EQUIPPING PERSONAL EVANGELISTS THROUGH
A DISCIPLESHIP GROUP MODEL AT GREEN
STREET BAPTIST CHURCH, HIGH
POINT, NORTH CAROLINA

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by
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APPROVAL SHEET

EQUIPPING PERSONAL EVANGELISTS THROUGH
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STREET BAPTIST CHURCH, HIGH
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Date ________________________________
I dedicate this project to Robin, my sweet Bride.

Your life is such a wonderful gift to me.

“Your value is far above rubies.”

I will love you and take good care of you!
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PREFACE

I would like to thank many people for their support of this evangelism project. I am thankful to the faculty and staff at The Southern Baptist Theological Seminary, who have journeyed with me through my doctoral studies. My doctoral studies began with a deep desire to continue to grow and not stagnate, as my wife and I served Christ overseas among Muslim communities. This desire drives me to ensure that our marriage reveals Jesus’ love for the church, that my life shows that God is a good father, and that our home and the church we serve are training grounds for kingdom warriors.

I am grateful for the lives of many godly men who have poured into my life and have impacted me in ways they will never know. I am particularly grateful for the lives of Tom Allen and Wayne Furr. These men were personal evangelists and both finished well. “Iron sharpens iron, and one man sharpens another” (Prov 27:17).

Joel Angel
High Point, North Carolina
December 2015
CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to equip personal evangelists through a discipleship model at Green Street Baptist Church, High Point, North Carolina.

Goals

Three goals aided in evaluating the success of this project. The first goal of this project was to evaluate the practice of personal evangelism among the church members. This goal was measured by administering an evangelistic practices survey given during the Connection class hour on a Sunday morning (see appendix 2). Connection class is the small group ministry of the church and meets between the two Sunday morning worship services. The normal adult connection class attendance is 800 people. This goal could be considered successfully met when 80 percent of those present in Connection class during week one of the project took the survey and the results were analyzed yielding a clearer picture of the practice of evangelism occurring among church members.

The second goal of this project was to develop a ten-week training course in personal evangelism. This course occurred in the context of a small group relational environment. I prepared personal examples, illustrations, practical challenges and opportunities for evangelistic engagement. The trainees participated in four evangelistic
opportunities during the training period. The evangelism training included role-play elements that I developed in order to encourage confidence in the trainees. This goal was measured by an expert panel of teachers and pastors utilizing an evaluation rubric, which assessed the teaching methodology, strength of confronting barriers and motives to personal evangelism and the overall purpose of equipping (see appendix 1). The expert panel consisted of three pastors or educators with significant experience in leading evangelism training. The goal was considered successfully met when a minimum of 90 percent of the assessment criteria are at the sufficient level or above.

The third goal was to equip the participants in the training course in personal evangelism. This goal was measured by a pre and post evangelistic practices survey given to the participants in the course (see appendix 3). This survey measured the trainees’ knowledge of how to evangelize, barriers to evangelism and personal motives for evangelism. An equipped trainee will be willing and equipped to share the good news whenever the Holy Spirit guides. This goal was considered successful when the t-test for dependent samples demonstrated a positive statistically significant difference in the pre- and post-survey scores.

Ministry Context

This project was conducted in the context of Green Street Baptist Church, High Point, North Carolina. I have served as Outreach Pastor at the church for two years. Prior to that, my family served as missionaries in the Middle East for eleven years. I desire to use my passion in the area of evangelism and the discipleship training received serving on the overseas mission field to help equip and encourage believers to do the work of an evangelist in the North American context.
Green Street Baptist Church has a strong one hundred-year history of growth and witness in the area. During the past twenty years, there have been five years in which more than 100 people were baptized in a single year. My personal life was changed at the church twenty years ago when I surrendered my life to Christ’s lordship and publicly confessed Christ through baptism. But data reveals that if recent trends are not overcome by teaching the biblical mandate of evangelizing and equipping the believers to share their faith, then that strong witness could be a thing of the past. There have been three high points of evangelism in the past twenty years. From 1992 to 1999, 614 people were baptized in a seven-year period. Many of those professed faith in Jesus under Dr. Mac Brunson’s strong pulpit ministry. Again, from 2000 to 2003, under the leadership of Dr. Alan Cox and the staff, the church built a strong Faith Evangelism ministry. At that time there were twenty-seven Faith teams trained which consisted of three members each. With the exception of the beginning of the ministry of Dr. Darryl Craft in 2008 to 2009, the overall baptisms have been declining in recent years. This is an overall trend in Southern Baptist Churches as a whole. Thom Rainer has reported that “baptisms have declined six of the last eight years with 2012 being the lowest total since 1948.”

Currently the church has a Share visitation ministry that is designed for visiting prospects and sharing the gospel with the lost. A small number of pastors and church members faithfully share their faith weekly through this outreach ministry. It

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has been two years since there has been any focused equipping and encouraging in the area of evangelism. Twenty-one people were baptized during 2012-13, and 33 were baptized in 2013-2014. During the same time, the average Connection hour attendance was 725 adults from high school to senior adult. This data reveals that it took 34 active attendees to win one person to faith in Christ in 2012-13, and 22 in the year 2013-14.

This data reveals a spiritual apathy in evangelism that is epidemic in this church and in the American church as a whole. Thom Rainer gives alarming statistics that reveal a Southern Baptist Convention on a plateau and declining. In 1950, it took 9 members to baptize one person. In 1978, it took 36 members to win one person to faith in Christ and, in 2008 the ratio had worsened to 47 to 1.²

Recently, I trained a group of twelve families and singles to share their faith in a home outreach by showing the newest Billy Graham video entitled “The Cross.” The showing was nationally televised and coincided with the famous evangelist’s 95th birthday. This was a non-threatening type of evangelism. Trainees had only to open their homes to their neighbors for a meal and invite them to watch a video about how Christ has changed the lives of others. At the end of the video, a trainee was to share his or her story of coming to faith in Christ and invite others to pray. Out of the 12 who were trained, only 3 were able to actually move forward to open up their homes and share the gospel. The tool itself is a very powerful and anointed presentation of the good news of Jesus, yet as a church body we saw no fruit because the training did not adequately address the barriers to evangelism. The difficulty for some was that they had lived in the

same neighborhood for years and had never shared anything about Jesus with their neighbors so that doing so seemed unnatural. Others were afraid that stepping forward to share their faith with their neighbors it would push them away. In reality, what seems natural to the average American church member, keeping silent about one’s personal faith in Christ, is actually unnatural according to the New Testament and is a sin. Faith in the New Testament is personal, but not private. This distinction is essential. Gregory Johnson, the director of Standing Together, a network of 100 evangelical churches in the Salt Lake City, Utah, area said, “Too many of us have let the busyness of life, the tolerance of our culture or the fear of evangelism rob us of the joy of sharing our faith.”

In the book of Acts, the Holy Spirit has several roles, but the overwhelming majority of the Holy Spirit’s work is to give believers the power to speak out boldly and proclaim the gospel. Believers must be taught how to share their faith and encouraged by a mentor who can model for them how to use the knowledge within the empowering of the Holy Spirit. Evangelism is more caught than taught. Therefore, knowledge must be accompanied by practical mentoring in evangelism. Early in the book of Acts when the disciples are first confronted by the Jewish leaders who oppose this new movement of faith in Jesus, the Jewish leaders are astonished by the boldness of these “uneducated, common men,” but they “recognize that they had been with Jesus” (Acts 4:13). Jesus called his disciples to be with him and he said, “Follow me, and I will make you fishers of men” (Matt 4:19; Mark 3:14). How did the first-century church learn to tell others the

5All Scripture references are taken from the English Standard Version of the Bible.
good news? Jesus taught, modeled, and expected good news sharing among his disciples. Jesus trained his disciples in a small discipleship group environment. Robert Coleman explains the importance of discipling leaders for evangelism in his classic book *The Master Plan of Evangelism*:

> When will the church learn this lesson? Preaching to the masses, although necessary, will never suffice in the work of preparing leaders for evangelism. Nor can occasional prayer meetings and training classes for Christian workers do this job. Building men and women is not that easy. It requires constant personal attention, much like a father gives to his children.6

Training leaders to do evangelism and train others in evangelism and discipleship is hard work. How to accomplish the discipleship process will be discussed in chapter three. Also, there is a real enemy of the church of Jesus Christ that must be contended with who desires to cripple the church in the area of evangelism. From personal experience, the Enemy has used four main factors in this battle. The factors are overt pornography, covert cultural pressure not to offend or to be tolerant, busyness of family life in North America, and brokenness in marriage. Satan has attacked men, women, marriages, families and the church. The spiritual disobedience, apathy and brokenness can be healed, but only through repentance of sin, and seeking the power of the Holy Spirit daily. Then Psalm 51:10-13 will be fulfilled in the lives of believers in this generation, when they are filled with the Holy Spirit and enabled to be his witnesses: “Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence, and take not your Holy Spirit from me. Restore to me the joy of your salvation, and uphold me with a willing spirit. Then I will teach transgressors your ways, and sinners will return to you.” As Robert Coleman has written this type of life change that

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produces a deep desire to tell others the good news requires time and attention. Chapter three discusses the idea that the arena for growth should be in a small discipleship group, as Jesus modeled in the New Testament gospels.

**Rationale**

Jesus said, “And I, when I am lifted up from the earth, I will draw all people unto myself” (John 12:32). The spiritual discipline of evangelism is lifting up Jesus in the power of the Holy Spirit. Then, a lost person will experience the conviction of the Holy Spirit, so that they know their sin separates them from God and have an opportunity to receive God’s forgiveness. When the church is silent in the area of evangelism in the local community and in the nations, it is in sin. “So whoever knows the right thing to do and fails to do it, for him it is sin” (Jas 4:17). Therefore, this type of project is essential to the mission of God on earth and specific to God’s mission in this local church. There are three driving factors for why this project must be accomplished at this particular time in history.

First, Jesus’ mission on earth was to glorify his father by redeeming mankind. Jesus obeyed his father’s will perfectly by giving his life as a ransom. God raised him from the dead in triumph, but before he ascended to his father’s right hand; Jesus gave the church a clarion call “to make disciples of all the nations, baptizing them in the name of the Father, Son and Holy Spirit, teaching them to obey all that I have commanded you” (Matt 28:19-20). Therefore, in order to glorify God the church must bear witness to the saving power of Christ.

The church in different places and times has been obedient to varying degrees to this essential command, but whenever the church has disobeyed this vital command
she has disappeared. Throughout the Middle East, one sees ancient ruins of Byzantine churches, in Europe there are great, empty cathedrals, and in America dying and emptying church buildings. Disobedience to the command to share the good news and make disciples has disastrous results. One must be clear telling the good news and making disciples are the marching orders of the church. God’s people in this time and in this local manifestation of the church must be equipped and encouraged to do the work of the evangelist.

Second, my personal passion has been to share the gospel with the lost. This is what drives my life, and I feel God’s pleasure when I am obedient to step out in faith and engage a lost person in a conversation about their sin, and need for the forgiveness of Jesus. When I miss or reject a God-given opportunity, I struggle deeply. I have realized that one of the main ways that God desires to use my life is as an encourager of others in the area of evangelism. The power of example is evident throughout all of Scripture. “Therefore, be imitators of God, as beloved children. And walk in love, as Christ has loved us and gave himself up for us” (Eph 5:1-2). My wife has a practice of giving a lip gloss with a Bible verse attached to women in our community in order to share Jesus’ love with them during her normal daily outings. Our four-year old daughter, Noor, saw the last remaining lip gloss in a drawer one day and said, “Hey, Mom. We need to take that one and give it to someone today.” Example is powerful.

Third, the role of leaders in the church is to equip the saints for the work of the ministry (Eph 4:12). I currently serve in a God-given role as Outreach and Missions Pastor and it is my responsibility to equip, encourage, and set an example for the saints in the area of evangelism. This is my desire, and my responsibility. The timing for this
project will coincide with the early days of a new pastor at Green Street Baptist Church. Therefore, the timing should be helpful, since a new pastorate brings with it new opportunities, and fresh energy for obedience among the people.

**Definitions, Limitations, and Delimitations**

The following definition and limitations will be used throughout this project.

*Covert cultural pressure.* Covert cultural pressure is the attitude that exists in many Western societies that have jettisoned God as creator and the foundation of Scripture as revealing the moral law of God for all men. Covert pressure is controlling and can be very powerful. This type of pressure is like the proverbial frog in the boiling pot. Believers can be very affected by their environment, but not realize it. Many times it takes the form of verbal abuse or intellectual shunning.7

*Discipleship.* “Intentionally equipping believers with the Word of God through accountable relationships empowered by the Holy Spirit in order to replicate faithful followers of Christ.”8

*Evangelism.* The “prayerful proclamation of the good news of Jesus Christ through word and deed, in order that by the power of the Holy Spirit all peoples and nations might be delivered from the domain of darkness and be transferred into the kingdom of God’s beloved Son in whom there is redemption, the forgiveness of sins.”9

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7Nik Ripken, *The Insanity of God* (Nashville: Broadman and Holman, 2013), 181. In his book Nik Ripken makes the distinction clear between covert and overt pressure. In chap. 22, in particular Ripken relates how the church leaders in a certain communist country bowed to covert pressure and never experienced overt pressure because the church was no threat to the communist government. Ripken relates that this was much worse than the countries where the church received persecution, because the church lost any witness and ceased to be the true New Testament church.


9James Schofield, “A Study of the Interface of Prayer and Evangelism as They Relate to the
One delimitation imposed upon this project was a ten-week maximum for the evangelism training. Green Street Baptist Church is located in a city that thrives from the furniture industry. The city hosts a spring and fall furniture market. Many of the church members are either involved in the furniture market or rent out their homes for visitors to the city during those weeks of the year. Therefore, the optimum time for capturing the full attention of members is before or after the furniture market. In the future this influx of visitors can be targeted for evangelism.

**Research Methodology**

The focus of this project was to equip and encourage trainees in the practice of personal evangelism. As stated previously, the success of this project was aided by three goals. The following research methodology was utilized to accomplish the stated goals.

The first goal of this project was to evaluate the practice of personal evangelism among the members of the church. This goal was measured by an evangelistic practices survey given in the Connection class hour on a Sunday morning during week 1 of the project.\(^\text{10}\) The survey was created in order to yield a clearer picture of the amount of personal evangelism that is being engaged in by the members of the church. The purpose of this survey was to reveal the knowledge level of evangelism, motives for evangelism and barriers that exist among the members in the area of evangelism. The survey aided in the development of the evangelism training (see Theme of Mission in the Acts of the Apostles” (Ph.D. diss., Southeastern Baptist Theological Seminary, 2001), 10.

\(^\text{10}\)All research instruments used in this project were approved by and performed in compliance with The Southern Baptist Theological Seminary Research Ethics Committee prior to their use in this ministry project.
appendix 2). This data was tabulated on an Excel spreadsheet and analyzed by the church leadership and the trainer.

The second goal of this project was to develop a ten-week training course in personal evangelism. The evangelism training courses called *Share Jesus without Fear* and *Life on Mission* were used during the training. The training focused on evangelism methods, biblical motivations for evangelism and how to overcome the barriers against evangelism. Week 1 and week 8 consisted of a briefing and debriefing time with the trainees. The briefing consisted of sharing fears, accomplishments, failures and personal testimony in evangelism. The debriefing prepared learners for the final four weeks of evangelistic outreach opportunities. The survey from goal 1 revealed the heart motivations and barriers to evangelism among the church members; therefore the training was structured to address these needs. Four evangelistic outings were built into the training for the purpose of mentoring the trainees and creating opportunities for them to share their faith. The evangelism training program was supplemented by role play elements to encourage confidence in the trainees. Also, an expert panel of pastors and educators with significant experience leading evangelism training was assembled. This panel attended the training and evaluated the training by the use of a rubric. The rubric focused upon the teaching method, clarity of teaching, and the overall purpose of equipping the learners. The goal was considered successfully met when a minimum of 90 percent of the evaluation criterion meet or exceed the sufficient level (see appendix 1).

The third goal was to equip the participants in the training course in personal evangelism. Goal 3 is the actual work of teaching, encouraging, and mentoring the trainees using a small discipleship group model during the 10-week process. The
expectation was that the 10 weeks would aid the learners in knowledge of how to share the good news, increase their confidence, and biblically motivate them to overcome the barriers that hinder evangelism. This goal was measured by a pre- and post-survey given to the participants in the course. This survey measured the trainees’ knowledge of evangelism methods, barriers to evangelism, and motivation for evangelism. The survey was given in weeks 1 and 8. I analyzed the pre and post surveys. This survey yielded significant information that aided my understanding in areas that needed focused attention during the training. An equipped trainee was able, and willing to share the good news whenever the Holy Spirit guides. This goal was considered successfully met when the t-test for dependent samples demonstrated a positive statistically significant difference in the pre and post survey scores. During week 8 of the training process, the learners were surveyed utilizing the same survey given in week 1 of the training. Each learner was given a personal identification code on both surveys, so that the pre and post surveys may be compared to ascertain if the training intervention fulfilled the expected goal of yielding a positive statistically significant result in the t-test for dependent samples (see appendix 2). The t-test for dependent samples was selected for this analysis as it compares the means of the scores from the pretest and post-test, which measured evangelistic activity, attitude, and motive among the training group. A positive result meant more prepared and effective personal witnesses for Christ.

