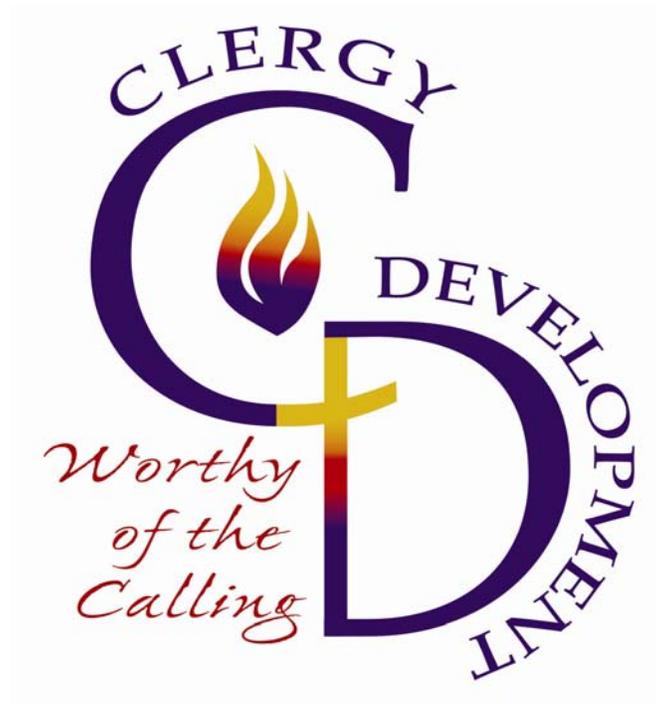

Student Guide

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, all of the 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, community life, 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 referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe God calls and persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry should continue to be amazed that He would call them. They should continue to be humbled 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 "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, ⁸but hospitable, loving what is good, sensible, just, devout, self-controlled, ⁹holding 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 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 for ministry in Christ's Church—one's education in all its dimensions—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 the call to and practice of Christian ministry is a gift, not a right or privilege. We believe God holds a minister to the highest of religious, moral, personal, and professional standards. We are not reluctant to expect those

standards to be observed from the time of one's call until his or her death. We believe 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 comprising 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.

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 no different. Many people have contributed to this module. Every effort has been made to represent accurately 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 B.A. 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 ensure that the content did not represent a single, narrow view or opinion. The responder provided suggestions the principal contributor could integrate into this module.

Dr. Tim Pusey was the responder for this module. Dr. 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.

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Syllabus

Declaring the Gospel of God

Educational Institution, Setting, or Educational Provider:

Location of the Course:

Course Dates:

Name of the Instructor:

Instructor's Address, Telephone, and E-mail Address:

Module Vision Statement:

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 the state of both 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.

Educational Assumptions

1. The work of the Holy Spirit is essential to any process of Christian education at any level. We will consistently request and expect the Spirit's presence within and among us.
2. Christian teaching and learning is best done in the context of community (people being and working together). Community is the gift of the Spirit but may be enhanced or hindered by human effort. Communities have common values, stories, practices, and goals. Explicit effort will be invested to enhance community within the class. Group work will take place in every lesson.
3. Every adult student has knowledge and experiences to contribute to the class. We learn not only from the instructor and the reading assignments, but also from each other. Each student is valued not only as a learner but also as a teacher. That is one reason so many exercises in this course are cooperative and collaborative in nature.
4. Journaling is an ideal way to bring theory and practice together as students synthesize the principles and content of the lessons with their own experiences, preferences, and ideas.

Outcome Statements

This module contributes to the development of the following abilities as defined in the *U.S. Sourcebook for Ministerial Development*.

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.

Course Requirements

1. **Class attendance, attention, and participation** are especially important. Students are responsible for **all** assignments and in-class work. Much of the work in this course is small-group work. Cooperative, small-group work cannot be made up. That makes attendance imperative. Even if one does extra reading or writing, the values of discussion, dialogue, and learning from each other are thwarted. If one lesson is missed, the instructor will require extra work before completion can be acknowledged. If two or more lessons are missed, the student will be required to repeat the whole module.

Small-Group Work. Nothing is more important in this course than small-group work. The class members will be assigned to groups of two to four students each. The group members will serve as study partners for explorations and discussion.

2. Assignments

Journaling: The only ongoing assignment for this module is your journal. It is to be used regularly, if not daily. On at least one occasion during the term, the instructor will check the journals. In each lesson a journal assignment is included.

The journal should become the student’s friend and treasury of insights, devotions, and ideas. Here the integration of theory and practice occurs. The spiritual life nature of the journal helps guard against the course of study being merely academic as you are repeatedly called upon to apply the principles studied to your own heart and your own ministry situation.

This journal is not a diary, not a catchall. It is, rather, a guided journal or a focused journal in which the educational experience and its implications are selected for reflection and writing.

