Interestingly, [name protected] quickly grasp the magnitude of truly making Jesus the Lord of his life. He asked for twenty-four hours . . .

C. If the person did not respond positively, what do you think is preventing him/her from receiving Christ?

Basically, a good response toward Christ; however, [name protected] held back some because he was not yet willing to “give up” worldly desires

G. What plans did you make to talk again?

I gave him a gospel tract and my cell phone number and encouraged him to contact me when ready to talk again

IV. SELF-EVALUATION

A. What did you do well?

Took my time with [name protected] and did not let interruptions break the momentum of the event

C. What would you do differently?

Perhaps—establish a better plan to talk again?

APPENDIX 26

LESSON 3 (SESSION 5)

Sunday, September 2, 2012

Welcome and Fellowship
Attendance Sheet¹

Introductory Comments

Collect Weekly Feedback Forms (Week 4)

Respond to Question(s), re: Weekly Feedback Form (Week 3)

Return Personal Testimonies²

Construction of Wordless Bracelet [Completed?]³

Discuss Reading—*Overcoming Walls to Witnessing* (“Introspection”)

Opening Prayer (Leader)

Lesson 3: The Doctrine of Effectual Call

Core Objective: To help participants understand the doctrine of effectual call and its implications for personal evangelism

1. Order of salvation doctrines (x10): (1) election, (2) effectual call, (3) . . .
2. There is a definite order in which salvation comes (Rom 8:30); Note: “called”
3. Effectual (effective) call—an act of God the Father, speaking through the human proclamation of the gospel, in which he summons people to himself in such a way that they respond in saving faith
 - a. 1 Pet 2:9, 1 Cor 1:9, 1 Thess 2:12, Rom 1:6-7, Col 3:15, Gal 5:13, 1 Tim 6:12

¹Appendix 18.

²Workshop 1 (Session 2).

³Workshop 2 (Session 4).

4. Gospel call (external call) vs. effectual call (internal call)
 - a. Gospel call—the general gospel invitation that goes to all people in which many people reject. Yet, the vital importance of the gospel call . . .
 - b. Effectual call—a powerful summons from the King of the universe that guarantees a proper response of repentance and faith (and yet does NOT violate human free will and one’s own willing response to the gospel)
5. Effectual calling is accomplished by the working of the Holy Spirit through the proclamation of the gospel message (John 6:44, 2 Thess 2:14; Lydia, Acts 16:14)
6. Relation to personal evangelism
 - a. Holy Spirit and gospel message are indispensable components (prayer)
 - b. Proclaim the gospel everywhere, trusting God to effectively call the elect

Handouts and Assignments

Read: Effectual Call (Handout 1)⁴

Complete Weekly Feedback Form (Handout 2)⁵

Overcoming Walls to Witnessing by Beougher⁶

Read: “Breaking the Barrier of Busyness”

Read: Common Obstacles in Personal Evangelism (Handout 3)⁷

Review Sample Evangelism Report [DEW, #3] (Handout 4)⁸

Prep for Workshop 3—Role-Playing Exercises

Closing Prayer (Participant)⁹

⁴Appendix 22.

⁵Appendix 20.

⁶See bibliography. This resource is available through the Southern Seminary LifeWay Christian Store located in Louisville, Kentucky.

⁷Appendix 22.

⁸Appendix 25. DEW = Dennis E. Wingate. (See also Appendix 24)

⁹Each participant closed in prayer for the group at least one time during the fifteen-week project duration. This exercise encouraged Christian maturity.

APPENDIX 27

LESSON 4 (SESSION 7)

Sunday, September 16, 2012

Welcome and Fellowship
Attendance Sheet¹

Introductory Comments

Collect Weekly Feedback Forms (Week 6)

Respond to Question(s), re: Weekly Feedback Form (Week 5)

Collect Evangelism Report 1²

Reminder—Contact Control Group Prayer Partners

Opening Prayer (Leader)

Lesson 4: The Doctrine of Regeneration

Core Objective: To help participants understand the doctrine of regeneration and its implications for personal evangelism

1. Order of salvation doctrines: (1) election, (2) effectual call, (3) regeneration
2. Regenerate (Webster's)—formed or created again; restored; spiritual rebirth
3. Regeneration—a secret act of God in which He gives new spiritual life
 - a. OT: Ezek 36:26-27
 - b. NT: John 3:1-3 (“born again”), 2 Cor 5:17
4. Regeneration:
 - a. Totally a work of God (Eph 2:1, John 1:11-13)
 - b. Activity of the Holy Spirit (1 Pet 1:3, John 3:5, 8)
 - c. Mysterious (John 3:8) and instantaneous
 - d. Precedes “conversion”
 - i. Nicodemus: John 3:3, 5
 - ii. Lydia: Acts 16:14

¹Appendix 18.

²Appendix 24.

- e. Produces results
 - i. 1 John 2:29, 3:9-10, 4:7; Gal 5:22-23, cf. Matt 7:22-23
 - ii. Transformed heart => Transformed character => Transformed life
- 5. Scenario: how this works . . . election, effectual call, regeneration, conversion
- 6. Relation to personal evangelism
 - a. The evangelist must realize that regeneration is the work of God—totally
 - b. Knowledge about regeneration gives the evangelist a “diagnostic edge”

Handouts and Assignments

Read: Regeneration (Handout 1)³

Complete Weekly Feedback Form (Handout 2)⁴

Read: Accountability and Personal Evangelism (Handout 3)⁵

Prep for Workshop 4—Continuation of Role-Playing Exercises

Closing Prayer (Participant)⁶

³Appendix 22.

⁴Appendix 20.

⁵Appendix 22.

⁶Each participant closed in prayer for the group at least one time during the fifteen-week project duration. This exercise encouraged Christian maturity.

APPENDIX 28

LESSON 5 (SESSION 9)

Sunday, September 30, 2012

Welcome and Fellowship
Attendance Sheet¹

Introductory Comments

Collect Weekly Feedback Forms (Week 8)

Respond to Question(s), re: Weekly Feedback Form (Week 7)

Opening Prayer (Leader)

Lesson 5: The Doctrine of Conversion

Core Objective: To help participants understand the doctrine of conversion and its implications for personal evangelism

1. Order of salvation doctrines: (2) effectual call, (3) regeneration (4) conversion
2. Once God has summoned through an effective call and changed a person's heart through regeneration, the necessary response is repentance and faith (conversion)
3. Conversion—a voluntary, personal response to the gospel message in which a person sincerely repents of his sins and places his faith in Jesus Christ for salvation; i.e., when a person decides to follow Jesus . . .
4. Paul preached a gospel of repentance and faith (Acts 20:21, 26:12-18)
5. Repentance—a heartfelt sorrow for sin and a sincere commitment to forsake it and walk in obedience to Christ (180° turn)
 - a. More than just distress or guilt (2 Cor 7:8-10)
 - b. John the Baptist (Matt 3:2), Jesus (Matt 4:17), early church (Acts 2:38)

¹Appendix 18.

6. (Saving) Faith—*trust* in Jesus Christ for forgiveness of sins and eternal life
 - a. Knowledge alone is not enough (Jas 2:19)
 - b. Knowledge and agreement are not enough (Acts 26:27-28)
 - c. Personal trust in Jesus to save me (John 1:12, Matt 11:28-30)
7. Relation to personal evangelism
 - a. The evangelist must clearly explain the concepts of repentance and faith
 - b. The evangelist must call for a *personal* commitment to Jesus Christ

Handouts and Assignments

Read: Conversion (Handout 1)²

Complete Weekly Feedback Form (Handout 2)³

Read: Understanding the Dynamics of the Harvest (Handout 3)⁴

Closing Prayer (Participant)⁵

²Appendix 22.

³Appendix 20.

⁴Appendix 23.

⁵Each participant closed in prayer for the group at least one time during the fifteen-week project duration. This exercise encouraged Christian maturity.

APPENDIX 29

LESSON 6 (SESSION 10)

Sunday, October 7, 2012

Welcome and Fellowship
Attendance Sheet¹

Introductory Comments

Collect Weekly Feedback Forms (Week 9)

Respond to Question(s), re: Weekly Feedback Form (Week 8)

Opening Prayer (Leader)

Lesson 6: The Doctrine of Justification

Core Objective: To help participants understand the doctrine of justification and its implications for personal evangelism

1. Order of salvation doctrines: (3) regeneration (4) conversion (5) justification
2. Justification—God’s full acquittal of sinners
 - a. Acquittal—a setting free from the charge of an offense (Webster’s)
 - b. *I.e., when God declares our sins forgiven (Rom 8:30, “justified”)
 - c. Legal term—right legal standing before God (Deut 25:1, Rom 8:33-34)
3. Ground of sinners’ justification: the person and work of Jesus Christ
(Rom 3:23-24)
4. Condition of sinners’ justification: faith in Jesus Christ (Rom 3:26) [repentance]
 - a. Justification is by FAITH ALONE
(vs. false gospels of salvation by works)
 - b. Rom 3:28; Gal 2:16, 3:24; Eph 2:8-9
5. Result of sinners’ justification: peace with God (Rom 5:1; Rom 8:1)

¹Appendix 18.

6. Believer is “just” (righteous) in God’s sight—two aspects
 - a. Forgiveness of sin—past, present, and future (Acts 10:43; Ps 103:12)
 - b. Merits of perfect righteousness (Isa 61:10; Rom 3:21-22, 4:3-5, 5:19)
7. Relation to personal evangelism
 - a. The evangelist must proclaim salvation by faith alone in Jesus Christ
 - b. The evangelist may proclaim a full restoration with God

Handouts and Assignments

Read: Justification (Handout 1)²

Complete Weekly Feedback Form (Handout 2)³

Read: Seven Characteristics of Highly Evangelistic Christians (Handout 3)⁴

REMINDER: Evangelism Report 2 (due next week)⁵

Closing Prayer (Participant)⁶

²Appendix 22.

³Appendix 20.

⁴Appendix 30.

⁵Appendix 24.

⁶Each participant closed in prayer for the group at least one time during the fifteen-week project duration. This exercise encouraged Christian maturity.

APPENDIX 30

SEVEN CHARACTERISTICS OF HIGHLY EVANGELISTIC CHRISTIANS

For over twenty years, I have been researching and studying churches, primarily those in North America.¹ I had the joy of serving as senior pastor in four churches where God blessed with evangelistic growth. I have written over twenty books about the church in America.

I am not giving you my credentials to impress you, but simply to share that my life's passion has been leading and learning about evangelistic churches. At this point in my life and ministry, however, I realize that I have not given sufficient attention to one of the primary characteristics of evangelistic churches.

The Great Omission

It is so obvious. Indeed, it is so clear that I am surprised at my neglect of this factor. Stated simply, the evangelistic churches that I have researched for the past twenty years have one or more highly evangelistic Christians.

I know. The previous statement is no great revelation. It is almost stating the obvious. But, if it is reality, why are we not hearing more about these Christians who seem to have a passion for evangelism? Why are we not doing a better job of telling their stories?

In this short article, I hope to address this great omission.

Seven Characteristics

It is inevitable that, when we do research on evangelistic churches, we learn about one or more members in the church who, to use the book title by Charles H. Spurgeon, embody the traits of "The Soul Winner." Oftentimes one of those members is the pastor. But we have also seen many laypersons who are themselves soul winners.

¹Thom Rainer, *Seven Characteristics of Highly Evangelistic Christians* [online]; accessed 15 July 2012; available from http://thomrainer.com/2010/03/29/seven_characteristics_of_highly_evangelistic_christians; Internet.

In our interviews with these people, or with those who tell us about the soul winners, we began to discern some clear patterns. We called those patterns “the seven characteristics of highly evangelistic Christians.”

1. They are people of prayer. They realize that only God can convict and convert, and they are totally dependent upon Him in prayer. Most of the highly evangelistic Christians spend at least an hour in prayer each day.
2. They have a theology that compels them to evangelize. They believe in the urgency of the gospel message. They believe that Christ is the only way of salvation. They believe that anyone without Christ is doomed for a literal hell.
3. They are people who spend time in the Word. The more time they spend in the Bible, the more likely they are to see the lostness of humanity and the love of God in Christ to save those who are lost.
4. They are compassionate people. Their hearts break for those who don't have a personal relationship with Jesus Christ. They have learned to love the world by becoming more like Christ who has the greatest love for the world.
5. They love the communities where God has placed them. They are immersed in the culture because they desire for the light of Christ to shine through them in their communities.
6. They are intentional about evangelism. They pray for opportunities to share the gospel. They look for those opportunities. And they see many so-called casual encounters as appointments set by God.
7. They are accountable to someone for their evangelistic activities. They know that many good activities can replace Great Commission activities if they are not careful. Good can replace the best. So they make certain that someone holds them accountable each week, either formally or informally, for their evangelistic efforts.