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CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATIONS

Introduction

This project contends that the Bible presents witnessing as normative for the Holy Spirit-filled believer in Jesus Christ. The coming of the Holy Spirit on the day of Pentecost and the birth of the church reveals God’s prioritizing of witnessing. The Holy Spirit came with the sound of a mighty rushing wind,\(^1\) and many came to investigate the sound (Acts 2:1-6). Peter, who denied that he even knew Jesus and who ran in fear, now was a changed man, an empowered man. Jesus promised power for witness (Acts 1:8). What Peter lacked in the garden of Gethsemane—the Holy Spirit—was now supplied by the promise of the Father. No longer did he deny Christ and cower in fear, he stood up and explained God’s plan for pouring out the Holy Spirit. He proclaimed boldly God’s plan of salvation through the crucifixion of Jesus and his resurrection from the dead. Peter also told his hearers that they were guilty for crucifying Jesus. What he could not do with the sword, now God the Holy Spirit did through him. After his message, the hearers were “cut to the heart” and asked “Brothers, what shall we do (Acts 2:37)?” Peter follows the example of Jesus by proclaiming that they must repent and be baptized (Mark 1:15). The results were substantial. Three thousand people were baptized and added to the growing church that day (Acts 2:41).

The focus of this project was to equip personal evangelists through a discipleship group model. The project taught that the normal Christian life is a life of witness and a life lived to equip believers to witness. Christians are not only to share their testimonies or the plan of salvation, but they are to witness about a person, Jesus Christ, to a lost world. Christians must know that we do not witness because we simply are not filled with the Holy Spirit. Also Christians need to be taught basic principles of how to gain the filling of the Holy Spirit, who gives the power of God. This chapter will explore four different aspects of prayer that help the believer yield to the fullness of the Holy Spirit. These are repenting of sin in prayer, waiting on God in prayer, praying for boldness, and joining fasting and prayer.

The book of Acts tells of one empowered believer in Jesus after another. These believers witness about Christ, and many of their listeners repent. Acts also details amazing encounters for bold witness, healings, judgment, guidance, martyrdom, rescue, missionary journeys, power encounter, riots, and shipwrecks. The gospel moves forward in power just as Jesus promised (Acts 1:8). The powers of darkness are defeated, and peace with God is available to all those who trust in him. Jesus promised, “John baptized with water, but you will be baptized with the Holy Spirit not many days from now . . . you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:5, 8). The once fearful disciples were then empowered and “with the Holy Spirit within them, they went out into the most public place and preached boldly. And we never again

read in the New Testament of Christians being afraid to speak for Christ. The coming of 
the Holy Spirit transformed them."

If the book of Acts is full of God’s transforming power working through the 
church to bring about repentance and faith in the world of the first century, then one must 
ask the question “Why does one not see this type of power for witness in the North 
American church today?” Or, stated another way, “What did the first century church 
have that believers today do not have?” Or, “What do we have that they did not have that 
causes our spiritual apathy?” Again, Jesus promises power to those who witness about 
him. Spurgeon once said, “I would sooner bring one sinner to Jesus Christ than to 
unravel all the mysteries of the divine Word, for salvation is the one thing we are to live 
for.” Similarly, Packer writes, “Always and everywhere the servants of Christ are under 
orders to evangelize.”

“Therefore, we are ambassadors for Christ, God making his 
appeal through us. We implore you on behalf of Christ, be reconciled to God” (2 Cor 
5:20).

Jesus came down to earth as an ambassador of God from heaven to reveal the 
father’s love and to establish a new kingdom. When believers share the good news with 
a lost person, they are following Jesus model.

James Montgomery Boice has written about the need for witnesses to the 
gospel message today:


4Mark Cahill, *The One Thing You Can’t Do in Heaven* (Bartlesville, OK: Genesis, 2002), 47.


6This is a powerful calling upon believers. God has made believers his representatives, and 
God is making his appeal to lost mankind through them.
The evangelical church is not just ill or languishing, though that would be bad enough. It is already either dead or dying, and the reason for its sad condition is that it has forgotten its theology. Today’s evangelical church no longer understands the gospel it claims to uphold, and if it no longer understands the gospel, it certainly no longer proclaims it to an unbelieving world. In addition, Boice makes two suggestions to revive the dead or dying patient. First, he suggests that one study the early church to find out “what made it strong and how it made its way in the pagan culture of its time.” Second, he suggests that one take note of Luke’s concern for the actual presentation of the gospel. Therefore, if the story of the spread of the church in the first century reveals a focus on the presentation of the gospel, then the gospel must spread again today through faithful sharing, teaching, and preaching of the Bible. It must begin in the heart of faithful pastors, but it must also be the daily conversation of all the saints. Jesus’ well-trained disciples led a movement that “turned the world upside down” (Acts 17:6) in one generation. If contemporary believers do not see similar results, then they should return to Jesus’ model of training men in a small accountable group which will be explored later. “We cannot hesitate to believe that the great mission of Christianity was in reality accomplished by means of informal missionaries. That was the secret. Every Christian, . . . not just a formal order of

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8 Ibid., 10. Boice writes, “I was struck by the rapid, amazing growth of the early church. Humanly speaking, it had nothing going for it. It had no money, no proven leaders, no technological tools for propagating the gospel. And it faced enormous obstacles. It was utterly new. It taught truths that were incredible in the unregenerate world. It was subject to the most intense hatreds and persecutions. Yet, it spread from Jerusalem, which was an obscure corner of the world to Rome, the world’s capital, all within the lifetime of the first generation of believers” (ibid.).

9 Ibid. Luke includes 19 sermons or formal addresses in the 28 chapters of Acts, 8 by Peter, 9 by Paul, 1 by James, and 1 by Stephen, the first gospel presenter to be killed for sharing the message.

10 The divide separating clergy and laity is unbiblical in the way it is understood by many pastors and church members and needs to be changed by faithful pastors who lead by equipping the saints to do the work of the ministry (cf. Eph 4:11-16).
missionaries, . . . considered it his or her obligation to bear witness.”

The believers were empowered by the Holy Spirit and equipped by the Apostles, who had been equipped by Jesus to reproduce his ministry in the world. What if Jesus had died on the cross, been resurrected, given commands, and returned to heaven, without training men during his three years on earth? What would have become of the message? The message requires trained messengers. This aspect of practical training will be addressed in chapter 3.

Therefore, in what follows, I exegete several key passages—Psalm 51:10-13; Acts 1:4-8; Acts 4:13-20, 29-31; Acts 13:1-3. I chose these passages because each uniquely reveals that when the Holy Spirit of God fills a believer that believer will be empowered to open their mouth in witness. Using these texts, I explore the power of God that is given to believers to witness when they incorporate four specific facets of prayer that were mentioned earlier. There are other facets of prayer that position the believer to be filled by the Holy Spirit, but due to the limitations of this chapter only four will be discussed.

Psalm 51:10-13

Psalm 51:10-13 reads, “Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence, and take not your Holy Spirit from me. Restore to me the joy of your salvation, and uphold me with a willing spirit. Then I will teach transgressors your ways, and sinners will return to you.” Richard Owen

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11Boice, Acts, 22.

Roberts said that repentance is the first word of the gospel. “The first word of the gospel in not “love.” It is not even “grace.” The first word of the gospel is “repent.” This is indeed the first word we hear from John the Baptist and Jesus (Mark 1:4,15), therefore I will begin this chapter in the Old Testament with the greatest repentance from the greatest king of Israel, David. In this text I will focus on the Psalmist’s confession of and repentance of his sin. In Psalm 51 confession and repentance are prerequisites for filling by the Holy Spirit and preclude asking God for boldness, therefore I will begin this section of exegesis with this Psalm of David. Alfred Edersheim sets the scene for this Psalm of David well, “It was in the intoxication of hitherto unbroken success, on the dangerous height of absolute and unquestioned power, that the giddiness seized David which brought him to his fall.” The psalm records David’s repentance after his sin of adultery with Bathsheba and confrontation by the prophet Nathan (II Sam 11-12).

Roberts has written “the most popular subject of all time is sin. It is not only frequently spoken of but regularly practiced by an overwhelming majority of the world’s people.” The Psalmist repents and cries out for God’s mercy and grace to be extended to him. The result of this extension of mercy by God is that the king will do “Old Testament Evangelism.” In a technical sense, due to progressive revelation, this is not

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15 Roberts, Repentance, 15.

16 Willem Vangemeren, Psalms, in vol. 5 of The Expositor’s Bible Commentary, ed. Tremper Longman III and David E. Garland (Grand Rapids: Zondervan, 2008), 434. The correct human response to sin is to cry out to God in repentance.

17 I have termed this section of Ps 51 “Old Testament Evangelism” in order to make the point that even an Old Testament king who was repentant and filled with the Holy Spirit desired to tell others how to be truly walk with God in humility.
evangelism because the full good news is not yet revealed to David, but David is an Old Testament type of the coming New Testament witness. David’s confession and cleansing from sin restore his relationship with God, but, in verses 10 through 12, David asks God to create in him a clean heart, renew a steadfast spirit within him, not to cast him away, not to take his Spirit from him, to restore the joy of his salvation, and to uphold him with a willing spirit. David asks God for a total renewal and transformation of his inner man\textsuperscript{19} so that his thoughts, motives, and actions will be pleasing to God. Wilson notes that “[h]e does not say, ‘Make my old heart clean.’ . . . [H]e is too experienced in the hopelessness of the old nature. He wants the old man buried as a dead thing and a new creation brought in to fill its place. The heart is the rudder of the soul and till the Lord takes it in hand we steer in a false and foul way.”\textsuperscript{20} By using the word “create” (\textit{bara}) David reveals his knowledge that this is “a work of almighty power”\textsuperscript{21} that only God can accomplish. David employs the term also used in Genesis 1:1 “In the beginning God created the heavens and the earth.” The Hebrew term (\textit{bara}) is used to refer to the creation of the cosmos. This word means “bringing something into existence.”\textsuperscript{22} David asks God to create in him a clean heart (\textit{tahor}). This term is used to mean clearness (Ex. 24:10), but normally it is used of ceremonial cleanness (Lev 12, Deut 12:15, 14:11 and

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\textsuperscript{18}Millard Erickson, \textit{Christian Theology} (Grand Rapids: Baker, 2000), 132.
\textsuperscript{19}Gerald Wilson, \textit{Psalms}, NIV Application Commentary (Grand Rapids: Zondervan, 2002), 1:776.
\textsuperscript{22}Spiros Zodhiates, \textit{Hebrew-Greek Key Word Study Bible} (Chattanooga, TN: AMG Publishers, 1990), 1716.
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Modern Arabic has retained the relationship between circumcision and cleanness (yatahor al walid) means to circumcise the boy and it is understood this is making him clean. God commands his people to “Circumcise therefore the foreskin of your heart, and be no longer stubborn” (Deut 10:16). In the sermon that got Stephen killed, he ends by telling his hearers that they are “uncircumcised in heart and ears, you always resist the Holy Spirit” (Acts 7:51). Therefore, to circumcise the heart means to make it clean and willing to yield to the Holy Spirit. David asks God to “renew a right spirit within him”. Renew “implies that he had possessed it; the essential principle of a new nature had not been lost, but its influence interrupted” by sin. David’s repentance is total and it is shocking for no other eastern monarch would have thought that David had done wrong, but David knew about the holiness of God. God’s holiness and human response is revealed specifically in this great Psalm.

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25In 2009, I met an Iraqi Cardiologist who was Shiite Muslim who had fled Iraq due to the violence. On one occasion I shared with him that in the Old Testament God desired the people to circumcise their hearts. He immediately responded, “you mean make it clean.”


27Two years ago, I was beginning to share the good news with a Syrian Sunni young man in the country where I was living at the time. He was just beginning to listen to Bible stories on an MP3 player I had given to him. During one of our meetings, he asked, “What does the word ‘holy’ mean?” The religion of his family does not have knowledge of holiness.

28In contrast, in one of the colloquial Arabic dialects of the Middle East, the New Testament word for sin can also be used for a small mistake such as dropping a cup and breaking it on the stone floor. The holy character of God defines sin for man. God’s character is revealed in the law of God. The law was given to reveal the sinfulness of men and ultimately cause men to cry out for mercy.
The result of this renewal would be that he would teach transgressors (pasha)\(^{29}\) the ways of God, and sinners would return to God. The term for transgressors means to be against or to rebel against just authority. It is used by God to describe the temperament of Ishmael (Gen. 16:12) “his hand will be against everyone”.\(^{30}\) Therefore, David will teach those who would rebel against God’s good authority that living under God’s authority is indeed best. Now he has experienced living under good authority and stepping outside of God’s authority and receiving discipline and he has a testimony. He asks God to open his lips so that his mouth may declare his praise.\(^{31}\) Therefore, one sees that even in the Old Testament a repentant, renewed sinner, though he be a great king like David, by the power of the Holy Spirit, will open his or her mouth to “teach transgressors your ways”. And here, as in the book of Acts, the Holy Spirit gives the power for witness: “If God opens the mouth he is sure to have the fruit of it. . . . [I]f the Holy Spirit opens the wicket (gate), then grace, mercy and peace and all the graces come forth in tuneful dances.”\(^{32}\) Our day is a day of political correctness in which Christians are told to keep their faith to themselves lest they offend someone.\(^{33}\) But genuine biblical faith can

\(^{29}\)Jamieson, Fausset and Brown, *Commentary Critical on the Whole Bible*, 41.

\(^{30}\)Ibid.

\(^{31}\)See also Eph 6:19, where Paul asks the church at Ephesus to pray that words would be given to him and that he could open his mouth boldly to proclaim the mystery of God.


\(^{33}\)After living in the Middle East for the last eleven years, I have recognized how the church’s witness is being silenced in North America. A few weeks ago, I had a situation that illustrated this point. I took my son out to fish one evening. At the site, we met a family. I was wearing a shirt with the words “World’s Greatest Dad” written on it. The wife joked, “I think that is my husband’s shirt.” We laughed. A few minutes later, I turned to the father and asked, “What is your secret to being a great dad?” He gave a vague answer with no word about his faith. Only after I revealed that I was a believer in Jesus and that my strength came from my relationship with Jesus was he willing to reveal that Jesus was, in his words, “the secret.” His witness was effectively being silenced.
never be private or individualistic. Indeed, believers are to confess their sins to God. But the joy that comes from knowing that one has been forgiven will compel a believer to tell their family, neighbors, and the nations about Christ. The next aspect of prayer that prepares the believer for empowerment is waiting or trusting God.

**Acts 1:4-8**

Acts 1:4-8 records Jesus’ command to his disciples to wait in the city of Jerusalem for the outpouring of the Holy Spirit and the promise that the Holy Spirit would empower them to be his witnesses. In the days after Jesus’ resurrection and ascension, the believers obeyed Jesus’ command to wait, God sent his Holy Spirit, and the church was born. In Acts 2 the disciples were waiting on the outpouring of the Holy Spirit promised by God in Joel 2:28-29. On Pentecost God sent the Spirit on a new way “on all flesh”. This outpouring also fulfilled other Old Testament promises such as “I will give you a new heart and a new spirit I will put within you” (Ezekiel 36: 26-27). Just as the Spirit had descended upon Jesus, (Luke 3:22) filled him and led him into the wilderness (Luke 4:1), so now the Spirit descends upon Jesus’ followers in order to fill them to do the greater works he had promised (John 14:12). Life is given.

Without the Holy Spirit, Christian discipleship would be inconceivable, even impossible. There can be no life without the life-giver, no understanding without the Spirit of truth, no fellowship without the unity of the Spirit, no Christlikeness of character apart from his fruit, and no effective witness without his power. As a body without breath is a corpse, so the church without the Spirit is dead.  

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34 Millard Erickson, *Christian Theology* (Grand Rapids: Baker, 2000), 889. Erickson comments about the 3,000 saved on Pentecost. “Perhaps he (Jesus) did not gather that many genuine converts in his entire ministry.”

The prologue of the book of Acts is most likely verses 1 through 3 only.\(^{36}\) While staying with them or eating with them (Literally, “sharing salt with them”)\(^{37}\), verse 4 expresses Jesus’ first command in the book for his disciples to wait in Jerusalem for the promise of the Father, the Holy Spirit. Luke “stresses the coming and baptism of the Holy Spirit as essential to the advance of the gospel”.\(^{38}\) This first command corresponds to Jesus’ last command in Luke’s gospel (Luke 24:48-49) and therefore links the books together. The disciples are to wait to be “clothed with power from on high”. It should be very instructive to the present church that Jesus’ command to his disciples after his ascension was to wait\(^{39}\) for they would need to be empowered. There is debate as to whether “Peter acts without the Spirit in dealing with” the problem of electing another witness to replace Judas, but Bock believes that the entire section is positive and therefore doubts that Peter moves without the guidance of the Spirit.\(^{40}\) Witherington agrees, “Luke thinks the choice here…valid for its day—the disciples could not be criticized for not relying on a source of power and discernment they had not yet received.”\(^{41}\) Although it should be noted that “lots cease to be used after the Spirit


\(^{40}\)Ibid., 79.

comes” and that Jesus instructed them to “wait for the promise of the Father” not to select a replacement for Judas. I believe this is an indication that Peter moved ahead of the Spirit, since the “Spirit is a driving force for Luke’s portrait of salvation, energizing and guiding events” this choice of Matthias could be seen as limiting God (Acts 1:24).

I believe that Jesus went out himself and chose his twelfth apostle, as he had chosen the others, to replace Judas. He found him on the road to Damascus in Acts 9.

It is much easier to press ahead in the energy of the flesh than to trust and wait in silence upon God. The Greek word used by Luke (perimenein) means to wait around (the city of Jerusalem) and is the only New Testament usage. In the Old Testament to wait (qavah) is used several times in Isaiah meaning to look for, to wait in hope, to expect, to trust, to rest in, to wait in silence, even to bind together. Therefore, the disciples were commanded by Jesus to trust God’s promise to send the Holy Spirit. In fact, Isaiah 64:4 declares that “[f]rom old no one has heard or perceived by the ear, no eye has seen a God who acts for those who wait for him.”

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42 Bock, Acts, 90.


