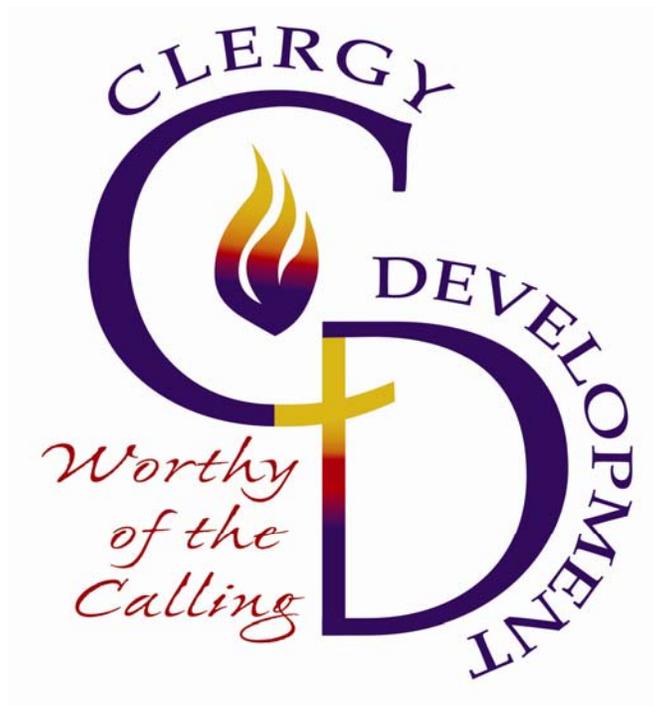

Faculty Guide

Declaring the Gospel of God



Clergy Development
Church of the Nazarene
Kansas City, Missouri
816-333-7000 ext. 2468; 800-306-7651 (USA)
2002

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The **Modular Course of Study** is an outcome-based curriculum designed to implement the educational paradigm defined by the Breckenridge Consultations. Clergy Development is responsible for maintaining and distributing the Modular Course of Study for the Church of the Nazarene.

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Series Foreword

A Vision for Christian Ministry: Clergy Education in the Church of the Nazarene

The chief purpose of all persons—indeed, of all creation—is to worship, love, and serve God. God has made himself known in His deeds of creation and redemption. As the Redeemer, God has called into existence a people, the Church, who embody, celebrate, and declare His name and His ways. The life of God with His people and the world constitutes the Story of God. That story is recorded principally in the Old and New Testaments, and continues to be told by the resurrected Christ who lives and reigns as Head of His Church. The Church lives to declare the whole Story of God. This it does in many ways—in the lives of its members who are even now being transformed by Christ, through preaching, the sacraments, in oral testimony, and in mission. All members of the Body of Christ are called to exercise a ministry of witness and service. No one is excluded.

In God's own wisdom He calls some persons to fulfill the ministry of proclaiming the gospel and caring for God's people in a form that is referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe that God calls and that persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry continue to be amazed that He would call them. They should continue to be humbled and amazed by God's call. The *Manual* of the Church of the Nazarene states, "we recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry." It adds, "The church, illuminated by the Holy Spirit, will recognize the Lord's call" (*Manual*, Church of the Nazarene, paragraph 400).

An ordained Christian minister has as his or her chief responsibility to declare in many ways the whole Story of God as fulfilled in Jesus of Nazareth. His or her charge is to "tend the flock of God . . . not under compulsion, but willingly, not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock" (1 Pet 5:2-3, NRSV). The minister fulfills this charge under the supervision of Christ, the chief Shepherd (1 Pet 5:4). Such ministry can be fulfilled only after a period of careful

preparation. Indeed, given the ever-changing demands placed upon the minister, "preparation" never ceases.

A person who enters the Christian ministry becomes in a distinct sense a steward of the gospel of God (Titus 1: 7). A steward is one who is entrusted to care for what belongs to another. A steward may be one who takes care of another person or who manages the property of someone else. All Christians are stewards of the grace of God. But in addition, in a peculiar sense a Christian minister is a steward of the "mystery of God," which is Christ, the Redeemer, the Messiah of God. In all faithfulness, the minister is called to "make known with boldness the mystery of the gospel" (Eph 6: 19, NRSV). Like Paul, he or she must faithfully preach "the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places" (Eph 3: 8-10, NRSV).

In fulfilling this commission, there is plenty of room for diligence and alertness, but no room for laziness or privilege (Titus 1: 5-9). Good stewards recognize that they are stewards only, not the owners, and that they will give an account of their stewardship to the master. Faithfulness to one's charge and to the Lord who issued it is the steward's principal passion. When properly understood, the Christian ministry should never be thought of as a "job." It is ministry—uniquely Christian ministry. No higher responsibility or joy can be known than to become a steward of the Story of God in Christ's Church. The person who embraces God's call to the ordained ministry will stand in the company of the apostles, the Early Fathers of the Church, the Reformers of the Middle Ages, the Protestant Reformers, and many persons around the world today who joyfully serve as stewards of the gospel of God.

Obviously, one who does not recognize, or who understands but rejects, just how complete and inclusive a minister's stewardship must be should not start down the path that leads to ordination. In a peculiar sense, a Christian minister must in all respects model the gospel of God. He or she is to "shun" the love of money. Instead, the minister must "pursue righteousness, godliness, faith, love, endurance, gentleness." He or she must "fight the good fight of the faith" and "take hold of the eternal life, to which you were called" (1 Tim 6: 11-12, NRSV).

Hence, the Church of the Nazarene believes that “the minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; ‘in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left’ (2 Cor 6:6-7)” (*Manual*, Church of the Nazarene, paragraph 401.1). The minister of Christ “must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching . . . able both to exhort in sound doctrine and to refute those who contradict.” (Titus 1:7-9, NASB).

In order to be a good steward of God’s Story one must, among other things, give oneself to careful and systematic study, both before and after ordination. This will occur not because he or she is forced to do so, but out of a love for God and His people, the world that He is working to redeem, and out of an inescapable sense of responsibility. It cannot be too strongly emphasized that the attitude one brings to preparation for the ministry reveals much about what he or she thinks of God, the gospel, and Christ’s Church. The God who became incarnate in Jesus and who made a way of salvation for all gave His very best in the life, death, and resurrection of His Son. In order to be a good steward, a Christian minister must respond in kind. Jesus told numerous parables about stewards who did not recognize the importance of what had been entrusted to them (Mt 21:33-44; 25:14-30; Mk 13:34-37; Lk 12:35-40; 19:11-27; 20:9-18).

Preparation—one’s education in all its dimensions—for ministry in Christ’s Church should be pursued in full light of the responsibility before God and His people that the ministry involves. This requires that one take advantage of the best educational resources at his or her disposal.

The Church of the Nazarene recognizes how large is the responsibility associated with the ordained Christian ministry and accepts it fully. Part of the way we recognize our responsibility before God is seen in the requirements we make for ordination and the practice of ministry. We believe that the call to and practice of Christian ministry is a gift, not a right or privilege. We believe that God holds a minister to the highest of religious, moral, personal, and professional standards. We are not reluctant to expect that those

standards be observed from the time of one's call until his or her death. We believe that Christian ministry should first be a form of worship. The practice of ministry is both an offering to God and a service to His Church. By the miracle of grace, the work of the ministry can become a means of grace for God's people (Rom 12: 1-3). One's education for ministry is also a form of worship.

The modules that comprise the Course of Study that may lead a person to candidacy for ordination have been carefully designed to prepare one for the kind of ministry we have described. Their common purpose is to provide a holistic preparation for entrance into the ordained Christian ministry. They reflect the Church's wisdom, experience, and responsibility before God. The modules show how highly the Church of the Nazarene regards the gospel, the people of God, the world for which Christ gave His life, and Christian ministry. Completing the modules will normally take three or four years. But no one should feel pressured to meet this schedule.

The careful study for which the modules call should show that before God and His Church one accepts the stewardly responsibility associated with ordained ministry.

Contents

Series Foreword	iii
Introduction	viii
Unit 1: Inhibitors of the Harvest	
Lesson 1: Overcoming Barriers and Enemies of Evangelism	1-1
Lesson 2: The Mind and Heart of the Unbeliever ...	2-1
Unit 2: Understanding Evangelism	
Lesson 3: Spiritual Decision Making and Prevenient Grace	3-1
Lesson 4: Jesus and Paul as Evangelists	4-1
Lesson 5: God Empowering the Church	5-1
Unit 3: The Church	
Lesson 6: The Church on Mission and Ministry	6-1
Lesson 7: The Church in Fellowship and Celebration	7-1
Lesson 8: The Effective, Evangelistic Church	8-1
Unit 4: Theology of Evangelism	
Lesson 9: The Character of God and the Mission of Jesus	9-1
Lesson 10: The Holy Spirit and Holiness as Motivation	10-1
Lesson 11: Introducing a Person to God	11-1
Unit 5: Fully Devoted Followers	
Lesson 12: Spiritual Growth in Devoted Disciples...	12-1
Resources	(contained in the Student Guide)

Introduction

Intended Use of This Faculty Guide

This Faculty Guide serves as an instructor's guide for teaching principles of Declaring the Gospel of God to adult learners who are preparing for ordination in the Church of the Nazarene. The content is based on intended outcomes defined through the collaborative process conducted at Breckenridge, CO, USA, between 1990 and 1997. The materials prepare the pastor-teacher to present the topic by providing background reading, lesson plans, lectures, instructions to the teacher, and teaching resources for each class session. In the lessons complete lectures, questions for guided discussions, and defined learning activities are provided.

The pastor-teacher who will lead this module should hold a master's degree. Ideally, the pastor-teacher should have participated as a student in a module using this material prior to teaching the material to others. This Faculty Guide assumes that the pastor-teacher has some basic understanding of personal evangelism foundations and practice.

It is further assumed that learners participating in a module using this material will be high school graduates and be adult learners beyond the traditional college age. Learners are assumed to be motivated to learn, and to have adult life-experiences. No prior college classroom experience is assumed on the part of the learners.

Acknowledgments

Every module is the accumulation of effort by many people. Someone writes the original manuscript, others offer suggestions to strengthen the content and make the material more easily understood, and finally an editor formats the module for publication. This module is not different. Many people have contributed to this module. Every effort has been made to accurately represent the original intent of the principal contributors.

Principal Contributor

The principal contributor for this module is Dr. Lyle B. Pointer. Northwest Nazarene University granted him a BA degree in Religion in 1968. A Master of Divinity was earned in 1971 and a Master of Religious Education in

1972 from Nazarene Theological Seminary, Kansas City, Missouri. His Doctorate of Ministry degree is from Fuller Theological Seminary. The emphasis of the study was in church growth and organizational management.

From 1974 to 1979 he served first as Minister of Evangelism, then Minister of Lay Development, and finally as the Pastor's Associate/Program Administrator at Bethany First Church of the Nazarene, Bethany, OK. He has also pastored Nazarene churches in Mirable, MO, Dickinson, ND, San Jose, CA, Boise, ID and Northridge, CA.

Lyle has written and published articles for church periodicals, curricula for adult and teen discipleship, a training program for personal evangelists, developed curricula for leadership training, and published several books. He presently serves as Professor of Evangelism at Nazarene Theological Seminary. He coordinates Personal Evangelism Ministries for his denomination.

Responder

Each module was reviewed by at least one content specialist to insure that the content did not represent a single, narrow view or opinion. The responder provided suggestions that the principal contributor could integrate into this module.

Pusey has served as the Senior Pastor of Kansas City First Church of the Nazarene since January 2002. Prior to that, he pastored the Bedford and Galion Churches in Ohio, and served as an Associate Pastor in San Jose, California. He has been active in district leadership, including District Chairperson of Sunday School Ministries and District Advisory Board.

Dr. Pusey received his Doctor of Ministry degree from Trinity Evangelical Divinity School (Deerfield, Illinois). He earned a Masters of Religious Education from Nazarene Theological Seminary and a bachelor's degree in Music Education from Trevecca Nazarene College (now University). Additional graduate work was completed at Ashland Seminary and Pepperdine University.

Tim and his wife Cindy have three children: Justin, Krista, and Kara. All three are currently students at Nazarene universities.

Revision History

- Third Quarter 2005*, Revision 4, the current version,
- module guides edited for gender inclusiveness
 - Additional material added to Lessons 5 and 10
- First Quarter 2004*. Revision 3.
- module title changed from *Evangelism* to *Declaring the Gospel of God*
- Fourth Quarter 2003*. Revision 2.
- copyright transferred to Nazarene Publishing House
- Fourth Quarter 2002*. Revision 1.
- the Lesson Overview, Introduction, Body, Close format was established.

Intended Outcomes for the Module

The *Manual*, Church of the Nazarene, and the *International Sourcebook on Developmental Standards for Ordination* define educational preparation for ordination. Additionally, each region of the International Church of the Nazarene has developed educational guidelines to qualify educational programs for ordination offered within their region.

The USA Region *Sourcebook for Ministerial Development* defines outcomes for the overall ministerial development program. The module assists candidates in developing these skills. Other modules in the program may also address the same outcomes. The specific outcomes that relate to this module are:

Program Outcomes

- CN 11 Ability to identify the significant elements of the message of Jesus and Paul.
- CN 14 Ability to identify and describe the major theological concepts of the New Testament.
- CN 27 Ability to identify the formative influences of the American Holiness Movement and the Church of the Nazarene.
- CP 15 Ability to think globally and engage cross-culturally for the purpose of mission.
- CP 16 Ability to communicate evangelistically and to be engaged with and equip others in personal and congregational evangelism.
- CP 17 Ability to lead in discipling and assimilating new converts into the church
- CP 18 Ability to identify social and congregational factors that foster church health and growth
- CP 20 Ability to envision Christian education most appropriate for a local church and to assure the development and empowerment of those serving.

- CH 8 Ability to take responsibility for his or her own continuing spiritual development.
- CX 1 Ability to discover sociological dynamics and trends and to apply that information to specific ministry settings.
- CX 3 Ability to describe socialization and to apply its dynamics to the life of the Christian community.

OUTCOME STATEMENTS

- To become Jesus-like in seeking and saving the lost and in discipling converts towards Christian maturity.
- To become a student of context in order to respond relevantly to the needs around him or her.
- To become a leader of a people who are invested in evangelism, in mission, who posture, structure, and staff the local church and district church to effectively accomplish this end.
- To rethink and redefine the Church in order to reshape the Church as the “sent people.”
- To access cultural openness and a variety of human needs.
- To effectively declare the kingdom of God.
- To learn Scripture which contributes to the effective declaration of the kingdom of God.
- To act in the power of God’s Spirit despite human fear and cultural resistance.
- To develop his or her own spiritual formation so as to become a conduit of God’s Spirit.
- To adopt a personally acceptable method of presenting the gospel.
- To understand certain biblical passages as models of evangelism and church planting.
- To understand the process of conversion.
- To relate the Church mission to God’s mission.
- To identify and examine the barriers to or enemies of effective evangelism and their appropriate remedies.
- To understand the mind and heart of the unbeliever.

About This Module

A module is composed of two major works—a Faculty Guide and a Student Guide. Both are necessary for the whole body of information and learning activities pertaining to the module topic. You will need a copy of both.

We have tried to design this module to be flexible and easy to adapt to your situation. You as the instructor

will need to be familiar with the information, activities, questions, and homework that are provided in both works. In some cases you may need to modify the illustrations or questions to meet the needs of your group.

Rationale

In order to contribute to the biblical and denominational intent for the Church to become a missional people, and because humankind needs to be redeemed, *Declaring the Gospel of God* will challenge, inform, and equip students to become full participants in Christ's mission by overcoming personal fears and coping with cultural resistance.

The students will be God-called persons, seeking to be prepared adequately, both to be involved personally and to lead others to involvement in Christian mission. These learners usually have limited experience with evangelism and limited exposure to unsaved people; they have few if any unsaved friends. If learning is contained only in the classroom, it will not be sufficient to gain the exposure, motivation, and on-the-job training critical to be prepared adequately to become a leader in the deliberate intention of the Church of the Nazarene to become missional.

Factors in both the state of society and the Church contribute to the urgency and importance of *Declaring the Gospel of God*. As society, in general, is without a loving relationship with Christ, most people live in lawlessness and self-centered rebellion. Moral confusion and materialism are normative, and the threat of AIDS is either a present epidemic or a shadow of things to come, depending on the geographical or cultural context.

The Church should be God's agent for redemption and the source of hope, but its spiritual vigor has been sapped by relativism and apathy. The Church of the Nazarene is positioning itself to recapture its consciousness, to fulfill its mission, and again to become a movement, to become the "sent" people of God. The Church is asking: "Will the next generation have faith?" Trusting in a positive response, the Church is opening up to new structures for evangelism, contributing to the propensity of the moment for learners to become participants in this endeavor.

Notes from the Original Author

Jesus expressed His life's purpose to seek and to save the lost. He chose His disciples for the expressed purpose of sending them to the whole world to complete His mission. The New Testament church internalized His identity and proclaimed His good news empowered by the Holy Spirit. Like us, they faced outside opposition and internal fears, but witnessed to the transforming grace of God through Jesus.

The Church of the Bible employed a variety of methods and strategies such as compassionate, intellectual, invitational, relational, and Body-life evangelism. They communicated the Good News via numerous metaphors. For example, they explained justification by faith, the kingdom of God, new life in Christ, eternal life, and agape love. The expansion of the Church revealed the leaders' ability to analyze spiritual receptivity and cultural openness. One church historian observed that the church out-thought, outlived and out-loved the world.

The American culture provides simultaneously a threat to Christianity and opportunities to share the Good News. The postmodern world embraces pluralism and relativism that seem to mitigate against proclaiming Christ. Yet these ways of thinking promote tolerance and individuality. Both themes open the doors to personal testimony. The story of God at work in our lives forms convincing accounts of the availability of a forgiving God. The spiritual formation of a Christian prompts the believer to impart to others. Faith-shaping urges faith-sharing. Our God-sightings should result in God-citings.

While evangelism is typically considered to be the proclamation that brings a person to a moment of decision, evangelism should be viewed as a process. God initiates the process through prevenient grace. The Christian witness identifies and affirms God's work in the life of the unbeliever. The most effective evangelist first listens and learns from the unbeliever. Then as a spiritual guide, the witness moves the prospective believer into a deeper understanding, encourages spiritual searching, and when appropriate, invites the seeker into a saving relationship with Jesus.

The Christian worker encourages the new believer to fellowship with the church and to worship weekly. The corporate life of God's people is valued as a divine means of delivering grace. Individual disciplines such as prayer, Bible study, witness, and stewardship should also be expressed through the body of Christ. New life in Christ continues to become new through the

transformed mind and heart-felt love encouraged by the church. God's holiness enables and motivates the believer to Jesus-like living.

Module Development

One reason for developing this module is for the benefit of extension education. We understand that teachers all over the world are called upon to teach courses that are not in their area of specialty, but they teach them because they want to see pastors trained and leaders developed for the church. Extension education is basic to rapid church growth. We want to provide this as a resource for extension educators. If it helps others along the way, that's fine too.