The “Secret” of Evangelistic Churches

The secret is really no secret at all. Ultimately, evangelistic churches see more persons become Christians through the passionate efforts of highly evangelistic Christians. More than any programs. More than any church events. More than anything else, we are the instruments God has chosen to use.

Sometimes we ask the question "What is my church doing to become more evangelistic?" But the better question is "What am I doing to become more evangelistic?"

Charles H. Spurgeon was right. We need more soul winners.

We need more highly evangelistic Christians.

APPENDIX 31

LESSON 7 (SESSION 11)

Sunday, October 14, 2012

Welcome and Fellowship
Attendance Sheet¹

Introductory Comments

Collect Weekly Feedback Forms (Week 10)

Respond to Question(s), re: Weekly Feedback Form (Week 9)

Collect Evangelism Report 2

Opening Prayer (Leader)

Lesson 7: The Doctrine of Adoption

Core Objective: To help participants understand the doctrine of adoption and its implications for personal evangelism

1. Order of salvation doctrines: (4) conversion (5) justification (6) adoption
2. Adoption—a act of God whereby He makes us members of His family (Eph 1:5)
 - a. This aspect focuses on personal relationships (w/God, w/His people)
3. Children of God (John 1:12) vs. children of wrath (Eph 2:1-3)
4. Children of God: “already” (1 John 3:1-2) and “not yet” (Rom 8:23)
5. Holy Spirit gives us assurance of our adoption (Rom 8:16, Eph 1:13-14)
6. Many privileges accompany adoption—among them:
 - a. Able to relate to God as Father (Matt 6:9, Rom 8:15)
 - b. Led by the Holy Spirit (Rom 8:14, Luke 11:11-13)
 - c. Part of the family of God, brethren in Christ (Mark 3:31-35, 1 Tim 5:1-2)
 - d. Needs are met in this world (Matt 6:31-33)
 - e. Inheritance awaits (Rom 8:16-17, Gal 4:4-7)

¹Appendix 18.

7. Relation to personal evangelism
 - a. Benefit of special membership into God's family
 - b. Privilege of an intimate relationship with God
 - c. Potential situation to remember in witnessing (abusive father, e.g.)

Handouts and Assignments

Read: Adoption (Handout 1)²

Complete Weekly Feedback Form (Handout 2)³

Read: What Evangelism Is Not (Handout 3)⁴

Closing Prayer (Participant)⁵

²Appendix 22.

³Appendix 20.

⁴Appendix 32.

⁵Each participant closed in prayer for the group at least one time during the fifteen-week project duration. This exercise encouraged Christian maturity.

APPENDIX 32

WHAT EVANGELISM IS NOT

The Great Commission Resurgence proposals within the Southern Baptist Convention have reminded us of the high priority of evangelism and local/global missions. The same is true of many denominations across the theological spectrum of beliefs as Christian leaders worldwide seek to regain strongholds of spiritual influence in North America and Europe. However, unless we're cautious and clear, a sloppy, imprecise definition of missions and evangelism will destroy renewal efforts. Let's define evangelism by what it is not and then by what it is.¹

Evangelism is not

1. Evangelism is not denominational renewal, reconstruction, or even de-construction. Sometimes these are necessary to advance the cause of evangelism, but they are not evangelism. Denominations and ecclesiastical structures need occasional, healthy upheaval. But unless we're careful we may end up thinking that one more meeting and a new way of doing things constitutes evangelism. Structural re-organizations may end up being commensurate with re-arranging chairs on the deck of the Titanic.
2. Evangelism is not inviting people to church or an evangelistic event. Inviting people to events is important, but it's not evangelism—it is pre-evangelism.
3. Evangelism is not imposing our will or beliefs on another person. We make no apologies for attempting to persuasively make the case for Christianity. But in the end only God can change the human heart.
4. Evangelism is not personal testimony. A personal testimony does not save a sinner. The Gospel does. It's quite right to support a Gospel presentation with what the Gospel has done in one's life. Yet, we must never confuse the Gospel itself with a personal testimony.
5. Evangelism is not social work/justice or political involvement. There's absolutely nothing wrong with seeking social justice, feeding the homeless, clothing the naked, and addressing institutional-political injustices. But social justice, food in a hungry belly, and a jacket on the back of a homeless man do not prepare that soul for eternity. Good deeds complement the Gospel enterprise; they do not replace it.

¹Kevin Shrum, "What Evangelism Is Not," *The Baptist Banner* 24, no. 2 (2011): 5-6.

6. Evangelism is not doing apologetics in order to win an argument. Apologetics is a necessary part of the Christian mission. Apologetics can help answer questions and remove intellectual objections, but only the Gospel of Jesus Christ can change the heart.

7. Evangelism is not the results of evangelism. It is very easy to get caught up in numbers in the church business. And numbers are important. Even Jesus told three successive stories involving numbers in Luke 15—one lost sheep, one lost coin, and two lost sons. But souls are not notches in our belt or numbers on our denominational charts. “One” represents a precious soul for whom Christ died. This means that we are to communicate the Gospel regardless of the results—God alone takes care of the results.

8. Evangelism is not church planting. Church planting is biblical and necessary. Many church plants succeed at a higher rate of growth than already established churches. But it's not because of the magical words—“church plant.” The reason church plants grow fast for a season is because the believers of that new church have been reminded of the basics of one person sharing the Good News with another person.

Evangelism is

So, what is evangelism? Evangelism is a believer sharing the person/claims of the Gospel of Jesus Christ with a person who has yet to believe the claims of the Gospel or trust the person at the center of the Gospel—Jesus Christ. The Gospel is “that Christ died for our sins in accordance with the Scriptures, that he was buried, and that he was raised on the third day in accordance with the Scriptures” (1 Corinthians 15:3-4; Romans 10:9-13). The Gospel is clearly stating what God has done in Christ for the sinner, calling for repentance and belief. To fail to do this is to fail at evangelism. All the other dimensions of church life are but outgrowths and/or complements to the Gospel itself.

APPENDIX 33

LESSON 8 (SESSION 12)

Sunday, October 28, 2012¹

Welcome and Fellowship
Attendance Sheet²

Introductory Comments

Collect Weekly Feedback Forms (Week 11)

Respond to Question(s), re: Weekly Feedback Form (Week 10)

Pending: Collect Evangelism Report 2³

Opening Prayer (Leader)

Lesson 8: The Doctrine of Sanctification

Core Objective: To help participants understand the doctrine of sanctification and its implications for personal evangelism

1. Order of salvation doctrines: (5) justification (6) adoption (7) sanctification
2. Exploring some Old and New Testament passages, re: sanctification
 - a. OT: Gen 2:3, Exod 13:2, Lev 20:8, Num 8:17, 2 Chr 36:14, Joel 2:16
 - b. NT: John 10:16, Acts 26:18, Rom 6:19, 1 Cor 1:2, 1 Cor 6:9-11, 1 Thess 4:1-7, 1 Thess 5:23, 2 Tim 2:21, Heb 10:10, Heb 12:14, 1 Pet 1:2

¹The fifteen-week research period enjoyed consecutive weekly meetings with the exception of a one-week break between Session 11 and Session 12. Interestingly, Session 12 recorded the lowest classroom attendance across the entire research period (70 percent). All the absences were legitimate (military, sickness, family). Nonetheless, I am reminded of the value of continuous momentum in such a work, for the unchecked, sinful human condition routinely trends toward apathy regarding the things of God.

²Appendix 18.

³I found myself rejoicing at *every* evangelism report submitted to me.

3. Sanctification—defined
 - a. Set apart as sacred to God, make holy, to consecrate
 - b. A progressive work of both God and man that makes Christians more and more free from sin and more and more like Christ in their actual lives
4. Sanctification—starts at rebirth and is a lifelong, continuous process
 - a. Expect a regular increase in sanctification (2 Cor 3:18, Phil 3:13-14)
 - b. Never completely free from sin in this life (1 John 1:8)
 - c. Christians should never give up their struggle (Rom 6:12-14)
5. Sanctification—achieved
 - a. Completed at death for our souls (Heb 12:23, Rev 21:27)
 - b. Full and final sanctification occurs when the Lord returns (Phil 3:20-21)
6. God's role vs. the Christian's role in the process of sanctification (Phil 2:12-13)
7. Relation to personal evangelism
 - a. This life is about far more than food, clothing, money, and immoral pleasures
 - b. There is great beauty and joy in sanctification and the Christian life

Handouts and Assignments

- Read: Sanctification (Handout 1)⁴
- Complete Weekly Feedback Form (Handout 2)⁵
- Read: Personal Commitment Guide (Handout 3)⁶
- Evangelism Report 3—Due at Week 15 (Handout 4)⁷

Closing Prayer (Participant)⁸

⁴Appendix 22.

⁵Appendix 20.

⁶See bibliography, re: Personal Commitment Guide. This resource is available through the North American Mission Board of the Southern Baptist Convention located in Alpharetta, GA.

⁷Appendix 24.

⁸Each participant closed in prayer for the group at least one time during the fifteen-week project duration. This exercise encouraged Christian maturity.

APPENDIX 34

LESSON 9 (SESSION 13)

Sunday, November 4, 2012

Welcome and Fellowship
Attendance Sheet¹

Introductory Comments

Collect Weekly Feedback Forms (Week 12)

Respond to Question(s), re: Weekly Feedback Form (Week 11)

Pending: Collect Evangelism Report 2²

Opening Prayer (Leader)

Lesson 9: The Doctrine of Perseverance (Preservation)

Core Objective: To help participants understand the doctrine of perseverance and its implications for personal evangelism

1. Order of salvation doctrines: (6) adoption (7) sanctification, (8) perseverance
2. Central issue: can we really lose our salvation? (group discussion)
3. Perseverance—all true believers endure to the end
4. Promises of Jesus, re: perseverance
 - a. John 6:38-40
 - i. Everyone who believes in Him will have eternal life
 - ii. Jesus will resurrect the believer at the end of time
 - iii. This is the will of God the Father

¹Appendix 18.

²With four Evangelism Report 2's still pending (Session 11) and Evangelism Report 3 expected within a few more weeks (Session 15), I sent an e-mail to the whole test group prior to this session reminding them of upcoming evangelistic opportunities within their sphere as well as to offer a word of encouragement to them. Appendix 35.

- b. John 10:27-29
 - i. Jesus gives the believer eternal life
 - ii. They will never perish
 - iii. No one will take them from God's hand (Rom 8:35-39)
- 5. Rom 8:30, Eph 1:13-14, Phil 1:6, Heb 3:14, 1 Pet 1:5
- 6. Central issue: can we really lose our salvation? Answer = no!
- 7. Evidences of *genuine* faith
 - a. John 8:31 (obedience), John 15:8 (fruitfulness), Matt 24:13 (endurance)
 - b. Trust (John 3:16), presence of Holy Spirit (Rom 8:14, 16; Gal 5:22-23)
- 8. What about individuals who do not "continue in the faith"? (Col 1:21-23)
- 9. Relation to personal evangelism
 - a. God will keep His promise of eternal life for "whosoever" truly believes

Handouts and Assignments

Read: Perseverance (Handout 1)³

Complete Weekly Feedback Form (Handout 2)⁴

Read: Peter: Passionate Evangelism . . . (Handout 3)⁵

Closing Prayer (Participant)⁶

³Appendix 22.

⁴Appendix 20.

⁵Appendix 23.

⁶Each participant closed in prayer for the group at least one time during the fifteen-week project duration. This exercise encouraged Christian maturity.