44 Ps 62:1 expresses this singular focus on God for help. See also Psalm 42 and 63.


46 See Isa 25:9, 40:31 and 64:4 all of which convey the thought of God’s response to being trusted and waited upon.

47 Spiros Zodhiates, Hebrew-Greek Key Word Study Bible (Chattanooga, TN: AMG, 1990), 102.

48 Spurgeon commented on the great need for waiting on God for power in his day also: “The condition of the church may be very accurately gauged by its prayer meetings. So is the prayer meeting a grace-ometer, and from it we may judge of the amount of divine working among a people. If God be near a church, it must pray. And if he be not there, one of the first tokens of his absence will be a slothfulness in prayer.” Tom Carter, Spurgeon at his Best (Grand Rapids: Baker, 1988), 155.
Since New Testament believers live post-Pentecost and have been given the gift of the Holy Spirit (Acts 2:38), then why is there any need for waiting on God in prayer for power? While the New Testament believer is not waiting for the same Pentecost outpouring the principle remains; the need of the New Testament believer is for many refillings, such as will be seen in Acts 4 later. New Testament believers wait in prayer because Jesus gave the example of spending time in his Father’s presence (Mark 1:35). This truth is illustrated by the story of another servant of God from another time and another land, Ko Thah-byu, one of the first Karen converts to Christianity in Burma. He was baptized on May 16, 1828, in Tavoy, Burma by missionary George Broadman. Missionary Francis Mason wrote of the Karen apostle that he “was in the habit of spending several hours daily in prayer to God.” When he trusted Jesus there were 18 Karen believers, but by the time of his death there were over 18,000, due in large part to his labor in evangelism. Thus, one can see the power available to a willing witness through waiting on God in prayer.

Jesus explained that the promise of the Father was about the coming of the Helper, the Holy Spirit. The sign that the Holy Spirit would come was that Jesus would be leaving. It was the Spirit who would convict the world of sin, righteousness, and judgment, and it was he would lead God’s people into all truth (Luke 24:48-49; John

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50Karen are a people group native to Myanmar who for the most-part had rejected Buddhism.

51Francis Mason, *The Karen Apostle or Memoir of Ko Thah-byu* (Boston: Gould, Kendall and Lincoln, 1847), 48. Interestingly, the memoir contains a rather prophetic exert from the journal of Mr. George Broadman on the day he baptized Ko Thah-byu. He writes, “Perhaps God has a work for him to do among his countrymen. He is very zealous in the cause of declaring what he knows” (14). God has honored KoThah-byu for in the church that I serve we have Karen believers who even after nearly 200 years know that he was an evangelist to their people.
14:26; 15:26; 16:7-15). The Holy Spirit would enable the community of faith to carry out the mission of making disciples in Jerusalem, Judea and Samaria, and the ends of the earth. It is impossible to do the work of God without the power of God. Jesus contrasts the baptism of John with the coming baptism in the Holy Spirit. Bock writes, “The baptism of John the Baptist was an eschatological, preparatory washing. . . . [I]t meant that one was ready for God to come. The gift of the Holy Spirit, however, was the sign that the Messiah had come and the new era had begun.”

Now, a holy God could come, and dwell inside unclean men because they could be washed and cleansed from sin by the power of the Holy Spirit. One can see this transformation in the imagery of baptism, a picture of the death of the old self, and the resurrection of the new. The coming of the Holy Spirit brings the enablement of God. A significant reason why the church is experiencing so little power is because the church is not praying to be empowered to witness.

The disciples asked, “When would Jesus restore the kingdom to Israel?” But the disciples were looking for an ethnically and geographically restricted political kingdom. Jesus does not deny that there will be an earthly kingdom, but he tells them that this is not within their power to control (Acts 1:6-7). They have been given another power. They have a much greater task before them than setting up a political kingdom. They have been commanded by the risen Lord to be his witnesses. This is the Great

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Commission of Jesus’ church. Jesus will return one day and he will ask them, “Brothers and sisters have you been faithful witnesses unto me?”

Jesus tells his disciples that it is not for them to know when God will restore the kingdom to Israel, but their task is to be his witnesses. Witherington says this may be “the major” theme in Acts, “Witnesses, empowered by the Holy Spirit, are sent out from Jerusalem in various directions.” Jesus’ initial call to his disciples was “follow me and I will make you fishers of men” (Matt 4:19), which may have seemed a strange idea, fishing for men, but it was one that they could understand as they stood by their boats, and nets on the Sea of Galilee. They knew how to fish for fish, now they would fish for men. The master’s command is to be a witness or, in Greek (martures) a martyr.

Witness carried the meaning of to testify, confirm or give evidence. Events change the meaning of words. The Christ event changed the world. The stoning of Stephen in Acts 7 began the change in the meaning of (martures) to the way we understand it today, “one who dies for his faith.” The disciples were only forty days removed from watching what a sinful, Christ-rejecting world could do to Jesus, and now Jesus is telling them to go out, and do the same as they had watched him do. This is a fearful thing no

55Boice, Acts, 23. In 1974, the last Japanese Imperial soldier was coaxed out of the jungles on the remote island of Lubang in the Philippines. He had been faithful to his orders for nearly thirty years. He daily reminded himself of his solemn oath, “I will give my all every day.” The church of Jesus Christ must be faithful to witness for Christ because, if not, God will move among other people who will obey his command to be a witness. See Franklin Graham, “On Following Orders,” Decision, June 2014, 5-7.


57Barbara Arland, Kurt Arland, Johannes Karavidopoulos, Carlo Martini and Bruce Metzger, The Greek New Testament, 4th ed. (Swindon, UK: United Bible Society, 1994), 111. In the passive voice it meant to “be well spoken of.”


doubt, but they also watched the glorious power of the Father raise Jesus from the dead. The resurrection would be the center of their preaching, and the words of women and angels, “He is risen!” would resound throughout the nations and into eternity.

The word had come to them because it was heading to someone else. Their task was now crystal clear. They were to be his witnesses. Witnesses to a new idea, the idea that God has come down into a broken and sinful world in the person of the Son in order to restore the relationship between a holy God, and wicked men by dying on a Roman cross. God has shown to the entire world both Jews and Gentiles that Christ is the God man by raising him from the dead. When Paul declares this truth on Mars Hill some years later some mock him, but some believe and cling to him and another group of believers is born. But the disciples needed power in order to open their mouths to declare the good news. The enablement of the Holy Spirit provides this empowering for witness. Luke has at least 57 references to the Holy Spirit in the book of Acts, which is four times more than in the Gospel of Luke; therefore, he is shouting that the power for the new community to witness about Christ will come only through the Holy Spirit. In

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60 Robby Gallaty, Growing Up (Bloomington, IN: Cross Books, 2013), xix.


62 Stott, The Message of Acts, 43. Stott shows that the Old Testament view of the nations was one of concern, but, in the New Testament, the missionary drive to go to the nations was born: “The great turning point is the Resurrection” (ibid.).


64 Ibid., 218. Mark has only 6 references to the Holy Spirit and Matthew has just 12.
fact power and the Holy Spirit are linked in Luke-Acts.\textsuperscript{65} Therefore, since Luke is concerned with how the gospel has spread; he highlights that the power of the Holy Spirit is the fuel to that spreading flame. This message is clear for the church today. In the North American church, success is measured by buildings, bodies, and bucks,\textsuperscript{66} and it can do all of its programs and have all of its services without the power of the Holy Spirit.\textsuperscript{67} But that type of church is already dead, and will soon disappear. Aging congregations will decide to shut the doors and the buildings will be demolished or turned into Buddhist temples.\textsuperscript{68} There are 14 references in the book of Acts to a person being “full or filled with the Holy Spirit” and, in every instance, “the people involved immediately began to witness powerfully for Jesus Christ.”\textsuperscript{69} The church is in great need of this type of New Testament Holy Spirit empowered witness. Paul writes to the Ephesian church, “Make the most of the time for the days are evil,…do not get drunk with wine which is riot, but be filled with the Spirit” (Eph 5:15-18). In the context of “making the best use of the time” Paul instructs the church to “be filled with the Spirit,” instead of being drunk with wine. Literally buying up the time or gaining time\textsuperscript{70} is the way to live with wisdom.

\textsuperscript{65}Ibid., 225.

\textsuperscript{66}Gallaty, \textit{Growing Up}, 22.

\textsuperscript{67}Ibid., xvi.

\textsuperscript{68}This summer on a mission trip to Queens, New York our partner Boto took us to a Nepali Shurpa temple to learn and pray. As my son took a photo of the temple my phone put the name over the photo. It read St. Marks Lutheran Church. This church surely must have lost the evangelical nature of Christ and failed to reach the changing community.

\textsuperscript{69}Boice, \textit{Acts}, 27-28. It is written about Ko Thah-byu that “he had a passion for preaching: and it was his ruling passion. On one occasion, when out in a boat with one of the missionaries at Maulmain, he was in evident danger of losing his life; when he cried out, not for God to have mercy on his soul, as might have been expected, but, ‘I shall be drowned, and never more preach the word of God to the Karens.’” Mason, \textit{The Karen Apostle}, 43.

\textsuperscript{70}F. F. Bruce and E. K. Simpson, \textit{Commentary on the Epistles to the Ephesians and the
Getting drunk with wine is recklessness or spurning restraint and is wasting God’s gift of life for the believer. The will of God is “being so under the Holy Spirit’s control and leading that our thought and life are entirely taken up with Jesus Christ”. Next, we will observe the disciples in prayer to God for boldness to continue to witness.

**Acts 4:13-20, 29-31**

Acts 4:13-20, 29-31 records the amazing story of two Galilean fishermen, as they stand before the highest Jewish leaders in Jerusalem and explain with boldness and wisdom that the name of Jesus has healed a lame man. Even in the face of beatings and life threatening persecution, the normal Christian life is a life of witness. In the book of Acts, this boldness to share the gospel is an unmistakable characteristic of one who is filled with the Holy Spirit of God. Jesus gave his disciples an example of holy boldness. The Greek word (parresian) means to speak everything without reserve with boldness, freely and unhindered. The word boldness plays “an important role in Acts...it is used almost always to describe the way in which the gospel was preached to the Jews.” Through the narrative this manner of speaking or preaching boldly is

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1. Boice, *Acts*, 28. The phrase “filled with the Holy Spirit” occurs 14 times in the book of Acts and “in each case in which a person or a group of persons was filled with the Holy Spirit the people involved immediately began to witness powerfully for Jesus Christ. The one sure evidence of the power of the Holy Spirit in people’s lives is that they testify to Jesus” (ibid.).

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3. Ibid., 25.

4. Ibid., 25.

5. Ibid., 25.
performed by Peter, Peter and John, Paul and Apollos.\textsuperscript{77} In fact, Acts ends with Paul in Rome speaking with “all boldness unhindered.”\textsuperscript{78} The last word of Acts shouts to us, “This gospel cannot be stopped”. It also begs a question of us “should not I speak the word of God daily to lost people with the same kind of boldness?” Luke “ended at this point because he had accomplished his purpose in showing Paul in Rome preaching the gospel without hindrance.”\textsuperscript{79} In contrast to this type of boldness is the life on many believers who fail to witness about Christ. Timothy Beougher has named five main barriers to witnessing—fear, ignorance, apathy, busyness, and over introspection.\textsuperscript{80} The disciples in Acts possessed a power given through the Holy Spirit that compelled them to preach and share the gospel. John Stott has written about Romans 1:16: “Many of us today would have to confess, if we are honest, that we are ashamed of the gospel; Paul declared that he was not.”\textsuperscript{81} The walls to witnessing can be grouped into one of two problem areas—a spiritual problem or a training problem. If people have a training problem, then leaders must teach and model how to witness for Christ. If people have a spiritual problem, then leaders must lead in calling them to pray, and obey. It is through prayer that believers receive power to witness and through obedience to the Great Commission that believers grow to maturity for the task. In chapter 3, it will be demonstrated that the best place for training disciples is in a small discipleship group.

\textsuperscript{77}Bock, \textit{Acts}, 195.

\textsuperscript{78}Arland, \textit{The Greek New Testament}, 518.

\textsuperscript{79}Pohill, \textit{Acts}, 548.

\textsuperscript{80}Timothy K. Beougher, \textit{Overcoming Walls to Witnessing} (Charlotte: Billy Graham Evangelistic Association, 1993), 8.

\textsuperscript{81}John R. W. Stott, \textit{The Message of Romans} (Downers Grove, IL: InterVarsity, 1994), 58.
Now, for the first time in the book, the Jewish leaders recognize that this boldness was gained by “their association with Jesus.” These men were unlettered (a'grammatoi), and unskilled in speech (idiotai), but not untrained. They were not trained in the Jewish Rabbinical schools, but Jesus had trained them well in his personal discipleship group, and now they were filled with the Holy Spirit’s power just as Jesus had promised, leaving the religious leaders scrambling for how to handle the healing of the lame man who once begged daily at the Beautiful Gate (Acts 3:1-2). The religious leaders are plagued by the same religious pride that has infected some in the Western church today. The leaders cannot believe that these unlettered men are standing before them, but they are, with a former cripple as evidence of the work of God. They were the religious elite, they spoke for God and did the work of God. The Western church must learn the lesson that the clergy, and laity divide is too expansive. Leaders are given

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82 Bock, *Acts*, 196. The religious leaders were not privy to the teaching mode and everyday life of Jesus as the disciples were. True intimate life sharing, modeling along with teaching disciples, has been the exception rather than the rule in Christian discipleship, even though the church has Christ as a model. Discipleship has been merely informational rather than transformational.


84 Boice, *Acts*, 80. “The apostles had spent three years in the best seminary the world has ever seen. They had been traveling with the Master himself, and he had taught them, not only by precept as he unfolded the Scriptures to them, but also by example. He modeled the gospel for them” (ibid.).

85 Stott, *The Message of Acts*, 98. “They could not deny it and they would not acknowledge it” (ibid.).

86 Boice, *Acts*, 81. Boice points out the connection between the Greek word for “standing” in verse 14 and the word for “resurrection.” Luke could have said the leaders saw the healed man or knew he was healed, but instead he is clear that the man crippled from birth who had to be carried daily to the Beautiful Gate is now “standing” beside the apostles. He is a sign of the very gospel that is spreading throughout Jerusalem, the main point of which is that Jesus had been raised. God gives the Jewish leaders another chance to soften their hearts and repent. Surely they had seen this beggar daily at the gate, but, just as before, they are unmoved by this miracle of God’s mercy as they were unmoved by the miracle of the resurrection. Their hearts had become hardened.
by God as gifts to help the “normal” Christian do the work of the ministry daily. The Great Commission is given to all believers.

Peter speaks with boldness at the possible cost of his life and totally without fear or flattery. Fear, and flattery move the tongue in a deceptive manner before earthly powers but “no one attribute is more needful today for Christ’s witnesses than Holy Spirit boldness due to Holy Spirit fullness.”

The Jewish leaders’ goal was to stop the teaching about Jesus from spreading further among the people, so they strongly threatened the apostles not to speak or teach in this name, but “[t]he apostles cannot stop preaching Jesus. . . . [T]hey cannot do anything other than speak of what they have seen and heard.” The apostles do not hurl shame upon the council of elders, but they are clear that they will obey God and, by implication, “the leadership no longer represents the expression of God’s will and way. Their

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87Robert Coleman, The Master Plan of Discipleship (Grand Rapids: Revell, 1997), 10. God’s Spirit was on the move on an island in the Caribbean, but the ordained clergy were too few to even baptize the new believers, and the convention was too fearful to recognize house church pastors. So, God orchestrated events to help existing leaders bless and release house church pastors to do the work. One pastor who had been imprisoned was released and scheduled to preach on a Sunday. The church was packed with believers, but as he preached he fell dead of a heart attack. One of the young house church leaders took up his Bible and finished the sermon. This one event helped the leaders to bless the “unlettered,” and God’s Spirit continued to move in amazing ways. This story was taken from an International Mission Board debriefing that took place in 2007.

88Ibid., 11.


90Nik Ripken, The Insanity of God: A True Story of Faith Resurrected (Nashville: Broadman, 2013), 113-24. Ripken tells about the murder of Somali believers who similar of Peter were willing to stand for Christ in a hostile environment.


92Bock, Acts, 198.
responsibility for Jesus’ death . . . is the reason.” In Acts 5:32, the apostles are again brought before the council of elders. Again, they affirm that they must obey God, that the leaders are guilty of killing Jesus, but God raised him from the dead, that they are witnesses who have been empowered by the Holy Spirit, who God gives to those who obey him. Upon hearing the apostles, the rulers are enraged, and they want to kill them.

Between these two appearances before the council, Luke gives us a picture of the church at prayer. Persecution was normal in the life of Jesus, and it is normal for any follower who desires to live godly. But, “[h]aving been bold in witness, they were equally bold in prayer.” Further, as Geppert notes, “All successful spiritual endeavor begins with an attitude of worship.” The believers respond to threats by going to their knees in prayer. They ask God to judge the threats against them, to continue to enable them to speak with boldness (parrasian), and that God would heal and perform signs and

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93Ibid., 199.

94R. Kent Hughes, Acts: The Church Afire (Wheaton, IL: Crossway, 2014), 60. “One advantage of being thrown on your back is that you face heaven. When the Spirit reigns in our lives, there will be persecution and a heavenly focus!” (ibid.).


97“Sovereign Lord” are the words that fittingly begin their prayer for, in the face of persecution, fear, or discouragement the Christians’ great assurance is that God is still on his throne. I had a two-year battle with the fear of taking my young family overseas, but I remember well the morning that the assurance of God’s sovereignty rose like the morning sun in my heart. Reading Ps 11, it reminded me of the truth that opposition to God’s work exists in the world, but “The LORD is in his holy temple; the LORD’S throne is in heaven.” God sees the future, and Christians can therefore trust his good plan for our lives and step out in faith.

98Schofield, A Study of the Interface of Prayer and Evangelism, 156. Schofield notes that the apostles do not pray for revenge upon their enemies or even deliverance, but for boldness to preach the word.
wonders through Jesus’ name.\textsuperscript{99} Obviously, God is pleased with their prayers because he responds by shaking the place and filling the believers with the Holy Spirit so that they can speak the word with boldness.