The framers of this curriculum are concerned about the way that students fall into learning “about” the Bible, or “about” the spiritual life rather than learning—that is coming to know and internalize the Bible and spiritual principles. The journaling experience ensures that the “Be” component of “Be, Know, and Do” is present in the course of study. Be faithful with all journaling assignments.

Daily Work: This module has regular homework assignments. It is called daily work because even though the class may only meet once a week, the student should be working on the module on a “daily” basis. Sometimes the homework assignments are quite heavy. The assignments are important. Even if homework is not discussed in class every session, the work is to be handed in. This gives the instructor regular information about the student’s progress in the course. The normal time for homework to be handed in is at the beginning of each class session. **All** assignments are to be completed.

Course Outline and Schedule

The class will meet for 90 minutes per lesson for a total of 18 hours according to the following schedule:

Session Date	Session Time	
		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 Prevenient 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 Reading

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 a textbook along with the lessons that are provided.

Course Evaluation

The instructor, the course itself, and the student's progress will be evaluated. These evaluations will be made in several ways.

The progress of students will be evaluated with an eye for enhancing the learning experience by:

1. Carefully observing the small-group work, noting the competence of reports, the balance of discussion, the quality of the relationships, the cooperation level, and the achievement of assigned tasks
2. Careful reading of homework assignments
3. Journal checks

A letter grade is not the measure of completion. Completion of the module is based on attendance, participation, completion of all homework, and showing competence in the ability statements.

The course materials and the teacher will be evaluated by frequently asking and discussing the effectiveness and relevance of a certain method, experience, story, lecture, or other activity.

Some evaluation cannot be made during the class itself. Some objectives will not be measurable for years to come. If students encounter the transforming power of God at deeper levels than ever before, learn devotional skills and practice them with discipline, and incorporate the best of this course into their own ministries, the fruit of this educational endeavor could go on for a long time. In truth, that is what we expect.

Additional Information

A reasonable effort to assist every student will be made. Any student who has handicaps, learning disabilities, or other conditions that make the achievement of the class requirements exceedingly difficult should make an appointment with the instructor as soon as possible to see what special arrangements can be made. Any student who is having trouble understanding the assignments, lectures, or other learning activities should talk to the instructor to see what can be done to help.

Instructor's Availability

Good faith efforts to serve the students both in and beyond the classroom will be made.

Journaling: 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 books and articles, 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 through 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 faithfully to spend daily time in your journal. Many people confess 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, and 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: Inhibitors of the Harvest

Lesson 1: Overcoming Barriers and Enemies of Evangelism

Due This Lesson

None

Learner Objectives

At the end of this lesson, participants will

- 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

Homework Assignments

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.

Overcoming Fear

Fear is natural to the witness.

Focus on the power and presence of the Holy Spirit.

Direct attention to the possible cures.

No human method of overcoming fear will fully satisfy.

Small Groups

How should the Christian witness respond to each of the following statements? What scriptures might be helpful? What personal experiences could be related? Be prepared to 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."

Obstacles within the Church

Evangelism is not my spiritual gift.

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

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

I'm waiting for the Spirit to prompt me.

It's not "my thing."

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

People are naturally good.

I don't want to judge anybody.

Evangelism through a Holiness Congregation

AN APPROACH TO MAKING DISCIPLES

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. As one church historian observed, "The church out-thought, outlived and out-loved the world."

The American culture provides simultaneously 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.

Lesson 2: The Mind and Heart of the Unbeliever

Due This Lesson

1- to 2-page paper
Reading of Resource 1-4
Journaling

Learner Objectives

At the end of this lesson, participants will

- 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

Homework Assignments

Note someone who has expressed one of the philosophies we studied. Give a brief biographical sketch of the person. If you discern that 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 them.

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.

Philosophies

Match each of the following eight philosophies with the commonly heard expression which reflects it.

- | | |
|-----------------------|--|
| ____1. Rationalism | a. The one with the most toys wins. |
| ____2. Existentialism | b. Faith is unreasonable. |
| ____3. Universalism | c. Whatever you think is right because you think it's right. |
| ____4. Relativism | d. Truth can be known only by inner subjective experience. |
| ____5. Secularism | e. If it's not illegal, it's okay. |
| ____6. Pluralism | f. God won't send anyone to hell. |
| ____7. Materialism | g. If it works, do it. |
| ____8. Pragmatism | h. There are lots of ways to God. |

Cultural Values

Every person loves something or someone.

When the Christian witness appeals to unsaved people, he or she must know what they value.

The values of unbelievers determine their behaviors and their beliefs.

The Christian witness will weave the values of the unbeliever into a presentation of the gospel, where appropriate.

The work of the Christian witness must heighten the value of a relationship with Jesus.

Case Studies

The following are e-mails received by Dr. Pointer. How would you respond?