APPENDIX 35

REMINDER: EVANGELISTIC OPPORTUNITIES

To: Test Group Participants [names protected]¹
From: Dennis E. Wingate
Date: Tuesday, October 30, 2012
Re: Personal Evangelism Reminder

In view of your personal evangelism training through the D.Min. project, I want to remind you of the extra evangelistic opportunities that are coming up this weekend to share the gospel and speak a word for Jesus. Please remember that this Sat, 11-3-12 has been set aside for GBC Community Outreach and this Sun, 11-4-12 is designated as Billy Graham Sunday. Both of these events offer you rich opportunities for your personal evangelism commitments. I would encourage you to plan ahead so that you are not stressed and have quality time to evangelize and write up your Evangelism Report 3. In addition, I would like to encourage those who are still struggling to complete their second evangelism report (E-report 2) to move forward and bring them to me this coming Sunday evening. Please remember that this period of evangelism training in your life is equipping you with biblical knowledge, evangelistic skill, and holding you to a higher level of accountability so that you can be more faithful servants of what Jesus our Lord has commanded—to tell the world about Him, starting with where you are.

Please know that I pray for you all regularly . . . and remember that each of you is dearly loved. Hang in there!

In Jesus,
Dennis

“But prove yourselves doers of the word, and not merely hearers who delude themselves” (James 1:22).

¹In keeping with principled research and sound ethics, no participant is identified by personal name in this study.

APPENDIX 36

LESSON 10 (SESSION 14)

Sunday, November 11, 2012

Welcome and Fellowship
Attendance Sheet¹

Introductory Comments

Collect Weekly Feedback Forms (Week 13)

Respond to Question(s), re: Weekly Feedback Form (Week 12)

Opening Prayer (Leader)

Lesson 10: The Doctrine of Death

Core Objective: To help participants understand the doctrine of death and its implications for personal evangelism

1. Order of salvation doctrines: (7) sanctification, (8) perseverance, (9) death
2. The application of redemption must include a consideration of death
3. Why do people die? Christians die? (Rom 5:12, Heb 9:27)
 - a. Death is not a punishment for Christians
 - i. The curse of Eden—hardship and death (Gen 2:17, 3:6, 16-19, 22-24)
 - ii. The victory in Jesus Christ (Rom 6:23, *Rom 8:1, 1 Cor 15:55-57)
 - b. Death is the final outcome of living in a fallen world . . . (1 Cor 15:26)
4. How should Christians view:
 - a. One's own death?
 - i. No fear (Ps 23:4, Heb 2:14-15), gain (Phil 1:21), home (2 Cor 5:8)
 - b. Death of believers (e.g., Christian relatives and friends)?
 - i. Genuine sorrow mixed with joy (John 11:35, Acts 8:2, 1 Thess 4:13)
 - c. Death of unbelievers?
 - i. Generally, great sorrow and grief (Prov 11:10b, Rom 9:1-3)

¹Appendix 18.

5. What happens when people die?
 - a. Souls of believers go immediately into God's presence (Luke 23:43)
 - b. Souls of unbelievers go immediately to eternal punishment (Luke 16:22-26)
6. Relation to personal evangelism
 - a. The evangelist must emphasize "an existence beyond the grave," affirming the realities of eternal life and eternal damnation (Matt 25:31-46)
 - b. The evangelist must proclaim the certainty of real hope and eternal life for the believer—Jesus Christ is "the way, the truth, and the life" (John 14:6)

Handouts and Assignments

Read: Death (Handout 1)²

Complete Weekly Feedback Form (Handout 2)³

Read: Human Suffering (Handout 3)⁴

REMINDER: Evangelism Report 3 (due next week)⁵

Closing Prayer (Participant)⁶

²Appendix 22.

³Appendix 20.

⁴Appendix 37.

⁵Appendix 24.

⁶Each participant closed in prayer for the group at least one time during the fifteen-week project duration. This exercise encouraged Christian maturity.

APPENDIX 37

HUMAN SUFFERING: A GUIDE FOR MINISTRY

Several Important Truths Regarding Suffering:

1. People try to avoid pain and suffering at much cost.
2. Suffering is a great tool in the hand of an Almighty God. He uses suffering to teach us the deeper things about Himself.
3. Suffering comes down to our perspective of God, e.g., His sovereignty.
4. Two things we know about God *regardless* of our present circumstances:
 - a. God is good
 - b. God is in control
5. During a time of helping in one's pain and suffering, seek to bring the presence of God to them as close as possible and the comfort of God to them as full as possible.

Four Biblical Reasons for Human Suffering:

1. Preparation for future ministry. Consider the life of Joseph. God was deeply involved with Joseph's life and suffering. Great scripture reference about the providence of God in Joseph's life (Genesis 50:20).
2. Test of our faith. Consider the life of Abraham, especially the sacrifice of Isaac.
3. Consequences of our sin. Consider the life of David (Bathsheba).
4. For God's glory. Consider the life of Job; consider the blind man (John 9).¹

¹Douglas C. Walker, III, Classroom Lecture, *40010—Formation for Christian Ministry* (Louisville: Southern Baptist Theological Seminary, Fall 2000), September 2000.

APPENDIX 38

LESSON 11 (SESSION 15)

Sunday, November 18, 2012

Welcome and Fellowship
Attendance Sheet¹

Introductory Comments

Collect Weekly Feedback Forms (Week 14)

Respond to Question(s), re: Weekly Feedback Form (Week 13)

Collect Evangelism Report 3

Schedule Exit Interviews

Opening Prayer (Leader)

Lesson 11: The Doctrine of Glorification

Core Objective: To help participants understand the doctrine of glorification and its implications for personal evangelism

1. Order of salvation doctrines: (8) perseverance, (9) death, (10) glorification
 - a. Final review, re: doctrines . . .
 - b. Christ redeemed us fully, both body and soul (i.e., the whole person)
2. Glorification—the culmination of salvation; final blessed state of the redeemed
 - a. OT: Job 19:25-26; Isa 26:19; Dan 12:2; [John 11:24; Acts 24:14-15; Heb 11:19]
 - b. NT: Rom 8:11, 17, 23, 30; John 5:25-29; 1 Thess 4:13-18; Phil 3:20-21
3. What will our resurrection bodies be like?
 - a. 1 Cor 15:35-57 (primary NT passage on glorification)
4. Glorification—
 - a. Completes the believer's transformation into the image of Jesus Christ (Think—we will become all that God intends for us to be)
 - b. The body (w/soul) will be brought to a state of perfection, forevermore!

¹Appendix 18.

5. Relation to personal evangelism
 - a. Stress that one's decision today will shape their eternal destiny
 - b. Stress the eternal hope guaranteed to those who are in Christ Jesus

Handouts and Assignments

Read: Glorification (Handout 1)²

Complete Weekly Feedback Form (Handout 2)³

Post-Project Survey (Handout 3)⁴

Exit Interview Questionnaire (Handout 4)⁵

Closing Prayer (Participant)⁶

²Appendix 22.

³Appendix 20.

⁴Appendix 7.

⁵Appendix 39.

⁶Each participant closed in prayer for the group at least one time during the fifteen-week project duration. This exercise encouraged Christian maturity.

APPENDIX 39

EXIT INTERVIEW QUESTIONNAIRE

First Name: _____

Date: _____

1. How has this experience helped you regarding the task of personal evangelism?
2. Did you gain biblical knowledge? Yes No
3. Did you gain evangelistic skill? Yes No
4. Did you feel more accountable regarding evangelism? Yes No
5. Are you now prepared to share the gospel? Yes No
6. Overall, how would you rate this training? (Scale: 1-5)
1-Unsatisfactory 2-Poor 3-Average 4-Good 5-Excellent
7. Additional comments?

-
- Review: Evangelism Reports
 - Are you interested in joining the GBC Evangelism Team? Yes No

APPENDIX 40

WORKSHOP 1 (SESSION 2)

Sunday, August 12, 2012

Welcome and Fellowship
Attendance Sheet¹

Introductory Comments

Collect Weekly Feedback Forms (Week 1)

The BIG Picture: D.Min. project as the “center” of a much larger work

Discuss Reading—*Overcoming Walls to Witnessing*

Partnerships: Prayer Support and Accountability²

Opening Prayer (Leader)

Workshop 1: The Personal Testimony

Core Objective: To help participants understand and develop a personal testimony

1. Personal testimonies
 - a. Prevalence, power, parts
2. Apostle Paul [Acts 22:1-16]
 - a. Upbringing and zeal (vv. 1-5)
 - b. Encounter with Jesus (vv. 6-11)
 - c. Commission to ministry (vv. 12-16)
3. Three basic components
 - a. Life before Jesus
 - b. Conversion experience
 - c. Life after Jesus
4. Different types
 - a. Conversion testimony (salvation experience)
 - b. Recovery testimony (e.g., bereavement, divorce, alcoholism, etc.)

¹Appendix 18.

²Appendix 16, Table A14.

Handouts and Assignments

Write: Your Personal Testimony (either Conversion or Recovery)

1-2 pages, due next week

Read: Paul: A Missionary Extraordinaire (Handout 1)³

Read: Mission in the Old Testament—Part 2 (Handout 2)⁴

Overcoming Walls to Witnessing by Beougher⁵

Read: “Breaking the Barrier of Ignorance”

Complete Weekly Feedback Form (Handout 3)⁶

Evangelism Report 1—Due at Week 7 (Handout 4)⁷

Remember: Contact your Control Group Prayer Partner

Closing Prayer (Participant)⁸

³Appendix 23.

⁴Appendix 41.

⁵See bibliography. This resource is available through the Southern Seminary LifeWay Christian Store located in Louisville, Kentucky.

⁶Appendix 20.

⁷Appendix 24.

⁸Each participant closed in prayer for the group at least one time during the fifteen-week project duration. This exercise encouraged Christian maturity.

APPENDIX 41

MISSION IN THE OLD TESTAMENT—PART 2

Core Objective

To demonstrate that God had a purpose for missions in the Old Testament¹

Introduction

The Bible reveals that God had a plan for missions in the Old Testament. But now, what can be said as to His purpose for a mission to the nations? Why would God so freely declare such awesome blessings upon the seed of Eve and of Abraham? Could it be that God had a divine program to glorify Himself by bringing salvation to all nations on planet earth? Indeed, He did.

Teaching Points

- 1) The Psalter has been called one of the greatest missionary books in the world; furthermore, the hymn of praise reflects missionary preaching par excellence. A number of psalms anticipate God's glory to be proclaimed and praised among the nations.
- 2) Psalm 67 exhorts the nations to praise God. God's gracious blessings upon Israel provide testimony of His lovingkindness, thus leading Gentiles to salvation and praise.
- 3) Psalm 96 is a call for "all the earth" (i.e., all the nations) to worship the Lord. God's character (glory) and His conduct (deeds) are to be declared internationally. The psalmist addresses all "families of the nations" and instructs them to ascribe glory to the Lord and to bring sacrifices and worship into His courts.
- 4) Psalm 117 is another call for all nations to praise the Lord. God's unfailing love and faithfulness were to serve as Israel's highest motivation for outreach to the Gentiles. It is assumed that the nations will hear and respond to the good news about God.
- 5) God wanted Israel to be the agents through which His blessings would come to all the peoples on earth. In faithfulness to God, Israel and the nations would both glorify Him.

Reinforcement Questions

- 1) Do you think God wanted praise exclusively from Israel or from "all the nations"?
- 2) Why did God bless Israel so abundantly? Why has God blessed America so abundantly?

¹This study plan was based on the book: Walter C. Kaiser, Jr., *Mission in the Old Testament* (Grand Rapids: Baker, 2000).

- 3) Can you envision what it would be like for all the nations to worship God?
- 4) How can the nations praise the Lord if they have never experienced His lovingkindness?
- 5) What potential impact can our unfaithfulness to God have upon this world?

Scripture Memory

Sing to the LORD a new song; Sing to the LORD, all the earth (Psalm 96:1, NASB).

Application/Conclusion

Over and over again, the psalmists called on all the peoples of all the lands and nations to praise the Lord. These ancient singers of Israel urged their people to tell, proclaim, and make known the mighty deeds of God and to join in singing praises to God from all the nations. The expected result would be that all the ends of the earth would turn to the Lord and all the families on earth would bow down in worship to Him. Yes, God had a particular purpose for missions in the Old Testament—His glory!