\textbf{Acts 13:1-3}

In Acts 13:1-3 there is a picture of a body of believers that has multi-ethnic, Holy Spirit filled leaders that are worshipping, fasting and sending out believers to tell the nations the good news. This body is the first in the book of Acts to be called a church. The focus of Acts now shifts to how the gospel spread to the uttermost parts of the earth. Interestingly, “God is gifting this church without ethnic distinction.”\textsuperscript{100} The Holy Spirit speaks for the church to set apart Barnabas and Saul for the work that he has called them to do. Jesus had told his disciples to pray for workers to be sent out into the harvest in Matthew 9:36-38 in response to his seeing the great needs of the people. Now, the Holy Spirit speaks to the church and directs them in their sending. Earlier in the book of Acts, it is persecution that causes the church to spread and proclaim the good news (Acts 8:1). Now, as they worship Jesus and fast, the Holy Spirit speaks: \textsuperscript{101} “The Spirit sent them (Barnabas and Saul) out, by instructing the church to do so, and the church sent them out, having been directed by the Spirit to do so.”\textsuperscript{102} The Holy Spirit calls two of the


\textsuperscript{100}Bock, Acts, 439.

\textsuperscript{101}Jim Cymbala, Fresh Wind, Fresh Fire (Grand Rapids: Zondervan), 59-66. Jim Cymbala relates how God led in the midst of a worship service to have the entire church intercede for his daughter, who was walking away for God as fast as she could. Within thirty-two hours of that prayer meeting, their daughter returned home, confessing her sin and asking her parents and God to forgive her through her tears.

\textsuperscript{102}Stott, The Message of Acts, 218. “God loves churches that look beyond their own needs.”
best men in the church to leave for this first missionary call.\textsuperscript{103} The church responds in obedience to the word by praying more, fasting, laying hands on the men, and then sending them out to witness. Boice comments, “The mission of the church is the sending of people by the church at the leading of the Holy Spirit into areas of the world where the name of Christ is not known and God is not worshipped.”\textsuperscript{104} It is instructive that for the first time Luke now calls the gathering at Antioch a “church.”\textsuperscript{105} What is the reason for this gathering of believers now to be called the church? Is it the fact that they are sending out their own? They have connected with the heart of God in worship, fasting, and prayer so much so that they are doing the works of Jesus. God loved a lost world so much that he sent Jesus. This church loves Jesus so much that they want others to know him, and so they go.

In this passage, one can see that there are leaders, there is worship, and there is mission. What is the church doing? They are worshipping, and fasting. God is pleased because he speaks, and calls out men to take the gospel further into a lost world. Those who have been called out (\textit{ekklesia})\textsuperscript{106} of the world by God’s Holy Spirit are now, by God’s Holy Spirit, sending out their best to call others to salvation. Later it is clear that the Holy Spirit is with them because, upon their first opposition to the gospel, Paul is said to be “filled with the Holy Spirit,” and then he speaks (Acts 13:9).

\textsuperscript{103}Bock, \textit{Acts}, 439.

\textsuperscript{104}Boice, \textit{Acts}, 226.


\textsuperscript{106}Zodhaites, \textit{Hebrew-Greek Key Word Study Bible}, 26.
Jesus had trained the disciples to go out, and to replicate what he had done in them by making new disciples. In the Great Commission, Jesus commanded them to go, baptize, and teach new disciples to obey all that he had commanded them. In Acts 13, it is clear that the plan of Jesus for the expansion of the gospel begins to explode out into the pagan Greco-Roman world of the day. Jesus’ obedient followers are being empowered, and used to push back the gates of hell and to expand the kingdom of God.

These four passages of Scripture reveal very robustly that the normal Christian life is one of witness. Looking around at the North American church today it is difficult to see this kind of witness taking place, but believers must focus their eyes on Scripture to get a clear picture. Then, they must pray, and fast, asking God to help them to obey him so that they may be filled with the Holy Spirit, and be empowered to see the kingdom of God expand. The best place for this type of growth to take place in the life of a believer is in a small discipleship group. Jesus ministered to crowds but he was willing to give the majority of his time to twelve ordinary men. Jesus prepared these men to take the gospel message to the nations just as he had brought that message from heaven to earth. In the next chapter we will examine how Jesus trained his disciples and how the church today can follow Jesus’ model.

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108 Boice, *Acts*, 22. “I do not sense that Christians today are always fully aware of how thoroughly [Jesus’] plan was carried out by the first generation of the church” (ibid.).
Discipleship is the reformation of the twenty-first century.⁴ Reformations are needed when essential truth has been forgotten or ignored. We have a command to “make learners of Christ.” Our Savior “was simply asking His followers to do what He had done with them.”² Jesus modeled making disciples; therefore, his disciples were able to make disciples. “If making disciples of all nations is not the heartbeat of our life, something is wrong, either with our understanding of Christ’s church or our willingness to walk in his way.”³ We must understand what disciple-making is if we are to be disciples who make other disciples. Disciple-making is “intentionally equipping believers with the Word of God through accountable relationships empowered by the Holy Spirit in order to replicate faithful followers of Christ.”⁴ This is what Jesus did.

From our human perspective, the propagation of the gospel and the founding of the church hinged entirely on the twelve men whose most outstanding characteristic was their ordinariness. They were chosen by Christ and trained for a time that is best measured in months, not years. He taught them the Scriptures and theology.

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¹Robby Gallaty made this statement at the Blueprint Conference in October 2014 at Brainerd Baptist Church in Chattanooga, Tennessee.


³Ibid., 15.

He discipled them in the ways of godly living (teaching them and showing them how to pray, how to forgive, and how to serve one another with humility). He gave them moral instruction . . . God graciously empowered and used these men to inaugurate the spread of the gospel message and to turn the world upside down. (Acts 17:6)

These men were ordinary, but their leader and the process that Jesus used to train them were extraordinary.

Many churches do large group worship and community or Sunday school groups well, but have ignored Jesus’ model for making disciples. The small discipleship group is the way Jesus himself trained his disciples. Therefore, this is the model that was used in training personal evangelists at Green Street Baptist Church. Regi Campbell relates how he learned that “more time with fewer people equals greater kingdom impact.” He realized that, as a mentor, he was doing what Jesus did. Therefore, this training of personal evangelists was limited to 15 participants initially. Also, effort was made to identify team leaders among the trainees who could lead an even smaller group during the evangelistic opportunities.

Bill Hybels, mega-church pastor of Willow Creek Community Church in Chicago, publicly apologized in 2007 for failing to produce disciples. “We made a mistake. What we should have done when people . . . became Christians, we should have started telling . . . and teaching people that they have a responsibility to become ‘self-feeders.’ We should have . . . taught people how to read their Bibles...and how to do spiritual practices much more aggressively on their own.”

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this error in the American church. He was given the insight to see the problem, and the
courage to confess the issue, and change. Therefore, this training placed the
responsibility for evangelizing, and then making future disciples squarely on the
shoulders of the learners. Tim LeFleur, Pastor of Disciplemaking at Brainard Baptist
Church asked fifty pastors if they had a comprehensive strategy for disciple making at the
churches they lead and all fifty said, “no.” As many as 65 percent of Christians say they
are stagnant or backslidden in their spiritual lives, and most are not engaged in any
meaningful form of ministry. Therefore, in this training, I endeavored to convey that
being on mission with God begins by taking responsibility for our own Jerusalem, then
pushing out through Judea and Samaria and finally into the uttermost parts of the earth.

The reality of the church today does not reveal a dynamic heart for evangelism
and discipleship; this is not the normal New Testament life of a believer. “The apostolic
closechurch, not the prevailing mediocrity of our religious community, sets the norm.” Much
of the contemporary church is focused on buildings, budgets and bottoms, but “discipling
men and women is the priority around which our lives should be oriented.” In order to
help the church grow deeper, leaders must be willing to start smaller. Leaders must reject
the idea that bigger is better, and stop focusing on numbers only. Leaders overestimate
what God can do in a short time, and underestimate what God can do in long periods of
time because the latter takes faith, and work over the long haul. Jesus ministered to the
multitudes, but he was willing to spend the lions-share of his last eighteen months of

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8Tim LeFleur made this statement at the Blueprint Conference in October 2014 at Brainard
Baptist Church in Chattanooga, Tennessee.

9Coleman, The Master Plan of Discipleship, 16.

10Ibid., 9.
ministry with twelve ordinary men. He even drew Peter, James and John closer to himself and allowed them to experience more intimate fellowship. Therefore, if the son of God was willing to invest in a few men over several years to prepare them for future ministry, should not leaders be willing to do the same? This point is most evident in Jesus’ high priestly prayer: “I glorified you on the earth, having accomplished the work that you gave me to do (John 17:4).” Has Jesus been crucified and resurrected yet? The answer is no. Then to what accomplished work is Jesus referring? He had trained the disciples, and after the future filling by the Holy Spirit, they would go out and replicate the process with new believers who would, in turn, do the same.

[Jesus] came not only to die but also to give us a model for disciple-making that trains Christians so they can accurately represent Him and deliver His message to the world. If Jesus had not trained disciples who could in turn train others, the gospel message would have been lost. No one would have heard about it after the disciples were dead.

One main problem with the American church is that leaders “spend so much time putting on the show that they do not have the time to know or invest in their people.”

This is the problem defined in the American church. The solution—at least part of it—is to return to Jesus’ model for helping people grow or making disciples.

Therefore, the analogy of taking a trip can be employed to explain how to use the disciple making process to train personal evangelists. In order to take a trip, we need a driver, a

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11MacArthur, Twelve Ordinary Men, xv.
12The five encounters in the Gospel of Mark are the healing of Peter’s mother-in-law, the raising of Jairus’s daughter, the Mount of Transfiguration, the Olivet Discourse, and Jesus’ prayer in the Garden of Gethsemane.
14Ibid.
15Ibid., 19.
car and a map or GPS. In order to make disciples, we also need an intentional leader, a
relational environment, and a reproducible process. The driver is the intentional leader.
The car is the relational environment, and the map or GPS is the reproducible process.16
It is beyond the scope of this chapter to consider the multi-faceted aspects of Jesus as a
leader, but we can glean some aspects from his method and apply them to our training of
personal evangelists.

**Jesus Was an Intentional Leader**

An intentional leader casts a vision for the multiplication of the kingdom for
new disciples. In Jesus’ first encounter with his early disciples, he cast a vision for the
new life that he desired for them. He said, “Follow me and I will make you fishers of
men” (Matt. 4:19). These men understood fishing; in fact, their very lives depended upon
their ability to catch fish. A huge catch of fish meant that the needs of their families
would be met. Now Jesus would change their occupation to men catching for the
kingdom. The principle remained the same, though. Jesus desired to use them to harvest
a huge catch of men, women, boys, and girls from every tribe and nation to glorify God.
In Jesus’ final appearance to his disciples, once again on the shore of the Sea of Galilee,
Jesus gave his disciples a visual of their future and his power by giving them a catch of
153 fish (John 21:1-14). It must be the same for the church today. We must cast a vision
for multiplication. Our vision is myopic. A kingdom vision must be informed by the
Holy Spirit-empowered and Jesus-trained men can accomplish for the kingdom of God.

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16Jim Putnam et al., *Real-Life Discipleship Training Manual* (Colorado Springs, CO:
NavPress, 2010), 60-61.
Revelation assures the church that the vision that Jesus gave will be fulfilled one day.

The amazing part is that the church is given the opportunity to be part of God calling all nations to his throne to worship.

The issue turns on our view of God and His Gospel to the world. If we are assured that the King of Glory, having taken our sins away and shattered death in conquest of the grave, will save unto the uttermost all who come to Him, then we cannot sit idly by while men and women perish without hope. We dare not show unconcern for the world God loves and for which He gave His beloved. The good news of salvation must be heralded to the end of the earth. Jesus is Lord! He reigns on high and is coming again in majesty and power. Just the thought makes the heart almost miss a beat in wonder!  

The apostles and the early church fulfilled the vision that was inaugurated by Jesus. On the day of Pentecost, three thousand people were saved and added to the church (Acts 2:41). As the believers devoted themselves to the “apostles teaching . . . fellowship . . . breaking of bread . . . and the prayers . . . he Lord added to their number day by day those who were being saved” (Acts 2:42-7). Only two chapters later, God saw one of his beautiful creations lying at a beautiful gate. Through Peter and John, God restored the man, and five thousand men believed (Acts 4:4). The apostles prayed for boldness to continue to speak, and God judged two liars among the community, and multitudes were added to the Lord (Acts 5:14). But then an interesting change can be seen in the narrative. Addition changes to multiplication. “The word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem” (Acts 6:7). The good news of salvation must go to the ends of the earth; therefore, God allowed the martyrdom of Stephen in Jerusalem, and a great persecution broke out against the church.

The believers went everywhere telling the gospel. Saul encountered Jesus on the road to Damascus, and the good news spread to Judea, the Galilee, and Samaria; by

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Acts 9:31, the church in those regions multiplied. Peter walked reluctantly into the home of a gentile centurion named Cornelius, the Holy Spirit fell upon them all as they heard the good news, and the gospel was planted among the nations, and multiplication is mentioned again (Acts 12:24). Next, Saul and Barnabas were sent out from Antioch, a church that was planted as a result of Saul’s former persecutions. The gospel spread through Asia Minor and into Europe like a plague intent on driving out darkness. All residents of Asia eventually had an opportunity to hear the word of the Lord because it “continued to increase and prevail mightily” (Acts 19:20). Even their enemies confessed that these men had turned the world upside down: “In the space of little more than thirty years the witness had reached ‘the uttermost parts of the earth’ and the narrative “closes with the witness firmly planted in the capital of the world.”18 This is the vision that must be cast and cultivated if disciples are to be used of God and not waste their lives on trivial pursuits.

An intentional leader understands the process of how disciples grow. Jesus’ process for training his disciples was intentional. He left nothing to chance. He knew what a fully-trained disciple should be, and he knew how to train men. The process is outlined by Robert Coleman in the wonderful book The Master Plan of Evangelism.19 In brief, this is the process that Jesus used. Jesus chose his disciples, spent time with them, demanded obedience from them, communicated with them, personified (modeled) truth for them, gave them responsibility, checked up on them, and due to this process, he reproduced himself in the disciples.

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19Ibid. See appendix 5.
Training evangelists can be accomplished by using Jesus’ model. The discipler chose some of the learners, and others were allowed to join. The discipler spent time with them in the classroom and out among lost people. As a part of the training, the discipler gave biblical as well as personal examples of faithful and fruitful sharing and failure in obeying the voice of the Holy Spirit. Both can be used to instruct learners. Jesus demanded obedience from his disciples; as a discipler, this writer called learners to obey the mandate to tell and spent time with them in order to model obedience in doing evangelism. As a part of the training process, the discipler gave responsibility to step out in faith and tell others about Christ. Also, there were weekly opportunities to debrief times of sharing faith by the learners. Another integral part of the training process was role-play. A learner played the role of a lost person while another learner practiced using The Three Circles\textsuperscript{20} to share their faith in Christ. The gospel sharer was aided by other disciples in the process in order to simulate two people sharing with a lost person, then the conversation was debriefed.

An intentional leader lives out the vision before his disciples. Jesus was the living embodiment of Deuteronomy 6:4-9; he lived out before them how to love the LORD with all your heart, soul, mind, and strength. He showed them how to talk of him when you lie down, rise up, and when you walk by the way. By living in this way, Jesus presented an example for how his church is to live out the gospel message in a lost world. We are sent out as lambs in the midst of wolves (Luke 10:3). We cannot say, “Jesus paid it all; therefore, let me pay nothing.” Several years ago, our family was living in a

country in the Middle East when a Muslim radical put a bomb at the doorstep of a young Muslim background believer and his discipler. The discipler and his disciple lived side by side. When the radical fled, the disciple took the bomb and tried to take it away from the two apartments, but as he walked, the bomb exploded, taking his life. In the following days, I remember a fellow worker commenting that the two should not have lived so close together, for obvious security reasons. The response from another missionary was that a large part of this discipler’s (who was a German missionary) work was to show new believers how to live out their new lives in Christ. This must be done from close up. Jesus gave himself to his disciples and showed them the gospel way to live. An intentional discipler must teach, but he must also model for his disciples. This is a slow and difficult task. Helping people grow is not a task for the weak in faith.

Lastly, an intentional leader must take on the role of a spiritual father for his learners. Near the end of the twentieth century, two world famous evangelists analyzed the fruit of their ministries. The results revealed that only between three to five percent of the “converts” actually became committed Christians. Why? The answer is that there is a lack of spiritually mature followers of Jesus in the church today who have the desire and ability to train others. Derek Prince relates his personal endeavor to follow up with twenty-two converts from an evangelistic meeting. His conclusion was that only two “developed into stable, fruitful Christians.”21 Why was this the case? “Eventually I concluded that the decisive factor was that, however imperfectly, I offered both of them some kind of spiritual fatherhood.”22

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22 Ibid., 140.
Therefore, an intentional leader must cast a kingdom vision, understand how people grow, model the kingdom life for disciples, and provide spiritual fathering for his disciples.

**Jesus Created a Relational Environment**

A relational environment meets the deepest need of mankind. Jesus’ presence on earth met the deepest need of mankind. Jesus brought back the presence of God. He was Emmanuel—God with us. Our parents Adam and Eve had been sent out of the Garden of Eden due to their disobeying God. The human race has lived in the pain of that primal sin, and the consequence has been distance from the good presence of God. A few years ago, when we were living in a Muslim country, I was putting our three- and four-year-old children to bed one night. I had begun to story through the book of Genesis with them. That particular night, I told them the story of the deceiving serpent slithering into the garden and deceiving Eve, while Adam passively stood by. I related the feeling of shame that came to Adam and Eve, as they knew they were naked and how they now fled from the voice of a loving God. I told them about the curses/consequences that followed and how God had to send them away from his presence and from the beautiful garden. Then I said, “Ok, let’s pray and go to sleep,” as if I had just told them a happily ever after story. I was totally unprepared for what followed. They both began to sob. They said, “That is not a good story, that is a bad story, we don’t like that story, we don’t want to pray and go to sleep.” I suddenly realized how strong the sense of deception, shame, rejection, and failure was to their little hearts. I had to do exactly what God had done by giving them a promise of one who would come and crush the head of the serpent. I had to tell them about a Savior who would come to redeem and save them. A strong
one was promised who would overcome the consequences of their disobedience and save them. I was able to finish the story for them because we live on this side of the cross. Jesus has made relationship with God the Father possible again.