Case 1

I am in the process of witnessing to someone and I need some input. He is my co-worker from my previous job. He has never been in church, (not ever and is proud of this fact), and feels that the church is a \$\$ organization. His wife is saved but she has a potential mental illness and he, although the unsaved one, provides the stability in the relationship. I have presented the gospel to him. I worked for AT&T and we were sending hundreds of jobs to India. Since we are working with the Asian Indians, I felt that my employees needed to know something about them. So, we talked about Hinduism. And since we value diversity, we had to talk about Hinduism versus Muslim and Christianity. I gave the full salvation message in the lesson on Christianity. He told me it was the most complete, concise explanation he has ever heard. How do I get past his thinking that the church is only a \$\$ organization?

Case 2

I have a brother whom I have not seen in 16 years. I have been praying for many years that I might have a chance to share the gospel with him. He talked to our birth mother and found out that I am going in the ministry. He decided to call me on Valentine's day. He wanted me to know that he, (my brother), was the Son of Man and that we must believe him and do good works in order to be saved. It got worse from there. I was able to share the Gospel with him. But obviously, he had a very different interpretation of Scripture. Since his verbal conversations are full of ranting and raving, I think I should write him a letter emphasizing God's love, grace and caring for all people. Then I would ask him to write back. Is that a good approach? Do you have any other ideas? Thanks. Take care.

Unit 2: Understanding Evangelism

Lesson 3: Spiritual Decision Making and Preventive Grace

Due This Lesson

Introductory statements or questions
Case Studies response
Journaling

Learner Objectives

At the end of this lesson, participants will

- 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

Homework Assignments

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 2-page paper.

Read and respond to Resource 3-6.

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

COMPONENTS FOR MAKING SPIRITUAL DECISIONS

The Christian's Response to the Pre-Christian

The conversation of the pre-Christian determines the methods and processes of evangelism. The Christian witness must listen and respond appropriately.

CONVERSATIONS OF THE PRE-CHRISTIAN	RESPONSES OF THE CHRISTIAN WITNESS	PROCESS OF EVANGELISM
<ul style="list-style-type: none"> • Sure, I believe in God. • I don't know the Bible. • I didn't grow up in church. • I've wondered about God and the Bible. • I know I ought to learn more about God. • Can you answer a question for me? 	<p style="text-align: center;">Presence Evangelism</p> <ul style="list-style-type: none"> • I try to live the life. • I'm praying for my unsaved friends. • I model Christian living. • I do nice things for unsaved people. 	<ul style="list-style-type: none"> • Credibility of the Christian is being established. • Contact with the world. • Compassion or acts of kindness are shared.
<ul style="list-style-type: none"> • I know God loves me. • The Bible says I need to accept Christ. • If I get saved, I know I will need to make some changes. 	<p style="text-align: center;">Proclamation Evangelism</p> <ul style="list-style-type: none"> • I explain what Jesus means to me. • I tell about the time Christ came into my life. • I recount how Jesus died for everyone. 	<ul style="list-style-type: none"> • Communication of the Good News. • Counseling people about spiritual matters.
<ul style="list-style-type: none"> • I know I should get saved. • I need to get right with God. • I think I'm ready to accept Christ. • Will you pray with me? 	<p style="text-align: center;">Persuasion Evangelism</p> <ul style="list-style-type: none"> • I ask if he or she is ready to accept Christ. • I tell him or her I hope he or she will become a Christian soon. 	<ul style="list-style-type: none"> • Challenging people to respond to God's offer of relationship.

Presence Evangelism Christians continue to build their relationships with the pre-Christian, modeling Christ's love. Christian witnesses show genuine concern for prospective believers and seek ways to meet their needs.

Proclamation Evangelism Christians share what they have seen, heard, and experienced of God. Often conversations simply turn from surface to spiritual matters. During proclamation the Christian is always listening and praying for an opportunity to share how God has or is working.

Persuasion Evangelism Christians encourage pre-Christians to accept Christ. Christians also explain how to accept Christ and invite them into relationship with God.

Conversations of the Pre-saved

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."

Evangelism in a Changing World

The old model could be described as

- instruct
- invite
- incorporate

The new model would be

- include
- invite
- instruct

God Initiates Contact

God initiates contact with us through:

- Creation
- Inner impressions
- Conscience, a call to right living
- Worship experiences
- Love of people
- Our subconscious
- Converging circumstances
- Desire for meaning
- Desire for goodness
- Our emotions
- Inner longings
- The Bible
- Jesus

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	

Case Studies

E-mails received by Dr. Pointer. How would you respond.

Case 1

Hello. I just have a couple of questions. I believe what the Bible says in regards to homosexuality, yet, I have lived with my partner for almost 8 years and we desperately want to find a Church home. I'd like to know how comfortable we would be attending your Church. Do you have other gay people or gay couples in your congregation? Please respond when you can. One of us is ill and we both need to find peace.