APPENDIX 42

WORKSHOP 2 (SESSION 4)

Sunday, August 26, 2012

Welcome and Fellowship
Attendance Sheet¹

Introductory Comments

Collect Weekly Feedback Forms (Week 3)

Respond to Question(s), re: Weekly Feedback Form (Week 2)

Discuss Reading—*Overcoming Walls to Witnessing* (“Apathy”)

Opening Prayer (Leader)

Workshop 2: Evangelism Training

Core Objective: To help participants develop a clear understanding of the gospel message and gain a working knowledge of three evangelistic methods

1. The gospel
 - a. Greek *euaggelion*—means “gospel” or “good news”
 - i. The word “evangelism” is a transliteration of this term
 - ii. Matt 4:23, 1 Cor 15:1-5
 - b. A message about God (holiness), man (sinfulness), and Jesus (cross)
 - c. A summons to repentance and faith
 - i. Repent and believe (Mark 1:15)
2. Method 1: *Share Jesus without Fear* (Handout 1)²
3. Method 2: *Wordless Book* (Handout 2)³
 - a. Auxiliary—Wordless Bracelet
 - i. Instructions and materials (Handout 3)⁴

¹Appendix 18.

²Appendix 43.

³Appendix 44.

⁴Appendix 45.

4. Method 3: gospel tract
 - a. *Two Ways to Live* (Handout 4)⁵

Handouts and Assignments

Construct a *Wordless Book* bracelet (i.e., Wordless Bracelet)⁶

Bring to class next week

Read: Contemporary Models for Personal Evangelism (Handout 5)⁷

Complete Weekly Feedback Form (Handout 6)⁸

Overcoming Walls to Witnessing by Beougher⁹

Read: “Breaking the Barrier of Introspection”

Review Sample Evangelism Report [DEW, #2] (Handout 7)¹⁰

Note: E-mailing Sessions to Participants (Outline + Assignments)

Closing Prayer (Participant)¹¹

⁵See bibliography. This resource is available through the Southern Seminary LifeWay Christian Store located in Louisville, Kentucky.

⁶Each participant was given a kit containing enough materials to construct two Wordless Bracelets. These bracelets were made for their personal evangelistic efforts.

⁷Appendix 22.

⁸Appendix 20.

⁹See bibliography. This resource is available through the Southern Seminary LifeWay Christian Store located in Louisville, Kentucky.

¹⁰Appendix 25. DEW = Dennis E. Wingate. (See also Appendix 24)

¹¹Each participant closed in prayer for the group at least one time during the fifteen-week project duration. This exercise encouraged Christian maturity.

APPENDIX 43

EVANGELISM TRAINING: *SHARE JESUS WITHOUT FEAR (SJWF)*

Step 1:

Use questions that determine where God is working

1. Do you have any kind of spiritual belief?
2. To you, who is Jesus?
3. Do you believe there is a heaven and a hell?
4. If you died right now, where would you go?
 - a. If heaven, why?
5. If what you believe were not true, would you want to know it?

If the answer to Question 5 is “Yes,” then open your Bible and proceed to Step 2.

If the answer to Question 5 is “No,” do nothing but thank the person for their time.

Step 2:

Let the Bible speak

*Ask the person to read the verse aloud (**Chain your Bible)*

Then ask, “What does this say to you?” Listen to the person and gently guide . . .

1. Romans 3:23—All have sinned
2. Romans 6:23—The wages of sin is death
3. John 3:3—You must be born again
4. John 14:6—Jesus is the only way
5. Roman 10:9-11—If you confess . . . you will be saved
6. 2 Corinthians 5:15—No longer live for yourself
7. Revelation 3:20—Jesus stands at the door and knocks

Now you are ready to use the closing questions in Step 3.

Step 3:

Close with key questions

1. Are you a sinner?
2. Do you want forgiveness for your sins?
3. Do you believe Jesus died on the cross for you and rose again?

4. Are you willing to surrender your life to Christ?
5. Are you ready to invite Jesus into your heart and life?

Step 4:

Salvation Prayer

Heavenly Father, I have sinned against You. I want forgiveness for all my sins. I believe that Jesus died on the cross for me and rose again. Father, I give You my life to do with as You wish. I want Jesus Christ to come into my life and into my heart. This I ask in Jesus' name. Amen.¹

¹This training was based on the following two resources: (1) William Fay and Ralph Hodge, *Share Jesus without Fear*, rev. ed. (Nashville: LifeWay Press, 2008) and (2) *Share Jesus without Fear New Testament*, Personal Evangelism Edition (Nashville: Holman Bible Publishers, 2007).

APPENDIX 44

EVANGELISM TRAINING: *WORDLESS BOOK (WB)*

1. The *Wordless Book* shares the message of salvation through color.¹
2. Many individuals learn through what they see. A visual example gives the individual a point of reference for the information they are hearing. The different colors of the *Wordless Book* method will help guide you through a gospel presentation.
3. This method is effective with children or adults and can be used anywhere.
4. The five colors and their significance:
 - a) Yellow—Heaven (God)
 - b) Black—Sin (Man)
 - c) Red—Blood (Jesus and the Cross)
 - d) White—Purity (Forgiveness: Repent and Believe)
 - e) Green—Growth (Christ-likeness)
5. The Wordless Bracelet²

¹This training was based on the resource: *Children's Ministry Resource Bible: The New King James Version* (Nashville: Thomas Nelson Publishers, 1993).

²Appendix 45.

APPENDIX 45

THE WORDLESS BRACELET: CONSTRUCTION

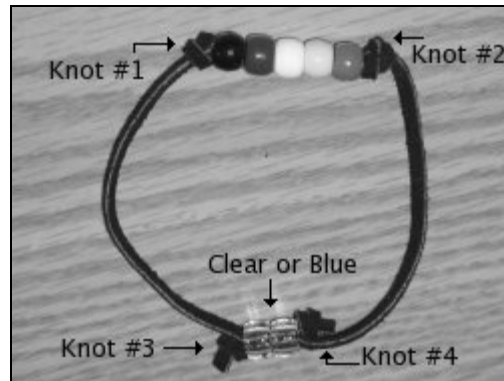


Figure A1. The Wordless Bracelet

Sequence:¹

Bead color (left to right)—yellow, black, red, white, green

Materials (per bracelet):²

1. Round pony beads (one each)
Yellow, black, red, white, and green
2. Round pony beads (two each)
Clear or blue
3. Suede leather lace (14-16 inches)
Black or brown

¹My instructions here are a modification of the original version. *Instructions for Making a Wordless Bracelet* [on-line]; accessed 23 August 2012; available from <http://www.teenmissions.org/resources/wordless-book-bracelet>; Internet.

²Materials may be purchased from a local craft or hobby shop.

Assembly instructions:

1. Tie Knot #1 on lace.
2. Thread beads onto the lace in the specific color order (referenced above).
3. Tie Knot #2 on lace.
4. Thread the two clear (or blue) beads on one end of the lace. Thread the other end of the lace through the two beads.
5. Tie Knot #3 and Knot #4 on lace.

The five colors and their significance:

- a) Yellow—Heaven (God)
- b) Black—Sin (Man)
- c) Red—Blood (Jesus and the Cross)
- d) White—Purity (Forgiveness: Repent and Believe)
- e) Green—Growth (Christ-likeness)

APPENDIX 46

WORKSHOP 3 (SESSION 6)

Sunday, September 9, 2012

Welcome and Fellowship
Attendance Sheet¹

Introductory Comments

Collect Weekly Feedback Forms (Week 5)

Respond to Question(s), re: Weekly Feedback Form (Week 4)

Discuss Reading—*Overcoming Walls to Witnessing* (Overview)

Opening Prayer (Leader)

Workshop 3: Role-Playing Exercises

Core Objective: To help participants build evangelistic skill and confidence through selected role-playing exercises within a safe and controlled environment

1. Discuss “witnessing transitions”
2. Role playing exercises (w/class discussions)
 - a. Conversion testimony
 - b. Wordless Bracelet

Handouts and Assignments

Complete Weekly Feedback Form (Handout 1)²

Read: Spiritual Warfare and Personal Evangelism (Handout 2)³

Review Sample Evangelism Report [DEW, #4] (Handout 3)⁴

REMINDER: Evangelism Report 1 (due next week)⁵

¹Appendix 18.

²Appendix 20.

³Appendix 22.

⁴Appendix 25. DEW = Dennis E. Wingate. (See also Appendix 24)

⁵Appendix 24.

Closing Prayer (Participant)

APPENDIX 47

ROLE-PLAYING GRID

This role-playing grid was used for Workshop 3 (Session 6) and Workshop 4 (Session 8).

Table A16. Role-playing grid

<i>No.</i>	<i>Partners^a</i>	<i>Evangelism Tool</i>	<i>Scenario</i>
1	T-101—*T-102	Conversion Testimony	Beach: Sun Bathing
2	T-103—*T-110	Wordless Bracelet	Mall: Shopping
3	*T-104—T-108	Gospel Tract	Home: Family Gathering
4	*T-105—T-109	Recovery Testimony	Work: Bereavement
5	T-107—*T-106	<i>Share Jesus without Fear</i>	Church: Benevolence

Note: Asterisks denote participants who played the role of the evangelist in these exercises.

^aIn keeping with principled research and sound ethics, no participant is identified by personal name in this study.

APPENDIX 48

WORKSHOP 4 (SESSION 8)

Sunday, September 23, 2012

Welcome and Fellowship
Attendance Sheet¹

Introductory Comments
Collect Weekly Feedback Forms (Week 7)
Respond to Question(s), re: Weekly Feedback Form (Week 6)

Opening Prayer (Leader)

Workshop 4: Role-Playing Exercises—continued (Aggregate, Miscellaneous)

Core Objective: To help participants build evangelistic skill and confidence through selected role-playing exercises within a safe and controlled environment

3. Discuss “witnessing transitions”
4. Role-playing exercises (w/class discussions)
 - a. Gospel tract
 - b. Recovery testimony
 - c. *Share Jesus without Fear*

Handouts and Assignments
Complete Weekly Feedback Form (Handout 1)²
Read: Epaphras: Bondslave of Jesus Christ . . . (Handout 2)³
Evangelism Report 2—Due at Week 11⁴

Closing Prayer (Participant)

¹Appendix 18.

²Appendix 20.

³Appendix 23.

⁴Appendix 24.

APPENDIX 49

ATTENDANCE LOG

Table A17. Attendance record for the test group

<i>Name^a</i>	<i>Week #</i>														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
T-101	M	P	P	P	P	P	P	P	P	P	P	P	P	P	P
T-102	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P
T-103	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P
T-104	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P
T-105	P	P	P	P	P	P	P	P	P	P	P	M	P	P	P
T-106	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P
T-107 ^b	M	P	M	M	P	M	P	P	M	P	P	M	M	M	M
T-108	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P
T-109	P	P	P	P	P	P	P	P	P	P	P	M	P	P	P
T-110	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P

Note: P = present, M = make-up session.

^aIn keeping with principled research and sound ethics, no participant is identified by personal name in this study.

^bUnavoidable military responsibilities substantially affected this test member's attendance. Nonetheless, he was a very strong participant in the study.

APPENDIX 50

SAMPLING OF WEEKLY GROUP FEEDBACK

This appendix contains some useful examples of the feedback gathered from the test group by use of the Weekly Feedback Form (Appendix 20). It should be noted that the weekly feedback exercise generated a rather large pool of data (ten participants times fifteen weeks equals 150 sheets of information—each sheet also offered four potential areas for input). All comments are reproduced in their original form and have not been edited for grammar or style.

1. Realizing the importance of the Great Commission as part of God’s plan throughout all generations helps me realize the importance of making disciples and in turn makes me want to be more effective in this area. [T-102, Wk-1]¹
2. The class was very informative. Kept my attention. [T-103, Wk-1]
3. I really want God to show me why I don’t share more. [T-104, Wk-1]
4. I learned that the first gospel was in the Old Testament. [T-105, Wk-1]
5. Looking at the three parts is helpful because it gives three basic things to remember and makes it easier to give testimony on demand. [T-102, Wk-2]
6. Never heard “The Way” used—very interesting. [T-103, Wk-2]
7. I had never thought or been taught about a recovery testimony. [T-108, Wk-2]
8. There is actually a blueprint of a testimony in the Bible—Wow! [T-110, Wk-2]
9. I’ve known my apathy feelings for a long time. Seeing them written down on paper is not something I can just walk away from now. [T-101, Wk-3]
10. God has already chosen those that will respond. Our only responsibility is to be obedient to share. [T-102, Wk-3]

¹Nomenclature key: T-XXX = test group member identifier; Wk-X = week number. In keeping with principled research and sound ethics, no participant is identified by personal name in this study.