A relational environment is created by living with transparency and hospitality. Jesus modeled this for us. Jesus walked by the Sea of Galilee, and two of John’s disciples followed him. Jesus responded to their interest by asking them, “What are you seeking?” They responded with an interesting question: “Rabbi where are you staying?” Jesus replied with, “Come and see” (John 1:35-9). At first glance, this response may seem elementary, but in fact, this response or this call begins a process of discipleship in the lives of these men. Jesus called his disciples to be with him, and even the lost religious leaders of the day recognized Jesus’ resemblance upon their lives (Acts 4:13). He did not plan to merely impart to them a set of rules or even principles for life; he planned to impart his life to them by living with them. He planned to tell them how to live and also to show them how to live. This is a major aspect of discipleship. A discipler must make a commitment to give himself to his disciples. The disciples saw Jesus angrily flinging furniture in the temple when his father’s house had been made a place of merchandise and cheating. They observed him weep over the city of Jerusalem that missed the time for repentance. Three of the disciples were present when a crowd of mourners laughed at him before he raised a dead child and gave her back to her exuberant family. They listened to his wisdom and learned how to pray from his life. He had nothing to hide, and his life was open to them. As disciplers, we can never meet his perfect standard, but as much as possible, we must allow learners into our lives.
Therefore, this process of training personal evangelists was not merely classroom training. The learners were led out among lost people and shown how to interact through performing servant evangelism. These evangelistic opportunities began a process of reshaping how the learners interact with lost people. Many believers simply hide their light under a bushel. Therefore, it is essential to take learners out and model for them how to begin sharing about Christ with the lost. A relational environment was created within the classroom also by helping learners to interact with one another during the role-play elements. For example, if one disciple was sharing with another about their own brokenness and was asked a difficult question, others were encouraged to share a personal experience or passage of Scripture. This simulated a possible conversation where two believers shared with a lost friend. Also in the classroom, chairs were arranged in a semi-circle instead of rows. This produced an environment of learning from one another and interacting with one another instead of merely taking in information from a teacher. Lastly, the third evangelistic opportunity was a challenge to invite a lost person or family into the learner’s home for a meal. Many North American believers have never invited a lost person into their home, but this is a powerful way to serve and learn about another person. Jesus spent time with people eating meals. He was even accused of being “[a] glutton and a drunkard, a friend of tax collectors and sinners!” due to the time he spent with lost people over meals (Matt 11:19).

A relational environment attracts lost people to Jesus. This can be seen through the last major movement of God in the United States. On the heels of the rebellion of the 1960’s and the emptiness that followed, the spirit of God began to move. What occurred is called the Jesus movement. Literally, thousands of young adults who
could not find satisfaction in free sex or drugs found that a relationship with Christ fulfilled their desires. The Jesus People established Christian communes and coffee houses. Communes were established to fulfill the need for community, and coffee houses facilitated the creation of new relationships for doing evangelism.\textsuperscript{23} The commune and the coffee house revealed how deeply that generation desired a relational community. Also the Celtic form of Christianity that developed in Ireland during and after the time of Patrick emphasized community greatly. Celtic Christians actually brought pre-Christian people into the community and allowed them to experience Christian community, worship, and prayer; then they were invited to repent and follow Christ.\textsuperscript{24} This type of community reflects the relationship that Adam and Eve had with God in the Garden before sin entered the world. This type of transparent and loving community can only be reestablished in any marriage, home, or church when there is a genuine submission to Jesus and sin and self are vanquished by the love of Christ. Therefore, a relational environment meets the deepest need of mankind, is created by living with transparency and hospitality, and attracts lost people to Jesus.

**Jesus Used a Reproducible Process**

In order to obey Jesus and make disciples, a person must understand what a disciple is and what a disciple does. A disciple is a leader. A disciple is revealed through his head, heart, and hands. A disciple knows who Christ is and makes a decision to follow him (head); a disciple is being changed by Christ (heart); and a disciple is


committed to the mission of Christ (hands). A disciple needs a teacher who teaches and models for them a reproducible process that they can emulate in the future, then that disciple will be equipped to be a disciple that makes others disciples.

A reproducible process is clearly conveyed. “A reproducible process enables the next generation of leaders to understand what to do and how to do it.” In the sports world, “a great coach creates an intentional, repeatable system that consistently develops great players and leads to consistently great teams” over a long period of time. This is called a dynasty in sports. The process that Jesus employed to train his disciples has been termed “share, connect, minister and disciple.” During the “share” phase of discipleship, a leader must engage with the spiritually dead in a manner that will draw their attention. Then the good news may be shared. This is clearly seen through Jesus’ interaction with the Samaritan woman. She was totally disarmed by Jesus ignoring the cultural barriers of the day and speaking to her, a woman and a Samaritan woman. The woman’s spiritual deadness is clearly revealed by Jesus’ statement, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water” (John 4:10). One interesting way to interact in the public arena today is through asking the spiritually dead about their tattoos. A discipler also shares with the spiritual infant, but in a different manner. A spiritual infant

26Putnam, Real Life Discipleship, 61.
27Ibid.
28Ibid., 61-67.
29I use this mode of interaction with the lost on nearly a weekly basis. A tattoo is very important to the wearer, and it carries with it identity. Many times, a caring believer may ask about a tattoo and then turn the conversation to spiritual matters with the empowering of the Holy Spirit.
is much like a baby. They need care. The discipler must share new truth, new habits, and his very own life. Paul said to spiritual infants, “we were gentle among you, like a nursing mother taking care of her own children. So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us” (I Thess 1:7-8). A discipler must possess a deep love for his spiritual children, just like a natural parent. There will be many nights of going to bed exhausted after correcting, caring for, and cleaning up after spiritual children.

Spiritual growth is slow just like physical growth. Jesus gave himself, and Jesus shared new truth constantly with others. One of the best examples is the Sermon on the Mount. In this greatest of all sermons, Jesus reframes, “You have heard that is was said . . . but I say to you” (Matt 5:21-44). The hearers of this sermon were astonished at how Jesus taught with authority (Matt 7:28-9). The sharing of new truth was made practical in our training of personal evangelists through the use of personal stories. The leader must share stories of how to interact with lost people in the public arena.

Next, a discipler must connect spiritual children to God, a family or small group, and to God’s purpose. Jesus created a family for his disciples to connect with by calling out twelve men. Living in a community of faith grew the disciples. A spiritual child is naturally self-centered. Community is created to aid in becoming others centered. You can hear the self-centeredness of the disciples in their words: “tell the multitude to go away,” “Jesus doesn’t have time for children,” “let us go with him and die also,” and “I will be the greatest.” Jesus led them to grow through the phase of

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30 We do not perceive our children’s growth when we see them day after day, but when grandparents who have not seen them in a few months sees them, they comment, “Wow, you have grown.”

52
spiritual childhood toward maturity. Jesus also connected them to their purpose through connecting them to God. Because they lived with him, the disciples were privy to his intimate relationship with his Father in heaven. On one occasion after watching him pray, they asked, “teach us to pray” (Luke 11:1-2). Jesus’ life created a spiritual thirst for God in the lives of his disciples (John 14:8-10). He made them thirsty for a relationship with God. Jesus’ life was so far removed from the lifeless religion of the Pharisees that his disciples would never again be confused about how true faith shapes a disciple.

Next, the obedient spiritual child grows into a spiritual young adult. Young adults should be aided in finding ministry opportunities that will equip them for ministry, then they can be released to accomplish ministry. This process can be much like an expert archer practicing with a new arrow. The marksman will inspect his weapon and practice with the arrow many times over, then the marksman will be assured that the arrow will find its mark when it matters. Jesus had a process also. He allowed the disciples to watch him minister to people, he ministered while the disciples aided him, they ministered while Jesus helped them, they ministered while Jesus watched, and finally the disciples were sent out to do ministry alone, but Jesus debriefed their experience with them afterwards. A God-centered young adult is ready to be shot out into a dark world to hit a target for the glory of God and growth of the kingdom. Spiritual young adults are others centered and ready to do some ministry on their own, but they still need the guidance of disciplers. Spiritual young adults need shepherding. In Luke 10, Jesus sent out 72 disciples, two by two, to proclaim the kingdom of God before him. When they returned for debriefing they said, “Lord, even the demons are subject to us in your name!” Jesus replied, “I saw Satan fall like lightning...I have given
you authority,” but “do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written down in heaven” (Luke 10:17-20). In this debriefing, Jesus encouraged their obedience and refocused their hearts.

The last step of this growth process is not spiritual adulthood, but spiritual parenthood. This is because the goal of a discipler is growth in new disciples. Anything healthy reproduces. The mark of a mature Christian is not physical or spiritual age but the ability to reproduce himself in the form of new disciples. He must be able to engage a lost world with the gospel and then train up new followers to maturity. The goal of our training of personal evangelists at Green Street Baptist Church is to train followers to engage the lost with the good news of Jesus. The need is great, as was revealed by our Evangelistic Practices Survey (see appendix 2); out of 315 surveys completed in Connection Classes, we recorded only two new believers saved between 0-5 years. This data reveals a total lack of evangelistic passion and nearly no fruit. The survey reveals 277 people saved between 30-75 years, but very little witness in the community by these believers. There should be much fruit from the lives of this many believers in Christ. A disciple that reaches the stage of spiritual parenthood still needs the discipleship process explained to them; they need to be aided in discipling others, and then they need to be blessed and released to disciple on their own. A spiritual parent is intentional, strategic, and must take a place of authority in the lives of his disciples. Paul described this place as being “like a father with his children, we exhorted each one of you and encouraged you and charged you to walk in a manner worthy of God” (1 Thess 1:11-12). Spiritual parents pray for the opportunity to lead at least a couple of lost people to the Savior each year and prepare themselves daily for the task. A spiritual parent is actively involved in
discipling a group of believers on a weekly basis. At the end of each year, spiritual parents must be able to survey that year and see fruit for the kingdom that they were allowed to harvest for Christ.

The need for courageous disciples that are equipped to make other disciples is greater than it has ever been in this nation and among the nations. On September 15, 1999, Dr. Alvin Reid exhorted his class at Southeastern Baptist Theological Seminary in North Carolina to penetrate the culture with the gospel. He asked rhetorically, “What will it take to awaken the church to our need to penetrate the culture with the gospel? What will it take for the church to awaken to the lostness of people?” Will “it take an assault on our churches, guns blazing as we worship, to awaken us to our need?” That very night at Wedgewood Baptist Church in Fort Worth, Texas, a gunman walked into a youth rally at the church and killed seven worshippers. The killer’s rampage was stopped by the gospel itself on the lips of an unmarried, expectant father, who was newly saved and changed by Christ. Jeremiah Neitz confessed that he was a Christian, with a gun pointed directly at him and the killer within five feet of himself. He spoke into a face full of “pure rage.” “God put me on this earth for a reason. I’m certain of that.” Then Neitz stood up and confronted the killer. “I looked at him and told him, ‘Sir, what you need is Jesus Christ in your life.’ I told him that I knew where I was going when I died and asked, ‘What about you?’” The killer looked at Jeremiah, cursed him, then sat down and took his own life. The killing was over, the pain remained, but the lesson is clear.

31 Alvin Reid, *Reaching the Unreachable In Here I Stand: Essays in Honor of Dr. Paige Patterson* (Yorba Linda, CA: Davidson, 2000), 86-100. Interestingly, this was the church that Alvin Reid attended while he was in seminary at Southwestern Baptist Theological Seminary.

Only disciples who know the power of God in their own lives are ready to be used by God to speak the gospel in a dark and lost world.
The focus of this project was to equip and encourage trainees in the practice of personal evangelism at Green Street Baptist Church. This project was established upon two major convictions. First, I believe that the Bible clearly expresses that the normal life of a Spirit-filled believer is a life of witness about Christ. Second, I believe that I am personally called by God to “do the work of an evangelist” (2 Tim 4:5) and teach others to be witnesses as well (2 Tim 2:2). As stated previously, the success of this project was aided by three goals. The first goal of this project was to evaluate the practice of personal evangelism among the members of the church. As was stated in the context section, there had not been any organized evangelism training since 2003. This goal was measured by an evangelistic practices survey given in the Connection class hour on a Sunday morning during week one of the project.\(^1\) The connection class leaders were emailed one week prior to the survey week and asked to give the survey at the beginning of class and return it to their folders. During week 2 of the project, the surveys were put into individual class folders with an instruction sheet for each teacher and pencils to be used to complete the survey. Based on the average attendance in Connection class, the survey completion

\(^1\)All research instruments used in this project were approved by and performed in compliance with The Southern Baptist Theological Seminary Research Ethics Committee prior to their use in this ministry project.
rate was only 47 percent. The possible reasons for this low percentage will be discussed in chapter 5.

Table 1. Evangelistic practices surveys completed in connection classes

| Evangelistic Practices Surveys Completed | 315 out of an average 675 present in Conn. Class | 47% |

The survey was created in order to yield a clearer picture of the amount of personal evangelism being engaged in by the members of the church. The purpose of this survey was to reveal the knowledge level of evangelism, motives for evangelism, and barriers that exist among the members in the area of evangelism. Green Street Baptist Church has had a strong pulpit ministry and very strong Sunday school attendance in the past, but the evangelistic impact in the community needs strengthening. During week 3, the surveys were tabulated and yielded more data concerning the practice of personal evangelism among church members. The results will be discussed in chapter 5, but one interesting fact surfaced during the surveying phase of the project: 315 surveys were completed, with only 2 people who had trusted Christ in the last five years. Therefore, of the surveys completed, only 0.6 percent could be termed new believers, and 89 percent had trusted Jesus from 20 to 77 years in the past. This piece of data alone revealed the need for training in evangelism and the lack of new believers in this church body (see table 2 below). Sadly, this data may reflect the fact that, while the church has many people who are mature in age, they are not spiritually mature enough to be called spiritual parents. Spiritual parents can be used by the Holy Spirit to produce new life. Spiritual babies will be birthed if the church is telling others about Christ, but if spiritual babies are
not birthed, then that church will eventually close her doors. Therefore, the information gleaned from the survey aided in the development of the evangelism training. During week 3, this data was tabulated on an Excel spreadsheet and analyzed by the church leadership, expert panel, and trainer.

Table 2. Number and percentage of believers surveyed according to years in Christ

<table>
<thead>
<tr>
<th>Number of years since Salvation</th>
<th>Actual number people out of 315 completed surveys</th>
<th>Total Percentage of surveys completed</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-77 years in Christ</td>
<td>279 of 315</td>
<td>89%</td>
</tr>
<tr>
<td>1-20 years in Christ</td>
<td>36 of 315</td>
<td>11%</td>
</tr>
<tr>
<td>1-5 years in Christ</td>
<td>2 of 315</td>
<td>0.6%</td>
</tr>
</tbody>
</table>

The second goal of this project was to develop an eight-week training course in personal evangelism. During weeks 4 and 5 of the project, the trainer used the evangelistic practices surveys to help shape the training. Past experience in evangelism and discipleship training were also major influences in the trainer’s creation of the training process. Since evangelism is more caught than taught, effort was made to create a course that was more practical than merely informational. In the creation of the course, there was a desire to ensure that the course was a practicum. Although, it was also necessary to have an informational aspect of the training. Therefore, the evangelism training courses called *Share Jesus without Fear* and *Life on Mission* were used during the training. *Share Jesus without Fear* was used only as a supplement to add to the
teaching, but the methodology was not taught in this class. During weeks 2 through 7 of the training, the *Life on Mission* DVD sessions were viewed by the learners. Several of the sessions were viewed in their entirety, and others were viewed partially in order to allow time for other aspects of training. The trainer’s notes, including which sections of the videos were viewed, which Scriptures were memorized, and personal illustrations that were given, are included in appendix 6.

The training focused on evangelism methods, biblical motivations for evangelism, and how to overcome barriers to evangelism. The evangelism method that was taught was the *3 Circles*.2 The biblical motivations for evangelism were taught through the memorization of Scripture, examining Bible stories, and conversing together as a learning community. The problem of how to overcome barriers to evangelism was taught through personal examples and taking opportunities to actually get out and serve the lost. Week 1 and week 8 of the actual training consisted of a briefing and debriefing time with the trainees. The briefing consisted of sharing fears, accomplishments, failures, personal testimonies in evangelism, and getting to know one another. The debriefing prepared learners for the final 4 weeks of evangelistic outreach opportunities. The survey from goal one revealed the heart motivations and barriers to evangelism among the church members; therefore, the training was structured to address these needs. Four evangelistic outings were built into the training for the purpose of mentoring the trainees and creating opportunities for them to share their faith. These evangelistic outings proved to be the most difficult part of the training for many of the trainees. The reasons and possible solutions are discussed in chapter 5. The evangelism training program was

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supplemented by role-play elements created by the writer to encourage confidence in the trainees. Also, an expert panel of pastors and educators with significant experience leading evangelism training was assembled. The three evaluators were Robert Steele, Executive Pastor of Green Street Baptist Church; Frank Hensley, Pastoral Care Pastor of Green Street Baptist Church; and Keith Curlee, Headmaster of High Point Christian Academy. Robert Steele had experience training with Faith Evangelism and The Net. Frank Hensley also had experience training believers to use Faith Evangelism and The Net. Keith Curlee was trained by the International Mission Board as a former missionary to East Asia. This panel attended three sessions of the training and evaluated the training by the use of a rubric. The rubric focused upon the teaching method, clarity of teaching, and the overall purpose of equipping the learners. The goal was considered successfully met when a minimum of 90 percent of the evaluation criterion met or exceeded the sufficient level (see appendix 1). The evaluators’ evaluations, along with personal comments, are included in the rubric below. Each evaluator was assigned a number to designate his personal comment and scoring. The trainer was evaluated by the three observers at an 84 percent “exemplary” rate and 16 percent “sufficient” rate for his training. There were no comments of “insufficient” or “requires attention.” After the training, each observer also offered comments to the trainer.