Case 2—this is a forwarded e-mail

Dear Aunt Mary,

In short, Beth and I have both been uncomfortable with the level of evangelical material that has been present in some of what Raven has brought home with her from your home and/or church. I am thinking specifically of the "Splash Kingdom" CD and the book of stories that was sent to her with the Christmas pageant DVD this past holiday season. While we do wish to honor and respect your desire to share your faith and your beliefs with Raven, it has gotten a little intense for our tastes, especially when it come to material that is entering our home. I worry that the material and the presentations are becoming, or will become, so strong that Raven will feel more pressure than she can evaluate, and it our fondest wish for our daughter to keep her mind open and free of flashy presentations or catchy songs.

Hm. I said, "in short," but it is getting a little long-winded. I am having to use an awful lot of words in my attempt to not come off as confrontational. Nothing is farther from the truth. We both want Rave to have a wonderful and loving relationship with you, but we both want the evangelical content to diminish significantly. I know that evangelism and witnessing are a strong part of your beliefs, which is why it is so hard to frame all of this properly.

This comes up now because I am not certain if the timeframe of your proposed visit is the same as that of Vacation Bible School. We are not interested in Raven attending VBS this year. We do want her to be able to see you, though. We just need to know ahead of time what the visit would entail.

If I've communication this all in the way that I hope I have, we'll be able to move forward from a place of mutual respect and understanding. I hope I have.

Love,
Randy and Beth

Lesson 4: Jesus and Paul as Evangelists

Due This Lesson

1-page paper, unsaved
1- to 2-page paper, salvation
2-page paper, comparison
Response to Case Studies
Journaling

Learner Objectives

At the end of this lesson, participants will

- 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 planting

Homework Assignments

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?

Jesus as Evangelist

Jesus called the disciples. His simple invitation was “Come, follow me and I will make you to become . . .”

Jesus’ evangelistic effort included women.

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.

Jesus used a parade for evangelistic purposes.

Jesus used the analogy of the vine and the branches.

Even on the Cross Jesus showed himself to be an evangelist.

After Jesus’ resurrection He appeared to His disciples.

Jesus sent His disciples out early in their ministry. As Jesus concluded His ministry, He gave His disciples what is called the Great Commission.

Small Groups

In your group select a recorder/speaker who will report to the class about your discussion.

Read Acts 9:1-19; 22:3-16; and 26:9-18. You will note that each 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?

Paul as Evangelist

Paul's methods included:

- Storytelling
- Intellectual evangelism
- Power evangelism
- Letter writing
- Preaching
- Church planting

HOW TO TELL A STORY

Peter Cartwright was a rawboned, pulpit-pounding Methodist preacher. During the 19th century, Cartwright served the Lord and the church for 65 years, mostly as an evangelist. In those 65 years, he baptized nearly 10,000 converts.

Abraham Lincoln was the 16th president of the United States. In 1846 Lincoln ran for Congress. His opponent was the impressive Peter Cartwright. During the campaign, some of Cartwright's supporters called Lincoln an "infidel."

Perhaps that's why Lincoln distributed a handbill during the 1846 campaign denying he had ever "spoken with intentional disrespect of religion." The accusation may also be the reason "Old Abe" decided to attend a revival service conducted by Peter Cartwright. What made it more interesting was that the revival was held in the district where those two men were contesting for a seat in the Congress of the United States. At the end of his fiery message Cartwright said, "All who desire to lead a new life, to give their hearts to God, and go to heaven will stand." A few people stood.

Then the fiery preacher exhorted, "All who do not wish to go to hell will stand." Everyone stood—except Lincoln.

Seeing that only Lincoln was seated, Cartwright used his most penetrating doomsday voice and said, "I observe that many responded to my first invitation to give their hearts to God and go to heaven. And I further observe that all of you save one indicated that you did not desire to go to hell. The sole exception is Mr. Lincoln, who did not respond to either invitation. May I inquire of you, Mr. Lincoln, where are you going?"

Lincoln rose slowly and spoke softly, "I came here as a respectful listener. I did not know that I was to be singled out by Brother Cartwright. I believe in treating religious matters with due solemnity. I admit that these questions propounded by Brother Cartwright are of great importance. I did not feel called upon to answer as the rest did. Brother Cartwright asks me directly where I am going. I desire to reply with equal directness: I am going to Congress."

LET'S ANALYZE THE STORY

List below at least three reasons why, in your opinion, I told this story:

1. *capture attention?*
2. *focus interest?*
3. *as an example?*

Now list at least four more reasons why teachers tell stories

1. *hammer home a point?*
2. *turn on a light?*
3. *give memory a handle?*
4. *challenge to action?*

Take the lid off your imagination. In the space below describe what you think the meeting place looked like where Cartwright was holding the revival.

Now, let's speculate. Give at least two reasons why, in your opinion, Lincoln came to that revival meeting.

1. *curiosity?*
2. *show that he did attend church?*

Write down at least four opinions you have about Cartwright's evangelistic methods and Lincoln's response.

Cartwright's methods:

1. *direct and forceful?*
2. *confrontational?*

Lincoln's response:

1. *thoughtful?*
2. *political?*

Now, think of at least five different ideas, concepts, or moral principles the story could be used to illustrate.