Another reason for developing this module is to equip indigenous faculty. We believe that a class like this is best taught and contextualized by someone from within the culture of the students. There are many fine teachers who are leaders in our churches around the world who do not have higher degrees in theology but who have the skills to teach a module like this effectively. We want to set them free to do so, and in so doing, to actually improve the module and make it more dynamic and meaningful for their context than it would have been had we held on to it and insisted on teaching it ourselves.

About This Faculty Guide

Note: It is critical to remember that active participation by the learners will enhance their learning. That means you will not be an information-giver. This module is not about you. The focus of the module is helping students learn. Your role is to design an environment in which your students will learn. Sometimes you will give lectures. At other times you will guide discussions or assign your students to work in groups. These kinds of activities keep the participants actively involved in the learning process. Learning is a team activity.

The Faculty Guide has been written to guide an instructor as he or she prepares to teach this module. It contains complete lesson plans to provide a solid educational design for the topic. You will need to prepare for each lesson well in advance of the meeting time. Often there are background reading suggestions for the instructor or you may know additional reference materials you want to interject into the lesson.

A two-column format was chosen for the Faculty Guide. The right-hand column contains the contents of the lectures, descriptions of activities, and questions to keep students involved. Questions that are intended to be answered or discussed by the students are in italic type. The left-hand column is to give suggested instructions to you, the teacher. It also contains examples you can use to illustrate concepts in the lectures. Whenever possible you should use examples from your own experience and from your students' real-life context.

Large white space has been left in the left column to allow you to write notes and personalize the Faculty Guide.

The Faculty Guide has two major components: the Faculty Guide Introduction, and the Lesson Plans. You are reading the Faculty Guide Introduction now. It provides a teaching philosophy for adult learners, background information for organizing the module, and ideas about conducting the lessons.

Each lesson of the Faculty Guide is numbered with a two-part page number. Page 5 of Lesson 3 would be numbered "3-5." The first number is the lesson number and the second is the page number within the lesson.

The Lesson Plans are complete in themselves. They contain an Overview, Introduction, Body, and Close. The Lesson Overview provides you with a planning tool for preparing and conducting each lesson.

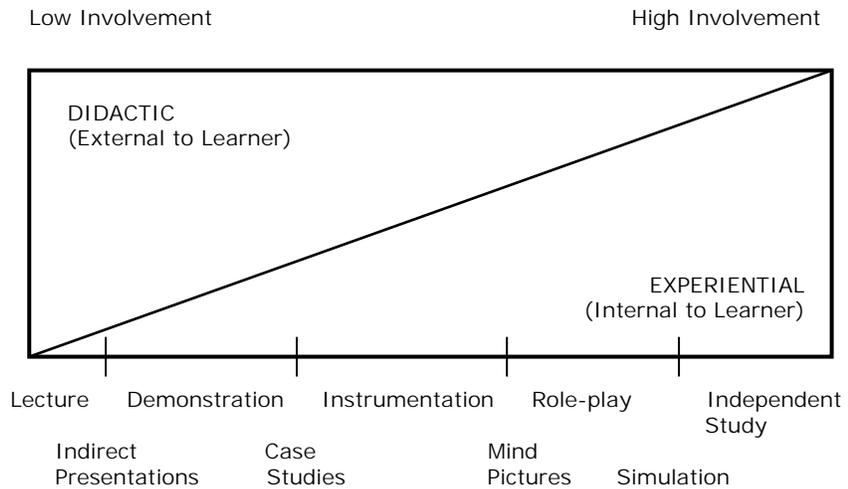
The three lesson elements follow a model presented by Michael Berger from Vanderbilt University. The key to the model is the Motivator and Punctuate the Finish. These two elements bracket the entire lesson just like capitalizing the first letter of a sentence and placing a punctuation mark at the end. The Motivator should grab the learner's attention and Punctuate the Finish should seal the main idea of the lesson.

The Lesson Introduction should get participants' attention, bring accountability for homework, orient them to the place this lesson holds in the overall module, define the intended objectives, and prepare them for the learning activities.

The Lesson Body is the core message of the lesson. The key is to keep the learners actively involved. Even in lectures, ask questions that prompt learners to think about the content not just hear the lecture.

The following chart shows a continuum of learner involvement in different teaching methods. Lecture requires the least learner involvement, and independent study requires the most learner involvement.

METHODS CONTINUUM



A variety of learning activities are used to present information and allow learners to experiment with their new knowledge. Each individual has a set of preferred methods of learning and he or she has different life-experiences that can color or filter what he or she actually learns. A variety of learning activities help adults adapt to the learning task—by hearing, by doing, by reading, by discussing, or by combinations of these. The learners should have opportunities to test and clarify their new learning by talking with the instructor and other participants, and applying new knowledge in real or contrived situations as soon as possible.

The Lesson Close provides a time for answering questions, reviewing the information, connecting this lesson to future lessons, making assignments, and punctuating the finish. The close does not provide any new information but gives a sense of closure to the lesson.

Homework assignments are important learning activities. They provide the student with an opportunity to synthesize classroom learning. Working on these assignments also extends the learning experience beyond the time constraints of class time.

The student—especially the adult student—needs frequent and timely feedback about his or her learning. While interaction with other students helps the learner refine what he or she is learning, feedback from the instructor is also critical to the quality of his or her

learning and ultimately to his or her persistence in the Course of Study.

It is your responsibility as the instructor for this module to provide students with timely responses to homework assignments in order to enhance the learning process. Ideally homework should be returned at the beginning of the next lesson. Reviewing and responding to homework will also provide you with critical information about what your students are learning and how well the teaching-learning process is succeeding.

Since these modules are preparing the learner for ordination rather than leading to a university degree, a letter grade may not be appropriate. Your response to the learners' assignments should be thoughtful and in most cases it should be written. Its purpose will always be to refine and enhance the learning of the student.

Letter grades will not be issued at the end of the module as a measure of completion. Completion of the module is based on attendance, participation, completion of all homework, and showing competence in the ability statements.

Recommendations for printing. You may print this Faculty Guide if desired. The introduction and lesson plan segments are formatted for printing on both sides of the paper. The resource pages of the Student Guide should be printed on one side for use as transparencies.

About the Student Guide

The Student Guide for this module contains the series foreword, acknowledgments, syllabus, all resources, lesson objectives, and assignments. The Student Guide should be made available to each student in either hard copy or electronic format—CD or floppy disk.

Each resource sheet in the Student Guide is numbered at the top for the lesson in which the resource is first used. The first resource page for Lesson 2 is numbered "2-1." In the Faculty Guide, in the left-hand column, you will be informed when to refer to the appropriate resource.

The first page for each lesson

- Reminds the student of the assignments that are due
- States the learner objectives

- Gives the homework assignment instructions
- Sometimes includes relevant quotes

For each lesson, there are several support pieces, which we have called simply “resources.” They help guide the flow of the lesson. Some resources are basic outlines that guide the student through a lecture. Others direct small-group activities. For some lessons, data/statistic resources are given. And for some modules homework assignment information resources are included.

You must determine how each resource will be used in your context. If an overhead projector is available, then transparencies can be made by replacing the paper in your photocopier with special transparency material. They also can be used as part of a PowerPoint presentation.

The instructor may photocopy resources to use for his or her own lecture outlines. There is space to add notes from the Faculty Guide, from a textbook, or from the additional suggested readings. Add in your own illustrations too!

Recommendation for printing. For student use it would be best to print the Student Guide on one side of the paper.

Suggested Meeting Schedule

The module lessons are designed to last 90 minutes each. Each lesson is complete in itself with an opening, a middle, and a closing. They are sequential. Each lesson assumes the learners have mastered material presented in previous lessons. The lessons can be grouped in a variety of ways to accommodate the schedules of your learners.

When lessons are taught in the same meeting, instructors will need to adjust homework assignments because participants will not have time between lessons to prepare homework. It is very important for the instructor to always be looking ahead and planning for upcoming lessons.

Here are three suggestions—out of many—for ways that the meetings can be organized.

1. Resident campus: The class can meet two days a week for 90 minutes. Present one lesson per meeting time. Total time: 6 weeks.

2. Extension education: The class can meet one day—or evening—each week for 3 to 3½ hours. Present two lessons per meeting with a break period between lessons. Participants will need to travel to a centralized location for meetings, so make it worth their time. Total time: 6 weeks.
3. Intensive module: The class can meet 3 consecutive days for 7 to 8 hours per day. Present two lessons in the morning with a break period between lessons and two lessons in the afternoon with another break period between the lessons. Participants must complete reading assignments before arriving at the module site, and written assignments can be submitted 30 to 60 days following the class meeting. Total meeting time: 1 week. Elapsed time including reading and written assignments: 2 to 3 months.

The module is divided into 5 units. The progression of these units can be seen in the chart below. Space is given for you to fill in the dates when your class sessions will meet.

Date	Lesson
	Unit 1: Inhibitors of the Harvest
	1. Overcoming Barriers and Enemies of Evangelism
	2. The Mind and Heart of the Unbeliever
	Unit 2: Understanding Evangelism
	3. Spiritual Decision Making and Preventive Grace
	4. Jesus and Paul as Evangelists
	5. God Empowering the Church
	Unit 3: The Church
	6. The Church on Mission and Ministry
	7. The Church in Fellowship and Celebration
	8. The Effective, Evangelistic Church
	Unit 4: Theology of Evangelism
	9. The Character of God and the Mission of Jesus
	10. The Holy Spirit and Holiness as Motivation
	11. Introducing a Person to God
	Unit 5: Fully Devoted Followers
	12. Spiritual Growth in Devoted Disciples

Recommended Textbooks

Each module within the Modular Course of Study is intended to be textbook independent. This does not imply that the modules are textbook irrelevant or that the module content cannot be enriched by selecting and requiring that students study a textbook along with the lessons provided in this faculty guide.

If these modules are adapted for use outside of the English-speaking countries of North America, a specific textbook may not be available in the language of the students. Therefore, the module does not rely on one textbook. The instructor may select any doctrinally sound textbook that is available to the students.

A Hidden Agenda

Hidden curriculum issues . . . because the way we teach teaches

In each session, there are certain methodological and environmental things to consider.

First, consider the classroom arrangement. Whenever possible, the room should be arranged to encourage a sense of community. The group should sit either in a circle or around a table. If the group is very large, chairs can be arranged for easily moving into clusters for discussion.

Second, consider how you present yourself as teacher. Standing behind a lectern with your students facing you in rows says that you are above the students and have something to give them—although in a very large group this standing to teach may be unavoidable. Sitting as part of the circle makes the teacher a co-learner at the same level as the students. Speak naturally. Pay close attention to your students, and value the things they share. Learn their names. Encourage participation. Remember that you are modeling for them, and the way you teach will teach them far more than the words you say.

Third, invite the Holy Spirit's presence in the classroom. Do this each time the class meets.

Fourth, the sharing of stories activity does more than help the students begin to reflect on their own Christian experiences. It is a way to build community

between the students. This is more than an exercise to be checked off. It is vital to set the tone of your intentional community.

When meeting times exceed 90 minutes, consider adding break times. The break between segments is an important time for community building. Remain available to the students during this time. Consider offering coffee or tea during this time as a way to encourage fellowship.

Journaling: The Key to Spiritual Formation

Journaling is a major assignment of each module in the Ministerial Preparation Course of Study. It is the integrating element that helps you draw spiritual meaning and ministerial application from the content of each module whether the module concentrates on content, competency, character, or context. It ensures that the “Be” component of “Be, Know, and Do” is present in every module in which you participate. What is journaling and how can it be meaningfully accomplished?

A Tool for Personal Reflection and Integration

Participating in the Course of Study is the heart of your preparation for ministry. To complete each module you will be required to listen to lectures, read several books, participate in discussions, and write papers. Content mastery is the goal.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The module work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritual formation work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head to your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work to faithfully spend time daily in your journal. Many

The Syllabus contains this explanation of journaling. Journaling provides the spiritual formation component for the module and is an integral part of the learning experience.

Journaling is an effective way to get students to think beyond the classroom to real-life applications of classroom concepts.

Have students read the journaling section during the Syllabus review in Lesson 1 and emphasize that journaling is an assignment for each lesson in the module.

When giving assignments in each lesson, assign journal writing each time the group meets.

people confess that this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling time spent with your best friend. Onto the pages of a journal you will pour out your candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, and an ah-ha that came to you as two ideas connected. This is not the same as keeping a diary, since a diary seems to be a chronicle of events without the personal dialogue. The journal is the repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your journal is essential. If there is no space etched out for journaling, it will not happen with the regularity needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet, family commitments, evening activities, and fatigue militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day's experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with module material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is

more personal, direct, aesthetic. And it is flexible, portable, and available. However, as computers become more and more an integral part of our lives, the use of a computer for journaling may take on that special bond.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over each week's record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your module work, and your experience in ministry all coming together in ways you had not considered possible. This is integration—weaving together faith development and learning. Integration moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: "Why do I do what I do when I do it?"

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!

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Unit 1

Lesson 1

Overcoming Barriers and Enemies of Evangelism

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:15	Brainstorming	Class Activity	
0:25	Overcoming Fear	Lecture	Resource 1-1
0:30	We Don't Talk about Politics or Religion	Small Groups	
0:50	Secular Opinions	Small Groups	Resource 1-2
1:10	Obstacles within the Church	Lecture	Resource 1-3
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(15 minutes)

Orientation

Spend some time becoming acquainted with the Student Guide.

Read through the Series Foreword and the Module Vision Statement. Go over the requirements and the class schedule.

Make sure that the students understand how they will be evaluated.

In this lesson we will explore the causes and cures for fear in the Christian witness. We will also look at other resistance-causing factors, some of which come from culture, others from fearful Christians who want to explain their behavior.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- act in the power of God's Spirit despite human fear and cultural resistance
- identify cultural resistance to the gospel
- continue to identify human fears in witnessing
- continue to depend on God's Spirit to empower them

Motivator

Virgil wrote a letter to a Nazarene pastor asking him, "Would you help me get right with God?" Pastor Bob went to visit Virgil. After explaining the way of salvation, Virgil prayed and accepted Christ. As Pastor Bob started to leave Virgil's apartment, he opened the closet door and walked in. Disentangling his feet from the vacuum cleaner hoses, he noticed the exit door was next to the closet.

Embarrassed, Bob said to Virgil, "I imagine others have been confused about which door to use."

"No," Virgil responded, "you're the only one."

As Pastor Bob drove back to the church, he determined he would never tell anyone about his embarrassing error. Then he realized he had walked into the closet because of the anxiety that preoccupied him. While Virgil had come to know the Lord so easily, Bob had to admit to the level of fear that still possessed him.

Shouldn't we all admit we have experienced fear as a Christian witness?

Lesson Body

Class Activity: Brainstorming

(10 minutes)

List on the board or overhead students' responses under the header "Causes."

What causes us to fear witnessing and evangelizing?

Discuss the responses with the students for clarification.

Make a separate column beside "Causes" and write "Cures."

What would overcome the cause of each fear?

Responses might be something like the following:

Causes	Cures
Lack of biblical knowledge	Scripture memorization
Lack of assurance of salvation	Call for commitment, dedication to call, declarations of assurance
Lack of know-how	Learning a plan/presentation
Lack of training	Field experience with a model
Possibility of failure	Consideration of alternatives and willingness to fail
Social disapproval	Fresh infilling of the Holy Spirit
Other possibilities: The unknown "I might drive them away." "They might feel I'm judging them." Inconvenient circumstances "I'm in public." Personal rejection	

Lecture: Overcoming Fear

(5 minutes)

Refer to Resource 1-1 in the Student Guide.

Fear is natural to the witness. The New Testament word "martyr" provides the root word for "witness." Witnessing and martyrdom create the same emotional reaction of fear. The Christian witnesses in spite of fear. We know the origin of fear is not God, for He "did not give us the spirit of timidity, but a spirit of power, of love and of self-discipline" (2 Tim 1:7). Reflect on the stories from Acts 4 and 5 where Peter is beaten and told not to witness again. He responded to the authorities who could have taken his life, "We must obey God rather than men" (Acts 5:29). After being released, Peter went to a prayer meeting where he asked God for boldness. God responded by giving him the Holy Spirit.

Focus on the power and presence of the Holy Spirit as necessary for effective witnessing (Acts 1:8).

Direct attention to the possible cures such as on-the-job training, memorizing Scripture, etc.

No human method of overcoming fear will fully satisfy. Our uneasiness with witnessing should direct us to trust God continually for power and productivity.

The Book of Acts is full of frightening circumstances that worked against early Christian witnesses. At great price the Church moved forward despite defeat, to tell the good news of Jesus to a pagan world.

Small Groups: We Don't Talk about Politics or Religion

(20 minutes)

In dyads or triads, brainstorm how the Christian witness might respond to the well-worn American statement, "We don't talk about politics or religion."

Ask groups to report their discussion ideas orally or by writing them on the board.

What might be the three best ways to respond to this objection about refraining from talking about politics or religion?

Discuss reasons why students thought a particular method was best.

Small Groups: Secular Opinions

(20 minutes)

Refer to Resource 1-2 in the Student Guide.

Assign each of the cultural comments to groups of 2-3 to discuss how the Christian witness would respond to it.

You can keep the groups the same as in the previous activity or have the students change groups.

Have each group report to the class.

"Everyone has a right to choose for himself or herself."

"I believe we should live and let live."

"The Bible is no longer relevant."

"In a sophisticated and affluent society like ours, evangelism is embarrassing."

Lecture: Obstacles within the Church

(15 minutes)

Not all the enemies of evangelism come from culture. Several obstacles to evangelism are to be found inside the Church. Let us explore the correct theological and biblical bases for countering misunderstandings

Christians have about evangelism. Here are some frequently heard misunderstandings:

Refer to Resource 1-3 in the Student Guide.

Evangelism is not my spiritual gift.

While evangelism is a spiritual gift, all Christians have the responsibility to witness. In the same way, some Christians have the gift of giving, but all Christians have the responsibility of tithing. Another example is that all Christians must trust Christ to save them, but some Christians have the unusual gift of faith.

I just live the life; don't ask me to say anything.

We must always live a godly life before other people. But the gospel is not clear unless it is spoken. Just "living the life" may cause the unbeliever to conclude the Christian is simply a cultured person or well behaved. The conclusion says nothing about a saving relationship with Jesus Christ. Romans 10: 14 says, "And how can they believe in the one of whom they have not heard?"

I just sow the seed and leave the rest to God.

Some plant, some water, but God gives the increase. The human sower is not capricious or inattentive to the seed that is sown. Seed-sowing theology unfortunately concludes that the seed tossed onto the ground is all the human responsibility necessary. In that case, we don't agree with a seed-sowing theology, but rather a harvest theology in which we believe the sower must continue to water and cultivate. Then God will give the increase, the harvest. We need not wonder about the harvest when God does His part and we do ours.

I'm waiting for the Spirit to prompt me.