The third goal of the evangelism training course was to equip the participants in personal evangelism. Goal three was the actual work of teaching, encouraging, and mentoring the trainees using a small discipleship group model during the eight-week process.
Table 3. Rubric used by expert panel including scores and comments

<table>
<thead>
<tr>
<th>Criteria</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>The teaching was clear, concise, and understandable.</td>
<td></td>
<td></td>
<td></td>
<td>1,2,3</td>
<td>1-very good delivery</td>
</tr>
<tr>
<td>The purpose of the evangelism training was clearly articulated.</td>
<td></td>
<td></td>
<td></td>
<td>1,2,3</td>
<td>1-need big picture</td>
</tr>
<tr>
<td>The expectations of the course were clearly articulated.</td>
<td></td>
<td></td>
<td></td>
<td>1,2,3</td>
<td></td>
</tr>
<tr>
<td>Directions were clearly given.</td>
<td></td>
<td></td>
<td></td>
<td>1,2,3</td>
<td>2-repeated several times</td>
</tr>
<tr>
<td>Objectives and goals were clear.</td>
<td>1</td>
<td></td>
<td>2,3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adequate discussion was allowed in the course.</td>
<td>1</td>
<td></td>
<td>2,3</td>
<td></td>
<td>1-allow people to finish their sentences</td>
</tr>
<tr>
<td>Teacher allows enough interaction and time to process material as a group.</td>
<td></td>
<td></td>
<td></td>
<td>1,2,3</td>
<td>1-students in triplets was good</td>
</tr>
<tr>
<td>Teacher uses personal illustration and example to help learners better grasp the material.</td>
<td></td>
<td></td>
<td></td>
<td>1,2,3</td>
<td>1,2-personal illustrations were great</td>
</tr>
<tr>
<td>The training had a component that dealt with the mind, as well as the will.</td>
<td></td>
<td></td>
<td></td>
<td>1,2,3</td>
<td>2-read tract 5 times for hw, engaged learners</td>
</tr>
<tr>
<td>The training had a component that dealt with the heart and emotions.</td>
<td></td>
<td></td>
<td></td>
<td>1,2,3</td>
<td>2,3-videos and role play very good</td>
</tr>
<tr>
<td>Learners were well prepared to be able to share gospel.</td>
<td></td>
<td></td>
<td></td>
<td>1,2,3</td>
<td>1-better prepared 2-anxious to do it</td>
</tr>
<tr>
<td>Learners were well prepared to interact with people.</td>
<td></td>
<td></td>
<td>3</td>
<td>1,2</td>
<td>1-good challenge at end to pray and look to share</td>
</tr>
</tbody>
</table>

The expectation was that the 8 weeks would aid the learner in the knowledge of how to share the good news, increase their confidence, and biblically motivate the
learner to overcome the barriers that hinder evangelism. Whether this goal was met will be discussed in chapter 5. This goal was measured by a pre- and post-survey given to the participants in the course. The training began with 27 participants in week 1 and concluded with 17.

Table 4. Number and percentage of life on mission class trainees completing course

<table>
<thead>
<tr>
<th>Life on Mission Trainees</th>
<th>17 out of 27 completed</th>
<th>63% completion rate</th>
</tr>
</thead>
</table>

Each training session consisted of several ways to learn and grow as a witness. Trainees learned from the trainer, one another, the Bible, and video sessions. The training had an intentional leader, a relational environment, and a reproducible process, just like Jesus’ training of his disciples. A typical training consisted of a personal example on witnessing encounters from the trainer, a Bible example, the video session, the debriefing the video teaching, the reciting of a Bible memory verse, personal testimony of the learners’ witnessing encounters from the week, debriefing the encounters, reviewing the 3 Circles together, role play of sharing with a lost person, role play in triplets, and the homework challenge. The training was created in this manner to be more of a small group model training than a classroom type. Although the group met in a classroom, the leader endeavored to create a learning community. Seats were arranged in a semi-circle instead of rows in order to help facilitate an environment conducive to learning from one another. There was freedom for trainees to ask questions, give advice, and interject thoughts into the training. Members of the learning community were given the opportunity to stand and lead the group by reviewing the 3 Circles or
leading the role-plays. The number of participants was too large to truly be considered a small group (this problem will be discussed in chapter 5). As an intentional leader, the trainer led each session by giving personal examples of fruitful and failed opportunities to witness for Christ. The trainer challenged the learners to memorize Scripture and to prepare themselves for opportunities to witness daily. The leader also led the group out to do a door-to-door bread distribution ministry in the community to gain opportunities to share their faith. This took place in groups of 3. As the leader, I engaged in asking the people in each home if the group could pray for them and then took the opportunity to share the gospel. After the learners had watched this process in a home, they were given the chance to lead by being the main speaker in the next visit. This offered a good opportunity to practically teach learners how to share their faith and serve a lost community.

Forming small groups, doing role-play in triplets, and allowing learners the chance to share and encourage one another created a relational environment. The most powerful element of the training proved to be the role-play. The trainer created a bio for an imaginary lost person on a 3 x 5 index card, then called upon a volunteer to read the lost person’s life situation, along with their questions about the gospel, and pretend to be that lost person. Trainees were then encouraged to engage the lost person in a conversation using the 3 Circles Conversation Guide that they were learning. Other learners were allowed to interject thoughts into the conversation as if they were three friends sharing in a group with a seeker. After the conversation, the group was allowed to ask questions and debrief. During week 1 of the training, role-play was introduced to

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3This is a link to a video showing Jimmy Scroggins explaining the conversation guide: https://video.search.yahoo.com/video/play.
the group through the trainer and an experienced witness sharing a gospel conversation in front of the class, then it was debriefed. Role-play was also performed in small groups of triplets in order to simulate a gospel conversation between two believers and a lost friend having coffee.

A reproducible process was created by the use of the *Life on Mission* training videos. Each week, one video or part of a video was presented to the learners and debriefed afterwards. The presenters of each session were powerful in their presentation and their teaching. The themes of the sessions were “Life on Mission,” led by Ronnie Floyd; “God’s Design,” given by Ellis Prince; “Brokenness,” presented by Eric Mason; “Gospel,” taught by J. D. Greer; and “The 3 Circles,” which was created by Jimmy Scroggins.

This trainer’s focus was to teach the trainees that evangelism is not a gift given to a few special people; rather, it is commanded by God in the Scriptures (2 Tim. 4:4-5), and all believers are responsible (Rom 1:16) and capable to witness (Acts 1:8). The 3 Circles Conversation Guide was a great witnessing tool to use in the North American context. The trainees memorized the 3 Circles, but we also dissected the 3 Circles in order to understand how and why it is a powerful tool. Most importantly, the trainees went out to actually use the tool through sharing their faith. The *Life on Mission* video sessions taught the three major themes of “God’s Design,” “Brokenness,” and “Gospel.”

The class learned how God motivated Jimmy Scroggins to see the need to share the good news with the radically unsaved differently than he had previously done while living in the “Bible Belt.” The result was the creation of the 3 Circles Conversation Guide. There are two major differences between the 3 Circles and other gospel presentations. The first
is that there is not a long memorized presentation that a lost person must be willing to quietly listen to in order for the gospel to be understood. This allows a gospel-sharer to listen, learn about their friend and truly have a conversation about truth. The second is that there are no memorized Bible verses that must be given at a certain time in the presentation. Again, the gospel-sharer can apply Scripture to the topic of the moment.

The 3 Circles is a conversation guide; therefore, it allows for flexibility. This flexibility must be learned by anyone desirous of sharing his or her faith. Lost people must know that we care before they will desire to hear our message. However, the gospel sharer still needs to know Scripture and still needs to have boldness to lead the conversation in a purposeful manner. The advantage of the 3 Circles is that the gospel-sharer has the liberty to listen more to the lost person because he does not feel the burden to “get through” the presentation. By listening, he will reveal his care. Listening also opens the witness to two distinct possibilities: First, he will learn exactly where his lost friend’s hurt or objection to the gospel truly lies, and second, he will more readily hear from the Holy Spirit of God how to direct his questions and thoughts to the heart of the lost person. The overall goal in using the 3 Circles was to give learners a tool and help them practically know how to use it. In chapter 5, there is a discussion of how to give learners a better biblical understanding of the themes of “God’s Design,” “Brokenness” and “Gospel.” Below is an example of the themes used in the 3 Circles.
The 3 Circles Conversation Guide above can be shown to a lost person during a conversation, or it can be drawn on a napkin or sheet of paper in order to illustrate the themes as the gospel is shared. Homework was an important part of the training. Several examples of the homework that was given are memorizing and reciting Scripture, learning the 3 Circles, serving a lost person by using servant evangelism, giving out a tract, and inviting a lost person from work out to lunch in order to have an opportunity to tell them about Christ.
A pre- and post-survey measured the trainees’ knowledge of how to evangelize, barriers to evangelism, and motive for evangelism. The survey was given in weeks one and eight. Each learner created a personal identification code on both surveys, so that the pre- and post-surveys could be compared in order to ascertain if the training intervention fulfilled the expected goal of yielding a positive statistically significant result in the t-test for dependent samples (see appendix 2). The trainer analyzed pre-training survey. This survey yielded significant information that aided the trainer in areas that needed focused attention during the training. This goal was considered successfully met when the t-test for dependent samples demonstrated a positive statistically significant difference in the pre- and post- survey scores. The results of the trainees’ surveys are discussed in chapter 5. The t-test for dependent samples was selected for this analysis, as it compares the means of the scores from the pretest and post-test, which measured evangelistic activity, attitude, and motive among the members of training group.4 A positive result would mean more prepared and effective personal witnesses for Christ. The goal was that an equipped trainee would be able and desirous to share the good news whenever the Holy Spirit guides (Luke 6:40).

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CHAPTER 5
EVALUATION OF THE PROJECT

Introduction

The heart of this project is the heart of our missionary God. Only three chapters into the Old Testament, there is the complete failure and judgment of mankind. But there is also a promise of a “wounded warrior” to come who will bruise the head (i.e., give a mortal wound) of the serpent, who seemingly had won the day. Then after the destruction of the flood and the promise of mercy to succeeding generations,¹ God calls a man. God promises Abram, “in you all the families of the earth shall be blessed” (Gen 12:3). Up to this point in the book of beginnings, there has been disobedience, death, and destruction, but God promises that he will bless all families of the earth. This is a promise of good news. Our world is still in dire need of good news. God has accomplished his plan to bless all the families of the nations, but many still live in ignorance of this great plan of redemption. The church has been left on earth to herald the message that although bad news is a present reality, the good news has already come. Just recently I had a conversation with an Iraqi cardiologist friend. He had reentered Iraq for several months to work and to help others. Upon his return, I asked him, “How is the situation in Baghdad?” He responded, “The situation is depressing.” He was correct. The world’s situation is depressing. That is why people desperately need good news, so I

¹God hung his bow (a bow is a weapon of war) in the sky to represent his covenant promise of mercy for sinners who deserve punishment. Every generation deserves to be judged just as the generation
shared with him that the very word that he uses for the “New Testament” in Arabic, (Injil) means “good news.” The message of Jesus was good news to the first-century world, and it is still good news today.

**Purpose**

The major purpose of this project was to equip personal evangelists through a discipleship group model at Green Street Baptist Church. The data taken from the trainees’ pre and post evangelistic practices surveys revealed that the training could be considered statistically a success (see appendix 3). I assigned a numeric value for each answer on the evangelistic practice survey. A “0” was given for the least desirable answer, and a “5” was given for the most desirable answer. The data was then analyzed in order to determine whether the difference observed was brought about by the project’s intervention. A t-test for dependent samples was conducted on the numeric data of two main questions from the evangelistic practices survey. The results of these two questions were chosen because they better reveal a change in evangelistic practices. The null hypothesis for the t-test was that the project made no impact on the evangelistic practices of the trainees. The research hypothesis was that the training made a significant difference in the evangelistic practices of trainees. The training should have encouraged trainees to step out in faith and tell others about Christ more frequently and more competently. The alpha for the t-test was .05, with a degree of freedom of 11. Based upon this data, the t-test had a critical value of 2.0181, meaning that if the t-test score was less than -2.0181 or greater than 2.0181, the null hypothesis would be rejected.

of Noah, but God is merciful and has a plan to bring a tangible mercy to men.
The results of the two t-tests for dependent samples were as follows: the first question revealed a statistically significant change, but the second did not reveal a significant change in evangelistic behavior. Question one states, “I fail to share my faith because I don’t know how.” The value of the t-test for all respondents for this question was 2.782. The evangelistic training finished with twelve trainees completing the final post-survey. On this particular question, 7 out of 11 (1 did not answer this question) had a positive change or growth in their personal perception of being equipped to share Christ. This represents a 64 percent positive change. One positive example came from the survey of Trainee 4. He answered on the pre-survey, “Agree” to the statement, “I fail to share my faith because I don’t know how.” On the post-survey, he answered “Disagree.” The second statement used for a t-test was, “I have shared my faith in the past month with a lost person.” The t-test value for all respondents to this question was .456. The null hypothesis for this question was confirmed because the evangelistic training made no statistically significant difference. One partial reason for this lies in the fact that 4 out of the 12 respondents chose “Strongly Agree” both pre and post training. This indicates that 33 percent of the total trainees were already strong witnesses for Christ before training began. Another 25 percent answered the surveys to reveal a positive change in evangelistic behavior, such as Trainee 9, who answered “Somewhat Agree” on the pre-survey and changed to “Strongly Agree” on the post. But another 25 percent of trainees did not share their faith during the eight weeks of training. Therefore, this question yielded no significant difference.

Since the most definitive question on the survey (“I fail to share my faith because I don’t know how”) yielded a statistically significant result, the training could be
considered a success. Although the project was a statistical success, I believe the project fulfilled its purpose for one main reason: equipping in evangelism took place for some, even if not for all the trainees. The role of a shepherd is to equip or prepare the saints for the work of the ministry (Eph 4:11-12). Throughout the New Testament, believers are commanded to witness and are bearing witness to Christ; therefore, the equipping of the saints to do the work of evangelism in particular is paramount. The trainees were equipped with knowledge, but more importantly, evangelism was modeled before their eyes. This is essential to training evangelists and many times is overlooked because it is difficult. Personally, I have attended Muslim evangelism training sessions in the Middle East that totally overlooked the practical aspect of taking people out and allowing them to see Muslim evangelism in progress. During the most impactful training on Muslim evangelism in our 11 years overseas, the leader said, “only 1 out of 10 of you will actually put this training into practice.” Personally, I floundered in Muslim evangelism and waited six years to be trained. So, after this training, I endeavored to do what I was taught. The trainer also used role-play elements so that we could see “how “to actually do evangelism with a Muslim friend. Not all of the trainees in this Life on Mission evangelism training had the opportunity to see an experienced witness share his faith, but the ones who stayed committed until the end had the opportunity.

**Goals**

In order to fulfill the above stated purpose, the project had three goals that aided in the success of equipping evangelists. The main goal was to equip the trainees in the course to be better able to witness for Christ. Two separate instruments measured this goal. First was the Evangelism Training Evaluation Rubric (see appendix 1), which was
used to evaluate the trainer by three expert evaluators. The trainer received an 84 percent exemplary and 16 percent sufficient rating; therefore, according to the scoring rubric, the training was successful. The problem with the evaluation rubric was that it only evaluated the classroom teaching, and the evaluators did not perform the evaluation with the knowledge that they must take the teaching and use it in the “real world.” Therefore, the post-training survey is the better evaluator of the success of the training. The post-surveys yielded differing results. The statement, “I fail to share my faith because I don’t know how,” yielded a statistically significant result, while the statement, “I have shared my faith in the past month with a lost person,” did not. These differing results create a dilemma. What conclusion should be taken from the data? I believe that question one above reveals that trainees felt more equipped to share their faith, but since no statistically significant amount of trainees had actually put the training into practice, there was a major weakness in the training. This weakness is the need for more opportunity to be among lost people and will be discussed later. Therefore, the main goal can be considered partially met.

Another goal of the project was to create an evangelism training course that could be used to continue to train people to share their faith in the future. An eight-week evangelism training course with 4 weeks of evangelistic opportunities was created, primarily using *Life on Mission* and supplementing with *Share Jesus without Fear*. The lessons are available to aid another in leading the training, but these lessons need to be expanded in the future in order to give more information about how to perform the training (see appendix 6). So this goal was met, but the training material will be improved when this trainer conducts the training again.
A subordinate goal of the project was to evaluate the practice of personal evangelism that is being practiced by church members of Green Street Baptist Church. This goal proved to be more of a challenge than expected. This challenge was due to two factors. One was the large amount of information in the form of surveys collected (315 total surveys) and the amount of time required to tabulate the results. Another difficulty was determining conclusions from some of the data. Even with these difficulties, the data gleaned from the surveys was invaluable. Therefore, this goal was also met.