1. *fervor in soul winning?*
2. *standing alone against the crowd?*
3. *political evasion?*
4. *taking unfair advantage of others?*
5. *illustrate how things have changed?*

SHAPING A STORY TO FIT THE NEED

These are some of the questions I need to ask myself when I choose a story to illustrate a specific truth. When I use the story will, in large part, be determined by why and how I want to use the story. When I've decided why, how, and when to tell the story, I can decide how much information needs to be included for the story to accomplish what I want.

List below the three biggest enemies of good storytelling.

1. *lack of clear objective*
2. *too long and complex*
3. *no imagination*

Well-told stories capture, interest, drive home a point, give memory a handle, turn on a light, and serve as an impetus to action. A well-told story has some mystery, a change of pace, and a clearly defined purpose.

Never read a story to your class! Tell the story in your own words. If you are not skilled in storytelling, write it out, and then practice it in front of a mirror. Of course, you may want to wait until the family leaves the house, lest they think you've gone bonkers. Take a few notes with you, if you need them, especially to keep the facts straight. But your words will be more effective than ever the words of the most gifted writer.

And, by the way, Abraham Lincoln once said, "When any church will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."

HAPPY STORYTELLING!

From *The Adult Teacher*, December—February 1993-94.

What If?

Advancing Spiritual Growth and Evangelistic Effectiveness

Suppose Peter and Paul had squared off over evangelistic methods. The conversation may have sounded like this:

Peter: I believe in the superiority of preaching over witnessing. Why, on the Day of Pentecost, I preached and over 3,000 people responded to the invitation!

Paul: Peter, you amaze me. God wonderfully used you on that momentous day. But I find most people come to Christ in one-on-one contact. Onesimus, who ran from his owner, came to me in jail. I testified to the change Jesus made in my life. He, too, accepted Christ. I recommend personal evangelism.

Peter: Paul, your work is significant, but why chat with one person at a time when you can move crowds with passionate preaching? We don't have time for individual contact; Jesus is coming back soon. I do not want to put down the individual attention you give, but we must get with the program. Time is fleeting.

Paul: Well, Peter, you make a good point. Jesus' timeline does urge us to become active in sharing our faith. I know you would not discredit personal witnessing, because John and you healed the beggar at the Temple. Peter, you have been able to draw large crowds. The truth is, when I drew a large crowd, I was usually in trouble. You seem to have a knack for finding receptive audiences. I generally get stoned every time a crowd gathers. I have taken some lumps lately. I think I am getting "rock-shy" these days.

Peter: Jesus captivated the crowds when we were with Him. You cannot imagine how He moved them! They loved His stories. I can remember how they would leave puzzled and talking among themselves. Sometimes a few would ask us what the Master meant.

Paul: Now you are talking my language. I have always dealt effectively with small groups. Take, for example, Lydia. In Philippi, I found her alongside others praying near the river. One of my main methods of operation was to go to the local synagogue to teach. Of course, that again was where I would get into trouble. But I believe in evangelism among small groups. The Philippian jailor and his household listened to me preach after Silas and I serve as a worship team for the prisoners. On another occasion a small group gathered on Mar's Hill. They were a tough crowd, but a few believed. One of the toughest small-group assignments came when Festus called King Agrippa and Bernice. They appeared interested in my future, but I was deeply concerned about theirs. I almost convinced King Agrippa to follow Jesus.

Peter: No one can question your success starting new churches. You had to find one or a handful to launch your new start. I also know you could not always collect a large crowd for the right reasons. Still, nothing beats preaching to the multitudes. Why, I even imagined building three tabernacles to hold all the people who would want to hear me preach! I thought they would serve as a monument to Jesus and other great spiritual leaders from our movement. Jesus wasn't too keen on the idea, but I sure had a vision of what could have been done.

Paul: Peter, I won't talk against mass evangelism. I probably am not as successful as you are, but I tell my churches to hold special meetings. Now, I had to warn them about some false prophets who undercut my ministry, were preoccupied with their own interests, or wanted more money. Nevertheless, the day churches stop holding evangelistic services is the day they limit the Spirit's work.

Peter: Paul, I know you return to your fledgling churches to hold revivals. You may not be the best at speaking. Some guy name Eutychus mentioned you could be a little boring. I hear you lost part of your crown one night when the fellow fell out the window. The crowd picked up, however, when you healed the sleepy guy. You are probably more of a revivalist than you know.

Paul: I hoped you wouldn't hear about Eutychus. But you had your Malchus. Let me add, I am not altogether comfortable with the term "revivalist." I am and "evangelist." If the Church is to be catalytic in reaching a lost world, we cannot become too concerned about our own spiritual well-being. AN internal focus can be deadly. I fear some have surrendered to entertaining the church crowd, rather than inspiring the Church to become evangelists.