Here the Christian is waiting for special revelation instead of accepting the Word of God, which commissions every believer to make disciples of all people. God's Great Commission (Matthew 28: 18-20) includes all of His followers, so we should consider ourselves already prompted.

It's not "my thing."

"My thing" may refer to a person's lack of giftedness or it may be a blanket statement indicating a person's refusal to witness. Evangelism is "God's thing" in which He invites us to participate. "My thing" reflects self-preoccupation rather than a heart attuned to God's purposes.

Everyone's going to make it in the end. A loving God is not going to send anyone to hell.

God will not send anyone to hell, but many will go there on the basis of their choices. The person who

refuses God's offer of forgiveness and His invitation to a loving relationship charts his or her own course to an eternal punishment. God does not desire for anyone to perish (Jn 6:39). Matthew 25:31-46 says some will enter into eternal punishment while others will experience eternal life.

These passages makes two things clear:

- God wants everyone to live with Him forever.
- Not everyone will.

People are naturally good.

This is opposite orthodox Christianity, which says that people are basically sinful. While we believe every person has the potential for good because he or she is made in the image of God, we are never to conclude that humans, by nature, are well-motivated. The human tendency is to be selfish and self-centered. God wants to deliver us from our selfishness; that's part of the good news.

I don't want to judge anybody.

The Christian's fear of judging comes from Matthew 7:1 (RSV), "Judge not, that you be not judged." But in Matthew 7:6 (RSV), Jesus said, "Do not throw your pearls before swine." How does a person determine who is "swinish" without judging? So Jesus appears to contradict himself, but the problem is one of defining the word "judge," which can mean:

- to condemn
- to decide
- to discern

In Luke 6:37, we are told not to condemn. In Matthew 7:6 we are urged to be discerning. In Matthew 7:16 Jesus urges us to inspect the fruit of a person's life to decide if the tree is good or bad.

In evangelism, we are free to discern a person's spiritual condition without condemning him or her.

Lesson Close

(5 minutes)

Review

Both Christianity and culture can slow the disciple-making purpose of God through misunderstanding, easily adopted clichés, or unchallenged assumptions. We must allow God to work unhindered in our hearts in order to achieve His purpose of “Good-News-ing” the whole world.

Look Ahead

The next lesson continues our focus on the context in which the Christian witness works. We will take into consideration the life of the unbeliever.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Recall a witnessing attempt or a passed up opportunity. Identify which causes of fear were present and which cures they needed. Write a 1- to 2-page paper.

Read Resource 1-4, “Evangelism through a Holiness Congregation.”

Write in your journal. Confess some of the obstacles in your thinking which have kept you from being an eager witness. Write a prayer asking God for His power and grace to break through the barriers to evangelism.

Punctuate the Finish

The heart of the believer determines the habits of his or her life. The great witnesses of the faith are known by their success rather than their surrender to the enemies of evangelism. Does your conversation reflect the habits of your heart—your fears or your faith?

Lesson 2

The Mind and Heart of the Unbeliever

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Philosophies	Small Groups	Resource 2-1
0:20	Cultural Ways of Thinking	Lecture	
0:35	Cultural Philosophies	Guided Discussion	
0:45	Role Play	Class Activity	
1:05	Cultural Values	Lecture	Resource 2-2
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

Call on 2-3 students to read his or her homework paper.

Collect homework.

You will evaluate the homework with suggestions, questions, response to the ideas, and corrections. However, a grade is not necessary, as grades are not the measure for the completion of the module.

Module completion is based on attendance, completion of all work, the level of participation, and the overall accomplishment of ability statements.

Orientation

In this lesson we explore contemporary philosophies which make our culture resistant to the gospel. We will suggest ways resistance can be turned into receptivity. We will also dig into the values people hold. What people value determines the beliefs they embrace. The evangelist must know the values people embrace in order to appeal to their hearts.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, each participant should

- become a student of context in order to live relevantly to the needs around him or her
- adopt a personally acceptable method of presenting the gospel
- access cultural openness and a variety of human needs
- understand the mind and heart of the unbeliever

Motivator

You may need to make this culturally relevant.

The Day America Told the Truth, published in the 1990s, revealed that 91% of Americans admit they lie. The book title was a spoof. The truth Americans told was that they lie regularly. Why do people lie when they know lying is wrong? Why have Americans divorced their behavior from their beliefs?

Lesson Body

Small Groups: Philosophies

(10 minutes)

Have the class work in pairs to complete Resource 2-1 in the Student Guide.

Some students may not have had any background with these terms.

Discuss the correct answers.

Answer key:

1—b

2—d

3—f

4—c

5—e

6—h

7—a

8—g

Lecture: Cultural Ways of Thinking

(15 minutes)

Many philosophies or ways of thinking are found in our culture. Some of these ways of thinking have been described with one word: “postmodernism.” Portions of these philosophies are directly opposed to Christianity.

For example, **secularism** adopts the culture’s way of thinking. A benign example of secularism might be “Shop until you drop,” but a destructive aspect of secularism is evident when God’s ways are denied based upon popular cultural thinking, such as, “If it isn’t illegal, it’s okay.” We Christians know many legal activities are, in fact, unethical. We can legally cheat and destroy each other. Divorces are legal but biblically forbidden.

Each of us is impacted by these philosophies. Not every aspect of these philosophies is unchristian, however. For example, **existentialism** highlights the uniqueness and value of the individual. The Bible teaches that God created us in His own image. Another example is **pragmatism**. We might easily become unethical by following “the ends justify the means.” On the other hand, pragmatism also highlights the importance of accomplishing an important purpose in a practical way.

While we recognize these philosophies possess strengths, let's look at the weaknesses that create problems for the work of evangelism.

While we know the power of reason and the need for logic, **rationalism** fights with faith. The Christian witness needs to know that all philosophies are based on certain assumptions that could rightfully be called faith statements. Usually the rationalist objects to faith, saying it is unreasonable. The assumption, however, is that all truth can be known through reason. That is a faith statement! So the position of the rationalist is contradictory.

The personal witness can respond to the rationalist by saying: "All reason must be based on faith. You have faith that truth can be discovered through reason. I agree with you and would add that truth can also be discovered through God the Revealer of Truth and Reason." This response or tactic from the Christian levels the playing field. By finding common ground, the Christian can then deal with issues of faith. The Christian then expresses his or her faith in Jesus Christ as revealing to us what God is like.

One form of **pluralism** simply acknowledges the diversity among us. A democracy thrives on diversity. The truth is we are each unique individuals.

Unfortunately, another form of pluralism becomes a hindrance to the witnessing Christian. Let's label this form of pluralism "dogmatic" pluralism. This form of pluralism sees diversity as the ultimate truth. For the Christian witness to encourage another person to change is seen by the dogmatic pluralist as a violation of personal identity, "How dare you ask me to change! Who are you?"

This same form of pluralism says there are many ways to God, and adherents expect everyone to validate all means to God as equally valid. The dogmatic pluralist resists elevating one method over another; all are to be considered of equal value. When the Christian begins dialogue with a person holding this philosophy, the point of conflict becomes "Jesus is the only way of salvation."

To be effective, the Christian witness will hold his or her position that Jesus is the only way, acknowledging the other person is free to hold another position. If the pluralist is true to his or her philosophy, he or she will allow you to hold your opinion, although the Christian witness may have to remind him or her of it.

The Christian will explain that his or her position comes from what Jesus said, "I am the way, and the truth, and the life; no one comes to the Father, but by me" (Jn 14:6, RSV). For the Christian to be a faithful follower of Jesus, he or she must believe as Jesus did. Jesus said He spoke only what God told Him to say (John 14:10, 24). Therefore our opinion is not set against the pluralists' point of view, but we are embracing what Jesus said the Father told Him to say.

This puts the pluralist in opposition to Jesus and God. Here is where the Holy Spirit must teach truth.

The **relativist** believes, "Everything is relative," except that one statement which is absolute. Relativists' philosophy essentially crumbles on their own basic assumption. Contemporary relativists, however, do not feel the need to submit to the law of non-contradiction.

The law of non-contradiction teaches that two opposing statements cannot both be true. Either one statement is accurate and the other false, or they are both false. Just as the pluralists resist Christians saying there is only way to God, so the relativists resist by saying our point of view is "too narrow and judgmental."

Like the pluralists, however, relativists are required by their own philosophy to allow you to hold whatever opinion you have. So relativists may hate your position but must accept your ideas on the basis of their own philosophy. Therefore, the Christian, with kindness, gentleness, and perseverance, must keep teaching the gospel. Once more we believe the Holy Spirit will change the heart and mind of the relativist.

Existentialism can be described by three components:

- every person is unique
- we are to live for the moment
- truth is known by inner, subjective experience

The Christian witness will find agreement and disagreement in each of these concepts. Christians do believe each person is unique, but will resist falling into individualism that sees the individual serving as a god.

The Christian also sees each person as highly valued and unique but remains convinced God deals with all persons. The Christian will see a person's individuality coexisting with God's plan for all humankind. The Christian witness will agree truth can be found by inner

subjective experience because the Holy Spirit works within every individual.

Truth can be known subjectively and objectively. God deals with us in ways that are “outside oneself.” For example, a person may say, “I don’t believe in gravity,” but that does not change the objective truth that when one jumps from a building the forces of gravity will take one down and will smash one’s philosophy.

The Christian witness will acknowledge that the existentialist has truth to teach us; however, the weaknesses of existentialism are problematic for the Christian witness. The existentialist may not take into account heaven and the eternal judgment because he or she lives simply for the moment.

The existentialist will resist attempts of evangelism because he or she is unique and not subject to someone else’s opinion. The existentialist will resist the Christian’s appeal to the Bible because the existentialist does not affirm biblical truths unless the existentialist feels the Bible agrees with him or her.

Materialism focuses on matter or the acquisition of things. Materialism competes with spirituality; that which is seen or held is valued above that which is invisible. The Christian witness who speaks of the spirit world suggests an alternative worldview.

The Christian can ask leading questions such as, “After you have acquired these things, what next?” or, “What is your belief about life after death? Do you believe humans are matter only, or are they spirits as well?” Perhaps we can give a personal testimony such as, “I appreciate material things and pleasure, but have found they leave me empty or wanting more. Is that your experience too?”

Pragmatism believes whatever is right should be done; whatever brings about good results should be sought. This philosophy may all too quickly embrace the end goal while giving little attention to the means, the ways of getting to an objective.

Another concern of pragmatism lies in our inability to predict the future. What may appear to be a right goal now may actually mislead us. What brought about a good result in one circumstance may not apply to another situation. While Christians should be pragmatic, we must realize the limitations of pragmatism. God has given us certain ideals and

ethical principles by which we should live. We ought to apply these moral principles to the means and ends we seek.

The Christian witness is a pragmatist because he or she uses whatever methods necessary—within ethical boundaries—to lead a person to Jesus.

Guided Discussion: Cultural Philosophies

(10 minutes)

Make three columns on the board or overhead. One column will be the strengths and one will be the weaknesses of each philosophy. In the third column tell how the philosophy affects evangelism.

Class Activity: Role Play

(20 minutes)

Assign two people to each of the following situations and have them act the scene out for the class.

Write out the role and attitude of each person on a slip of paper to give to each participant.

Situation 1

Person 1: Christian witness

Person 2: Agnostic who says, "I'm happy, why should I change?"

Situation 2

Person 1: Christian witness

Person 2: Living with someone but is unmarried. Adulterer says, "We can't afford to get married."

Situation 3

Person 1: Christian at home

Person 2: Mormon knocks on the door and says, "Hello, I'm Elder Barry. We're from the Church of Latter-Day Saints, and we're visiting in your neighborhood."

After each role play, ask the participants and observers, "What were the main interests, priorities and values of the non-Christian?"

"What was the intent of the Christian?"

The intent of this exercise is to get to the heart of the issue, to the heart of the people in the roles.

Lecture: Cultural Values

(20 minutes)

Refer to Resource 2-2 in the Student Guide.

Every person loves something or someone. The love of a person's life mirrors what a person values. Some people value security. In that case, they will make decisions that maintain feelings of confidence, physical safety, and psychological comfort. Others have a strong need to belong. If they feel their standing among their friends is endangered, they will highly resist whatever threatens them.

The primary values of one person might be professional while another's priority may be family. One individual's primary interest may be sexual while another's might be economic security. In each of these cases, what a person values determines how the person will behave.

When the Christian witness appeals to unsaved people, he or she must know what they value. He or she recognizes the various levels of need people possess. Christianity offers the Church to those who want to belong, the Bible for those who desire guidance, and salvation to those who feel lost and unfulfilled. The work of the witness becomes clearer when we know the heart of the unbeliever—when we know what he or she loves.

The values of unbelievers can prohibit the acceptance of the gospel. For example, the person who is willing to do whatever is necessary to succeed in business knows his or her values are in conflict with the Christian values of honesty and integrity. His or her value system prevents him or her from accepting Christ. At the same time the Christian witness can describe God as one who wants to see each person be successful. Granted, the definition of success held by the unbeliever compared with God's definition may be worlds apart.

Nevertheless, the Christian witness appeals to the success-focused individual on the basis of a God who is an ally, not an opponent. The appeal of the Christian witness is similar to Jesus' appeal to the crowds who were hungry; He fed them.

The values of unbelievers determine their behaviors and their beliefs. Whatever a person loves generates a belief system to support that love. Let's take an extreme example. Pastors who become immoral justify their immorality on the basis of, "I couldn't help

myself. I wasn't looking for love, it just happened. God wants me to be happy." In each statement, the beliefs were supportive of the illicit relationship.

Unbelievers reject Christianity for the same reason the immoral pastor rejects Christianity. Both value something contrary to the gracious love of God.

The Christian witness will weave the values of the unbeliever into a presentation of the gospel, where appropriate. Just as God seeks to meet the needs of people, the gospel presentation must also. While this principle could degenerate into absurd salesmanship, the Christian witness sees God as meeting the needs of those He loves.

Overwhelmingly, the work of the Christian witness must heighten the value of a relationship with Jesus. A relationship with Jesus brings forgiveness, purpose, security, stability, joy, and love. Jesus is loved for who He is: our God, Creator, and Sustainer.

Jesus Christ calls for the ultimate allegiance of every heart. When the unsaved person chooses to love Him wholeheartedly, genuine conversion occurs. God transforms those who love His Son.

Lesson Close

(5 minutes)

Review

Values or what a person loves determines behavior, how a person acts. Values are the reason beliefs are accumulated, to give support to what a person loves. Evangelism appeals to the heart, the love of the unbeliever. Loving Jesus affects our values, behavior, and beliefs. A saving relationship with Jesus revolutionizes our value system.

Look Ahead

The next series of lessons enlarges our understanding of evangelism, beginning with spiritual decision-making.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Note someone who has expressed one of the philosophies we studied. Give a brief biographical sketch of the person. If you discern the person is unsaved, pray for him or her. Consider how you might engage him or her in conversation based on his or her thinking. Prepare in writing a couple of introductory statements or questions to engage him or her.

Read the Case Studies in Resource 2-3. Write a response for each.

Write in your journal. Reflect on the values you hold that might compete with your love for Jesus.

Punctuate the Finish

Remembering the transforming nature of our encounter with Jesus sensitizes us to the concerns of the unbeliever.

Unit 2

Lesson 3

Spiritual Decision Making and Prevenient Grace

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Components for Making Spiritual Decisions	Guided Discussion	Resource 3-1 Resource 3-2
0:35	Evangelism in a Changing World	Lecture	Resource 3-3
0:40	First Encounters with God	Class Activity	Resource 3-4
0:50	Prevenient Grace	Lecture	
1:00	Paradigm of Conversion	Bible Study	Resource 3-5
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students share their papers on introductory statements or questions. Also have them share responses to the case studies.

Return and collect homework.

Orientation

This lesson causes us to gather appropriate information as to how people make spiritual decisions. When we know how they make spiritual decisions, we can help them choose Christ as their Savior.

We will also identify the Holy Spirit's early prompting in the life of a person before he or she is saved. Then we will explore our response to His grace and God's transforming and saving work in us.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- adopt a personally acceptable method of presenting the gospel
- understand the process of conversion
- understand the mind and heart of the unbeliever
- become a student of context in order to live relevantly to the needs around him or her
- learn Scripture, which contributes to the effective declaration of the kingdom of God

Motivator

The Christian witness must have an understanding of how people make decisions. Fred went to a local car dealership recommended to him. Prior to visiting the dealership, he had asked his friends about their cars: how well they liked them, what the service record was, what gas mileage they got. Armed with this information, he asked the salesperson what kind of financial arrangements could be made. He was surprised to find the car would cost less per month than he had anticipated. He went home to get his wife to show her the car. She promptly said, "I don't like

that style." He asked, "What kind of car do you like?" She pointed to a sporty model. He asked the salesperson how much that one would cost per month. It would cost \$38 more a month. Fred tried to convince Sheila the car he wanted to buy had the best resale, was the most popular for the previous three years, and was a better price than the model she wanted him to have. She still liked the sporty model better. Fred said, "But I could take you out to eat twice more a month for the price difference of the sporty car." Undeterred, she said, "I want you to have the sporty model." Fred bought the sporty model. Now you know how Fred makes decisions.

Lesson Body

Guided Discussion: Components for Making Spiritual Decisions

(25 minutes)

Four aspects of the spiritual decision-making process are

- prevenient grace
- the pre-Christian
- the Christian witness
- the process taking place between the two of them

Refer to Resource 3-1 in the Student Guide.

The chart highlights and organizes these dynamics.

Go through the chart allowing for questions and discussion.

Refer to Resource 3-2 in the Student Guide.

Have the class identify and explain where the conversations might fit on the spiritual decision-making chart.

1. "My cousin and I were debating whether or not there is a hell. He said there wasn't any such place. I think there is. Tell me what you think."
2. "You know I am in sales. I'm not sure I can keep my job if I were to become a Christian."
3. "I was telling my wife, Rachel, that since Anne is two years old, we need to take her to church."
4. "I'm not sure God exists. It seems to me that faith requires a person to stop thinking."
5. "When I go to church, I often feel guilty. The last time I went I had to leave. I was crying so hard."

Lecture: Evangelism in a Changing World

(5 minutes)

Within the last 30 years, evangelism has had to change its approach to the typical unbeliever. Thirty years ago, the personal evangelist preached the gospel, made the invitation, and took people into membership. With the rise of postmodernism, the charge of hypocrites in the church, and the general skepticism toward Christianity in society, the order of events in the evangelism process must now be inverted. Evangelism will begin by establishing a relationship with unbelievers. Unsaved people must be assimilated into the friendship

circles of Christians. After the credibility of the Christian is established by acts of kindness and an on-going friendship, unbelievers may be invited to accept Christ. Then they can be taught what they need to know to live as Christians.

Refer to Resource 3-3 in the Student Guide.

The old model could be described as

- instruct
- invite
- incorporate

The new model would be

- include
- invite
- instruct

Class Activity: First Encounters with God

(10 minutes)

Mary was six years old and lived in rural Indiana. Neither her mother nor her father ever went to church. Her parents or grandparents never spoke of God; none of them had a Bible. No one prayed. The little girl's family was typically secular, even pagan.