First, as seen below in the Evangelistic Practices Survey results, between 90-93 percent of church members responded “Agree” to “Strongly Agree” to the statements, “I desire to share my faith in order to obey and glorify God,” “I desire to share my faith because I believe that people are lost and going to hell without a relationship with Jesus,” and “I desire to share my faith because I know God loves people and can change their lives.” This data reveals a church that has a strong theological understanding of the work of Christ and need for sinners to trust him. But there is a gap between belief and actual obedience to Christ’s command to tell others. That gap is over 50 percent. The gap is revealed by the statement, “I have shared my faith in the past month with a lost person.” Thirty-seven percent of respondents chose “Disagree” or “Strongly Disagree” to this statement. Therefore, 37 percent of people had not shared their faith in the past month—not even one time—even though 90 percent said they desire to do so. Also, 19 percent of church members had not shared their faith in the past year. Eleven percent of people had never shared their faith with a lost person. What are the reasons for this gap between belief and practice? The survey revealed three answers. First, 43 percent of members answered in the affirmative that they “fail to share their faith because they don’t know
how.” Second, 64 percent answered in the affirmative that they “fail to share their faith because of busyness.” Third, 65 percent “fail to share their faith because of fear of being rejected or mocked.” The “gap” is the difference between head knowledge and actual life transformation by Christ.

Table 5. Evangelistic practices survey results

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Somewhat Disagree</th>
<th>Somewhat Agree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I desire to share my faith in order to obey and glorify God.</td>
<td>4%</td>
<td>0%</td>
<td>&lt;1%</td>
<td>4%</td>
<td>34%</td>
<td>57%</td>
</tr>
<tr>
<td>2. I desire to share my faith because I believe that people are lost and going to hell without a relationship with Jesus.</td>
<td>3%</td>
<td>0%</td>
<td>&lt;1%</td>
<td>2%</td>
<td>34%</td>
<td>60%</td>
</tr>
<tr>
<td>3. I desire to share my faith because I know God loves people and can change their lives.</td>
<td>4%</td>
<td>&lt;1%</td>
<td>0%</td>
<td>4%</td>
<td>30%</td>
<td>60%</td>
</tr>
<tr>
<td>4. I fail to share my faith because of busyness; I don’t think about it.</td>
<td>10%</td>
<td>15%</td>
<td>10%</td>
<td>33%</td>
<td>27%</td>
<td>4%</td>
</tr>
<tr>
<td>5. I fail to share my faith because of fear of being rejected or mocked.</td>
<td>12%</td>
<td>15%</td>
<td>13%</td>
<td>29%</td>
<td>26%</td>
<td>5%</td>
</tr>
</tbody>
</table>
Table 5—Continued. Evangelistic practices survey results

<table>
<thead>
<tr>
<th>6. I fail to share my faith because I don't know how.</th>
<th>19%</th>
<th>28%</th>
<th>10%</th>
<th>25%</th>
<th>14%</th>
<th>4%</th>
</tr>
</thead>
<tbody>
<tr>
<td>7. I fail to share my faith because I don't want to seem intolerant.</td>
<td>23%</td>
<td>30%</td>
<td>15%</td>
<td>19%</td>
<td>10%</td>
<td>2%</td>
</tr>
<tr>
<td>8. I fail to share my faith because I don't believe people need Christ.</td>
<td>82%</td>
<td>15%</td>
<td>&lt;1%</td>
<td>&lt;1%</td>
<td>&lt;1%</td>
<td>&lt;1%</td>
</tr>
<tr>
<td>9. I have shared my faith in the past month with a lost person.</td>
<td>14%</td>
<td>23%</td>
<td>6%</td>
<td>13%</td>
<td>23%</td>
<td>20%</td>
</tr>
<tr>
<td>10. I have shared my faith in the last year with a lost person</td>
<td>7%</td>
<td>11%</td>
<td>2%</td>
<td>4%</td>
<td>43%</td>
<td>30%</td>
</tr>
<tr>
<td>11. I have never shared my faith with a lost person.</td>
<td>61%</td>
<td>24%</td>
<td>3%</td>
<td>2%</td>
<td>3%</td>
<td>6%</td>
</tr>
</tbody>
</table>

The figure of stickmen below visually relates how many church members are obedient to the command to share Christ. Nine out of 10 members believe that lost people need Jesus, but only about four out of those nine actually told anyone about Jesus in the past month. Worse yet, 2 out of the 9 had not shared Christ with a lost person in the past year, and 1 out of 9 had never shared their faith.
Strengths

The overall success and effectiveness of this project translates into several strengths that are worthy of noting, the first being that a reproducible process was initiated. The *Life on Mission* training curriculum is usable by others, and it greatly supported the equipping of witnesses. One of the trainees said, “The most important thing that he learned was to use the theme of brokenness in a conversation with a lost person.” This was taken from the *3 Circles Conversation Guide* that is taught through *Life on Mission*.

A second strength of the project was that a relational community environment was created within the teaching arena. Chairs were not left in rows, but small circles were used so that learners could look into one another’s faces and learn from one another. The trainer made an effort to teach but also allow interaction and community to form. Because this community environment was created, the trainer was able to use “role-play” during nearly every training session. Trainees were free to interact with one another, play the part of a lost person, and attempt to share Christ during the role-play in front of everyone in the room. This could be very intimidating, but no more than sharing Christ with a lost person.

The last strength of the project was that the trainer possesses a passion to share Christ with the lost. Passion in sharing Christ is not so much taught, but, more like the
common cold, it is caught. Therefore, I shared personal stories of witnessing encounters during several of the training sessions. On two occasions, I recreated on a white board the *3 Circles Guide* that I had drawn onto a napkin and an airsick bag during sharing times with two separate lost men. I shared with the class how I used the themes of brokenness, God’s design, and the gospel to share my personal journey of faith in Christ and to call the person to trust in him as well. I also led several of the learners into homes of lost people during our evangelistic opportunities at the end of the training. During these opportunities, I modeled how to open and lead a conversation about Christ. Then I allowed the learners to lead out in sharing about Christ.

**Weaknesses**

Although the project was successful in achieving its purpose in training evangelists, it also had several weaknesses that must be improved upon if the project is done in the future. The first weakness was that evangelism opportunities for the group were placed at the end of the eight weeks of classroom training. This was a glaring weakness. Trainees needed to learn for a couple of weeks and then be led out to “use” what they learned. A trainee suggested, “Lets just go out and do it.” This weakness leads to the next one, for the two are interrelated. There was a need for more experienced witnesses to lead small groups of learners out into the community. One experienced trainer was not able to lead more than 3 or 4 others out into homes.

The second weakness of the project was the time of year that our training was scheduled. Our training took place from February through March. This meant that after the workday for most people, there was no daylight left for our team to get out into the neighborhood to share Christ. Therefore, the evangelistic opportunities took place after
all the classroom training was complete. Many trainees expressed the same frustration; there was a lack of opportunity to use their new thoughts about how to tell others about Christ. They were challenged to share Christ during their normal routines of life, but the problem with this was that many were not in the habit of preparing themselves daily to share Christ and, therefore, would have benefitted from some servant evangelism opportunities to interact with the lost.

The third weakness of the project was that there was not enough time each week for learners to debrief and ask all of their questions. The training took place during the church’s normal Wednesday night worship, so we only had one hour a week to present each lesson, practice new methods for sharing Christ, and debrief. This was not enough time for a group of 25. This time was chosen because it allowed parents with small children to participate in the training while their children were in their classes. One way that future trainings could remedy this issue would be to permit fewer trainees.

There were also two communication weaknesses within the project. The Evangelistic Practices survey had only a 46 percent completion rate, meaning that less than half of the normal Connection class attendees actually took the survey and returned it. This would be remedied by better communication. The teachers should have been emailed two weeks ahead of time and given an electronic copy of the upcoming survey, and the Pastor should have made a church-wide announcement on two preceding Sunday mornings to explain the purpose of the survey.

The last weakness of the project was that no exit interviews were performed with the trainees. Exit interviews would give much needed information about future ways to make the training more beneficial to the purpose of training personal evangelists.
Also, a post-training interview would allow the trainer to get more subjective information and ask follow-up questions to clarify future training improvements.

**What I Would Do Differently?**

There are five suggestions for what I will do differently the next time that I lead this evangelism training. First, I will schedule a more opportune time, such as early fall or late spring, for the training, which will allow trainees to get out into the community. Second, I will cap off the number of trainees at fifteen people to allow for small teams of three to take evangelistic opportunities together. Third, I will recruit three or four team leaders that are equipped to lead teams. Fourth, I will expect more personal accountability so that trainees commit in week 1 to finish the training, attend each weekly meeting, and take part in the evangelistic opportunities. Lastly, I will conduct a post-training interview with each participant in order to ascertain their perceived effectiveness of the training and to discover what changes are needed in the future.

**Key Findings and Personal Reflections**

**Classroom Training is Good, but Modeling is Better**

As a leader, I received an average score of 7.9 out of a possible 10 from the trainees for the usefulness of the evangelism training. This score meant that trainees felt that the training was helpful, but 33 percent of the trainees also gave a negative answer as to whether or not they had shared their faith in the last month. This result reveals the fact that no classroom evangelism training, no matter how good, can fully equip a believer to use his special gifts, empowered by the Holy Spirit to share Christ. Modeling is better.
More time should be given to actually taking a learner out into a witnessing situation and modeling how to share Christ, then allowing them to try.

**Get Out More and Sooner**

From my perspective as the leader of this training, fear is a great hindrance to evangelism. Some of that fear can be nominalized in the classroom setting, but most of the fear must be overcome by faith. Fear enters just seconds after a witness has the Holy Spirit inspired thought to talk to someone about Christ, regardless of if that person is a neighbor, stranger, or even the witness’s own father. At that moment, faith is most needed. Fear will always have to be overcome by faith if a witness is ever to be effective. This practicing of faith can only be done in a real witnessing encounter; therefore, future trainings that I conduct will consist of more evangelistic outings that come much sooner during the training.

**Busyness and Fear of Rejection Must Be Conquered**

Busyness and fear of being rejected were reasons why 64 percent and 65 percent of survey respondents failed to share their faith on any given occasion. Whereas 43 percent of people answered that they did not know how to share their faith, a greater percentage failed to share for other reasons. Therefore, once a person is taught how to share their faith, the battle is not fully won. Witnesses must also be equipped and Spirit-filled in order to win the battle of being a consistent witness for Christ over a lifetime. The most exciting thing, after your own salvation, is seeing another person trust Christ, but most Christians never experience this blessing. I was reminded of this fact again two...
weeks ago when I had the opportunity to counsel a young man after a worship service and led him to surrender his life to Jesus.

**Use Servant Evangelism as a Group Early and Often**

Busyness, fear, and lack of modeling are major obstacles to teaching believers how to practice evangelism; therefore, one great solution is performing servant evangelism in a group. Doing servant evangelism as a group gives believers the opportunity to confront each of these obstacles. Busyness is confronted because you set aside a time to do a free car wash together as a team on a Saturday morning, for example. Fear can be conquered through partnering a timid, but potential witness with more skilled witnesses in order to show them how to share Christ. Modeling also happens naturally since you are in one location serving together as a group. By using servant evangelism, you will also be doing something that is useful to the public, and people will ask, “Why are you doing this?” This question provides the perfect opportunity to begin a conversation that could lead to eternal truths and possibly even be used of God to see a person saved.

**Training in Evangelism is Tough**

Training others to share their faith is not an easy task for any Pastor. There are many barriers to sharing our faith and even more to helping another learn to share the unsearchable riches of Christ (Eph 3:8). This is a spiritual endeavor and will not be accomplished in the power of the flesh, but only by the power of the Spirit (Zech 4:6). The 12 trainees who actually finished the training shared their faith an average of 3 times during the 8 weeks of the training. This did not include times that they shared during the
final weeks of evangelistic opportunities. This means that at this rate, each person would
share his or her faith only about once every 3 weeks. This would mean that each person
would share only 19.5 times during an entire year. This is not sufficient to make much of
a difference in the lost world. I wondered how I personally compared to this rate, so I
went back to my prayer journal for 2014. I recorded each time that I took an opportunity
to share about Jesus with a lost person from January 2014 to January 2015. I am sure that
I forgot a few of these opportunities but probably did not forget any that were very
significant. When I counted my evangelism results, I found that I had shared 47 times in
that one-year period. This meant that I took an opportunity to share Jesus one time about
every 7.7 days. I had the opportunity that year to see 3 people trust Christ—a young
Guatemalan dad, a Guatemalan school-girl in the park, and a middle-aged man in our
community. Each of these was an amazing blessing, especially the Guatemalan dad. He
bowed on his knees in his small block house in front of his entire family and confessed
Jesus. It was awesome. If we never share Jesus, we never get to see God at work. While
my rate of sharing Christ is greater than the average for my trainees, I still feel that I have
many days that I could share Christ but fail, due to fear, pride, busyness, or spiritual
apathy. Doing the work of an evangelist is a continual growth process.

I have gleaned a few personal reflections as a trainer and desire to put into
practice. I desire to be more focused, faithful, and faith-filled in order to share Jesus.
Second, I need to meet with a couple of lost male friends on a regular basis during the
year and pray God will save. Third, I should always take a trainee or friend along with
me when I have a chance to share Jesus. Fourth, in order to make time for the main
thing, I must delegate to others that I serve with and not only spend my time as a Pastor
putting out fires. Lastly, I should use my time to lead evangelism trainings to help others grow into faithful witnesses.

Theological Reflections

Deep People Can Share More Deeply

Jimmy Scroggins created the 3 Circles as a way to share theological truth with lost people once he began to pastor outside the Bible Belt for the first time in his life. Simply stated, lost people are often hurting people. When we enter into a conversation with a hurting person, if there is trust and care, they will often tell us a story of brokenness. This is a God-given opportunity to start where they are by sharing your own story of pain, explaining to them what God’s original design for this area of life is according to the Bible, lovingly showing them how wrong choices led to this brokenness, and taking them to the only answer for their brokenness—the gospel of Jesus Christ. The 3 Circles is very practical and usable. It is also theological. Believers must have a deep theological understanding of the themes of brokenness, God’s design for life, and the gospel in order to truly share this message powerfully. Therefore, when I lead this training again, I will give some deeper theological understanding of these three themes from the Bible.

Once Broken, but Healed Witnesses Share Better

During the training, I heard several people say “I don’t have a story of personal brokenness” or “The theme of brokenness was difficult for me to relate to.” These true statements needed careful answers. These trainees tended to be people who had grown up in loving Christian homes and had not rebelled against God during their lives. They
had not experienced many consequences for their sin or been sinned against by others. They struggled to understand their own story of brokenness. After some reflection, some remembered times during their walk with Christ when he had dealt with their hearts. Others used biblical or familial stories of the brokenness of others during times of sharing in *3 Circles* conversations. Also among the learners, there were those who had truly experienced times of personal brokenness, and they were able to powerfully share and relate to lost and hurting people. Their testimonies were powerfully used to help lost people see what God can do in one life. These people seemed to have more boldness because they had experienced the power of Christ at work in them and wanted his power to continue to work through them. This is the power of identification. Jesus did this for us, and Paul said that this was one of his missionary methods: “I have become all things to all people, so that by any means I may save some” (1 Cor 9:22). We are to be to others what God has been to us. This is a powerful truth.

**Evangelism is Tough**

Paul writes, “For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone who believes” (Rom 1:16), and he exhorts young Timothy to “not be ashamed of the testimony of the Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God” (2 Tim 1:8). Within every believer is the temptation to shrink back and to be ashamed of the good news of Jesus before a watching world. But Paul encourages Timothy to not be ashamed. Our Evangelistic Practices survey revealed that out of 315 surveys completed in the Connection class at Green Street Baptist Church, only 2 new believers who had been saved for less than five years. This data suggests that the above 90 percent who claim
theological orthodox belief still deeply struggle with theological obedience to the command to go and make disciples. It is my personal conviction that if that belief was being put into practice as it should be, there would be more new believers becoming a part of this church.

**Conclusion**

The personal desire of my heart, which set me on a yearlong search for an appropriate Doctor of Ministry program, was the desire to continue to grow as a disciple of Christ. I had observed missionaries overseas who had stopped growing and essentially seemed useless to the kingdom of God, even while living cross-culturally. Currently, I have been serving a local church in the United States for three years. Each week I observe professing Christians who are not growing and nearly every week I see the devastating consequences that come from believers who are not growing in a love relationship with Jesus. I have no desire to walk that road. Everything that is healthy grows. A banana tree grows in such a way that every six months it sends out shoots and sprouts that will grow another tree and produce more fruit. This is a wonderful picture of Christian growth. A believer that is truly growing in Christ will be producing good fruit. Only God can calculate the extent of how that fruit will multiply for the good of others and the growth of the kingdom of God. I desire to grow, to help others to grow in Christ, and to see the kingdom of God grow. This project has been a challenge and has been used of God for my personal growth, and it is my prayer that it has been used to help others grow.
APPENDIX 1

EVANGELISM TRAINING EVALUATION RUBRIC

<table>
<thead>
<tr>
<th>Criteria</th>
<th>1= insufficient</th>
<th>2= requires attention</th>
<th>3= sufficient</th>
<th>4= exemplary</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>The teaching was clear, concise and understandable.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The purpose of the evangelism training was clearly articulated.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The expectations of the course were clearly articulated.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Directions were clearly given.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adequate discussion was allowed in the course.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teacher allows enough interaction and time to process material as a group.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teacher uses personal illustration and example to help learners better grasp the material.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The training had a component that dealt with the mind, as well as the will.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The training had a component that dealt with the heart and emotions.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Learners were well prepared to be able to share gospel.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Learners were well prepared to interact with people.</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
APPENDIX 2

EVANGELISTIC PRACTICES SURVEY

Agreement to Participate

The research in which you are about to participate is designed to identify activity, motive and barriers to evangelism of the participant. This research is being conducted by Joel Angel for the purpose of collecting data for a ministry project. In this research, you will answer questions before the project and you will answer the same questions at the conclusion of the project. Any information you provide will be held strictly confidential, and at no time will your name be reported or identified with your responses. Participation is strictly voluntary and you are free to withdraw at any time. By completion of this survey, you are giving informed consent for the use of your responses in this project.

Directions: Answer the following multiple-choice questions by placing a check next to the appropriate answer.

Part 1
1. How many years have you been a Christian?