Peter: You must remember how carnal Christians are these days. Spiritual infancy permeates congregations. We must preach for spiritual renewal and growth in grace. We need revival, if for no other reason than the presence of conflict in the Church.

Paul: So you heard about Corinth. Yes, conflict and carnality are problems to be addressed, bur revival can be addressed be personal evangelism too. You have read my letter to Philemon. Onesimus, his servant, got crossways with his master. I had the privilege of leading Onesimus to Christ. I wrote a letter to Philemon, urging him to take back his redeemed servant. I hope you noted my prayer for the slave owner: "I pray that you will become active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ." Sharing our faith is the best way to advance in our spiritual understanding. Evangelism promotes spiritual revival and decreases interpersonal conflict. If I became a revivalist alone, I would undermine one of God's best methods for spiritual growth. Peter, I have concluded that I will use every method possible in hopes of saving some.

Write a 1-paragraph response to both Peter and Paul.

Lesson 5: God Empowering the Church

Due This Lesson

1- to 2-page paper
Reading Resource 4-4
Reading Resource 4-5
Journaling

Learner Objectives

At the end of this lesson, participants will

- 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

Homework Assignments

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 1- to 2-page paper.

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

Types of Evangelism

Persuasion Evangelism

- Persuasion evangelism is a biblically based model that has been used by Gods Spirit down through the centuries.
- Used by Peter.
- Persuasion has three components

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?

Relationship Evangelism

- Friendship with unsaved people is important.
- Demonstrated by Jesus
- Relational evangelism is needed when unsaved people see Christians as hypocrites.

Body-Life Evangelism

- The church is to be the attractive ministry of the body of Christ.
- Those who possess the gift of evangelism may be viewed as harvesters.
- Philip was ready to share his faith.
- Body-life evangelism is effective when people share their skills and strengths with each other.

Invitational Evangelism

- People want to be asked.
- Andrew is an example of invitational evangelism.
- Encourage Christians to bring others to church where they may experience the presence of God.

Story-Telling Evangelism

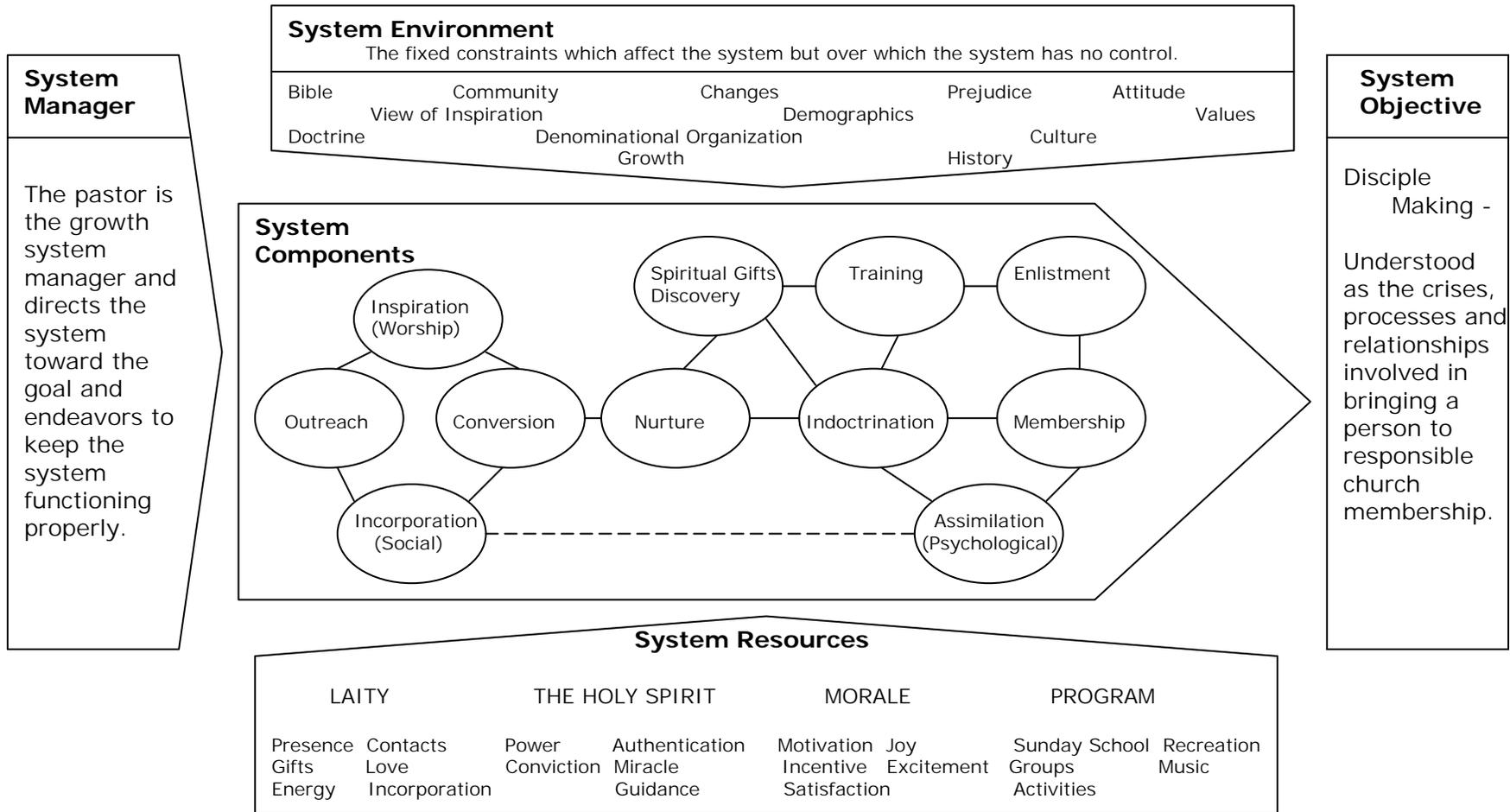
- Stories capture the heart.