One afternoon Mary entertained herself in a favorite outdoor activity; she lay stomach-down under the big maple tree beside her house on the carpet of green grass and peered through the blades of grass at the little animals which lived there. Hovering over the 4-inch tall "jungle" of blades, she watched the ants interact with the grubs, the beetles, and leafhoppers. Then a thought occurred to Mary, a concept she had never had before, that a big *Someone* was watching her move and interact like she was watching the insect world. She felt a God touch. He communicated truth to Mary, something of His knowledge and caring which she had never experienced before.

The instructor should give a few minutes for each person to reflect on his or her earliest recollection of an encounter with God.

After a few minutes, give opportunity for persons who are willing to briefly share their experiences.

From the stories of the students, the instructor should identify from the list how the preventive grace of God has touched the students. Refer to Resource 3-4 in the Student Guide.

Reflect on your earliest recollection of an encounter with God.

Prepare to share the age you were, where you were, and how you could tell it was God.

God initiates contact with us through:

- Creation
- Inner impressions
- Conscience, a call to right living
- Worship experiences
- Love of people
- Our subconscious
- Converging circumstances

From Lyle Pointer, Better than Imagined (Kansas City: Beacon Hill Press of Kansas City, 1999), 5.

- Desire for meaning
- Desire for goodness
- Our emotions
- Inner longings
- The Bible
- Jesus

Lecture: Prevenient Grace

(10 minutes)

From Lyle Pointer and James Dorsey, Evangelism in Everyday Life (Kansas City: Beacon Hill Press of Kansas City, 1998), 23.

"All people, however, have spiritual longings. God made us each that way. Sometimes we imagine those longings to be simply of human origin. But God places those desires within the human heart. Those longings can become sources of spiritual openness. Let's examine some of those human desires."

Dorsey and Pointer go on to talk about the human need for hope God uses as a means of communicating His grace. The human spirit desires success, longs to be free, desires forgiveness, asks for acceptance, and hungers for healing and wholeness. Behind each of these, God is at work.

Ibid., 24.

"The Christian witness is to discern the workings of the Holy Spirit in the pre-Christian period. The Holy Spirit works through the normal transitions of life."

Having looked at how God's Spirit is at work and how the Christian witness might aid the Spirit in encountering the heart of unbelievers, let's now turn to understanding the work of God in conversion.

The prevenient grace of God is the love of God that precedes salvation. We can describe this grace as the drawing power of God. From a human standpoint we might call His grace a spiritual awakening. People may respond immediately, weeks later, or perhaps even decades later to God's powerful invitation to relationship. Christian witnesses will be most effective when they listen for how God's Spirit is at work in the unbeliever's life. When Christian witnesses affirm God's work by commenting favorably, they reinforce the power of those initial encounters with God. We might say, "You are so blessed to have had that spiritual insight." Or, "That is so special. I am encouraged to hear you talk about God in those ways." As we affirm the Spirit's work in the life of the unbeliever, he or she naturally opens up to more of the Spirit's work.

Bible Study: Paradigm of Conversion

(25 minutes)

A paradigm is a way of looking at something. There are many ways of looking at salvation.

What happens in conversion?

- Through preventive grace, God's love searches for sinners. God awakens unbelievers' desire for a close relationship with Him. Unbelievers experience a spiritual awakening or increased awareness of God.
- Our response to grace results in our conversion.

Refer to Resource 3-5 in the Student Guide.

Paradigm of Conversion	
God's Part	Our Part
Gives new life—John 3: 3	Repent—Mark 1: 15
Pardons—Romans 5: 1	Trust Christ to save—Romans 10: 9
Adopts—Romans 8: 15	
Cleanses from sin—1 John 1: 9	

Have the students look up the scriptures. They may have suggestions for other scriptures that would also be good.

When people hear these principles, and accompanying stories, they will sometimes say, "Now I understand how being born-again fits. I have heard all these ideas, but I never was clear if forgiveness was different or the same as being saved."

Lesson Close

(5 minutes)

Review

You may need to make this culturally relevant.

We can say unbelievers today prefer to “test drive” the Church before they commit to “buying it.” They need a relationship to pass the test of trust before they can trust the message. People make decisions today not as much on the basis of truth as on the basis of relationship.

Look Ahead

Next lesson we will explore Jesus and Paul as evangelists.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Think of three to five unsaved friends or acquaintances. Assess where they are on the spiritual decision-making chart. Are any of them ready to hear the invitation and join you in your relationship with Jesus? Write a 1-page paper.

Describe the way(s) you best explain salvation to the searching sinner. Write a 1- to 2-page paper.

Compare two or more methods such as “Steps to Peace with God,” “The Four Spiritual Laws,” and “Evangelism Explosion.” What are the strengths of each? What are the advantages of using more than one approach? Write a 2-page paper.

Write in your journal. Include a prayer for each one of the unsaved you have identified.

Punctuate the Finish

When God changes (converts) us, His work transforms us into a new, clean, forgiven child of His.

Lesson 4

Jesus and Paul as Evangelists

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Jesus as Evangelist	Lecture	Resource 4-1
0:35	Bible Study	Small Groups	Resource 4-2
1:00	Paul as Evangelist	Lecture	Resource 4-3
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

Call on 2 students to read their papers on the comparison of salvation methods.

Call on 2 students to read their responses to the case studies.

Return and collect homework.

Orientation

Possible answers:

- *Personal testimony*
- *Intellectual debate*
- *Miracles*
- *Church planting*
- *Letter writing*
- *Preaching*

From memory cite the number of ways you see Paul evangelizing in his day.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- become Jesus-like in seeking and saving the lost and in discipling converts towards Christian maturity
- access cultural openness and a variety of human needs
- learn Scripture which contributes to the effective declaration of the kingdom of God
- understand certain biblical passages as models of evangelism and church

Motivator

Jesus never practiced Xeroxed evangelism. He only said to one person, "You must be born again." And yet His entire ministry was directed toward reaching simple hearts that needed a Savior. As we examine Jesus' mission "to seek and save the lost," we find that His focus is clear but the variety of methods is numerous.

Lesson Body

Lecture: Jesus as Evangelist

(25 minutes)

Refer to Resource 4-1 in the Student Guide.

Jesus called the disciples. His simple invitation was “Come follow me and I will make you to become . . .” The response to follow Him was a decision to become a disciple. His promise to them was that they would change and they would become something they were not.

To others His invitation was simply, “Repent and believe the good news!” (Mk 1:15). Repent signaled a change in direction. Belief was a step of confidence—He invited them to trust Him.

John, the Gospel writer, had heard Jesus preaching the continuous theme of everlasting life. Everlasting life had a future dimension, namely life after physical death. An accompanying aspect was the abundant life (Jn 10:10b) which spoke to the present availability of personal fulfillment in Jesus Christ.

Jesus’ evangelistic effort included women. For example, only a woman came to draw water from a well in Samaria (Jn 4:7-42). Jesus engaged her in conversation by first asking her if she could supply Him with a drink. She was shocked that a Jewish man would speak to her at all. Intrigued by His willingness to break social tradition and the idea that He would ask her for a favor, she began to debate Him.

Soon He was offering her water that would satisfy her thirst so much she would never have to ask for water again. Then He began to talk to her about her sinful relationships. Upon discovering He was the Messiah, she ran to town to announce Jesus the Savior. The result: many people believed on Jesus.

The second woman Jesus dealt with was a woman He stood up for, the woman caught in adultery. Jesus’ evangelistic words to her were simply, “Neither do I condemn you, go now and leave your life of sin” (Jn 8:11).

To Nicodemus, who Jesus called Israel’s teacher, He said, “I tell you the truth, unless a man is born again, he cannot see the kingdom of God” (Jn 3:3). Jesus quickly added that the born-again experience came

from the Spirit of God. **Jesus pronounced that new life was available through the Holy Spirit.**

Jesus used multiple metaphors such as salt, light, leaven, door, water, and bread to drive home the evangelistic message. These metaphors not only showed the creativity of Jesus, but the whole of this metaphorical preaching has powerful impact.

- Salt penetrates.
- Light illuminates.
- Leaven raises the dough.
- The door opens to new possibilities.
- Water and bread refresh and sustain.

Such is the powerful message of the Good News that does all of those things and more.

Jesus used a parade for evangelistic purposes (Mt 21: 4-9). The triumphal entry into Jerusalem on a colt was a contrived evangelistic experience. Jesus rode on a donkey into Jerusalem in order to fulfill what the prophet spoke in Zechariah 9: 9. The selection of a donkey was probably symbolic of humility, peace, and royalty. The entry on Lamb's Day drew attention to His coming for the people. Everyone was aware of His arrival; it was a time for decisions.

In John 15, we have Jesus using the analogy of the vine and the branches. The call to discipleship is one of connecting with God and remaining in Him. The expectation for true discipleship was made clear, "If you remain in me and my words remain in you, ask whatever you wish, and it will be given to you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples" (Jn 15: 7-8).

Even on the Cross Jesus showed himself to be an evangelist. The thief asked Jesus to remember him. Jesus assured him of companionship in paradise (Lk 23: 43).

After Jesus' resurrection He appeared to His disciples on several occasions. For example, Thomas was not there when Jesus met with the rest of the disciples, so Jesus made a return visit (Jn 20: 24-31). The purpose was to call Thomas to faith. On the road to Emmaus Jesus taught two distraught followers whose spiritual conclusions were tentative and whose fears were great (Lk 24: 13-35).

Jesus sent His disciples out early in their ministry. As Jesus concluded His ministry, He gave His disciples what is called the Great Commission. The mission was to make disciples of all people

everywhere. Jesus now transfers responsibilities He first assumed as evangelist here on earth, to all of His followers (Jn 20:21).

Allow for students to respond.

What were the evangelistic methods Jesus used in the illustrations just discussed?

Small Groups: Bible Study

(25 minutes)

Divide the class into groups of 2-3.

Refer to Resource 4-2 in the Student Guide.

Have each group designate a reporter who will share their answers with the class.

Allow about half the time for the students to work in groups and half the time for reports and discussion.

As the groups are reporting, write the answers on a board or overhead for all to see.

Possible answers:

Acts 9:1-9

Audience: Theophilus

Differences:

- *Persecuted disciples*
- *Told in narrative*
- *The historian is telling us the church can be understood in light of its leadership*

Acts 22:3-16

Audience: Temple Jews in Jerusalem

Differences:

- *Persecuted the followers of the Way*
- *Told in first person*
- *Paul explains why he is doing what he is doing (self-defense).*
- *Speaks in their language*
- *Builds a bridge of identity*
- *Sent to all men and women*

Acts 26:9-19

Audience: King Agrippa and the high-ranking officials

Differences:

- *Persecuted the saints*
- *Told in first person, telling his testimony to the king*
- *Answering the king's questions*
- *No mention of Ananias*

Read Acts 9:1-19; 22:3-16; and 26:9-18. You will note that each of these is an account of Paul's conversion on the road to Damascus.

Who was the audience to whom Paul directed his testimony?

What are the differences in each account?

Why is each account slightly different?

- *Appealing to their sense of responsibility*
- *Focus is on ministry to the Gentiles*
- *This story is so important because it is a radical life change*
- *One of Paul's primary methods of operation*

Lecture: Paul as Evangelist

(25 minutes)

Refer to Resource 4-3 in the Student Guide.

Paul gives us a wonderful account of **storytelling evangelism or personal testimony**.

Paul uses **intellectual evangelism**. In Acts 17:16-34, Paul reasoned with the Jews and God-fearing Greeks. Among the listeners were some philosophers eager to debate with him. Paul preached the good news about Jesus and the Resurrection. They asked him questions. He answered. He picked up on their culture filled with lots of gods. He made the observation they had left a place for an unknown God whom Paul wanted to introduce to them. So he explained the Creator God was the God whom all should worship.

The result: some sneered; others responded, "not now;" and others believed.

Paul also utilized **power evangelism** or God's miraculous intervention. The unusual and helpful miracles opened doors of opportunity to evangelism. For example, Acts 19:11-12 cites God as doing extraordinary miracles. A man, resistant to the gospel and opposing the ministry of Paul, was struck blind. People came to know the Lord as a result.

Paul is known for his **letter writing**. Some of his letters were written to churches and leaders. Others were evangelistic in nature. For example, Romans and Galatians were written to teach people about God. In each book he notes how people come to salvation in Christ.

From the Book of Romans, we can derive an evangelistic tool used by people for decades. The Roman Road uses verses that outline various aspects of the gospel message. Romans 3:23, 6:23, 5:5, 10:9, and 10:13 show humans' sin and inability to save themselves. At the same time they point to God's love, and how repentance and belief are necessary for salvation.

In Galatians 3:26-29, Paul teaches us the possibility of sonship and daughtership through faith in Jesus Christ. He notes that the reason for the law was to lead us to Christ. He says we are placed right with the law by faith in the Lord Jesus (Gal 3:23-25).

Paul as **a preacher** focused on the good news of Jesus Christ. In Thessalonica he took the Scriptures and explained them in order to prove Jesus was the Messiah (Acts 17:1-4). The result of his preaching was that a large number of Greeks and women came to know Christ as Savior.

In Ephesus Paul was “testifying to the gospel of God’s grace” (Acts 20:24). He then passed on the work of evangelism to his disciples, knowing he would never see them again. Closing his exhortation with prayer, he left for Jerusalem.

Paul’s most effective means of evangelism was **church planting**. Everywhere he went he looked for people who were spiritually searching. In Ephesus he found some people who had heard John the Baptist preach. He urged them to receive the Holy Spirit. He then baptized them, taught them daily, and launched a new church (Acts 19:1-26).

Paul began the church at Philippi by first meeting with some women at a prayer meeting beside a river. The key person seemed to be Lydia, a wealthy lady who worshiped the Lord. The next person influenced at Philippi was an unwanted follower who kept shouting, “These men are servants of the Most High God, who are telling you the way to be saved” (Acts 16:17).

For stirring up the people and interrupting the economic gain of a slave owner, Paul and Silas were thrown into prison. Evangelism continued inside the prison, however, as the jailer and other prisoners accepted the Lord (Acts 16:20-34).

Allow the students to respond.

Which one of Paul’s methods of evangelism comes the most naturally to you?

Which one do you need help with to become more effective?

Lesson Close

(5 minutes)

Review

Call on several students to respond.

Describe in one or two sentences the main stream of truth from this lesson.

Look Ahead

Next lesson we will look at how God has been empowering the Church.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Interview at least four people about their salvation experience. What similarities were there? What were their ages? Who was instrumental in leading them to Jesus? What stood out in their memories of that experience? Write a 1- to 2-page paper.

Let's focus on Paul's first method, storytelling. Read Resource 4-4 and analyze how Peter Cartwright dealt with Abraham Lincoln.

Read and respond to Resource 4-5.

Write in your journal. How firmly or tentatively have you embraced God's call to make disciples of others?

Punctuate the Finish

Jesus came to seek and to save the lost. Someone ironically commented the contemporary church has rewritten the mission statement of Jesus to be "We have come to 'sit' and save the lost."

Let us use our creativity, our encounters, and divinely ordained moments to share good news with people everywhere.

Paul, who wrote "by all means save some," was very adept at using lots of methods to achieve his purpose.

Lesson 5

God Empowering the Church

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	The New Testament Church	Bible Study	
0:20	Types of Evangelism	Lecture	Resource 5-1
0:45	The Early Church	Lecture	Resource 5-2
0:55	Encounters with God that Empower	Lecture	Resource 5-3
1:15	Peter/Paul Conversation	Guided Discussion	Homework
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

In groups of 2-3 have the students share their papers from the interviews they did for homework.

Return and collect homework.

Orientation

“You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

Spirit-filled people witness.

Is it accurate to say that non-witnessing Christians are not Spirit-filled?

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- understand the role of the local church in reaching lost people
- shape the life of the church for evangelistic mission
- cherish the community of faith as an expression of the presence of God here on earth
- urge Christians into a fresh encounter with God
- discover faith-shaping to result in faith-sharing

Motivator

“I just don’t understand why our church doesn’t grow,” exclaimed Barbara, a member of the church board.

Todd chimed in with her, “We want to reach out. We think we are a friendly church. We have good music, and our pastor preaches the Bible well.”

“Then why aren’t we growing?” asked Barbara.

Lesson Body

Bible Study: The New Testament Church

(10 minutes)

Acts 2: 42-47 ends with the words, "And the Lord added to their number daily those who were being saved" (verse 47).

Try to engage the students in a discussion about the characteristics of the New Testament Church and which of the characteristics could and should be employed in today's churches.

Read all the previous verses and see if there is not a cause-effect relationship between what the New Testament Church did and the results of people coming daily to know Christ as Savior.

Lecture: Types of Evangelism

(25 minutes)

In the United States approximately 2% of Nazarenes possess the gift of evangelism. The other 98% probably would be thrilled to lead someone into a saving relationship with Jesus.

Let's consider how to inspire and instruct those who do not have the gift of evangelism as we look at six types of evangelism.

Refer to Resource 5-1 in the Student Guide.

Persuasion Evangelism

Present personal experiences where appropriate.

Most often when people think of evangelism, they consider only persuasion evangelism or confrontational evangelism.

This method effectively reaches certain people in specific cultures when used by an adept personal evangelist. Because some people are afraid of being unsuccessful, they may mock this assertive form of evangelism. Persuasion evangelism, however, is a biblically-based model that has been used by God's Spirit down through the centuries.

In Acts 2, Peter employed a confrontational method and 3,000 responded to the gospel (Acts 2: 36-41).

Persuasion evangelism marshals emotion, reason, and the credibility of the witness to convince the unbeliever to enter into a relationship with God.

Three components of persuasion evangelism

Credibility	Ethos	Is the witness believable?
Emotion	Pathos	Does the message move us to act?
Reason	Logos	Does the message make sense to the hearer?

Some people will only be responsive to a persuasive approach. However, most persuasive approaches are built upon having first established relational trust that allows the Christian witness to be direct.

Present personal experiences where appropriate.

Relationship Evangelism

Friendship with unsaved people is an important matter in God’s mind. Jesus demonstrated this on numerous occasions—Zacchaeus, the woman at the well, Nicodemus. Jesus instructed his disciples to develop relationships when he sent them out to prepare for his visit (Lk 10:5-7).

Relational evangelism is needed at times when unsaved people see Christians as hypocrites. Only as people see Christians living the life that they speak about will the message be accepted.

The drawback of friendship evangelism is Christians begin to make friends only for the sake of evangelism and neglect to see people as unique individuals that need friends. It’s not about numbers but caring about people.

Present personal experiences where appropriate.

Body-Life Evangelism

The church is to be the attractive ministry of the body of Christ (Eph 4:15-16). It requires all the members of the church to be working in harmony. Various spiritual gifts such as mercy, service, giving, discerning, encouraging, and faith, support the harmony.

Those who possess the gift of evangelism may be viewed as harvesters.

- The gifts of helping and serving, for example, cultivate the soil and plant the seed long before the harvest.
- All the spiritual gifts need to be employed so the person with the gift of evangelism may be leading people to Jesus Christ.