11. The Lord, I believe helped me to realize I do not have the compassion I need or should have to tell about Jesus. [T-104, Wk-3]
12. I should pray more for myself, the others in this class and our church, to be more burdened for the lost. [T-106, Wk-3]
13. I really liked the *Wordless Book* and bracelet and the simplicity of sharing the gospel with others. [T-102, Wk-4]
14. With the new knowledge that we have talked about in class. This should help us when we go out witnessing. [T-105, Wk-4]
15. Good to have more ways to approach different people or children. [T-106, Wk-4]
16. It nice to have knowledge on different methods to share Jesus—like with tracts, bracelet, etc . . . [T-110, Wk-4]
17. Never really thought about different types of calls (1) effectual (2) gospel—Discussion brought clarity and better understanding of dynamics in salvation. [T-103, Wk-5]
18. I understand that I must explain the gospel and allow God to “effectually” call those to Him. [T-107, Wk-5]
19. I had never thought about how the elected came about—I guess I thought it just happen—but they have to hear—thanks for cutting the light bulb on! [T-110, Wk-5]
20. Practicing sharing my testimony helped put me more at ease. [T-102, Wk-6]
21. When you start talking to a person you look for a chance to ask them about Jesus. [T-105, Wk-6]
22. The importance of accountability in the area of evangelism in order to move training beyond classroom. [T-102, Wk-7]
23. Our job is to bring them to God so He can give them rebirth. [T-103, Wk-7]
24. Each person is accountable to God . . . We all should be telling every person we can about Jesus. [T-105, Wk-7]
25. If you try witnessing to a person and they say to you that they are already a Christian, what’s the next step? [T-109, Wk-7]

26. Even through salvation—God has an order to come to Him—this is just another example how God is not about confusion—He likes things in order. [T-110, Wk-7]
27. Focus on ways to make effective transitions when sharing the gospel. [T-102, Wk-8]
28. It was good to see the three different ways to share. [T-105, Wk-8]
29. Each Christian person should be accountable for seeking the lost . . . The role plays that we did are very helpful . . . I think training is the best weapon. [T-108, Wk-8]
30. Thinking about election, I am so humbled that God chose me . . . I really want to serve Him to the best of my ability . . . I want to be obedient to the Great Commission. [T-102, Wk-9]
31. How can you handle someone or family members who won't talk about the Lord at all? [T-104, Wk-9]
32. In depth conversation of justification was helpful. [T-102, Wk-10]
33. Justification intrigues me . . . need to learn more about how to help people understand this so as to find true freedom in Christ. [T-103, Wk-10]
34. Characteristics of Evangelistic Christians by Thom Rainer . . . the use of a new tool to pattern my evangelism after. [T-106, Wk-10]
35. When we are asked questions when we are witnessing we will be more prepared with our answers and by studying and taking these classes. [T-108, Wk-10]
36. Once again, being reminded of the privileges of adoption and the importance of sharing with unbelievers . . . will impact my testimony by giving more attention to this area. [T-102, Wk-11]
37. Long process to disciple people. Even then some never understand exactly what evangelism means. So sad . . . urgency in teaching what evangelism is and holding people accountable. [T-103, Wk-11]
38. When talking to a person about Jesus, it is good to tell personal testimony about what God has done for you . . . [T-105, Wk-11]
39. Each lesson adds to the way we can witness to others. [T-106, Wk-11]
40. When we get to this point in the order of salvation, it just makes us want to help others find "Jesus" more. [T-109, Wk-11]

41. This should and will allow us to have confidence enough to carry out the Good News (gospel) to others. [T-109, Wk-11]
42. How great sanctification is! Best lesson so far . . . wasn't aware that it was such a process . . . Awesome! Exciting part to tell others when sharing Christ. [T-103, Wk-12]
43. How the Personal Commitment Guide is a great tool. [T-106, Wk-12]
44. Remorse and repentance are not the same . . . one saves and one don't. [T-101, Wk-13]
45. I really like how you have had us discovering truths each week by searching Scripture. It really has hit home with me. I trust what you teach and take all of it to heart, but seeing it right there in black and white is just that much more powerful. [T-102, Wk-13]
46. To be steadfast in sharing the gospel with others, like Peter's example . . . [T-106, Wk-13]
47. Death happens because we live in a fallen world. [T-101, Wk-14]
48. Four Biblical Reasons for Suffering—this is a helpful reminder. [T-102, Wk-14]
49. The scriptural reinforcement you provided was invaluable. Now if someone has questions, I can more readily help them discover the truth for themselves. [T-102, Wk-15]
50. As I witness, it will help me to teach the person that I witness to that our life doesn't stop at the grave but we have an eternal destiny . . . [T-108, Wk-15]
51. By studying all the doctrines (10) of salvation, we learn how to be obedient to God, we get a true sense of compassion for the unbeliever. [T-109, Wk-15]

APPENDIX 51

EVANGELISM REPORTS

Table A18. Test group evangelism reports

<i>Participant</i> ^a	<i>ER-1</i> ^b	<i>ER-2</i> ^b	<i>ER-3</i> ^b
T-101	2	2	2
T-102	2	2	2
T-103	2	3-	2
T-104	3	2	2
T-105	0	0	0
T-106	2	2	3-
T-107	2	3*	3
T-108	2	1	2
T-109	2	3	3*
T-110	2	2	2

Note: Evangelism report codes:

- 0 = No evangelism report submission by participant
- 1 = Conversation but no discussion of religion or Christ
- 2 = Christ-centered conversation but no gospel presentation
- 3- = Conversation included a gospel presentation but no summons to Christ
- 3 = Conversation included a complete gospel presentation
- 3* = Gospel witness produced a profession of faith in Christ

^aIn keeping with principled research and sound ethics, no participant is identified by personal name in this study.

^bER-X = Evangelism Report Number, e.g., ER-1 = Evangelism Report 1

APPENDIX 52

FINAL INSTRUCTIONS: TEST GROUP

November 18, 2012

[name protected],¹

Well, our fifteen-week journey through the fields of evangelism training has come to an end. This research phase is at the heart of my D.Min. project, and I am looking forward to interpreting the data. I pray that the fruit of our labors will be for the glory of God.

I am so proud of you for your “shameless persistence” as you walked with me every step of the way—THANK YOU from the bottom of my heart.

As I wrap up the research, there are three things that I need to ask of you:

1. Please complete the enclosed post-project survey and return to me by Sun, 12-2-2012. You may use the brown envelope to return your survey.
2. Please complete your last Weekly Feedback Form (Week 15) and return to me by Sun, 12-2-2012. If you have any other outstanding paperwork, you may complete and turn in to me by this time as well.
3. Please attend your Exit Interview meeting as scheduled. In preparation, you may wish to take some time to reflect upon your experiences.

If you have any questions or concerns, please let me know. Again, I am very grateful for all your help.

In His Grip,

Dennis E. Wingate, Pastor

¹In keeping with principled research and sound ethics, no participant is identified by personal name in this study.

APPENDIX 53

PERSONAL EVANGELISM BACKGROUND: TEST GROUP, POST-PROJECT

Table A19. Personal evangelism background: test group, post-project

ID	Training ^a	Testimony ^b	Gospel ^c	Evangelism ^d
T-101	More than 3	Once a month	Once a year	2
T-102	More than 3	Once a month	Once a year	2
T-103	More than 3	Once a month	Once a month	1
T-104	2	Very rarely	Very rarely	3
T-105	0	Once a month	Once a month	*
T-106	More than 3	Once a year	Once a year	3
T-107	More than 3	Once a month	Once a month	More than 5
T-108	3	Once a week	Once a week	More than 5
T-109	2	Very rarely	Once a month	1
T-110	3	Once a week	Once a month	0

Note: An asterisk (*) in the any column represents the standardized participant response, “I do not understand this question.”

^aTraining = column reflects participant response to the question, “How many ‘evangelism training’ courses have you attended?”

^bTestimony = column reflects participant response to the question, “How often do you share your personal testimony?”

^cGospel = column reflects participant response to the question, “How often do you specifically share the gospel message?”

^dEvangelism = column reflects participant response to the question, “How many individuals have you personally led to saving faith in Jesus Christ?”

APPENDIX 54

POST-PROJECT SURVEY RESPONSES: TEST GROUP

Survey responses reflect the “Beliefs, Practices, and Experiences” segment of the research instrument (Research Instrument 1).

Possible responses: 1 = strongly disagree
 2 = disagree
 3 = uncertain
 4 = agree
 5 = strong agree
 * = do not understand

Table A20. Test group post-project survey responses

Statements	Responses (10 participants)					
	1	2	3	4	5	*
1. God wants every follower of Jesus Christ to assume the responsibility and privilege of spreading the gospel and making disciples.	0	0	0	0	10	0
2. Election is an act of God before creation in which he chooses some people to be saved.	0	0	0	0	10	0
3. I can present the gospel message effectively to an unbeliever.	0	0	0	7	3	0
4. God is holy and just and must punish sin.	0	0	0	0	10	0
5. Accountability is important in the life of a Christian.	0	0	0	0	10	0
6. I know how to share my personal testimony with another person.	0	0	0	4	6	0
7. Effectual call is an act of God in which He summons people to Himself.	0	0	0	0	10	0
8. All humans are sinners by nature and by choice.	0	1	0	0	9	0

Table A20—Continued. Test group post-project survey responses

Statements	Responses (10 participants)					
	1	2	3	4	5	*
9. The “Great Commission” in the New Testament is a biblical command to go and make disciples of Jesus Christ.	0	0	0	0	10	0
10. Regeneration is an act of God in which He imparts new spiritual life.	0	0	0	1	9	0
11. A commitment to effective Christian witnessing will likely require formal evangelism training.	0	0	1	3	6	0
12. Conversion is our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation.	0	0	0	0	10	0
13. I feel “ill equipped” to present the gospel message to others.	4	5	0	1	0	0
14. Justification is an act of God in which He declares the sinner righteous.	0	0	0	0	10	0
15. God offers forgiveness of sin and eternal life through faith in Jesus Christ.	0	0	0	0	10	0
16. Adoption is the act of God whereby He makes us members of His family.	0	0	0	0	10	0
17. A “conversion testimony” tells how one became a Christian.	1	0	0	1	8	0
18. The gospel message is for all people in the world.	0	0	0	0	10	0
19. Sanctification is the progressive work of God and man that makes us more and more free from sin and more like Christ in our lives.	0	0	0	1	9	0
20. People who die without a personal relationship with Jesus are forever damned.	0	0	0	0	10	0
21. A “recovery testimony” tells how Jesus helped one with a problem or need.	0	0	0	1	9	0
22. Accountability may function to strengthen personal evangelistic efforts.	0	0	0	3	7	0
23. World missionary activity is rooted in God’s call to the nation of Israel in the Old Testament.	0	1	0	3	6	0
24. Evangelism is the proclamation of the gospel to unbelievers.	0	0	0	0	10	0
25. Perseverance (of the saints) is the belief that all those who are truly “born again” will be kept by God’s power until the very end of their lives.	0	0	0	0	10	0

Table A20—Continued. Test group post-project survey responses

Statements	Responses (10 participants)					
	1	2	3	4	5	*
26. There may be barriers in our lives that threaten personal evangelism and the spread of the gospel message.	0	1	0	3	6	0
27. Not all gospel seeds will yield ripe spiritual fruit but some will surely produce a great harvest for the Lord.	0	0	0	1	9	0
28. The death of a Christian has a very different end than that of a non-Christian.	0	0	0	1	9	0
29. The Holy Spirit empowers gospel proclamation.	0	0	0	1	9	0
30. Glorification is the final step in redemption, giving believers resurrection bodies.	0	0	0	1	9	0
31. The more I engage in personal evangelism, the better I will become at it.	0	0	0	2	8	0
32. Evangelism should be a vital element within the Christian community.	0	0	0	2	8	0
33. I feel comfortable initiating spiritual conversations with people.	0	0	2	5	3	0
34. Making disciples involves proclaiming the gospel message, baptizing those who respond in faith, and teaching them how to live in the ways of God.	0	0	0	0	10	0
35. Proclaiming the good news of Jesus Christ will position the Christian against the kingdom of darkness and spiritual warfare will increase.	0	0	0	2	8	0
36. There are numerous models/methods today for doing personal evangelism.	0	0	0	2	8	0
37. If someone has the desire, I have both the knowledge and the skills to lead him or her to saving faith in Jesus Christ.	0	0	0	3	7	0
38. The apostle Paul knew how to verbalize his Christian witness (personal testimony) and did so at every opportunity to anyone who would listen.	0	0	0	1	9	0
39. The gospel message brings love and hope to the community.	0	0	0	1	9	0

APPENDIX 55

POST-PROJECT SURVEY RESPONSES: TEST GROUP, SORTED BY CATEGORY

Survey responses reflect the “Beliefs, Practices, and Experiences” segment of the research instrument (Research Instrument 1).