Compassionate Evangelism

- Good deeds glorify God.
- Good deeds sow the seeds for later spiritual harvest.

A Growth System**

A Systems Approach to Church Growth in the Local Congregation



** Prayer must permeate the entire system since it is a system with a spiritual purpose rather than a natural one.

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BMS 0-16-82

Encounters That Empower

Hot Lips at the Altar—Isaiah 6: 1-10

David's View of God in Light of His Own Sin—Psalm 51

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

Unit 3: The Church

Lesson 6: The Church on Mission and Ministry

Due This Lesson

2- to 3-page paper, church evangelism
1- to 2-page paper, encounters with God
Journaling

Learner Objectives

At the end of this lesson, participants will

- 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

Homework Assignments

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.

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 you have identified as needing Jesus.

Spiritual Gifts

1 Corinthians 12:4-31

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 important (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).

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 air 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.

Spiritual Gifts

Spiritual Gifts are NOT

- natural talents alone
- the fruit of the Spirit (Gal 5:22-23)
- Christian roles
- counterfeit gifts

Spiritual Gifts and Effective Evangelism

Mercy

Faith

Discernment

Miracles

Tongues (Languages)

Service

Helps

Administration

Leadership

Apostles

Giving

Pastoring

Prophet

Lesson 7: The Church in Fellowship and Celebration

Due This Lesson

Demographics paper
Spiritual Gifts
Journaling

Learner Objectives

At the end of this lesson, participants will

- 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

Homework Assignments

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 Corinthians 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?

Hospitality in the Church

Hospitality Is Biblical

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

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

Hospitality Is Practical

Practicing biblical hospitality is flexible.

Practicing biblical hospitality is compassionate.

Granting Biblical Hospitality Is Purposeful

Biblical hospitality glorifies God.

Biblical hospitality imitated Christ.

Small Groups

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." (*Worship His Majesty*, 56, quoted by Morgenthaler, 79)

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

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." (Morgenthaler, 80-81)

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 Psalm 56:3, the worshiper advises us, "Declare his glory among the nations, his marvelous deeds among all peoples." "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, “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” (88).

How can you see making Communion, as an example, an evangelistic opportunity with a call to salvation? If you are 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.

Worship Evangelism

E-mail correspondence with Dr. Pointer:

Dear Dr. Pointer,

What is the Church of the Nazarene's position on worship evangelism or seek-sensitive/user-friendly worship? It seems many Nazarene churches have shifted to these types of services to grow the congregation; to the detriment of our distinctive doctrine of holiness and edification of all believers.

Sincerely, John Doe

Dear John Doe,

Our denomination has no position, formal or informal. My response will be my response, no one else's. I think your question is an important one, although my response may create some uneasiness depending where your opinion and preferences are.

The question assumes when a pastor or local congregation leadership team tries to reach hungry unbelievers, they stop preaching holiness. Such a bifurcation is unnecessary. Nothing compels us to choose one over the other. Any church and pastor who fails to preach holiness disconnects from scripture, our heritage (tradition) and from successful church growth principles. Church growth research shows (as far back as the 1970's when Gene Kelley researched and wrote for the World Council Why Conservative Churches Grow) that the congregations who preach from Scripture and highlight their distinctives collect and retain adherents. Recent findings by Thom Rainer in his book Surprising Insights from the Formerly Unchurched support the value of preaching sound doctrine.

The churches effective in reaching unchurched people shape their worship experiences to reflect musical styles appealing to the culture they target. They make worship understandable and meaningful for newcomers. In our pluralistic society we will not survive if we do not accommodate the "consumer." That fact need not suggest a watering down of the demands of Christ. In truth with hypocrisy so rampant throughout society, people are looking for integrity and genuine love. Holiness certainly includes these virtues and more. Jesus-likeness is attractive to the seeker.