Philip is an example of someone who was ready when the opportunity presented itself to share the Gospel. Read his story in Acts 8:26-40.

Body-life evangelism is effective when people share their skills and strengths with each other.

Present personal experiences where appropriate.

May need to make this culturally relevant.

Invitational Evangelism

George Gallup Jr. encourages Christians to invite unchurched people to worship. He says, "Americans want to be asked." All the polls have revealed this for many years.

Andrew is an example of invitational evangelism.

- Andrew was first a follower of John the Baptist.
- Andrew told his brother Peter about Jesus.
- In many ways Andrew continued the ministry of John the Baptist by bringing people to Jesus.
- Andrew brought a boy with the bread and fishes that would later feed the multitude.

Encourage Christians to bring others to church where they may experience the presence of God. This necessitates that there are programs or events that lend themselves to opportunities to invite others. Plan specific times or services that you can encourage Christians to bring their unsaved friends and family. However, an invitation to church should not substitute for personal interest in their spiritual well-being.

Present personal experiences where appropriate.

Story-Telling Evangelism

Stories capture the heart.

Jesus and his disciples told stories to explain the message.

Story-telling helps people develop and explain God's work in their lives.

Present personal experiences where appropriate.

Compassionate Evangelism

Jesus tells us in Matthew 5:16 to fill our lives with good deeds. The reason is not for our own recognition but that God would be glorified. We are to make sure that the kind deed speaks of our Father's love.

People possessing the spiritual gifts of mercy, service, helps, and discernment are generally employed in compassionate evangelism, for they sow the seeds for later spiritual harvest.

The danger of compassionate evangelism is that we can become so busy doing good we neglect to do evangelism.

Lecture: The Early Church

(10 minutes)

One evangelistic method that resulted in growth of the Early Church is an example of body-life evangelism.

The New Testament Church was intense about some things. The Scripture says, "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer" (Acts 2:42). This intensity and intentionality created a certain climate that attracted people because it had captured the hearts of Christians.

The New Testament Church was a learning church. They listened to the apostles teach; they took in the words of instruction that shaped their lives.

The Early Church enjoyed being together. They found the fellowship to be rich. Meal times were glad and happy occasions. The fellowship was further enriched by the hospitality offered in their homes.

Part of their devotion was a deep commitment to prayer. The presence of God surrounded these zealous, excited, and happy believers.

God was free to work miraculously through the Early Church leaders. There was a certain awe and marveling expressed from the heart through the mouths of people. They were caught up by the unusual, divine intervention that was unexplainable, except that God had visited them.

People made sure the physical and financial needs of people were met. They sold their possessions in order to meet the needs of people who were less fortunate.

This Early Church worshiped continually. They gave praise to God. They joyfully and exuberantly honored God as the sovereign leader of their lives.

The result of this intense and joyous lifestyle was that people were drawn to them. The Scripture says they were "enjoying the favor of all the people" (Acts 2:47). Unsaved people enjoyed the church. They liked the people who were teaching, praying, worshipping, fellowshiping, and sharing.

No wonder so many people came to know Christ as Savior. The local church had a contagious climate of love and devotion.

The church is a system constructed by God and His human agents for the express purpose of ministering to the outsider. The church's ministry should focus on reaching unsaved people. While every pastor and lay leadership team is constrained by a variety of limitations—workers, finances, available time—they use the resources they have to minister to those who need Jesus. The compelling aim of the church is to bring salvation to sinners. All programs should fit into that mission.

The New Testament church intentionally directed their ministries toward loving, inviting and including outsiders into the church. The result of such purposeful effort was "the Lord added to their number daily those who were being saved" (Acts 2:47).

Evangelism never happens as an accident, for God orchestrates the salvation of souls. He finds some pastors and lay leaders helpful—those who intentionally seek the lost.

Point out Resource 5-2 in the Student Guide. You may not have time to really go through this with the class but they can study it more thoroughly on their own.

Lecture: Encounters with God that Empower

(20 minutes)

The history of Christian faith shows people who have had significant encounters with God. Their experiences with God greatly shaped their passion, their ministry, and their usefulness in God's hands. Let's explore some of those recorded encounters with God.

Refer to Resource 5-3 in the Student Guide.

Encounters that Empower

Purpose: To inspire people to move out into ministry.
Proposition: God meets with us in order for us to be inspired to serve.

Hot Lips at the Altar—Isaiah 6:1-10

- Isaiah went to church one day to encounter God in an unusual way.
- He described his experience with God with seraphs, shaking doorposts, and smoke.

- Isaiah was in the middle of a transition, the year King Uzziah died.
 - Frequently God comes to us in times of change, because we are open with Him.
 - God meets and ministers to people at times of death.

The God Sighting

- God appeared to Isaiah (1)—He doesn't stand aloof and require us to show more interest in Him.
- God is praised (3)—"Holy, holy, holy is the Lord Almighty."

Allow for response.

Who is the most impressive person you ever met?

God Impressed Isaiah

- God sat on a throne.
- The train of His robe filled the Temple.
- The seraphs led a chant and cheer.

God Sends—"Whom shall I send?"

- God asks us to serve Him.
- People will be resistant (9-10).
- God sends us out to serve (8).

Conclusion

- Our encounter with the Holy One should result in ministry to human need.
- We're to go and tell people even though they may be resistant.

David's view of God in light of his sin—Psalm 51

God is right when He speaks (4).

- Sin is a transgression against God.
 - We violate God.
 - He is justified when He judges.
- Sin is always before me (3).
 - A testimony to our awareness of guilt.
 - We are sinners from birth (5).

God desires truth (6).

- Sin promotes self-deception.
- God teaches self-honesty.

God cleanses (2, 7).

- Human request is for a spiritual bath.
- We long to "be whiter than snow" (7).
- We want a pure heart (10).

Conclusion

- A new sense of God's presence (11).
- A joy-filled relationship with God (12).

- "Then I will teach transgressors your ways, and sinners will turn back to you" (13).

Peter—When the Church Changes—Acts 11:1-18

The encounter—a convergence of divinely arranged circumstances.

- Peter is praying and sees the vision of unclean animals lowered from heaven (5).
- Cornelius hears from God (13).
- Cornelius's messengers arrive just after the vision (11).

Peter ministers to the Gentiles.

- Peter crossed a cultural barrier (8).
- Peter resisted his prejudices.
- Peter followed the Spirit's guidance (12).
- Peter preached (15).

The Holy Spirit came upon the Gentiles (15).

- Peter quoted what Jesus said, "John baptized with water, but you will be baptized with the Holy Spirit" (16).
- Peter reasoned, "So if God gave them the same gift as he gave us . . . who was I to think that I could oppose God?" (17).

The church meets to examine the evidence.

- The church did not object (18; cf. with 1-3).
- The church praised God (18).
- The church concluded that Gentiles received "repentance unto life" (18).

Conclusion

- One person followed the Spirit's lead; the Church saw God's will.
- Prejudice is broken; fear no longer controlled.
- The gospel is for all; everyone is included.
- Evangelism begins.

Guided Discussion: Peter/Paul Conversation

(10 minutes)

Call on students to share their responses to Peter and Paul's conversation.

Collect the homework paper.

Lesson Close

(5 minutes)

Review

Call on several students to respond.

Describe in one or two sentences the main theme of this lesson.

Look Ahead

Next lesson we begin the unit on the Church. Our encounters with God and His empowerment lead us to be the Church.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Write a 2-to 3-page paper answering these questions:

- How does the church today do evangelism?
- What is contagious and inviting about your church?
- What kinds of changes would enhance the evangelistic effectiveness of your congregation?

Think about your encounters with God. What of those encounters can you share with others? Did your experiences with God compel you to share the good news with others? Why or why not? Write a 1- to 2-page paper.

Write in your journal. Reflect on how your attitude or motivation is changing as a result of this class.

Punctuate the Finish

God still wants to build His Church daily through live local churches—it is expected. Our encounters with Him should make us bold to engage the unbeliever.

Lesson 6

The Church on Mission and Ministry

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	The Church at Ephesus	Bible Study	
0:20	The Church on Mission	Lecture	
0:40	Bible Study	Small Groups	
0:50	Spiritual Gifts	Lecture/Discussion	Resources 6-1—6-4
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

Call on 2 students to read their paper on evangelism. Call on 2 other students to read their paper on encounters with God.

Return and collect homework.

Orientation

Jesus' work was very purposeful. He made several statements during His ministry about why He came to earth. One declaration was "For the Son of Man came to seek and to save what was lost" (Lk 19: 10).

Possible answers:

- *He came to heal the sick, and minister to the poor (Lk 4: 18-19).*
- *He came to give life and give it more abundantly (Jn 10: 10).*
- *He came not to be served, but to serve (Mk 10: 45).*

Can you think of others?

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- internalize the mission of the church in reaching lost people for Christ
- capture the heart of God for the lost
- identify and become comfortable with one's God-given gifts
- understand how each spiritual gift can be used by God for the work of evangelism

Motivator

It is estimated that 10 percent of the people in the church have the gift of evangelism. Are you among the 10 percent or among the 90 percent who do not have the gift of evangelism? Everyone has one or more spiritual gifts, all of which God uses to bring unbelievers to himself. In fact, evangelism would not be effective if the other spiritual gifts were not first operating simultaneously and effectively in the local church.

What spiritual gifts do you believe God has given to you? How do they relate to evangelism?

Lesson Body

Bible Study: The Church at Ephesus

(10 minutes)

Read through Ephesians 3: 7-11.

What are the main points of this passage in relation to our work in the church?

Possible answers:

- *We are servants to the gospel (7).*
- *We easily feel inadequate (8).*
- *God's grace empowers us to preach (7-8).*
- *Our proclamation is to be clear on what has been mysterious and hidden (9).*
- *God's purpose is to make Christ known (10-11).*
- *God wants to work through the church (10).*

Lecture: The Church on Mission

(20 minutes)

The church is to become missional, because Jesus came to accomplish the mission of reaching lost people. This is seen as early as the birth announcement of Jesus. The angel said, "Today in the town of David a Savior has been born to you; he is Christ the Lord" (Lk 2: 11). An angel also told Joseph, "She [Mary] will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins" (Mt 1:21).

This salvation would be made possible through the Incarnation, God living in a human (Mt 1: 23). Further explanation of the Incarnation is found in Philippians 2:5-11, where the result of God becoming human is that "every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2: 11).

When Jesus ends His ministry, He sends His disciples to complete the task He has started, "As the Father has sent me, I am sending you" (Jn 20:21). For the same reason God sent Jesus to earth, Jesus sends His followers throughout the earth. The church is to become the agent of the kingdom of God.

One of the means by which God wants the church to bring people to Him is through the ministry of reconciliation. "And he [God] has committed to us the message of reconciliation. We are therefore Christ's

ambassadors, as though God were making his appeal through us" (2 Cor 5:19-20).

This same theme is picked up by Jesus in the high priestly prayer when He prays, "As you sent me into the world, I have sent them into the world" (Jn 17:18). Jesus continues to pray, "My prayer is not for them alone. I pray also for those who will believe in me through their message" (Jn 17:20).

Two additional themes surround effective ministry to an unbelieving world: sanctification and unity. Jesus first prayed, "Sanctify them by the truth; your word is truth" (Jn 17:17). Then He prayed about sending the disciples into the world. After He prayed for an unbelieving world, He once more prayed for the unity of His disciples, "May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me" (Jn 17:23).

God is a missionary God.

Chuck Gailey wrote a book, *Mission in the Third Millennium*, in which he describes God as a missionary God. He then traces from the Old Testament to the New Testament how God revealed himself as desiring that all people everywhere come to know Christ as Savior. To Abraham God said, "All peoples on earth will be blessed through you" (Gen 12:3). God then spoke to Abraham's son Isaac, "Through your offspring all nations on earth will be blessed" (Gen 26:4). God spoke to then the third generation, Jacob, "All peoples on earth will be blessed through you and your offspring" (Gen 28:14).

God was hopeful that Israel would become an instrument of good news to all peoples. David picked up God's all encompassing concern, "Declare his glory among the nations" (1 Chr 16:24). Solomon added, "That all the peoples of the earth may know that the Lord is God and that there is no other" (1 Kings 8:60). God instructed Isaiah, "I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth" (Isa 49:6).

Unfortunately Israel did not follow through on God's intention to be an agent of redemption to all peoples. Jonah is an unfortunate example of human resistance to God's call to go to Nineveh. Jonah's lack of concern for non-Jewish people was contrary to the mission of God, which is that none should perish.

God wisely decided to send His own Son, Jesus, to be the ultimate missionary. Jesus concluded His ministry by saying, "And this gospel of the kingdom will be preached unto the whole world as a testimony to all nations" (Mt 24: 14). Even with that clear directive the disciples were hesitant to venture into another culture.

Peter required a special revelation with Gentiles begging him to come minister to them (Acts 10). Notice this powerful insight captured by the Apostle Paul, "The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: 'All nations will be blessed through you'" (Gal 3:8). So the very character and heart of God expresses itself in great love for all cultures.

John the beloved disciple understood the heart of God, "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb" (Rev 7: 9). So the missionary God sends a church to do His missionary work.

Small Groups: Bible Study

(10 minutes)

Divide the class into groups of 2-3.

In your group read 1 Corinthians 12: 4-31.

What are some of the concepts surrounding spiritual gifts and their use in the local church?

Lecture: Spiritual Gifts

(35 minutes)

This lecture responds to the question posed in the small group Bible study.

Refer to Resource 6-1 in the Student Guide.

Let's examine how various spiritual gifts are used by God to reach unbelievers.

Gifts are the equipment, the supernatural, spiritual anointing or enabling by which we serve/minister.

Ministry includes variety as well as unity.

We are the body of Christ and each of us is one of the parts of the body (24b-27).

No ministries are better than any others (25).

Every Christian has a spiritual gift (7).

Unity comes from the Holy Spirit (8-9, 11, 4-6).

Variety comes from the various gifts (4-6).

God puts us together according to His plan (18, 24). The weaker parts of the body are more indispensable (22-23).

Though none is better than the others, there is greater value placed on some gifts than others (28-30).

We should desire the greater gifts (31).

- The best gift is in fact a grace.
- Love is characteristic of those who are most effective in using their spiritual gifts.

How many gifts are there?

- Depending on how one counts, there are 16 to 24 spiritual gifts outlined primarily in Romans 12, Ephesians 4, and 1 Corinthians 12.
- Some of those listed include: service, helping, mercy, giving, exhortation, teaching, wisdom, knowledge, prophecy, pastor, apostle, evangelist, leadership, administration, discernment, language, interpretation, healing, miracles, and faith.

How can we define spiritual gifts? C. Peter Wagner writes in *Your Spiritual Gift Can Help Your Church Grow*, "A special attribute given by the Holy Spirit to every member of the body of Christ according to God's grace for use within the context of the body."

- Gifts are the "equipment" God gives us.
- Gifts are supernatural, spiritual anointing or enabling.
- Gifts are charismata—love gifts or power graces.

(Ventura, CA: Regal Books, 1997), 49.

Refer to Resource 6-2 in the Student Guide.

The dangers of spiritual gifts

- We can use them as a sign to ourselves and others that we are more spiritual than others.
 - We may feel we are more obedient.
 - We may give off the feeling that we have more faith than those who do not have our gift.
- We can generalize that because we have a particular gift, everyone should have the same gift.
- We can allow spiritual gifts to become ends in themselves, rather than a means to the end of winning and discipling others.
- We can conclude that our gifts are not as important as someone else's and therefore minimize our worth or the value of the gift.

What are the values of spiritual gifts?

- We know where God wants us to minister and to serve, both in locale and within a particular local church.

- We become more confident in our ministry.
- We are strengthened in our faith when we know our gifts.
- We are comfortable in our service or ministry when we know God has equipped and placed us for His purposes.

Refer to Resource 6-3 in the Student Guide.

What spiritual gifts are not

- They are not natural talents alone.
- They are not the fruit of the Spirit (Gal 5: 22-23).
- They are not Christian roles.
- They are not counterfeit gifts.

How can I discover my spiritual gifts?

- Explore the possibilities.
- Experiment with various roles in an attempt to discover what your spiritual gifts are.
- Examine your feelings about what you are able or unable to do.
- Evaluate your effectiveness.
- Expect confirmation from the body.

Refer to Resource 6-4 in the Student Guide.

Here is how spiritual gifts relate to effective evangelism:

Mercy

This gift expresses love toward the unbeliever.

Faith

People who have this gift are excellent in prayer and have a vision for what God wants to accomplish here on earth.

Discernment

This means being sensitive to the needs of people. People who have the gift of discernment pick up on other people's concerns, and care for others' emotions and human spirits.

Miracles

A miracle is an unusual intervention of God's Spirit through the human who has this gift.

Tongues (Languages)

This is the communication of God's Spirit through people.

Service

Service is the gift of ministry. People who serve meet a variety of human needs. For example, winsome evangelism promotes random acts of kindness.

Helps

The person with this gift seeks out a leader and comes alongside him or her to free the leader to do the work of ministry.

Administration

The person with the gift of administration manages and organizes people in order for organizations to run smoothly and meet human needs.

Leadership

This is the ability to help people do new things or to reach new vistas in ministry.

Apostles

The person with this gift is the person who has the God-given ability to start new churches. This person may be authorized by God to supervise multiple churches. This person may also be granted the ability to minister cross-culturally.

Giving

The gift of giving enables the church to have all the resources of time, talent, and finances in order to do the work of ministry.

Pastoring

This is the gift of nurturing and caring for souls.

Prophet

The person with this gift proclaims the gospel and occasionally will be predictive in his or her message.

Lesson Close

(5 minutes)

Review

Call on several students to respond.

State a key truth gained from this lesson.

Look Ahead

Next lesson we will discover the church in ministry—how it is uniquely evangelistic and how it is multiplying through church planting.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Compare the demographics of your church with your community.

- On a scale of 1 to 10, 10 being very open to different people and 1 being resistant to people, how would you evaluate the church where you worship?
- What needs to happen to open the hearts of church people to the mission field surrounding your church facility?
- Write a 2- to 3-page paper.

If your students have never taken a spiritual gift survey you might want to make one available to them.

List each one of your spiritual gifts. List three ways by which each one of the spiritual gifts might be used to influence the unbeliever of Jesus Christ. These are to be practical interactions with the prospective believer.

Write in your journal. Reflect on how God can use your gifts to reach those that you have identified as needing Jesus.

Punctuate the Finish

Lord of the harvest, continue to open doors around us so the good news of Jesus can spread. Make us aware of all opportunities around us to share Your Word and Your love. Give us courage and passion to be Your witnesses. AMEN.

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Lesson 7

The Church in Fellowship and Celebration

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	A New Testament Church	Bible Study	
0:20	Hospitality in the Church	Lecture/Discussion	Resource 7-1
0:50	The Church in Celebration	Small Groups	Resource 7-2
1:20	Coming to Jesus	Lecture	
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

In groups of 2-3 have the students share and discuss their papers on the demographics of their church.