Possible responses: 1 = strongly disagree
 2 = disagree
 3 = uncertain
 4 = agree
 5 = strong agree
 * = do not understand

Table A21. Biblical knowledge—Great Commission doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
4. God is holy and just and must punish sin.	0	0	0	0	10 ^a	0
8. All humans are sinners by nature and by choice.	0	1	0	0	9	0
9. The “Great Commission” in the New Testament is a biblical command to go and make disciples of Jesus Christ.	0	0	0	0	10	0
15. God offers forgiveness of sin and eternal life through faith in Jesus Christ.	0	0	0	0	10	0
18. The gospel message is for all people in the world.	0	0	0	0	10	0
20. People who die without a personal relationship with Jesus are forever damned.	0	0	0	0	10	0
23. World missionary activity is rooted in God’s call to the nation of Israel in the Old Testament.	0	1	0	3	6	0

^aGray-scale shading employed to stress the group peak response level for each statement.

Table A21—Continued. Biblical knowledge—Great Commission doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
24. Evangelism is the proclamation of the gospel to unbelievers.	0	0	0	0	10	0
27. Not all gospel seeds will yield ripe spiritual fruit but some will surely produce a great harvest for the Lord.	0	0	0	1	9	0
29. The Holy Spirit empowers gospel proclamation.	0	0	0	1	9	0
32. Evangelism should be a vital element within the Christian community.	0	0	0	2	8	0
34. Making disciples involves proclaiming the gospel message, baptizing those who respond in faith, and teaching them how to live in the ways of God.	0	0	0	0	10	0
38. The apostle Paul knew how to verbalize his Christian witness (personal testimony) and did so at every opportunity to anyone who would listen.	0	0	0	1	9	0
39. The gospel message brings love and hope to the community.	0	0	0	1	9	0
Total Responses	0	2	0	9	129	0
Percentage	0	1	0	6	92	0

Table A22. Biblical knowledge—order of salvation doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
2. Election is an act of God before creation in which he chooses some people to be saved.	0	0	0	0	10	0
7. Effectual call is an act of God in which He summons people to Himself.	0	0	0	0	10	0
10. Regeneration is an act of God in which He imparts new spiritual life.	0	0	0	1	9	0
12. Conversion is our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation.	0	0	0	0	10	0
14. Justification is an act of God in which He declares the sinner righteous.	0	0	0	0	10	0

Table A22—Continued. Biblical knowledge—order of salvation doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
16. Adoption is the act of God whereby He makes us members of His family.	0	0	0	0	10	0
19. Sanctification is the progressive work of God and man that makes us more and more free from sin and more like Christ in our lives.	0	0	0	1	9	0
25. Perseverance (of the saints) is the belief that all those who are truly “born again” will be kept by God’s power until the very end of their lives.	0	0	0	0	10	0
28. The death of a Christian has a very different end than that of a non-Christian.	0	0	0	1	9	0
30. Glorification is the final step in redemption, giving believers resurrection bodies.	0	0	0	1	9	0
Total Responses	0	0	0	4	96	0
Percentage	0	0	0	4	96	0

Table A23. Evangelistic skill

Statements	Responses (10 participants)					
	1	2	3	4	5	*
3. I can present the gospel message effectively to an unbeliever.	0	0	0	7	3	0
6. I know how to share my personal testimony with another person.	0	0	0	4	6	0
11. A commitment to effective Christian witnessing will likely require formal evangelism training.	0	0	1	3	6	0
13. I feel “[ill] equipped” to present the gospel message to others. ^b	0	1	0	5	4	0
17. A “conversion testimony” tells how one became a Christian.	1	0	0	1	8	0

^bThis particular statement appears in the negative and, therefore, disrupts the flow of typical answers. A higher response level normally indicates a more favorable position. Here, for calculation purposes only, the statement was recast to the positive and its response level mirrored. The original series of numbers were 4, 5, 0, 1, 0; 0.

Table A23—Continued. Evangelistic skill

Statements	Responses (10 participants)					
	1	2	3	4	5	*
21. A “recovery testimony” tells how Jesus helped one with a problem or need.	0	0	0	1	9	0
26. There may be barriers in our lives that threaten personal evangelism and the spread of the gospel message.	0	1	0	3	6	0
31. The more I engage in personal evangelism, the better I will become at it.	0	0	0	2	8	0
33. I feel comfortable initiating spiritual conversations with people.	0	0	2	5	3	0
35. Proclaiming the good news of Jesus Christ will position the Christian against the kingdom of darkness and spiritual warfare will increase.	0	0	0	2	8	0
36. There are numerous models/methods today for doing personal evangelism.	0	0	0	2	8	0
37. If someone has the desire, I have both the knowledge and the skills to lead him or her to saving faith in Jesus Christ.	0	0	0	3	7	0
Total Responses	1	2	3	38	76	0
Percentage	1	2	3	32	63	0

Table A24. Personal accountability

Statements	Responses (10 participants)					
	1	2	3	4	5	*
1. God wants every follower of Jesus Christ to assume the responsibility and privilege of spreading the gospel and making disciples.	0	0	0	0	10	0
5. Accountability is important in the life of a Christian.	0	0	0	0	10	0
22. Accountability may function to strengthen personal evangelistic efforts.	0	0	0	3	7	0
Total Responses	0	0	0	3	27	0
Percentage	0	0	0	10	90	0

APPENDIX 56

FINAL INSTRUCTIONS: CONTROL GROUP

November 18, 2012

[name protected],¹

Well, our fifteen-week journey through the fields of evangelism training has come to an end. This research phase is at the heart of my D.Min. project, and I am looking forward to interpreting the data. THANK YOU for your loving support during this project. I pray that the fruit of our labors will be for the glory of God.

As I wrap up the research, there are two things that I need to ask of you:

1. Please complete the enclosed post-project survey and return to me by Sun, 12-2-2012. You may use the brown envelope to return your survey.
2. Please respond to my question regarding prayer support for your person in the test group.

If you have any questions or concerns, please let me know. Again, I am very grateful for all your help.

In His Grip,

Dennis E. Wingate, Pastor

¹In keeping with principled research and sound ethics, no participant is identified by personal name in this study.

APPENDIX 57

CONFIRMATION: PRAYER SUPPORT PARTNERSHIPS

Per the information referenced below, did your assigned individual contact you to request specific prayer concerns during the course of the fifteen-week D.Min. project?¹

PLEASE CIRCLE YOUR RESPONSE: YES NO

Excerpt from letter given to you [control group] dated August 5, 2012:

Hey. I am enclosing some information for you regarding the D.Min. project. As a control group participant, I would like to ask that you begin praying diligently for your test group partner. Your assigned partner is the highlighted name to the far left of your name under “Test Group Participant.” For example, C-101 will pray for T-101 during this study. At a minimum, please prayer for the success of your partner during the fifteen-week evangelism training period—all to the glory of God. I will ask your assigned individual to contact you within the next two weeks to discuss specific prayer concerns they may have regarding this work. Thanks so much!

¹See Appendix 16.

APPENDIX 58

PERSONAL EVANGELISM BACKGROUND: CONTROL GROUP, POST-PROJECT

Table A25. Personal evangelism background: control group, post-project

ID	Training ^a	Testimony ^b	Gospel ^c	Evangelism ^d
C-101	3	Very rarely	Very rarely	0
C-102	2	Once a month	Once a week	2
C-103	0	Once a week	Once a week	*
C-104	1	Very rarely	Very rarely	0
C-105	0	Once a year	Once a month	0
C-106	More than 3	Once a year	Once a year	0
C-107	2	Very rarely	Once a month	1
C-108	2	Once a week	Once a week	0
C-109	3	Very rarely	Once a month	1
C-110	1	Once a month	Once a month	1

Note: An asterisk (*) in the any column represents the standardized participant response, “I do not understand this question.”

^aTraining = column reflects participant response to the question, “How many ‘evangelism training’ courses have you attended?”

^bTestimony = column reflects participant response to the question, “How often do you share your personal testimony?”

^cGospel = column reflects participant response to the question, “How often do you specifically share the gospel message?”

^dEvangelism = column reflects participant response to the question, “How many individuals have you personally led to saving faith in Jesus Christ?”

APPENDIX 59

POST-PROJECT SURVEY RESPONSES: CONTROL GROUP

Survey responses reflect the “Beliefs, Practices, and Experiences” segment of the research instrument (Research Instrument 1).

Possible responses: 1 = strongly disagree
 2 = disagree
 3 = uncertain
 4 = agree
 5 = strong agree
 * = do not understand

Table A26. Control group post-project survey responses

Statements	Responses (10 participants)					
	1	2	3	4	5	*
1. God wants every follower of Jesus Christ to assume the responsibility and privilege of spreading the gospel and making disciples.	0	0	0	2	8	0
2. Election is an act of God before creation in which he chooses some people to be saved.	1	0	1	4	4	0
3. I can present the gospel message effectively to an unbeliever.	0	0	3	7	0	0
4. God is holy and just and must punish sin.	0	0	0	2	8	0
5. Accountability is important in the life of a Christian.	0	0	0	1	9	0
6. I know how to share my personal testimony with another person.	0	0	0	7	3	0
7. Effectual call is an act of God in which He summons people to Himself.	0	0	2	1	6	1
8. All humans are sinners by nature and by choice.	0	0	0	1	8	1

Table A26—Continued. Control group post-project survey responses

Statements	Responses (10 participants)					
	1	2	3	4	5	*
9. The “Great Commission” in the New Testament is a biblical command to go and make disciples of Jesus Christ.	0	0	0	1	9	0
10. Regeneration is an act of God in which He imparts new spiritual life.	0	0	0	2	7	1
11. A commitment to effective Christian witnessing will likely require formal evangelism training.	0	2	3	4	1	0
12. Conversion is our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation.	0	0	0	3	7	0
13. I feel “ill equipped” to present the gospel message to others.	2	5	2	1	0	0
14. Justification is an act of God in which He declares the sinner righteous.	0	0	2	2	5	1
15. God offers forgiveness of sin and eternal life through faith in Jesus Christ.	0	0	0	1	9	0
16. Adoption is the act of God whereby He makes us members of His family.	0	0	1	1	7	1
17. A “conversion testimony” tells how one became a Christian.	0	0	1	2	7	0
18. The gospel message is for all people in the world.	0	0	0	1	9	0
19. Sanctification is the progressive work of God and man that makes us more and more free from sin and more like Christ in our lives.	0	0	0	5	5	0
20. People who die without a personal relationship with Jesus are forever damned.	0	0	0	2	8	0
21. A “recovery testimony” tells how Jesus helped one with a problem or need.	0	0	1	5	4	0
22. Accountability may function to strengthen personal evangelistic efforts.	0	0	0	8	2	0
23. World missionary activity is rooted in God’s call to the nation of Israel in the Old Testament.	1	1	3	3	1	1
24. Evangelism is the proclamation of the gospel to unbelievers.	0	0	0	1	9	0
25. Perseverance (of the saints) is the belief that all those who are truly “born again” will be kept by God’s power until the very end of their lives.	1	0	1	3	5	0

Table A26—Continued. Control group post-project survey responses

Statements	Responses (10 participants)					
	1	2	3	4	5	*
26. There may be barriers in our lives that threaten personal evangelism and the spread of the gospel message.	0	0	2	6	2	0
27. Not all gospel seeds will yield ripe spiritual fruit but some will surely produce a great harvest for the Lord.	0	0	0	4	6	0
28. The death of a Christian has a very different end than that of a non-Christian.	0	0	0	1	9	0
29. The Holy Spirit empowers gospel proclamation.	0	0	1	2	7	0
30. Glorification is the final step in redemption, giving believers resurrection bodies.	0	0	2	3	5	0
31. The more I engage in personal evangelism, the better I will become at it.	0	0	0	4	6	0
32. Evangelism should be a vital element within the Christian community.	0	0	0	1	9	0
33. I feel comfortable initiating spiritual conversations with people.	0	1	3	4	2	0
34. Making disciples involves proclaiming the gospel message, baptizing those who respond in faith, and teaching them how to live in the ways of God.	0	0	0	2	8	0
35. Proclaiming the good news of Jesus Christ will position the Christian against the kingdom of darkness and spiritual warfare will increase.	0	0	0	6	4	0
36. There are numerous models/methods today for doing personal evangelism.	0	0	3	4	3	0
37. If someone has the desire, I have both the knowledge and the skills to lead him or her to saving faith in Jesus Christ.	0	0	3	5	2	0
38. The apostle Paul knew how to verbalize his Christian witness (personal testimony) and did so at every opportunity to anyone who would listen.	0	0	0	4	6	0
39. The gospel message brings love and hope to the community.	0	0	1	2	7	0

APPENDIX 60

POST-PROJECT SURVEY RESPONSES: CONTROL GROUP, SORTED BY CATEGORY

Survey responses reflect the “Beliefs, Practices, and Experiences” segment of the research instrument (Research Instrument 1).