The sin of local congregations is failure to seek the lost. We are willing to get them saved if they show up on Sunday. We tend, however, to focus on meeting our own needs, sustaining our traditions and securing our future. We would do well to accept the purpose statement of Jesus, "I came to seek and to save the lost." Next we should embrace the position of the apostle Paul who wrote, "by all means save some."

Dr. Pointer

Dear Dr. Pointer,

I appreciated your response on worship evangelism. However, in all due respect, I would have some problems with your comments on "effective churches" that shape

their worship to appeal to the culture. I was an active member at a church that grew from a few hundred to almost a thousand that had a very traditional/liturgical worship emphasis. If church growth was the measure of effectiveness, it was doing well WITHOUT cultural appeal. If growth is not the measure of effectiveness, then what is it that churches who shape their worship to appeal to the culture are effective in doing?

Further, your statement that "we will not survive if we do not accommodate the 'consumer'" is somewhat disturbing. How can a preacher stand in the pulpit and preach the truth when he is concerned with pleasing the customer? Part of the pull of market appeal is that it is clothed in rhetoric of ministry..."concern for others." However, once the church's fundamental identity is a business to serve its constituency all in the name of ministry, the church is no longer in a position to be what God has called it to be. After moving from my previously mentioned church to a new area, I am now part of a church in which neither the pastor nor the board can define what it means to be "the church," because they have been simmering in "market appeal" stew.

The issue I am arguing is not whether techniques to draw the unchurched are effective, the issue is what impact marketing orientation is having on our church's self-understanding, mission, identity, and character.

The church growth movement may be nothing more than an indication we have succeeded for the moment to provide a palatable product, which may have nothing whatsoever to do with the gospel.

I am not advocating ignoring our neighbors. We should try to make our service understandable and meaningful, and always reach out and evangelize.

However, long before Barna, Karl Barth wrote, "...promoter's successes are sham victories; their crowded churches and breathlessness of their audiences have nothing in common with God."

Again, I appreciated your response to my question. I acknowledge these are my opinions.

Sincerely, John Doe

- What do you think in regard to Dr. Pointer's response?
- What do you think about John Doe's questions and response?
- How would you respond?

Lesson 8: The Effective, Evangelistic Church

Due This Lesson

Three-page paper
Response to Resource 7-3
Journaling

Learner Objectives

At the end of this lesson, participants will

- 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

Homework Assignments

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.

Effective, Evangelistic Preaching

Jesus' primary purpose was evangelism.

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

Evangelistic preaching is needed in both pastoral and itinerant ministry.

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

Leading an Evangelistic Church

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

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

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

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

Churches must establish a balance between education and evangelism.

The church must be linked with the community.

Unit 4: Theology of Evangelism

Lesson 9: The Character of God and the Mission of Jesus

Due This Lesson

Evangelistic sermon paper
New convert paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- 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

Homework Assignments

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?

The Character of God

God's Holiness

The Availability of God

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

We Are Redeemable

Our Spiritual Preparation Is Urgent

Our Eternal Destiny

The Mission of Jesus

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 (Jn 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' Pattern of Evangelism

Jesus' Approach

John 1: 35-51

Jesus' Metaphors

Kingdom of God

Eternal Life

Lesson 10: The Holy Spirit and Holiness as Motivation

Due This Lesson

25-word statement
Two-page paper
Strength/weakness discussion
Journaling

Learner Objectives

At the end of this lesson, participants will

- 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

Homework Assignments

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?

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?

Small Groups

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

The Holy Spirit as Grace Giver

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.
- The wise proclaimer of the gospel is alert to the changes in people's lives.
- God speaks to all people through nature.
- The Holy Spirit directs the thought life of people.
- The task of the witness is to discern the Holy Spirit's prompting in the lives of pre-Christians.

Small Groups

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. 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

Lesson 11: Introducing a Person to God

Due This Lesson

Two-page paper
Reading
Self-inventory
Journaling

Learner Objectives

At the end of this lesson, participants will

- 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

Homework Assignments

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 conversational 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.

Evangelism Introduces a Person to God

Jesus interacted with spiritually needy people.

Jesus conversed with people who clung to socially acceptable excuses.

Jesus questioned people who sought to justify their wrong doings.

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

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

While conversion is often a transformational moment, it is also the beginning of a renewing process.

Small Groups

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?"

Conversation Starters

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:

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?

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

A Church in Prayer

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.

Unit 5: Fully Devoted Followers

Lesson 12: Spiritual Growth in Devoted Disciples

Due This Lesson

1- to 2-page paper
Two-page paper
Prayer plan
Journaling

Learner Objectives

At the end of this lesson, participants will

- 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

Homework Assignments

Study 2 Peter 1:3-11. On the basis of this passage of Scripture, help a new convert devise a spiritual growth strategy. Help him or her 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?

Small Groups

In your groups discuss the following questions:

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?

Conversational Scripts

Focus your attention on Jesus.

Prioritize the Lord's priorities.

When you stumble and sin . . .

Address your attitudes.

Cultivate Christian friendships.

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

Participate in the life of the church.