Return and collect homework.

Orientation

*Possible answers:
small groups, addiction recovery, divorce/widow support, musicals, drama productions, recreation, Habitat for Humanity, Scouting.*

Paul saw flexibility as an attribute for effective evangelism. He wrote, "I have become all things to all men so that by all possible means I might save some" (1 Cor 9:22). Describe the wide variety of methods you observe bringing people to Jesus.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- free people to become creative in reaching out to unbelievers
- observe the strong, reoccurring theme of fellowship in evangelism
- highlight the biblical basis of hospitality as an evangelistic tool
- see worship as an influential ingredient in people coming to Jesus
- value Communion as a means of saving grace
- provide relevant spiritual counsel in the worship experience

Motivator

Exalting Jesus results in evangelism. Jesus indicated the Cross would serve to exalt Him, "But I, when I am lifted up from the earth, will draw all men to myself" (Jn 12:32).

Lesson Body

Bible Study: A New Testament Church

(10 minutes)

Read Acts 2:42-47.

List the responses on a board or overhead for the class to see.

Name the relational components found in the life of this highly evangelistic church.

Lecture/Discussion: Hospitality in the Church

(30 minutes)

Developing loving relationships is a basis for effective evangelism. Consider hospitality as the church in fellowship for the purpose of evangelism.

Refer to Resource 7-1 in the Student Guide.

From W. E. Vine, Vine's Expository Dictionary of Old and New Testament Words (Nashville: T. Nelson Publishers, 1997), 312.

Hospitality Is Biblical

In his letter to the Romans, Paul used the admonition "*pursue* hospitality" (Rom 12:13b).

- The New Testament also admonished other *pursuits*: righteousness (Mt 6:33); the Law (Lk 44-45); love (1 Cor 14:1, NRSV); that which is good (1 Thess 5:15, NRSV), as well as peace and sanctification (Heb 12:14, NRSV).
- Paul intentionally assigned a high status to biblical hospitality.
- Paul understood all Christians are called to pursue biblical hospitality.
- Pursuit of biblical hospitality is active, not passive.
- Pursuit means we seek after.
- We are not to merely wait for opportunities to practice hospitality.

Biblical hospitality is a manifestation of love, the first fruit of the Spirit (Gal 5:22).

- Paul admonishes the practice of hospitality in the context of brotherly love (Rom 12:9-13).
- Biblical hospitality is defined as the "love of strangers." Strangers are foreigners who are separated from Christ (Eph 2:11-12).
- Biblical hospitality is practicing love in action toward our unsaved friends (Rom 12:13b).
- Some Christians are exceptionally gifted at hospitality, but being hospitable is the loving response of all Christians.

Hospitality Is Practical

Practicing biblical hospitality is flexible.

- When we practice biblical hospitality, we actively love strangers on location.
- Jesus fed 5,000 on a hillside so the crowd would not have to disperse (Jn 6:1-15).
- The poor widow selflessly brought food to Elijah at the city gate (1 Kgs 17:8-16).
- Peter's mother-in-law served Jesus and His disciples in her home (Mk 1:29-31).
- The good Samaritan used a motel as a place of hospitality (Lk 10:34-35).

Practicing biblical hospitality is compassionate.

- When we practice hospitality, we actively meet the varied and immediate needs of strangers.
- The poor widow met Elijah's urgent need for food (1 Kgs 17:11-15).
- Publius met Paul's sudden need for housing (Acts 28:7-10).
- The Shunammite woman anticipated Elisha's need for refreshment and encouragement (2 Kgs 4:8-10).

Granting Biblical Hospitality Is Purposeful

Biblical hospitality glorifies God.

- After being healed, Peter's mother-in-law immediately began serving Jesus and His disciples (Mk 1:29-31). She served Jesus out of her gratitude for what He had done for her.
- Biblical hospitality grows churches because hospitality grows friendships and grows people. New Testament house churches practiced biblical hospitality.
 - A house church met in the home of Priscilla and Aquila (1 Cor 16:19).
 - Gaius offered hospitality to Paul and the whole church (Rom 16:23).
 - Cornelius welcomed Peter to his home (Acts 10:24-48). Peter preached to a large crowd gathered in Cornelius's home and the crowd received the Holy Spirit and was baptized that same day.

Biblical hospitality imitated Christ.

- Christ had no home of His own (Mt 8:20), yet He set the ultimate example for biblical hospitality, the active love of the unsaved person. He pursued the unsaved, met strangers on location, anticipated and met the needs of strangers. Christ shared the gospel in a variety of contexts.

- Our willingness, not our resources, enables us to imitate Christ's hospitality. We can step out of our comfortable routines and fellowship with the unsaved. We can be sensitive to the physical, emotional, material, and spiritual needs of new believers.
- We can share the gospel anywhere.

Developing happy, loving friendships may result in more evangelistic fruit than deliberate evangelistic endeavors.

Allow for response and discussion.

How can we make Sunday School more hospitable?

How can you raise the level of fellowship, acceptance, and vitality in your church?

What are the next steps necessary in order to make the fellowship within your church more outreach-oriented?

Small Groups: The Church in Celebration

(30 minutes)

Divide the class into groups of 3-4.

Refer to Resource 7-2 in the Student Guide.

You may need to have the groups focus on 2-3 of the activities for their discussion, as time may not allow for all four activities.

Quoted by Morgenthaler (Grand Rapids: Zondervan Publishing House, 1995), 79.

Sally Morgenthaler wrote *Worship Evangelism: Inviting Unbelievers into the Presence of God*. We will be using some of her concepts about combining evangelism with worship as a basis for our discussion.

Activity One

Jack Hayford wrote:

I am totally persuaded that worship is the key to evangelism as well as to the edification of the church . . . As worship moves beyond a merely objective exercise demanded by theological posturing, and as it becomes a simple, subjective quest for God, He responds. He answers the hunger of earnest hearts and reveals himself in personal, transforming, and fulfilling ways. The hungry and thirsty are filled as we seek Him in our worship.

Questions: *How would Hayford respond to the idea that worship is for believers and seekers should be evangelized? Do we tend to compartmentalize the work of God? If so, how does that compartmentalization work out in the local church? How does worship become evangelism?*

Activity Two

Morgenthaler, Worship Evangelism, 80-81.

Some Christian leaders believe the following, “Seekers can’t relate to worship. It’s offensive to them. Seekers in worship are like oil and water; they don’t mix. Worship is a believers-only activity.”

Would you agree or disagree with that observation? Explain your opinion.

Do the following verses indicate that worship is to be among unbelievers or that the result of worship should be a declaration of faith?

- The Psalmist, a God-inspired worshiper, wrote, “I will praise you, O Lord, among the nations; I will sing of you among the peoples” (Ps 57:9).
- In 1 Chronicles 16:24, the worshiper advises us, “Declare his glory among the nations, his marvelous deeds among all peoples.” And then “I will praise you among the nations, O Lord; I will sing praises to your name” (Ps 18:49).

Activity Three

What are we to think of the worship service in the Philippian jail, “About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them” (Acts 16:25)? The jailer and the occupants of his home were converted.

Would you agree this expression of worship doesn’t count because he was not in a church building? Should we discount this informal expression of worship in contrast to our planned worship events Sunday to Sunday?

Activity Four

Morgenthaler asks this question:

Ibid., 88.

Just how does evangelism take place in a service that is ‘fully worship’? It happens in two ways: first, as unbelievers hear the truth about God (through worship songs, prayers, Communion, baptism, Scripture, testimonies, dramas, and so on); and second—and more importantly—as they observe the real relationship between worshipers and God.

How can you see making Communion, as an example, an evangelistic opportunity with a call to salvation? If you were the worship leader, how would you conduct Communion so as to lead people in salvation?

As we celebrate the Lord's Supper we invite all who would seek the Lord to participate. John Wesley saw Communion as a way by which God's grace was extended in salvation.

Close the small-group time with this quote and question.

Conclusion

Morgenthaler concludes her rationale for worship evangelism quoting Gerrit Gustafson, who defines worship evangelism as "whole hearted worshipers calling the whole world to the whole hearted worship of God . . . [and] the fusion of God's presence with the power of the gospel."

Quoted in ibid., 93.

What kind of impact can you imagine this expression of worship having upon unbelievers?

Lecture: Coming to Jesus

(5 minutes)

Many churches offer a public invitation for worshipers to kneel at an altar. We encourage people to seek the Lord. The altar is a symbol of the presence of God with the required sacrifice of the seeker.

Around the altar spiritual counsel is given. People come to find and follow the will of God. People kneel to pray about problems in their marriages, difficulties at work, broken relationships, and personal sin. Traditionally, believers have gathered around those who have sought the Lord. They have knelt in Christian love and concern. Their faith has ignited greater faith in the hearts of those who bow before God.

When Jesus healed the paralytic, the faith of the four men who carried the crippled man was instrumental in his healing (Mk 2:5). God honors the faith of Christians to bring about conversion—change—in others.

The four men believed in Jesus and His power to improve their paralyzed friend. So, they took him to a service where Jesus was preaching. They demonstrate the importance of inviting people to hear the spoken Word and to meet the Living Word.

Lesson Close

(5 minutes)

Review

Call on several different students to respond to the questions.

Give a one-sentence summary of evangelistic hospitality.

Give a one-sentence summary of worship as an evangelistic endeavor.

Look Ahead

In the next lesson we will explore how to make evangelistic preaching more effective.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Review your worship service:

- What aspects of your worship experience on Sunday mornings appeal to the unbeliever?
- What are the necessary and appropriate tensions of bringing an unbeliever to a worship service to hear preaching as expressed in 1 Cor 14:24-25?
- How can we make the altar experience a celebration of God's presence and power in the congregation?
- Suggest three ways to make Communion "seeker friendly."
- Write a 3-page paper.

Read and respond to Resource 7-3.

Write in your journal. When was the last time you reached out in hospitality to an unbeliever? How is worship a witness?

Punctuate the Finish

Our celebration of our God is redemptive, and His worshiping people create a powerful impact upon the hearts of seeking unbelievers.

Lesson 8

The Effective, Evangelistic Church

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	The Church at Corinth	Bible Study	
0:20	Effective, Evangelistic Preaching	Lecture/Discussion	Resource 8-1
0:45	Building the Church	Bible Study	
0:55	Leading an Evangelistic Church	Lecture	Resource 8-2
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students share their homework papers.

Return and collect homework.

Orientation

This lesson explains the rationale behind evangelistic preaching and coaches the learner in how to give an effective invitation to decision.

We will also explore the relationship between evangelism and church growth.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- prioritize evangelistic preaching in the mind, heart, strategy, and calendar of the local pastor
- provide scriptural foundation for helping make decisions on spiritual matters
- offer helpful counsel in appealing to the hearts and wills of our hearers
- become familiar with church growth principles
- develop in the local church a strategy for reaching lost people to enhance a passion for reaching people everywhere

Motivator

Most Nazarene churches will say they want to reach lost people; they want their church to grow. When asked, "What is your strategy for reaching the lost?" most are silent in response. Often they do not have a plan for reaching out and bringing newcomers to church and to the Lord.

Lesson Body

Bible Study: The Church at Corinth

(10 minutes)

Allow for response.

Why evangelize?

Scripture's response: Christ has given His life for us that the good news might be presented to everyone with evangelistic urgency.

What are the major components of 2 Cor 5: 11-21 relating to evangelism?

Possible answers:

- *We are to persuade people (11).*
- *We are Christ's ambassadors (20).*
- *God wants to make His appeal through us (20).*
- *We are to note the urgency (20).*
- *The main message is be reconciled to God (20.)*

Lecture/Discussion: Effective, Evangelistic Preaching

(25 minutes)

Refer to Resource 8-1 in the Student Guide.

Jesus' primary purpose was evangelism.

- "I have not come to call the righteous, but sinners to repentance" (Lk 5: 32).
- We are sent people, "Go out to the roads and country lanes . . . so that my house will be full" (Lk 14: 23).
- Jesus is greatly concerned about lost people, so He tells the parables of the lost sheep, the lost coin, and the lost son (Lk 15: 3-32).
- God expresses great joy over the salvation of people who will repent (Lk 15: 10).
- "For the Son of Man came to seek and to save what was lost" (Lk 19: 10).

Preaching is the New Testament method of fulfilling God's evangelistic purposes.

- "I must preach the good news of the kingdom of God to the other towns also, because that is why I was sent" (Lk 4: 43)
- In Peter's sermon (Acts 2: 37-41) Scripture was considered authoritative. The message was Christ centered. Peter spoke with conviction and he called for an immediate and definite response.
- The preaching of Paul and Barnabas (Acts 14: 21) was focused on the good news. John Stott in *Christianity Today* wrote, "Our mandate for world evangelism . . . is the whole Bible."

From 2/6/81, pg 26.

- Imagine if the Christian church would go 100 years without evangelizing. That would mean the end of the church of Jesus Christ
- New Testament evangelism has three strains:
 - Koinonia*—the witness of fellowship
 - Diakonia*—the witness of service
 - Kerygma*—the witness of proclamation
- Good works alone are rarely sufficient impetus for evangelism, because human efforts must also be accompanied by the proclamation of the Lord Jesus Christ. Works emphasize us and too little of Him. “Let your light shine before men, that they may see your good deeds and praise your Father in heaven” (Mt 5:16). Witnessing connects our works with the Father of grace.

Evangelistic preaching is needed both in pastoral and itinerate ministry.

- Pastors are commissioned to win lost people.
- Evangelistic sermons must be preached, because we cannot wait for the revivalist to show up on the scene.
- Local ministers must become models of evangelism for their people.
- As ministers we are kept alive by seeing lost people found.
- Preaching evangelistically keeps us directly in tune with our primary task. We have too many in the ministry who become so interested in the discussion of ideas that they forget our primary business as ministers after all is the saving of souls.
- Evangelistic preaching keeps before us the need of a continuing response to God, obedience and human responsibility.
- Evangelistic preaching warns us against backsliding, or calls us back from our fallen state.
- The spirit of evangelistic preaching spurs us to our highest before God.
- People are often sanctified wholly after evangelistic preaching.

The person in the pew needs the opportunity to make a definite response to God’s grace.

- After Peter’s sermon the audience says out loud, “What shall we do?” (Acts 2:37).
- This should be the call of the human heart in response to living proclamation.
- People are frustrated when they feel they need to do something and they are not told how or given the opportunity to express their heart’s desire.
- Truth is important enough to act on now.

- Jesus constantly called for an immediate response.
“Repent and believe the good news” (Mk 1:15).
Follow me . . .
Believe in me . . .
“Come . . . and I will make you fishers of men”
(Mt 4:19).
- Despite the Bible’s teaching on divine sovereignty and the need for God’s grace to be saved, the clear voice of Scripture maintains an emphasis on human responsibility (Mt 11:27-30; Jn 6:37). It’s grace that saves. It’s faith that receives.

Is evangelistic preaching relevant?

- Pastors ought to model bringing lost people to Jesus.
- Ministers must lead a broadly based program of outreach.
- Local church leaders should develop a discipling ministry that urges and enables present members to bring their friends to church and to Christ.
- For those members who refuse to bring their friends to church, they need preaching that will call them back to their first love.

Leighton Ford wrote:

But our man-centered, earth-centered outlook tries to put God as it were, “on the spot!” It is as if we present God with a certain problem, grant him a polite hearing, and then if he can provide reasonable solutions, we consider the possibility of taking his advice. The whole idea is absurd! It is **God** who is asking the questions: from the beginning of scripture, God addresses men and demands their response, calls to Adam “where art thou?” and to Cain “Where is Abel, your brother?”

From The Christian Persuader: The Urgency of Evangelism in Today’s World (Minneapolis: World Wide Publications, 1988), 141-42.

Darius Salter, drawing upon Robert Bellah in *Newsweek*, “Return of Shame,” makes this assessment, “American religion is divided between two great poles, radically individualistic religion which serves a cosmic selfhood, and conservative religion which serves a God which confronts men from outside the universe.”

From Feb. 6, 1995.

Conclusion

Allow students to respond.

Is evangelism relevant? Relevant to what?

Is evangelism relevant to our purposes or to God’s?

God needs evangelism to save the church from herself and from the cancer of a cultural religion. God’s

purposes will only be accomplished, will only be right, if we use the reproductive power granted by God's

Spirit through the work of evangelism. Pastors and local congregations will die or they will evangelize.

Bible Study: Building the Church

(10 minutes)

Read Matthew 16:13-19.

Allow for student response.

What are the major ideas of this passage of Scripture?

Possible answers:

- *A person who understands the culture (13-14).*
- *A person who knows who Jesus is (16).*
- *A person who has an ear to hear what the Father says (17).*
- *A person who has been transformed by God's grace (17-18).*
- *A leader who has accepted the keys to the Kingdom (19).*

What kind of person does God plan to build His church on?

Lecture: Leading an Evangelistic Church

(30 minutes)

Let's consider some proven principles of church growth:

Refer to Resource 8-2 in the Student Guide.

A shared purpose and philosophy by pastor and people of the local church

- Members, as well as clergy, must agree upon the mission God wants them to accomplish.
- While the purpose of growing God's church is certain, the methodology may vary.
- Unity is essential for a church to go forward in reaching lost people.
- The philosophy, or method of ministry, often is a result of a church's tradition and self-image.
 - A positive image will invariably ignite members in efforts to reach out to include new people.
 - A good self-image is generally accomplished by a friendly, contagious attitude that results in assimilating newcomers.
 - The tradition of a church usually reflects the church's inner being—its tendencies to be open to change and accepting of new ideas.

An effective leadership team working together in harmony will generally reach lost people.

- While the senior pastor is generally the pacesetter, he or she must be supported by an energetic professional or lay staff.
- A pastor may use any one of several leadership styles, while clearly defining the church's objectives and moving toward accomplishing those goals.
- The pastor must remain in the same church for a significant portion of time in order for church growth to take place. Long-term pastorates—a minimum of 7-12 years—are necessary for a church to experience accelerated growth.

An active constituency must direct their ministry toward meeting human needs.

- A mobilized membership may be more of an important factor in church growth than even a dynamic leader/pastor.
- Growing churches generally see 60 percent of their regular attendees involved in ministry.
- Ideally, 10-20 percent of regular worshipers are reaching out or bringing people to church.
- A mobilized church laity is usually the result of a skilled leader who knows how to transfer responsibilities to the laity by inspiring confidence and injecting enthusiasm.
- Members are best mobilized along the lines of their spiritual gifting.

Churches should structure themselves to meet multiple levels of human need.

- The need of intimacy is usually met in small groups of 3-15 participants.
- The supportive relationships/friendships are found among people in groups of 12-40.
- Fellowship meetings can be served in groups of 40-120 people.
- The need to celebrate and rejoice is usually found in a group of 120 and upward.

Churches must establish a balance between education and evangelism.

- The church must constantly be reaching out to new people.
- Meanwhile, those included in the congregation must constantly be nurtured with God's Word.

The church must be linked with the community.

- We must know who we are and know who our target audience is.
- We must then learn how to bridge the gap from the church to the outsider.