Possible responses: 1 = strongly disagree
2 = disagree
3 = uncertain
4 = agree
5 = strong agree
* = do not understand

Table A27. Biblical knowledge—Great Commission doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
4. God is holy and just and must punish sin.	0	0	0	2	8 ^a	0
8. All humans are sinners by nature and by choice.	0	0	0	1	8	1
9. The “Great Commission” in the New Testament is a biblical command to go and make disciples of Jesus Christ.	0	0	0	1	9	0
15. God offers forgiveness of sin and eternal life through faith in Jesus Christ.	0	0	0	1	9	0
18. The gospel message is for all people in the world.	0	0	0	1	9	0
20. People who die without a personal relationship with Jesus are forever damned.	0	0	0	2	8	0
23. World missionary activity is rooted in God’s call to the nation of Israel in the Old Testament.	1	1	3	3	1	1

^aGray-scale shading employed to stress the group peak response level for each statement.

Table A27—Continued. Biblical knowledge—Great Commission doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
24. Evangelism is the proclamation of the gospel to unbelievers.	0	0	0	1	9	0
27. Not all gospel seeds will yield ripe spiritual fruit but some will surely produce a great harvest for the Lord.	0	0	0	4	6	0
29. The Holy Spirit empowers gospel proclamation.	0	0	1	2	7	0
32. Evangelism should be a vital element within the Christian community.	0	0	0	1	9	0
34. Making disciples involves proclaiming the gospel message, baptizing those who respond in faith, and teaching them how to live in the ways of God.	0	0	0	2	8	0
38. The apostle Paul knew how to verbalize his Christian witness (personal testimony) and did so at every opportunity to anyone who would listen.	0	0	0	4	6	0
39. The gospel message brings love and hope to the community.	0	0	1	2	7	0
Total Responses	1	1	5	27	104	2
Percentage	1	1	4	19	74	1

Table A28. Biblical knowledge—order of salvation doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
2. Election is an act of God before creation in which he chooses some people to be saved.	1	0	1	4	4	0
7. Effectual call is an act of God in which He summons people to Himself.	0	0	2	1	6	1
10. Regeneration is an act of God in which He imparts new spiritual life.	0	0	0	2	7	1
12. Conversion is our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation.	0	0	0	3	7	0
14. Justification is an act of God in which He declares the sinner righteous.	0	0	2	2	5	1

Table A28—Continued. Biblical knowledge—order of salvation doctrines

Statements	Responses (10 participants)					
	1	2	3	4	5	*
16. Adoption is the act of God whereby He makes us members of His family.	0	0	1	1	7	1
19. Sanctification is the progressive work of God and man that makes us more and more free from sin and more like Christ in our lives.	0	0	0	5	5	0
25. Perseverance (of the saints) is the belief that all those who are truly “born again” will be kept by God’s power until the very end of their lives.	1	0	1	3	5	0
28. The death of a Christian has a very different end than that of a non-Christian.	0	0	0	1	9	0
30. Glorification is the final step in redemption, giving believers resurrection bodies.	0	0	2	3	5	0
Total Responses	2	0	9	25	60	4
Percentage	2	0	9	25	60	4

Table A29. Evangelistic skill

Statements	Responses (10 participants)					
	1	2	3	4	5	*
3. I can present the gospel message effectively to an unbeliever.	0	0	3	7	0	0
6. I know how to share my personal testimony with another person.	0	0	0	7	3	0
11. A commitment to effective Christian witnessing will likely require formal evangelism training.	0	2	3	4	1	0
13. I feel “[ill] equipped” to present the gospel message to others. ^b	0	1	2	5	2	0
17. A “conversion testimony” tells how one became a Christian.	0	0	1	2	7	0

^bThis particular statement appears in the negative and, therefore, disrupts the flow of typical answers. A higher response level normally indicates a more favorable position. Here, for calculation purposes only, the statement was recast to the positive and its response level mirrored. The original series of numbers were 2, 5, 2, 1, 0; 0.

Table A29—Continued. Evangelistic skill

Statements	Responses (10 participants)					
	1	2	3	4	5	*
21. A “recovery testimony” tells how Jesus helped one with a problem or need.	0	0	1	5	4	0
26. There may be barriers in our lives that threaten personal evangelism and the spread of the gospel message.	0	0	2	6	2	0
31. The more I engage in personal evangelism, the better I will become at it.	0	0	0	4	6	0
33. I feel comfortable initiating spiritual conversations with people.	0	1	3	4	2	0
35. Proclaiming the good news of Jesus Christ will position the Christian against the kingdom of darkness and spiritual warfare will increase.	0	0	0	6	4	0
36. There are numerous models/methods today for doing personal evangelism.	0	0	3	4	3	0
37. If someone has the desire, I have both the knowledge and the skills to lead him or her to saving faith in Jesus Christ.	0	0	3	5	2	0
Total Responses	0	4	21	59	36	0
Percentage	0	3	18	49	30	0

Table A30. Personal accountability

Statements	Responses (10 participants)					
	1	2	3	4	5	*
1. God wants every follower of Jesus Christ to assume the responsibility and privilege of spreading the gospel and making disciples.	0	0	0	2	8	0
5. Accountability is important in the life of a Christian.	0	0	0	1	9	0
22. Accountability may function to strengthen personal evangelistic efforts.	0	0	0	8	2	0
Total Responses	0	0	0	11	19	0
Percentage	0	0	0	37	63	0

APPENDIX 61

HIGHLIGHTS: EXIT INTERVIEWS

Appendix 61 contains highlights from my exit interviews with the ten test group participants. It gives their input regarding training benefits, project goals, training quality, GBC evangelism team, and some additional commentary on the general project.

Training Benefits

The following comments reflect most of the written responses to the exit interview question, “How has this experience [the overall personal evangelism training] helped you regarding the task of personal evangelism?”¹

1. Confidence [T-101]²
2. Studying in-depth the different areas of salvation has reinforced my knowledge so that I am more comfortable explaining them. [T-102]
3. I love the bracelet [Wordless Bracelet]! This is such an easy approach to begin conversations with people. [T-102]
4. Shown me the urgency in sharing the gospel, importance in all taking part, and awareness each of us need for opportunities to share. [T-103]
5. Given me the tools to lead others to Jesus. [T-104]
6. I like the personal testimony and then go into the Bible where you can let the person you are talking to read aloud the seven verses that you have chained in your Bible. [T-105]
7. It has opened new doors of training, skills, and knowledge. [T-106]

¹All comments are reproduced in their original form and have not been edited for grammar or style.

²Nomenclature key: T-XXX = test group member identifier. In keeping with principled research and sound ethics, no participant is identified by personal name in this study.

8. It's been a good reminder of basic principles in evangelism as well as a good way to bring accountability to evangelism. [T-107]
9. Better understanding of death and eternity . . . stronger witness. [T-108]
10. Many questions have been answered and backed up with Scripture. [T-109]
11. It has helped me to understand the elect better. [T-110]

Project Goals

Table A31 shows group responses for exit interview questions specifically related to the research project goals.

Possible responses: 1 = yes
 2 = no
 * = no response

Table A31. Research project goals feedback

Statements	Responses (10 participants)		
	1	2	*
1. Did you gain biblical knowledge?	10	0	0
2. Did you gain evangelistic skill?	10	0	0
3. Did you feel more accountable regarding evangelism?	10	0	0
4. Are you now prepared to share the gospel?	10	0	0

Training Quality

Table A32 displays group feedback concerning the overall quality of the personal evangelism training provided through the research project.

Possible responses: 1 = unsatisfactory
 2 = poor
 3 = average
 4 = good
 5 = excellent
 * = no response

Table A32. Rating of research project training

Statement	Responses (10 participants)					
	1	2	3	4	5	*
Overall, how would you rate this training?	0	0	0	1	8	1

GBC Evangelism Team

The GBC Evangelism Team was established in September 2008 to serve as a catalyst and a stronghold for evangelistic activity within our church and community.

In an effort to preserve some permanent fruit from the project training and to advance the cause of Christ and His local church, the exit interview questionnaire posed the following question, “Are you interested in joining the GBC Evangelism Team?” The test group members responded in one of three ways: (1) one participant was already a team member, (2) four individuals said “no,” and (3) five people gave no response at all. Therefore, no eligible participant said “yes” to this new opportunity.

Additional Comments

These statements represent either written or oral responses to the exit interview question, “Additional comments?”³

1. Although I feel more prepared, I still struggle with making contacts. “Way of life” doesn’t necessarily work for me since I am typically at work, at church, or at home. I am going to have to try to find time and energy to be more deliberate in my outreach. [T-102]⁴

³All comments are reproduced in their original form and have not been edited for grammar or style.

⁴Nomenclature key: T-XXX = test group member identifier.

2. Scripture supported studies—excellent. [T-102]
3. Accountability helpful (E-report). [T-102]
4. Provided direct step-by-step reasoning in sharing gospel. [T-103]
5. Handouts were good. [T-103]
6. Pushed people out of their comfort zones. [T-103]
7. Very helpful—Beougher’s book. [T-104]
8. The post-project survey sections, “General Information” and “Personal Evangelism Background,” were convictional. [T-104]
9. In my seventy-five years, I have *never* had a pastor to teach these kind of things to me . . . no one has offered me these kinds of opportunities to learn. [T-105]
10. I especially enjoyed watching the evangelism scenarios in class. [T-107]
11. One of the best training programs I have attended. This information will be very helpful when I witness to other people. [T-108]
12. Discipline—deadlines (E-reports)—very good! Needed and prodded her along. [T-110]

APPENDIX 62

TEST GROUP DATA COMPARISONS: PERSONAL EVANGELISM BACKGROUND

Table A33. Personal testimony

<i>ID</i>	<i>Pre-Project^a</i>	<i>Post-Project^a</i>	<i>Shift^b</i>
T-101	Once a month	Once a month	0
T-102	Very rarely	Once a month	+
T-103	Very rarely	Once a month	+
T-104	Very rarely	Very rarely	0
T-105	*	Once a month	#
T-106	Once a year	Once a year	0
T-107	Once a week	Once a month	-
T-108	2-5 times per week	Once a week	-
T-109	Very rarely	Very rarely	0
T-110	Once a week	Once a week	0

Note: An asterisk (*) in the “pre-project” or “post-project” column represents the standardized participant response, “I do not understand this question.”

^aThe “pre-project” and “post-project” columns reflect participant responses to the question, “How often do you share your personal testimony?” Possible responses for this question were: (1) 2-5 times per week, (2) once a week, (3) once a month, (4) once a year, (5) very rarely, (6) never, and (7) I do not understand this question.

^bThe “shift” column reflects the directional change between the pre-project and post-project participant responses. A “plus” sign (+) indicates that the response moved in the positive direction toward a more desirable endpoint; a “negative” sign (-) indicates that the response moved in the negative direction toward a less desirable endpoint; a “zero” (0) indicates that the participant response level remained unchanged, moving neither in a positive or a negative direction; and a “hash” sign (#) indicates that a specific value cannot be determined for the data point.