2. I have been trained in how to share my faith* with a lost person?
   ___ A. Yes
   ___ B. No

3. I have a strong desire to share my faith with the lost?
   ___ A. Yes
   ___ B. No

4. What is the gospel?
For the purposes of this survey, "Share your faith" will mean speaking to someone about the following: their separation from God (i.e., sin), their need for a restored relationship with God, the payment for sin made by Christ death on the cross, his resurrection and the way to return to God through repentance of sin and faith in Christ.

<table>
<thead>
<tr>
<th>Please check the appropriate box</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Somewhat Disagree</th>
<th>Somewhat Agree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. I desire to share my faith¹ in order to obey and glorify God.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. I desire to share my faith because I believe that people are lost and going to hell without a relationship with Jesus.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. I desire to share my faith because I know God loves people and can change their lives.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. I fail to share my faith because of busyness; I don’t think about it.</td>
<td></td>
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¹For the purposes of this survey, "Share your faith" will mean speaking to someone about the following: their separation from God (i.e., sin), their need for a restored relationship with God, the payment for sin made by Christ death on the cross, his resurrection and the way to return to God through repentance of sin and faith in Christ.
APPENDIX 3

EVANGELISM SURVEY

Agreement to Participate

The research in which you are about to participate is designed to identify activity, motive and barriers to evangelism of the participant. This research is being conducted by Joel Angel for the purpose of collecting data for a ministry project. In this research, you will answer questions before the project and you will answer the same questions at the conclusion of the project. Any information you provide will be held strictly confidential, and at no time will your name be reported or identified with your responses. Participation is strictly voluntary and you are free to withdraw at any time. By completion of this survey, you are giving informed consent for the use of your responses in this project.

PLEASE CREATE A 4 DIGIT PIN NUMBER ____________ (This number will only be used to match your pre- and post-survey.)

Directions: Answer the following multiple-choice questions by placing a check next to the appropriate answer.

Part 1
1. How many years have you been a Christian?

2. I have been trained in how to share my faith* with a lost person?
   ___ A. Yes
   ___ B. No

3. I have a strong desire to share my faith with the lost?
   ___ A. Yes
   ___ B. No

4. What is the gospel?
For the purposes of this survey, "Share your faith" will mean speaking to someone about the following: their separation from God (i.e., sin), their need for a restored relationship with God, the payment for sin made by Christ death on the cross, his resurrection and the way to return to God through repentance of sin and faith in Christ.

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<th>Please check the appropriate box</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Somewhat Disagree</th>
<th>Somewhat Agree</th>
<th>Agree</th>
<th>Strongly Agree</th>
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<td>5. I desire to share my faith(^1) in order to obey and glorify God.</td>
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<td>6. I desire to share my faith because I believe that people are lost and going to hell without a relationship with Jesus.</td>
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<td>7. I desire to share my faith because I know God loves people and can change their lives.</td>
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<td>8. I fail to share my faith because of busyness; I don’t think about it.</td>
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APPENDIX 4

DISCIPLESHP GROWTH WHEEL

Borrowed from *Real-Life Discipleship Training Manual* by Jim Putnam, Avery T. Willis, Brandon Guindon and Bill Krause with permission from NavPress
APPENDIX 5

JESUS’ PROCESS FOR TRAINING HIS DISCIPLES

SELECTION: Jesus chose them

ASSOCIATION: Jesus spent time with them

CONSECRATION: Jesus demanded obedience from them

IMPARTATION: Jesus communicated with them

DEMONSTRATION: Jesus personified it for them

DELEGATION: Jesus gave it to them

SUPERVISION: Jesus checked up on them

REPRODUCTION: Jesus reproduced himself in them

Borrowed from the Master Plan of Evangelism by Robert Coleman
APPENDIX 6

LESSONS

LESSON 1: I AM A MISSIONARY! and WHERE WE ARE HEADING.

DO Pre-evangelism Survey

In EV more is caught than taught! (Personal Illustration: Noor, “mom lets give that lip gloss to someone today)

WATCH I AM A MISSIONARY. Why are you here?

Have you ever shared the good news about Jesus with a lost person?

Can anyone give an example of how you shared/results?

Robin and Joel (Robert L and Amanda) share an example. Others?

Have you ever been trained in how to share your faith? If yes how did you learn?

Give us a word/phrase/characteristic/ability that may be familiar or unfamiliar to us that describes you?

God wants to use your personality, gifts and your daily schedule to give you opportunities to tell people about Jesus!

MEMORY VERSE: II Cor 5:14 and 20 The love of Christ controls us...Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. (Learn for next week.)

Get in small groups to discuss: What does this verse mean?

How do we put it into practice daily in our lives?


Thoughts?

WATCH: Jimmy S Video “3 Circles Explained” Talk about it.
This is what we are going to work on learning and using!

HW: Learn Memory verse and use a tract

LESSON 2: UNDERSTAND THE 3 CIRCLES

Give us a word/phrase/characteristic/ability that may be familiar or unfamiliar to us that describes you that you think GOD may want to use to help you share?

God wants to use your personality, story, brokenness, gifts and your daily schedule to give you opportunities to tell people about Jesus!

MEMORY VERSE: II Cor 5:14 and 20 The love of Christ controls us...Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. (do it)

Did anyone have an opportunity to share a tract or share your faith this week? (Personal Illustration: Michael at laundry mat/Maleek at Little Caesars/missed opp with J Hurt at Bville/Davin-tattoo Only the good die young)

Video: Ronnie Floyd (11-15 min) Live Your Life On Mission!

1. God has created us to extend his glory to the Nations and to make a difference. How can God use you this week?

2. DO: Will you ask God to give you gospel conversations this week?

Video: Jimmy S (0-10:18) THE WHY BEHIND THE 3 CIRCLES and HOW TO USE IT!

Do you think that our culture in the Bible belt is changing? Do you think it is easier or more difficult to share the gospel these days?

Jimmy created a new way to take conversations about problems/brokenness and turn them into conversations about Jesus.

1. (Do role play) Get in your groups and share a short testimony of your brokenness and how you tried to change your self or didn’t live according to God’s design.

2. Pre-requisite to beginning a conversation.
   1. SHARE: They share a problem (Listen for where the itch is and then you can scratch it)
2. CARE: I love the person like Jesus does
3. PRAYER: I pray “Father I will open my mouth boldly if you will open the door.”

HW: Share the gospel/share a tract/do something tangible to share the love of Jesus to a lost person (I gave coins at laundry mat) Read over the 3 Circles tract 5 times.

LESSON 3: UNDERSTAND AND USE THE 3 CIRCLES CONVERSATION GUIDE

Did anyone have an opportunity to do something tangible this week to share Jesus’ love?
Did anyone have an opportunity to share the good news this week?

Did you pray “Father, give me gospel conversations this week?”

Who read through the 3 Circles Conv Guide this week? 5 times?

Illustration: Read the simple story of how Kevin Ezzell parents trusted Jesus.

VIDEO: (9:00-end) Jimmy S finishes up why he created the 3 Circles and how to use it.

Why use the 3 Circles?
1. It is merely a conversation guide.
2. You get to tell your own story of how God worked through your brokenness and changed your life.
3. It is Simple. Keep It Simple Stupid
4. Turn conversations about problems/challenges/brokenness into conversations about Jesus!

Personal Ill: I used the 3 Circles this week for the first time with Curtis. Explain the encounter. Brokenness was a theme.
Tried with Bob our neighbor but no openness in his life to share.

VIDEO: Jimmy S sharing the 3 Circles Explained
What did you learn from this?

Role Play: Divorced man whose son just got his girlfriend pregnant and his ex-wife blames him and he feels like a failure.
Role Play in small group: Tell your testimony of your own brokenness, how you didn’t live according to God’s design and tried to change yourself.

TEACHING:
1. Teach how to put on the full armor of God daily and pray for opportunities to do EV.
2. Teach Person of Peace strategy from Matthew 9.
HW and Memory Verse: Romans 1:16 For I am not ashamed of the gospel for it is the power of God, for salvation to everyone who believes...

Begin to look for and take opportunities to share this way. Show Jesus’ love in a tangible way. Give out a tract. Say God bless you or can I pray for you?

LESSON 4: LEARNING ABOUT GOD’S DESIGN

Did anyone have an opportunity to share using the 3 Circles?/Show Jesus’ love in a tangible way?/Give out a tract?/Say God bless you or can I pray for you?

TEACHING:

1. LIVE open to people. Ill: Hindu doc in Chicago Airport helped 2 men push their stalled car up the hill to the gas station

2. DO spiritual preparation DAILY! Review Eph 6 Put on the armor of God/prayer prep everyday/God give me gospel conversations/open the door and I will step through it/Eph 6:19

3. MODEL how to share for others and give others opportunities to share. Ill: Robert with servers/Keith learned from it and in Guatemala he gave others opps to share.

Do Memory Verse: Romans 1:16 For I am not ashamed of the gospel for it is the power of God, for salvation to everyone who believes... (Who can do it?)

ILL: Chinese girl at O Hare airport who prayed for 5-10 minutes at Mc Ds.

VIDEO: Ellis Prince on God’s Design (0-4 min)

1. We should have some relationships with lost people! Who does? When was the last time you had a lost family or person in your home? Meal with a lost person?
2. Jesus died to start a family. Do you feel like you have any “family type relationships” in our church? Other place? Ill: Cheers
3. God’s design is selflessness and the world is selfish.
4. Make disciples who are the best neighbors. How have you been a good neighbor this year? Ill: Boto in Queens/Lost man in Astoria
5. “that dude was heavy” What did that statement mean?
6. When we live our life on display, then lost people will initiate with us.
7. Ask the Holy Spirit who, when and how to talk to lost people. Ill: Robert Hamilton on plane to NYC. (Share how I used the 3 Circles)

Have a volunteer draw and explain the 3 Circles to the class on the board.
Role Play: Homosexual man is depressed and struggling with suicide. He says, “I love my partner what is wrong with our life?” but he has no joy.

HW: Do spiritual prep daily and ask God to show you someone you can share His love with.
Interact with a lost neighbor asking God to open their eyes so you can share.
Share a tract and ask do you know that God loves you?

LESSON 5: LEARNING ABOUT GOD’S DESIGN

Did anyone have an opportunity to share using the 3 Circles?/Show Jesus’ love in a tangible way?/Give out a tract?/Say God bless you or can I pray for you?
Ill: Willie from Bounces to go

Memory Verse: Romans 1:16 For I am not ashamed of the gospel for it is the power of God, for salvation to everyone who believes... (Who can do it?)

VIDEO: Ellis Prince on God’s Design (start at 4 min)

1. **We should have some relationships with lost people!** Who does? When was the last time you had a lost family or person in your home? Meal with a lost person? Ill: Curtis
2. Jesus died to start a family. Do you feel like you have any “family type relationships”? ILL: Cheers What would it take for your relationships to grow deeper? “**people want to see that it is real but when they see our lives they see it is not”**
3. God’s design is selflessness and the world is selfish. **What type of fruit is on your tree?**
4. Make disciples who are the **best neighbors.** How have you been a good neighbor this year? ILL: Boto in Queens/Lost man in Astoria
5. “**that dude was heavy**” 90 lb sheep What did that statement mean?
6. **When we live our life on display, then lost people will initiate with us.** Has anyone ever asked you?
7. **Ask the Holy Spirit who, when and how to talk to lost people.** Col 4:2-6 ILL: Robert Hamilton on plane to NYC. (Share how I used the 3 Circles)
8. **Share a personal story** of the acts of God in your life.

TEACHING: 1. Fill in the 3 circles on board
2. Role Play: God’s Design- Husband and wife arguing daily, incompatible and there is no way we can make this marriage last.
   Brokenness-Young wife just lost a baby. Her heart is aching so badly and she can’t see God’s goodness.
   I was an abused as a child. How can God be good? (Ill: Counselor story of a sexually abused girl, who was healed when she understood that Jesus was violated also by being hung on the cross naked.)
Gospel-“He can’t love me I am too bad” OR “I am a good person, better than most.”

HW: Write 5 people that you know who are lost/walking a guilty distance from God and pray for them each day this week. How can you affect their life?
Do spiritual prep daily and ask God to show you someone you can love.
Interact with a lost neighbor asking God to open their eyes so you can share. Share a tract and ask do you know that God loves you?

LESSON 6: USING BROKENNESS TO TELL OTHERS ABOUT CHRIST

Did anyone have an opportunity to share Christ/use the 3 Circles/show God’s love?

Who are the 5 lost people that you are praying for?

Illustration: Ma Slessor had courage! We must have courage in this culture in order to engage lost people with the good news.

Video: Eric Mason (Start at 9 min)
1. What is the purpose of brokenness in a non-believer?
2. What is the purpose of brokenness in a believer?
3. Do you have missiological eyes?
4. Are you a worshipping missionary?

Role Play using the 3 Circles in small group, then talk through it to the group.

God’s Design- I grew up in Norway during World War II. I decided then that if God would allow that carnage, then he did not exist or was not good and I would not love him.

Brokenness-I was abused by my step-dad as a boy, he would whip me until I cried. I decided that I would never cry again, but I am a terrible dad now to my own children.

Gospel- I am a Buddhist/Hindu/Muslim/Mormon/Jehovah’s Witness and I don’t understand what you mean by the gospel, can you explain it to me?

HW: Share a tract or tell someone about Christ/Use the 3 Circles/Pray for your 5 people and invite one of them or a lost person over/out for a meal in the next 2 weeks.
LESSON 7: SIN AND THE GOSPEL

Did anyone take any opportunities to share about Jesus this week? Or to show Jesus love in a practical way?

Are you preparing yourself daily to speak to lost people?

Video: JD Greear
1. The gospel is
2. Repentance means
3. Faith means
4. Sin- “if I have an hour to talk to a modern man about the gospel, I would talk to him for 50 minutes about his sin, then 10 minutes about the good news”
5. As you have been to me so I will be to others.
6. I will measure your compassion by the cross and your power by the resurrection.
7. The gospel is preached with the mouth and demonstrated with the life.
8. Effective Evangelists believe: Salvation belongs to God.
   Faith only comes by hearing the Word of God.

ROLE PLAY: Draw 3 Circles on board and explain how to share with a lost person and Go from sin to the gospel.

Video: Bill Fay to illustrate that salvation is the work of the Holy Spirit and our job is just to be faithful and open our mouths.
“I abused everyone who shared Christ with me, but I never forgot a single word.”

Video: Matt and Carly to illustrate a neighborhood strategy to sharing Christ.

What did Matt and Carly do to begin engaging with their neighbors?
What decisions did they make?
What was their intentional strategy?
Can you do this also?
You could use the My Hope BGEA videos to show a lost person in your home.

Biblical II: Kings 7:1-9 “this is a day of good news” Why do we not share?

How many times have you attempted to share your faith since this training began?

HW: Invite a lost family over to your home for a meal or a lost co-worker out to lunch. Ask them good questions, care and listen. Ask God for an opportunity to share his love with them and see if they are a person of peace, if so continue to share into their lives until they accept Jesus or reject.
LESSON 8: DEBRIEF AND REVIEW OUR TRAINING

What have you learned during our training about living your “life on mission?” (Yusef Ill: At 6 years old, what has your mom taught you? Nothing! Don’t be like him)

CHANGE: How are you different?

Who took an opportunity to tell or bless a lost person this week?
Debrief the 8 week training. What have you learned?

What will you do different now?

Debrief Tuesday bread ministry at Albertson Rd Bap Church.

Who can quote Rom 1:16 and II Cor 5:14/20?

Have a volunteer draw the 3 Circles on the board and explain with the help of the group.

Role Play: Some real-life scenarios from the ministry the previous weeks in your life as a leader and from the trainees.

3 CHALLENGES:
1. Continue to pray for your 5 lost or distant friends! Every move of God begins with the fervent prayer of God’s people.

2. Have a lost person out to a meal or over to your home! When you eat with and serve a person you know them.
   VIDEO: Matt and Carly

3. Tell God daily “if you will open the door, God I will open my mouth to tell lost people about Jesus” and look for persons of peace. (Review Luke 10 receive, respond, intro you to others)

VIDEO: 92 year old Discipler!

VIDEO: You Are A Missionary! (D. Platt story in Bihar, India 2 believers to 300 villages)

Do post-survey, thank you!!
BIBLIOGRAPHY


ABSTRACT

EQUIPPING PERSONAL EVANGELISTS THROUGH A DISCIPLESHIP GROUP MODEL AT GREEN STREET BAPTIST CHURCH, HIGH POINT, NORTH CAROLINA

Joel David Angel, D.Min.
The Southern Baptist Theological Seminary, 2015
Faculty Supervisor: Jeff K. Walters

This project taught the biblical, theological, and practical basis of how to equip believers to be personal evangelists using a small group model at Green Street Baptist Church in High Point, North Carolina. Chapter 1 describes the purpose, goals, rationale, and research methodology for the project. Chapter 2 exegetes one Old Testament text and three texts from the book of Acts to prove that the normal life of a believer is a life of witness. Chapter 3 discusses the theoretical and practical way in which Jesus trained men and how the church must use Jesus model for discipling people in order to see growth and change. Chapter 4 outlines the process giving the Evangelistic practices survey to the Connection classes, tabulating the results, preparing and presenting the evangelism training and leading the trainees out for the evangelistic opportunities. Chapter 5 evaluates the project as a whole. The purpose and goals of the project are examined and personal and biblical reflections are offered.
VITA

Joel David Angel

EDUCATIONAL
   B.S., North Carolina State University, 1994
   M.Div., International Church Planting, Southeastern Baptist Theological Seminary, 2003
   D.Min., The Southern Baptist Theological Seminary, 2015

MINISTERIAL
   Singles Minister, Green Street Baptist Church, High Point, NC, 1998-2000
   Church Planter with IMB in Syria, Lebanon, and Jordan, 2001-12
   Intern to Executive Pastor, Green Street Baptist Church, High Point, North Carolina, 2012
   Outreach and Missions Pastor, Green Street Baptist Church, High Point, North Carolina, 2013-Present