- People-blindness generally prevents us from knowing how to find needs and meet them.
- The church with a steady number of newcomers has discovered what their ministry is to their community.

John Wesley said, "The world is my parish." If we adopt Wesley's perspective, we will be looking constantly for ways to reach the people in our community who have never been reached. Our mission is to the whole world; therefore we will emphasize world evangelization as well.

Lesson Close

(5 minutes)

Review

Call on several students to respond.

What were the three most significant points you learned from this lesson?

Look Ahead

The next lesson introduces the question, "Where is God in the work of evangelism?" We will explore God as the impetus behind evangelism.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Estimate how many evangelistic sermons you have preached in the past three months.

- What factors help you decide how often to preach evangelistically?
- Decide how often you will preach evangelistically this next year.
- Write a 1- to 2-page paper.

Write a 1- to 2-page paper in response to the following questions.

- How many of the people joining your church are by transfer compared to those taken in by profession of faith?
- How can you increase the number of new converts?
- What is the strategy of your church for reaching the lost?
- If you are unclear as to your strategy and its level of effectiveness, make plans to develop a new approach or modify the one you have now. What would that model look like?

Write in your journal. Write a prayer for those individuals you have personally led to Christ.

Punctuate the Finish

While some people have objected to evangelism and church growth by saying, "I don't get into numbers!" the real issue is simply how are you and your church reaching those who are unchurched?

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Lesson 9

The Character of God and the Mission of Jesus

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Personal Theology of Evangelism	Writing	
0:20	The Character of God	Lecture	Resource 9-1
0:50	The Mission of Jesus	Lecture	Resource 9-2 Resource 9-3
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students share their homework papers with each other.

Return and collect homework.

Orientation

When evangelism is so difficult for so many, why should we feel compelled to witness?

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- be encouraged to ground evangelism in the nature of God
- explore the theological basis for reaching unsaved people
- examine Jesus' example of evangelism
- duplicate His efforts in a way that fits our context
- inspire greater efforts to reach lost people for Christ

Motivator

"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and in Samaria, and to the ends of the earth" (Acts 1:8).

Lesson Body

Writing: Personal Theology of Evangelism

(10 minutes)

In 25 words or less describe your theology of evangelism. In others words, why should we do evangelism at all?

As time allows have a few students read their statements.

Have the students keep their work, as they will be using their statement as part of their homework.

Lecture: The Character of God

(30 minutes)

The basic doctrine upon which to base evangelistic endeavor is God himself. Let's begin with the holiness of God.

Refer to Resource 9-1 in the Student Guide.

God's Holiness

- God is above humans; He is transcendent (Ps 148:13).
- God is holy; He goes beyond the common; He is distinct from humans (1 Sam 2:2).
- God's holiness is a lofty moral quality; He stands opposed to evil (Ps 34:16).
- He is absolutely pure (Hab 1:13).
- His nature condemns moral pollution (Ps 34:21, Eph 5:5).
- God's moral purity also draws humans to himself (Mt 5:8).
- God desires holiness in His creatures (1 Pet 1:15-16).
- God's holiness reveals the distance between humans' unregenerate state and himself (Isa 6:5).

The Availability of God

- God's closeness is revealed through His parenthood (Jn 14:6, 21-22).
- God is self-giving (Jn 3:16).
- He is love (1 Jn 4:16).
- God reveals himself (Jn 1:14).
- He relates to us in fellowship (1 Jn 1:3).
- God indwells us (Jn 15:4).
- God meets humans' needs (Mt 25:35-36, 40).
- God searches for us (Gen 3:9).
- He loves us so much He sent His Son (1 Jn 4:10).

- We are encouraged to get close to God with His promise of closeness to us (Jas 4:8).
- Christ provided redemption.
 - God indwells human flesh (Jn 1:14).
 - Christ's death was in our behalf (Isa 53:6).
 - The victory over sin is completed (Jn 19:30).
 - Christ's resurrection gives hope (Rom 8:11; Eph 1:18-20).

God, the Creator, Is Also Understood in Relationship with His Creation/Creatures

- Humans are created in God's image (Gen. 1:26).
- Humans were made for and by God (Gen 2:7; Isa 43:7).
- Human beings are invested with the power of choice (Gen 2:16-17).
- Human freedom allows us to select a path away from God or toward Him (Rom 7:21-23).
- Our sin causes us to fall far short of our potential in God (Rom 3:23).
- The essence of sin is selfishness (Isa 53:6).
- Sin leads to eternal punishment (Mt 25:41-46).
- Our sins deserve death (Rom 6:23).
- The redemptive acts of God reveal His involvement in the human experience.

We Are Redeemable

- God grants every person spiritual insight and information (Jn 1:9).
- Life is transformed (2 Cor 5:17).
- Our renewed relationship with God is contingent upon our repentance and faith (Mk 1:14-15).

Our Spiritual Preparation Is Urgent

- Urgency is based on the tentativeness of life's duration.
- The urgency of salvation is based on the soon return of Christ.
- Our immediate spiritual preparation is based upon the desirability of a right relationship with God.

Our Eternal Destiny

- Our soul has an eternal quality.
- Life goes on after the death of the body.

God's love compels us to reach out in order radically to change us into the persons He envisioned upon our creation.

Lecture: The Mission of Jesus

(35 minutes)

Refer to Resource 9-2 in the Student Guide.

Jesus was very clear in what He was attempting to do while here on earth. Notice His mission statements:

- To seek and to save the lost (Lk 19: 10)
- To heal the sick (Lk 4: 18)
- To minister to the poor (Lk 4: 18)
- To give life (Jn 10: 10)
- Not to be served, but to serve (Mk 10: 45)

Jesus openly avowed His commitment to loving God by loving people. You will notice that each one of His mission statements was directed toward people.

Refer to Resource 9-3 in the Student Guide.

Let's look at the Gospel of John to see Jesus' pattern of evangelism:

Jesus' Approach

Jesus invites men to follow Him (Jn 1: 39).

- Andrew finds his brother Peter (Jn 1: 41). We naturally go to our relatives. Our best prospects include those who are closest to us, the ones with whom we have the best rapport.
- Andrew brings Simon to Jesus. Jesus responds to the introduction of Simon by saying, "You shall be called Peter." Jesus envisioned Simon for who he could become, rock solid Peter.
- Jesus calls Philip (Jn 1: 43). Philip was from the same city as Andrew and Peter. These brothers may, in fact, have been the contact persons for Jesus.
- Philip then goes to find Nathanael (Jn 1: 45). The chain of personal witnesses accounts for the growth of the Church beginning with the disciples.

Jesus' day-to-day contact with the disciples shows the impact of intensive ministry.

Witnessing at its best is an invitation, "Come and see" (Jn 1: 46). Invitation to discovery is part of the power of witnessing and is effective depending upon the approach of the witness.

Jesus begins His witnessing approach with the question, "What are you looking for?" (Jn 1: 38, NRSV). Questions help us to identify the potential believer's level of interest. By asking questions we can discover where people are and the measure of openness they bring with them.

Jesus' pattern of evangelism combined association and demonstration (Jn 1:39).

Complementing a person's character opens the door to gaining a disciple (Jn 1:47). Nathanael was a truthful and transparent person. He was prepared spiritually by knowledge of Scripture (Jn 1:45-51). We are to start with the best prospects, the most prepared, truly open, and spiritually hungry.

Jesus was amazingly personal with people. To Nathanael he said, "I saw you while you were still under the fig tree" (Jn 1:48). Jesus identified with Nathanael and made him feel important.

Jesus painted a vision resulting from true discipleship (Jn 1:51). Why is this great promise given so early in the contact with potential disciples? Could it be that new disciples need a great vision to keep them going during hardship? And in this case Jesus was emphasizing the spiritual over the physical miracles.

Jesus' Metaphors

Jesus used metaphors to explain the Good News. A metaphor is a word that has meaning beyond its original definition.

Kingdom of God

Jesus often used the kingdom of God theme. Jesus may very well have been opportunistic; He took advantage of the political climate to suggest the kingdom of God in a time when people were anticipating the kingdom of David would be restored as the primary rule over Rome.

The kingdom of God began to have lots of new meaning as Jesus used the term. He saw the kingdom of God like a mustard seed, being planted, growing, and flourishing. The kingdom of God had a present and a future dimension; the kingdom of God is presently among us but will be ushered into its fullness in the final days.

The kingdom of God suggests the rulership of God in our lives. God wants to become the ruler of our lives. He anticipates that we will want to surrender control to Him.

Eternal Life

Eternal life is a metaphor often used in the Gospel of John. John 10:10b declares that Jesus came to bring

life and to give it more abundantly. Eternal life is not something that happens after death, for we are to experience eternal life beginning now and lasting forever. Eternal life begins in the new birth experience as explained to Nicodemus. Jesus clearly says He is the life-giver (Jn 14:6).

Conclusion

- Analogies and metaphors help us to understand issues of faith better.
- They relate ideas we understand to the spiritual realm, which we often misunderstand.
- They make God and His ways more understandable to us, but all analogies and metaphors have limitations and cannot be pressed to explain all truth.
- Jesus' mission statements and metaphorical sermons help us to understand why people were drawn to Him.
- People knew He cared about them.
- He was making clear ideas that were formerly mysterious to them.

Lesson Close

(5 minutes)

Review

Call on several students to respond.

State two or three main ideas gained from this lesson.

Look Ahead

The Holy Spirit is actively involved in bringing people into a relationship with God. Next lesson we will look at His power in evangelism.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

How would you alter your 25-word theological statement? Rewrite the statement to reflect your new thoughts.

Write a two-page paper addressing these thoughts:

- How often do you ask people to join you in the effort of loving God and His people?
- Describe three ways by which you make spiritual truth come alive for people who are seeking God.

Discuss the strengths and weaknesses of one pastor's mission statement: "God has called me to gather and to grow great people for God."

Write in your journal. How closely does your life mission approximate the mission statements of Jesus?

Punctuate the Finish

When we pour our lives into people and preach the living truth of God, the number of disciples will invariably multiply.

Lesson 10

The Holy Spirit and Holiness as Motivation

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	The Holy Spirit's Ministry	Small Groups	Resource 10-1
0:20	The Holy Spirit as Grace Giver	Lecture	Resource 10-2
0:40	Personal Holiness	Small Groups	Resource 10-3
1:10	Holiness as Motivation for Evangelism	Lecture	
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

Call on one student to read his or her 25-word statement.

Call on one student to read his or her 2-page paper.

Call on one student to read his or her discussion paper.

Return and collect homework.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- observe the Holy Spirit's workings in seekers
- become useful in the hands of the Spirit
- cooperate with the Holy Spirit to bring people into a saving relationship with Jesus
- tie together holiness and evangelism
- see the deep desire of a Christian to act in ways reflective of seeking God
- value evangelism as a God-like activity

Motivator

Evelyn, a sister to a family I had pastored previously, checked into a nursing home. I went to her new residence to meet her for the first time. After a few minutes of pleasant conversation, she startled me by saying, "I think I'm losing my mind. I guess it's not uncommon when people enter a nursing home."

"What are you feeling? What makes you think you are losing your mind?" I asked.

"I'm feeling anxious," Evelyn confided. "I'm recalling episodes from my life that I have not thought about for decades. They are very troubling, and I think I'm becoming obsessed with them."

Sensing the emotion she might be experiencing I inquired gently, "Are you comfortable telling me about any of those memories?"

"They are not pleasant memories. I guess you could say . . . they are regrets."

"Are you remembering things you wish you hadn't done?"

She swallowed, kept her eyes to the floor, and nodded while looking up just briefly.

Taken from Pointer, Better than Imagined, 9-10.

As our conversation continued, we both discovered that God had simply been working through her memories to call her back to himself. Through conscience, He reminded her of what was right.

Lesson Body

Small Groups: The Holy Spirit's Ministry

(10 minutes)

Refer to Resource 10-1 in the Student Guide.

Divide the class into three groups and assign each group one of the sections of Bible verses.

Have each group report one salient idea they discovered.

Possible answers:

These passages deal with the Holy Spirit's power, public speaking, transforming work and His personal initiative.

Look up the following references and write one salient idea about the Holy Spirit's ministry in each passage:

Group One

Acts 2: 32-33

Acts 4: 31

Acts 10: 38

Acts 1: 2

Acts 1: 15-18

Group Two

Acts 2: 18

Acts 4: 8

Acts 11: 28

Acts 13: 9-11

Acts 5: 32

Group Three

Acts 6: 3

Acts 6: 5

Acts 13: 52

Acts 15: 8-9

Acts 10: 13

Lecture: The Holy Spirit as Grace Giver

(20 minutes)

Refer to Resource 10-2 in the Student Guide.

Include personal experiences where appropriate.

The ministry of the personal witness is always tied to the work of the Holy Spirit.

The Christian witness must understand where people are in their spiritual journeys. God places spiritual longings in the heart of every person. Those longings can become the source of spiritual openness.

For example, every person has a need for hope. God's offer of a personal relationship with himself appeals to a person's hope with the promise of a bright future. Another example of a human longing is the drive for success. In Joshua 1 God reveals himself to be an accomplice in the drive to success. He facilitates the pursuit of fulfillment.

Other longings include the desire for freedom and the longing for forgiveness. Acceptance speaks of our inner drive for friendship and closeness.

The Holy Spirit works through each of these longings. Through times of transition, searching and longing the Holy Spirit is involved.

The wise proclaimer of the gospel is alert to the changes in people's lives. For behind these changes is the constant work of God calling, beckoning and urging people to move into a relationship with him.

God speaks to all people through nature. Creation announces, "This is what God is like." Romans 1:20 incisively concludes, God's "invisible qualities—his eternal power and divine nature—have been clearly seen." God speaks to people through creation—another example of his prevenient grace.

How does the Holy Spirit work in the lives of pre-Christians? The Holy Spirit directs the thought life of people. The Holy Spirit convinces people of sin (Jn 16:8-10). For years Christians have talked about conviction—the Holy Spirit creating a sense of guilt within the unbeliever.

The Holy Spirit also convinces people that judgement will come. People sense God's anger—his disapproval. None of us is very far away from the conviction that what we sow, we are going to reap. The Holy Spirit convinces people they should live rightly.

The Holy Spirit uses dreams and apparitions. Historically Jews and Christians have believed God intervenes in the subconscious. He operates at some subliminal level, not altogether definable, but nonetheless real. Apparitions are sightings that are unusual and capture the human mind and spirit.

The task of the witness is to discern the Holy Spirit's prompting in the lives of pre-Christians. The Christian witness is to become an agent of the divine in the life of unbelievers. We are to connect the divine workings with the spiritual longings of people. Philip, the lay evangelist, was able to work in just such a pattern with the Ethiopian who had a longing to know more about God as evidenced by reading the Bible.

As we discern God's work, we are able to act as a spiritual guide. With God's leading, we connect the divine workings with the spiritual longings of the unbeliever. The kingdom is communicated effectively.

*Evangelism in Everyday Life by
Lyle Pointer and Jim Dorsey,
Kansas City: Beacon Hill Press,
1998, 22-30.*

Small Groups: Personal Holiness

(30 minutes)

Refer to Resource 10-3 in the Student Guide.

Divide the class into two groups, giving each group one of the two scripture sections. Both groups will do Activity One.

Have each group give a brief report at the end of their discussion time.

Activity One

Discuss the following two sets of questions:

- What, if anything, about the holiness message keeps us from being effective evangelists? How can deeply devoted people overcome the barriers to evangelism?
- Why should holiness people become the best witnesses God possesses? What can fully consecrated people do to become better proclaimers of the good news?

Activity Two

Review the following passages of scripture. Write down your thoughts of how holiness or one's relationship with the Holy Spirit affects evangelism.

Group One

Psalm 51: 10-13
Isaiah 6: 1-10
2 Peter 1: 3-8
Ephesians 3: 20-21

Group Two

Philemon 4-7
1 John 1: 1-4
2 Corinthians 5: 16-21
John 15: 1-8

Lecture: Holiness as Motivation for Evangelism

(15 minutes)

- Holiness means to love God with all one's heart, soul, mind, and strength.
- The second great commandment is to love our neighbor as ourselves.
- The holiness message combines love for God with love for people.
- Loving people means we will care for their spiritual well-being.
- The love of Christ becomes a dynamic flow out of our pure hearts into an imperfect world.
- Holy people participate in the divine nature; they become like Christ to the world to which He came and to which we must go.

- People who have been made holy by God have been filled with God's Spirit and have been empowered to serve.
 - Part of our service is to witness to the grace of God in our lives.
 - God's Spirit urges us to tell the good news of Jesus Christ to all peoples.
- Holy people seek to know God.
 - When we know God we understand His heart.
 - When we capture the heart of God we will do everything we can to take people captive for God.
- Holiness means we desire to become God-like.
 - When we become God-like we are dedicated to His purposes.
 - God's mission is to include all people in His family, for He doesn't want one single person to perish.
- Holiness people seek to imitate the characteristics of God, such as love, holiness, and mercy.
 - God is an available God; we are to be an available people.
 - God is a forgiving God; we are not to carry grudges either.
 - God seeks for lost people; that's our job description too.

Lesson Close

(5 minutes)

Review

Call on several students to respond.

In 2-3 sentences give the main truth of this lesson.

Look Ahead

In the next lesson we begin praying for unbelievers.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Write a two-page paper addressing these questions:

- How have people influenced you to follow and/or serve Christ?
- When have you experienced God's prompting to witness?
- How have you observed the Holy Spirit's working in some of your friends or family members?

In 2002, this booklet sold for US\$1 from Nazarene Publishing House. The instructor may wish to order several copies for students to use or keep.

Read *Better than Imagined*, ISBN 083-411-8173, available at Nazarene Publishing House 800-877-0700.

Take a self-inventory:

- Have you confined holiness to inner purity alone?
- Have you sought to address broken relationships in order to be an ambassador of reconciliation?
- Are you experiencing the Holy Spirit's power in order to be a vibrant and effective personal witness?
- Are you and others praying that Christians will become active in sharing their faith?

Write in your journal. How has God used people and/or events to fulfill His purpose for your life? Who are the people around you who most need you to bear witness to God's goodness in your life?

Punctuate the Finish

Our loving relationship with God directs us into loving relationships with unbelievers so they may love God too.

Lesson 11

Introducing a Person to God

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Invitation to a Relationship	Bible Study	
0:15	Evangelism Introduces a Person to God	Lecture	Resource 11-1
0:25	Life Situations	Small Groups	Resource 11-2
0:45	Conversation Starters	Lecture/Discussion	Resource 11-3
1:00	Prayer	Bible Study	
1:15	Praying for Unbelievers	Lecture	Resource 11-4
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students share their 2-page paper.

Return and collect homework.

Orientation

Possible answers:

- *New “converts” recognize they should follow Jesus, but they do not really change.*
- *They agree to pray, but fail to follow through on their decision.*
- *Once they face a setback they feel they are failures.*
- *No one comes alongside them to encourage.*
- *Evangelists have not adequately described conversion as introduction to Jesus who will become a lifelong companion and teacher.*

Why do so many who make a decision to accept Christ fail to become faithful followers?