Table A34. Gospel proclamation

<i>ID</i>	<i>Pre-Project^a</i>	<i>Post-Project^a</i>	<i>Shift^b</i>
T-101	*	Once a year	#
T-102	Very rarely	Once a year	+
T-103	Very rarely	Once a month	+
T-104	Very rarely	Very rarely	0
T-105	*	Once a month	#
T-106	Once a year	Once a year	0
T-107	Once a week	Once a month	-
T-108	2-5 times per week	Once a week	-
T-109	Once a month	Once a month	0
T-110	Once a month	Once a month	0

Note: An asterisk (*) in the “pre-project” or “post-project” column represents the standardized participant response, “I do not understand this question.”

^aThe “pre-project” and “post-project” columns reflect participant responses to the question, “How often do you specifically share the gospel message?” Possible responses for this question were: (1) 2-5 times per week, (2) once a week, (3) once a month, (4) once a year, (5) very rarely, (6) never, and (7) I do not understand this question.

^bThe “shift” column reflects the directional change between the pre-project and post-project participant responses. A “plus” sign (+) indicates that the response moved in the positive direction toward a more desirable endpoint; a “negative” sign (-) indicates that the response moved in the negative direction toward a less desirable endpoint; a “zero” (0) indicates that the participant response level remained unchanged, moving neither in a positive or a negative direction; and a “hash” sign (#) indicates that a specific value cannot be determined for the data point.

Table A35. Evangelistic effectiveness

<i>ID</i>	<i>Pre-Project^a</i>	<i>Post-Project^a</i>	<i>Net Change^b</i>
T-101	1	2	+1
T-102	2	2	0
T-103	1	1	0
T-104	2	3	+1
T-105	*	*	#
T-106	1	3	+2
T-107	More than 5	More than 5	# ^c
T-108	3	More than 5	# ^d
T-109	--	1	# ^e
T-110	0	0	0

Note: An asterisk (*) in the “pre-project” or “post-project” column represents the standardized participant response, “I do not understand this question.” Further, a dash (--) in the “pre-project” or “post-project” column indicates that the participant gave a non-standardized answer to the question.

^aThe “pre-project” and “post-project” columns reflect participant responses to the question, “How many individuals have you personally led to saving faith in Jesus Christ?” Possible responses for this question were: (1) None, (2) 1 individual, (3) 2 individuals, (4) 3 individuals, (5) 4 individuals, (6) 5 individuals, (7) more than 5 individuals, and (8) I do not understand this question.

^bThe “net change” column measures the numeric change between the pre-project and post-project participant responses. A number with a “plus” sign (+) indicates that the response moved a measurable amount toward a positive endpoint; a number with a “negative” sign (-) indicates that the response moved a measurable amount toward a negative endpoint; a “zero” (0) indicates that the participant response level remained unchanged, moving neither toward a positive or a negative endpoint; and a hash sign (#) indicates that a specific value cannot be determined for the data point.

^cAlthough a specific value cannot be accurately determined for this particular data point, this participant (T-107) led a person to saving faith in Jesus Christ during the study. This fact was verified by personal testimony and by e-report submission.

^dAlthough a specific value cannot be accurately determined for this particular data point, the net change moved toward a positive endpoint of more than two (> +2).

^eAlthough a specific value cannot be accurately determined for this particular data point, this participant (T-109) led a person to saving faith in Jesus Christ during the study. This fact was verified by personal testimony and by e-report submission.

APPENDIX 63

CONTROL GROUP DATA COMPARISONS: PERSONAL EVANGELISM BACKGROUND

Table A36. Personal testimony

<i>ID</i>	<i>Pre-Project^a</i>	<i>Post-Project^a</i>	<i>Shift^b</i>
C-101	Once a year	Very rarely	-
C-102	Once a month	Once a month	0
C-103	Once a week	Once a week	0
C-104	Very rarely	Very rarely	0
C-105	Once a year	Once a year	0
C-106	Very rarely	Once a year	+
C-107	Very rarely	Very rarely	0
C-108	Once a week	Once a week	0
C-109	Very rarely	Very rarely	0
C-110	Once a month	Once a month	0

Note: An asterisk (*) in the “pre-project” or “post-project” column represents the standardized participant response, “I do not understand this question.”

^aThe “pre-project” and “post-project” columns reflect participant responses to the question, “How often do you share your personal testimony?” Possible responses for this question were: (1) 2-5 times per week, (2) once a week, (3) once a month, (4) once a year, (5) very rarely, (6) never, and (7) I do not understand this question.

^bThe “shift” column reflects the directional change between the pre-project and post-project participant responses. A “plus” sign (+) indicates that the response moved in the positive direction toward a more desirable endpoint; a “negative” sign (-) indicates that the response moved in the negative direction toward a less desirable endpoint; a “zero” (0) indicates that the participant response level remained unchanged, moving neither in a positive or a negative direction; and a “hash” sign (#) indicates that a specific value cannot be determined for the data point.

Table A37. Gospel proclamation

<i>ID</i>	<i>Pre-Project^a</i>	<i>Post-Project^a</i>	<i>Shift^b</i>
C-101	Very rarely	Very rarely	0
C-102	Once a week	Once a week	0
C-103	Once a week	Once a week	0
C-104	Very rarely	Very rarely	0
C-105	Once a week	Once a month	-
C-106	Once a year	Once a year	0
C-107	Once a month	Once a month	0
C-108	2-5 times per week	Once a week	-
C-109	Once a month	Once a month	0
C-110	Once a month	Once a month	0

Note: An asterisk (*) in the “pre-project” or “post-project” column represents the standardized participant response, “I do not understand this question.”

^aThe “pre-project” and “post-project” columns reflect participant responses to the question, “How often do you specifically share the gospel message?” Possible responses for this question were: (1) 2-5 times per week, (2) once a week, (3) once a month, (4) once a year, (5) very rarely, (6) never, and (7) I do not understand this question.

^bThe “shift” column reflects the directional change between the pre-project and post-project participant responses. A “plus” sign (+) indicates that the response moved in the positive direction toward a more desirable endpoint; a “negative” sign (-) indicates that the response moved in the negative direction toward a less desirable endpoint; a “zero” (0) indicates that the participant response level remained unchanged, moving neither in a positive or a negative direction; and a “hash” sign (#) indicates that a specific value cannot be determined for the data point.

Table A38. Evangelistic effectiveness

<i>ID</i>	<i>Pre-Project^a</i>	<i>Post-Project^a</i>	<i>Net Change^b</i>
C-101	0	0	0
C-102	2	2	0
C-103	*	*	#
C-104	0	0	0
C-105	0	0	0
C-106	0	0	0
C-107	0	1	+1 ^c
C-108	0	0	0
C-109	1	1	0
C-110	1	1	0

Note: An asterisk (*) in the “pre-project” or “post-project” column represents the standardized participant response, “I do not understand this question.”

^aThe “pre-project” and “post-project” columns reflect participant responses to the question, “How many individuals have you personally led to saving faith in Jesus Christ?” Possible responses for this question were: (1) None, (2) 1 individual, (3) 2 individuals, (4) 3 individuals, (5) 4 individuals, (6) 5 individuals, (7) more than 5 individuals, and (8) I do not understand this question.

^bThe “net change” column measures the numeric change between the pre-project and post-project participant responses. A number with a “plus” sign (+) indicates that the response moved a measurable amount toward a positive endpoint; a number with a “negative” sign (-) indicates that the response moved a measurable amount toward a negative endpoint; a “zero” (0) indicates that the participant response level remained unchanged, moving neither toward a positive or a negative endpoint; and a hash sign (#) indicates that a specific value cannot be determined for the data point.

^cThis control group member (C-107) was instrumental in leading a lost person to saving faith in Jesus Christ. The account was verified by personal testimony.

APPENDIX 64

JOURNAL: PASTORAL DEVELOPMENT

Using an informal style, Appendix 64 chronicles some of my more significant learning experiences and personal theological development in evangelism and church growth during the course of the D.Min. project (beginning with the writing of chapter 2).

Table A39. Pastoral development in evangelism and church growth

<i>Date</i>	<i>Comments</i>
6-10-2011	While there are a number of approaches in presenting the gospel, the message itself contains four crucial elements. It is a message about (1) God and His holiness, (2) man and his sinfulness, (3) Jesus Christ and His atoning work on the cross, and (4) the summons to faith and repentance. The addition of element #4 is critical to the process!
7-19-2011	I am pleasantly overwhelmed by the continuity of God's redemptive plan that spreads from Genesis to Revelation. A bit challenging to place the Old Testament account into precise linear thought and words but well worth the effort.
9-2-2011	Faith and repentance—sequencing . . . I now believe that faith must come first in this process of salvation. Illustration: chicken & egg.
11-4-2011	Westminster Confession of Faith—an excellent document and resource for the teaching segment of my project. It helps to “fill in the cracks” of my theological development.
11-25-2011	Parable of the Sower provides several invaluable insights into personal evangelism. For example, soil #1—the lost; soil #4—the saved; soil #2—also the lost; soil #3—more challenging to determine a firm state regarding this category of people (mysteries of God).
12-14-2011	Better understanding of the Greek term “ <i>kerygma</i> .” I now have a far greater appreciation for Peter's Pentecost sermon in Jerusalem.
12-15-2011	Regarding Acts 2:41-47, I am very surprised by the lack of focus upon the evangelistic component among several scholars and commentaries. Attention to evangelism proper seems to occupy a minimum amount of space in their analyses of the early church.

Table A39—Continued. Pastoral development in evangelism and church growth

<i>Date</i>	<i>Comments</i>
1-13-2012	A clear difference exists between sharing of a personal testimony and the sharing of the gospel message. A personal testimony may well provide a segue for a formal gospel proclamation.
4-24-2012	Linking the order of salvation doctrines to the task of personal evangelism training becomes a very practical and important step in strengthening Christians to share their faith.
6-28-2012	I am reminded of God’s sovereignty, provision, and goodness in providing ample participants for the research phase of my project. Yes, Jehovah Jireh!
8-16-2012	Given the opportunity to sort out details regarding the writing of a “recovery” testimony (1-crisis, 2-God’s help, 3-outreach).
9-4-2012	Teaching about the order of salvation doctrines is surely strengthening my personal theology as a pastor. As the old adage goes, “A mist in the pulpit is a fog in the pews.” To teach, one must own (to a level).
10-4-2012	Wow. Wow. Wow. I am absolutely amazed at the <i>sheer</i> level of God’s involvement in the application of redemption. God’s part verses our part is simply humbling—how could anyone ever boast?
10-26-2012	I have a clearer understanding of sanctification in life and death, re: body and soul, partial and final stages.
11-11-2012	I have prospered from Grudem’s understanding and explanation of Christian death.

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ABSTRACT

TRAINING BELIEVERS IN PERSONAL EVANGELISM AT GRACE BAPTIST CHURCH, RIDGEWAY, VIRGINIA

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The Southern Baptist Theological Seminary, 2013
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This project presents an experimental methodology for training believers in personal evangelism within the local church. Chapter 1 lays the foundation for the research project. It identifies purpose and establishes the critical goals for the work. The ministry context of Grace Baptist Church in Ridgeway, Virginia is also highlighted.

Chapter 2 gives the project its biblical roots. Exegeses of an Old Testament (Gen 12:1-9) and five New Testament texts (Matt 28:18-20, Luke 8:4-15, Acts 2:14-47, Acts 22:1-16, and Col 1:3-8) yield rich biblical insights and remind the Christian that the Old Testament mission of redemption continues into the New Testament age.

Chapter 3 is multi-faceted, taking a mosaic approach by tackling several theoretical and practice issues in personal evangelism. It addresses historical wisdom, spiritual warfare, witnessing obstacles, evangelism models, accountability issues, and statistical realities. Of particular interest is the coupling of personal evangelism with the doctrines of the application of redemption.

Chapter 4 provides the fifteen-week research grid for training believers in personal evangelism. The project seeks five goals believed to fortify the evangelistic

thrust of the church: (1) increase biblical knowledge, (2) improve evangelistic skill, (3) initiate personal accountability, (4) proclaim the gospel, and (5) strengthen pastoral leadership in the area of evangelism and church growth.

Chapter 5 provides a rigorous examination of the research project. It offers analyses in a number of areas, striving always to gauge the value of the work.

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