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- listen to unbelievers in order to become a spiritual guide
- invite the unsaved into a relationship with Jesus
- envision an ongoing relationship with the Lord
- learn to pray for people who are without God
- pray for Christians to witness effectively
- identify tools for leading a church to pray for unbelievers

Motivator

A series of events led him further and further, deeper and deeper into sin. He was at a dance hall as a teenager, got mad at a fellow, grabbed a beer bottle, broke it and with the bottle neck in his hand, he ground the broken bottle into the face of the guy who had danced with his girlfriend. Silver was a rough person. He was 6'5" tall, big, and loved to fight. He enjoyed intimidating and putting people down. He married to divorce, live with another, or to marry another. Lying, stealing, and cheating were everyday

events for him. It seemed he possessed no conscience at all about his sin.

Year after year, week after week, day by day his brother prayed for him. While Silver cheated his brother repeatedly, putting him down, and spoke unkindly of him, his brother continued to pray, not just year after year, but decade after decade. On his deathbed, dying of cancer, Silver called my dad, his brother, and said, "Would you come pray with me? I'm ready to accept Christ."

Have you ever wondered if someone you loved, someone you cared about, would ever come to know Christ? Have you ever questioned: "Does it do any good to pray?" Is there any connection whatsoever between prayer and evangelism?

Lesson Body

Bible Study: Invitation to a Relationship

(5 minutes)

Call on students to read the passages and have them discuss the invitation and relational factors of the two passages.

Evangelism is an invitation to a relationship with God. Notice the relational factors in the following two Bible studies:

Mark 1:14-20

Revelation 3:19-22

Lecture: Evangelism Introduces a Person to God

(10 minutes)

Refer to Resource 11-1 in the Student Guide.

The following precepts are gleaned from the Book of Matthew:

Jesus interacted with spiritually needy people.

- On 24 occasions Jesus met spiritual needs by answering people's questions.
- On 16 occasions Jesus met spiritual needs by responding to people's statements.
- The statements were often questions in disguise.
- The comments prodded Jesus to respond.
- Jesus sometimes met spiritual needs by commenting on people's actions.

Jesus conversed with people who clung to socially acceptable excuses.

- "I forgive but I don't forget."
- Peter asked, "Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?" Jesus answered, "I tell you, not seven times, but seventy-seven times" (Mt 18:21-22).
- "I'm too busy to think about spiritual matters right now."
- A disciple said, "Lord, first let me go and bury my father." But Jesus told him, "Follow me, and let the dead bury their own dead" (Mt 8:21-22).

Jesus questioned people who sought to justify their wrongdoings.

- "I think God will accept me because of all the things I've done to help others."
- The rich young ruler asked, "Teacher, what good thing must I do to get eternal life?" . . . Jesus replied, ". . . If you want to enter life, obey the commandments" (Mt 19:16-17).

- “Most of the church people I know are hypocrites.”
- “Looking for a reason to accuse Jesus, [the Pharisees] asked him, ‘Is it lawful to heal on the Sabbath?’ [Jesus] said to them, ‘If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? How much more valuable is a man than a sheep!’” (Mt 12: 10-12).

Evangelism is less of an event and more of a process.

When people accept Jesus Christ as Savior, they are responding to God’s offer of grace.

- We are not signing a contract.
- We are entering into a covenant relationship, much like marriage vows, to be kept for a lifetime.

While conversion is often a transformational moment, it is also the beginning of a renewing process (Rom 12: 1-2).

Small Groups: Life Situations

(20 minutes)

Refer to Resource 11-2 in the Student Guide.

Divide the class into groups of three to discuss the four situations.

Have each group report at the end of the time.

Each of the following situations, much like the encounters Jesus had with His contemporaries, centers on a conversation between a Christian and an unbeliever. How do you think Jesus would have responded to the comments made in the four situations described below? What scripture might support your response?

Situation #1

Ann and Robin are neighbors who often chat at the curb. Today Ann is trying to make light of a family problem, so she says to her Christian friend Robin, “My daughter’s marriage is on the rocks so I told her to go out and spend some money. Hey, it always makes me feel better!”

Situation #2

Ed visited Ron’s church for the first time last Sunday. Now Ron is talking on the phone to Ed, thanking him for visiting his church and encouraging him to come back the next Sunday. Ed said he enjoyed the service, but he adds, “I don’t think I’ll be back. I’m used to wearing jeans and cowboy boots, not a suit and a tie.”

Situation #3

Lisa and Joan have been coworkers for several years. When Lisa invited Joan to church, Joan’s response was usually a variation of this theme: “Oh, Lisa, you know how busy I am. Right now my Saturdays are crammed

with shuttling my kids to ball games and practices, so Sunday is the only day I have to juggle housework and grocery shopping. Ask me again in a few years when my kids are all grown up!"

Situation #4

When Matt stops for gas at the neighborhood convenience store, he makes a point of chatting with Joe, the store manager. Since both men like to play basketball, Matt asked Joe to join his church's ball team. Amazed at the invitation, Joe said, "But I'm not a religious guy. And wouldn't you make me listen to a sermon before each game?"

Lecture/Discussion: Conversation Starters

(15 minutes)

In order to follow Jesus' example of discerning spiritual needs, we need to interact with people who are spiritually needy. Second, we need to listen to what spiritually needy people are saying to us. Third, we must make clear that our invitation to accept the Lord Jesus Christ is simply the beginning of a relationship with God. We are never to leave the person with the impression that a decision made is salvation gained.

Refer to Resource 11-3 in the Student Guide.

The following questions have been used for years as spiritual conversation starters. Consider memorizing them. Invite friends and acquaintances into spiritual conversations by asking one or more of these questions:

Discuss what situations might be appropriate for each of the questions.

Do you give much thought to God and spiritual things?

Tell me about your church background; did you go to church as a child?

- How do you feel about your upbringing and your awareness of spiritual things?
- How would you describe your life with God now?

When did you feel closest to God?

- What were the factors or influences that brought you near to God?
- What would renew that sense of closeness?

Tell me about your most memorable spiritual experience.

What do you think is a person's greatest spiritual need?

Questions taken from Pointer and Dorsey, Evangelism in Everyday Life, 42.

How do you think a person begins a personal relationship with God?

Bible Study: Prayer

(15 minutes)

Read Ephesians 6: 19-20.

Paul asked people to pray for him as he talked to unbelievers about God. He asked people to pray that he might have the right words to say.

Have you ever wondered what to say to someone? Of course you have:

- "How can I start this conversation?"
- "How can I get into visiting with this person about God?"
- "How can I bridge this gulf between us?"
- "How can I introduce spiritual things to other people?"

Paul asked people to pray for his fear to diminish.

- Paul has reasons to be fearful, for at the very moment he wrote the words he was in a prison, chained.
- We fear something will happen to us; our imaginations run wild and we chase our emotions until we are frightened, too frightened to speak.

We are to pray for clear speech.

- It is not easy to explain the gospel to someone who does not understand.
- Words and explanations don't always come easily to the Christian who feels under pressure to witness.

We are to pray for a sense of oughtness to compel us.

Read Colossians 4: 2-6.

List the key ideas from this passage that relate to witnessing.

Possible answers:

- *We are to devote ourselves to prayer (2).*
- *We are to pray for wisdom regarding our actions toward outsiders (5).*
- *We are to strive to behave in ways that bring credit to God (5).*
- *We are to make the most of every opportunity (5).*
- *Our conversations are to be loving (6).*
- *Our conversations are to be seasoned with salt (6). This may be a reference to humor, but certainly includes speaking in ways that increase a person's thirst for the things of God.*

Lecture: Praying for Unbelievers

(10 minutes)

There is a direct relationship between the prayers we pray for outsiders and the number of people who become followers of Jesus Christ.

- Those who have kept track of their prayer requests and their answers to prayer discover that over a lifetime, an unusually large harvest has taken place.
- For some people this whole arena of prayer and evangelism may be new.
- Begin *now* to engage in prayer in behalf of others.
- The process of praying may take years and perhaps decades.
- The Spirit of God hears each of our prayers and is working even while we're sleeping to bring people into relationship with Him.

Refer to Resource 11-4 in the Student Guide.

Here is a way by which we can influence our local church to begin to pray for unbelievers:

- Begin with the leaders of your church.
- Suggest people read biographies of great people of prayer, such as Rees Howell or George Mueller.
- List scripture to study on prayer.
- Pray you will have the same heart Jesus had for lost people.
- Present the idea of praying to a larger number in your congregation.
- Conduct seminars or lessons on prayer.
- Create an awareness of the need to pray for lost people.
- Begin to accept the part God wants you to play in praying for unbelievers.
- Start praying for the lost; begin with your family, then friends, next your city, state, and country.
- Coordinate opportunities for others to participate in prayer and increase their awareness of the need to pray.
- Write prayers.
- Sing prayer songs.

Lesson Close

(5 minutes)

Review

Have the students quickly write out a response.

Summarize this lesson in three main points.

Look Ahead

We will explore a variety of methods by which we can declare the good news to interested people.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Write a 1- to 2-page paper in response to these questions:

- Which of the questions (Resource 11-3) would feel most natural for you to ask?
- Which of these questions are most likely to get a favorable response from the people you know?
- How do you feel about asking these introductory questions?
- Who are some unsaved people you might talk to using these questions as conversation starters?

How would you respond to the following comments?

Write a 2-page paper.

- "I don't have time for God."
- "God's not concerned about me."
- "But you don't know how much I've sinned!"
- "I've done enough good things that I don't believe God will send me to hell."
- "I only forgive people who admit they are wrong."

Plan a Sunday night or Wednesday night hour of prayer.

- Ask people to pray in small groups.
- Ask people to write some prayers and read them to the congregation.
- Select songs directed to God, such as "Change My Heart, O God."
- Encourage people to pray around the altar.
- Ask people to share prayer requests about lost people using a first name only.

Write in your journal. Recall the first person you led to Jesus. Pray for that person. Recall the last person you led to Jesus. Pray for that person. Pray for the family and friends, of those two, who are in need of Jesus.

Punctuate the Finish

We begin relationships with unbelievers so they may begin a relationship with Jesus. And a prayer registered in heaven is a prayer dealt with by a God who intensely loves lost people.

Lesson 12

Spiritual Growth in Devoted Disciples

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Preparing for Relationship	Bible Study	
0:20	New Believers	Small Groups	Resource 12-1
0:30	Conversational Scripts	Lecture/Discussion	Resource 12-2
0:45	Facing Struggles	Bible Study	
0:55	Developing Devoted Disciples	Lecture/Discussion	
1:20	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

Call on three different students to read one of their homework assignments.

Return and collect homework.

Make arrangements for returning the last homework assignments to the students.

Orientation

List responses on the board or overhead.

Why do so many who make a decision to accept Christ fail to become faithful followers?

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- teach Christians how new believers think
- prepare the Christian witness to prepare the new believer for a lifetime relationship with Jesus
- guide the new Christian in developing a spiritual growth plan
- articulate the biblical basis for follow-through after conversion
- identify the possible concerns and needs of the new believer
- establish a framework for discipling that is relational, instead of task-oriented
- move beyond the problems of discipling to developing relationships

Motivator

For far too long we have talked about “follow-up,” as though the most important aspect of spiritual relationship had been accomplished, namely, salvation. The Bible knows nothing about follow-up. The message of the Gospels and the Epistles is one of “follow-through,” because evangelism and discipleship are not merely moments in time, but an eternal relationship beginning now.

Lesson Body

Bible Study: Preparing for Relationship

(10 minutes)

List responses for the class to see.

Possible answers:

- The Christian life is a marathon, not a sprint (1).
- Focus on Jesus who is the "author and perfecter of our faith" (2).
- Do not lose heart, for Jesus had to endure sin and sinful opposition (3).
- Accept God's encouragement (5).
- Discipline comes to all who are God's children (5-6).
- Submit to the Father of our spirits and live (9).
- God disciplines us for our good so that we can become holy (10).
- Strengthen yourself for the race before you (12).

Read Hebrews 12:1-12.

What are the main themes that prepare the new believer for an ongoing relationship of love with Jesus?

Small Groups: New Believers

(10 minutes)

Refer to Resource 12-1 in the Student Guide.

Divide the class into groups of three to discuss the questions.

If time allows, have the groups report.

What are the most important topics Christians can share with new believers?

What are the kinds of questions recent converts are asking?

If you were to choose five things to say to a new believer, what would you say?

Lecture/Discussion: Conversational Scripts

(15 minutes)

Refer to Resource 12-2 in the Student Guide.

Let's look at some suggested conversational scripts of advice and wisdom for new believers:

Focus your attention on Jesus.

Many people are uncertain about how to live a Christian life. We need an example. Often we look at other people and find ourselves disappointed. Jesus lived consistently. What He did, you and I are to do.

Prioritize the Lord's priorities.

Your life is already full of activities. Family, work, perhaps education and now life with Christ, all ask for

some of your time. We need to select some things as having a place of priority in our lives. Because we accept Christ as Savior, we must now follow His advice, "Seek first his kingdom and his righteousness, and all these things will be given to you as well" (Mt 6:33).

When you stumble and sin . . .

The Bible recognizes this as a possibility, "My dear children, I write this to you so that you will not sin. But if anyone does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One" (1 Jn 2:1). Our failures need not be final. God kindly and gently restores us into a loving relationship with Him when we ask.

Address your attitudes.

Criticizing ourselves and others is a disease that eats on the human heart. Giving and receiving criticism often poisons our outlook, dampens our enthusiasm, and damages relationships.

Let's admit we are learners. We have not lived as other people have lived. God wants to work specifically with us. Let's decide we are going to grow. A part of our growth includes a changing of our attitudes. Keep on trusting. We will find ourselves tempted to quit. Doubts will enter in and we can choose to listen to them or find counsel for those questions. We must remind ourselves that Christ is our hope. Circumstances, people, doubts, and difficulties are not the final word on our life with God. We must remind ourselves of a Scripture which reads, "'Not by might, nor by power, but by my Spirit,' says the Lord Almighty" (Zech 4:6).

Cultivate Christian friendships.

You will continue to influence the friends you've always had. But now you need friends who will encourage you in your newly found relationship with Christ. You are going to be forming new habits, new associations, and new ways of thinking. Christian friends can be very helpful in that learning process.

God not only saves you but also wants to improve you.

If you hear the word "sanctification," understand that word to mean God's continued cleansing in your life. While you were saved from your sins, He continues to want to purify your heart, life, and conversation. Be open to His continuing work. Note carefully the apostle Paul's prayer for his Christian friends, "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The

one who calls you is faithful and he will do it" (1 Thess 5:23-24).

Participate in the life of the church.

Jesus started the church in order to help us live the Christian life successfully. The church gives wise counsel, constant inspiration, enriching worship experiences, all for the sake of bringing us nearer to the heart of God.

Allow students to respond.

What would you say to a new Christian about prayer?

About Bible study?

About witnessing?

About worship?

About stewardship?

Bible Study: Facing Struggles

(10 minutes)

Read John 9:1-38.

Allow students to respond.

What struggles will the recently healed man come to face?

What does the scripture say to us about Jesus? What does Jesus do?

Lecture/Discussion: Developing Devoted Disciples

(25 minutes)

As ministers to new believers, we must develop a sense of how people develop spiritually. Relationships are vital to the development of new believers in Christ. Through relationships we can model the life of Christ, coach about how to live, and prompt people to make decisions that are thoroughly Christian.

Christian workers must continue their relationship with new believers after their conversion. We can seek to answer the questions they are asking. We can provide stability in the process of change. We can introduce them to the principles of spiritual development.

New converts immediately profit from involvement in the body of Christ. Just as Jesus intentionally sought out the healed man, so we are to make an effort to follow-through on new believers. Our first contact should be in person, if at all possible. We are to show concern. We are to become interested in their lives as

we interest them in the life of Christ. We open conversations by getting to know their background and current situation. Open-ended questions are essential to good conversations. Here are some sample questions:

- Tell me about your job. What do you like about it? What about your job is fulfilling?
- What was your family like growing up?
- Tell me about your closest friends. What do you like most about them?
- What are your hobbies or interests?

Be careful to respect the other person's time, for it is as important as your schedule.

We can discover the needs of new believers. Their needs will become apparent as we continue conversations with them.

Genuine concern draws people into the church. We must look for ways to help them understand they are adopting a new value system with new motivations and perspectives. The result will be that new converts will begin to act differently. Encourage them with hope. Explain they are developing new thought patterns, ways of behaving, and a new basis for relationships. They will begin to experience the results of living in the Spirit: love, joy, peace, patience, faithfulness, goodness, meekness, and self-control.

As we discover where people are in their life's journey, there will be some who are facing physical, emotional, financial, and relational difficulties. We must serve as a careful and kind counselor. There may be times when we must ask someone else to help with the difficulties they face, for we may not have the expertise to deal properly with them.

New believers need assurance—assurance of salvation, assurance that their fears and uneasiness are natural. Remind them you will be available to encourage and to lift.

Help them to see they can begin to nurture themselves through Bible study, prayer, fellowship with other believers, small groups or Sunday School classes, and continued worship experiences.

Help the person begin to talk about God's involvement in his or her life. Help them to learn to testify. Enable them to see how God is at work. Encourage them to declare to others in positive ways how God is active in their hearts.

New believers experience a variety of emotions. These feelings are caused by internal conflicts and changing relationships. Fears may be triggered by external pressures.

Just as people who buy expensive items often have what is called “buyer’s remorse,” so new believers will rethink the decision they have made. They will decide within the next 48 hours after they’ve accepted the Lord whether or not they should continue on the path they have chosen. They may react by saying, “What do I do?” “Am I really forgiven?” “Do I have to right all the wrongs I have committed?” “What about my smoking and/or my drinking?”

Remember the blind man found himself caught between what Christ had done for him and what the community was unwilling to accept. Like the blind man, new believers may feel caught between two different worlds.

We must encourage new Christians. The new lifestyle they chose may not feel natural for a while. Help them keep their focus on Jesus. Rally other Christians for support.

As we teach new believers about their new life in Christ, we will explain that some things change in a moment and others will change over a period of time.

Allow for student response.

How can we help new believers feel safe?

How can we build a trusting relationship with new converts?

How would you go about addressing lifestyle issues contrary to civil law, the Bible, or practices of good health? Would you treat these differently? If so, how?

If you encounter resistance from a new Christian, what might you do to soften that resistance?

Lesson Close

(10 minutes)

Review

Allow for responses.

What has been the most valuable lesson you have learned during this module?

List the responses on a board or overhead for all to see.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Study 2 Peter 1:3-11. On the basis of this passage, help a new convert devise a spiritual growth strategy. Help them answer the following three questions:

- What improvements does God want to make in me?
- What must I do to live a successful Christian life?
- How will I apply these ideas to my daily and weekly schedules?

Write in your journal. Has Christ's passion for the lost become your passion?

Punctuate the Finish

Close in a time of prayer for each of the students.

We must help new disciples follow through on their commitment to Jesus Christ and become the new generation of evangelists.