

# Sharing

Your Spiritual Journey With Others  
*Principles & Practices  
for Effective Personal Outreach*

Rev. Brian Kelly, Ph.D.

Barnabas Missions Unlimited



[www.barnabasmissions.org](http://www.barnabasmissions.org)



***Sharing Your Spiritual  
Journey With Others:  
Principles & Practices For  
Effective Personal Outreach***





# Seminar Overview

## Conference Presenter:

Rev. Brian M. Kelly, Professor of Practical Ministries, Southeastern University  
Email: [bmkelly@barnabasmissions.org](mailto:bmkelly@barnabasmissions.org), or [www.barnabasmissions.org](http://www.barnabasmissions.org) for updates.

## Purpose:

- \* Encourage the discernment of God's activity in your life in respect to the evangelistic mission.
- \* Help you develop your own personal understanding of the biblical principles for effective personal outreach.
- \* Facilitate a discussion among Christians about ways the Church can assimilate more effectively new converts and seekers to become healthy disciples of Christ.
- \* Train you to effectively share your faith with unbelievers in a manner that will encourage a commitment to Christ.
- \* Expose you to many different types of personal conversational evangelism approaches such as parable-telling, personal testimony, scripture memory, etc.
- \* Educate you in the role of apologetics in our witnessing efforts and equip you with ways of overcoming common objections raised to faith in Christ.
- \* The Lord willing, you'll experience the dynamic of the Holy Spirit in a greater dimension as you are obedient to be used by him to witness of Christ's resurrection power for the world.

## Method:

- \* Brief teaching on principles or practices on video or DVD (half hour or so)
- \* Small group discussion or personal reflection (if you are doing this alone)
- \* Large group interactions and review when appropriate
- \* Question & answer sessions, or email interaction if needed

## To do list:

- \* Faithfully view **all twelve** of the conference sessions either in a group or individually.
- \* Begin a pray list of those you know outside of the faith.
- \* Be obedient to God's prompting as he allows you opportunities to come alongside what he is already doing in the lives of people to encourage them to take one step closer to Christ.

## Materials:

DVD/Video Series: *Sharing Your Spiritual Journey With Others*.  
*Sharing Your Spiritual Journey With Others* workbook & leader's guide.  
Kelly, Brian M., *One Step Closer to Christ: Evangelism as Spiritual Pilgrimage Together* (Scotts Valley, CA: Barnabas Missions Unlimited, 2001).

# Table of Contents

	<u>Page #</u>
Session 1 – “ <b><i>Starting the Discussion</i></b> ”	7
Session 2 – “ <b><i>Sharing Your Journey</i></b> ”	17
Session 3 – “ <b><i>The Impact of Conversion</i></b> ”	23
Session 4 – “ <b><i>Welcome to the Family</i></b> ”	33
Session 5 – “ <b><i>Lets Get Real</i></b> ”	41
Session 6 – “ <b><i>Relationships That Matter</i></b> ”	51
Session 7 – “ <b><i>Pathways to Conversion</i></b> ”	59
Session 8 – “ <b><i>Biblical Conversations</i></b> ”	63
Session 9 – “ <b><i>Telling Your Story</i></b> ”	71
Session 10 – “ <b><i>Encounters in the Sanctuary</i></b> ”	79
Session 11 – “ <b><i>Outreach-Focused Small Groups</i></b> ”	85
Session 12 – “ <b><i>Intentional Outreach Approaches</i></b> ”	95
Appendix A – <b><i>Annotated Bibliography</i></b>	107
Appendix B – <b><i>Leader’s Guide For Facilitators</i></b>	113

# ***Outline of Seminar Sessions***

## **Sessions I–VI: Principles for Effective Personal Outreach**

### **SESSION**

#### **I. “*Starting the Discussion*” – Foundational Principles for Effective Outreach**

- A. Evangelism as Spiritual Pilgrimage Together
- B. Discovering the Presence of God
- C. Five Criteria for Effective Outreach
- D. Putting Principles Into Practice

#### **II. “*Sharing Your Journey*” – The Truth About Spiritual Encounters**

- A. Prayer as the Key to Effective Outreach
- B. Spiritual Journey & the Conversion Process
- C. Evangelism as a Holy Conversation & Invitation

#### **III. “*The Impact of Conversion*” – Conversion Beliefs & Evangelism Practices**

- A. Your Conversion Experience
- B. Your History & Gifting in Evangelism
- C. The Non-Negotiables of the Gospel

#### **IV. “*Welcome to the Family*” – Moving Beyond Converts to Disciples**

- A. Genuine Conversion Involves Life-long Transformation
- B. Misconceptions About the Harvest
- C. Discipleship Must Take Many Different Forms
- D. Our Strengths as a Church
- E. The Challenges We Face

#### **V. “*Lets Get Real*” – Overcoming Common Objections**

- A. Discerning the Real Issues
- B. Spirit-led Outreach
- C. Making it Clear What’s Involved – Letting the Spirit Speak

#### **VI. “*Relationships That Matter*” – Reaching a Complex World**

- A. Social Dynamics of the Gospel
- B. Exegeting the Post-Everything Culture & Applying Whats Learned
- C. The Imperative of Relationship for Incarnational Witness

# ***Outline, continued . . .***

## **Sessions VII–XII: Practices for Effective Personal Outreach**

### **SESSION**

#### **VII. “*Pathways to Conversion*”– The Roman Road & One Verse Evangelism**

- A. Using the NT as a Witnessing Tool
- B. The Value of Memorization
- C. The Use of Romans 6:23 in Evangelism

#### **VIII. “*Biblical Conversations*”– Parable-telling with God’s Word**

- A. The Example of Jesus Christ - Biblical Stories & Redemptive Conversations
- B. One of Many Stories to Choose from: The Story of Nicodemus
- C. The Greatest Story Ever Told

#### **IX. “*Telling Your Story*”–The Power of Personal Testimony**

- A. God’s Testimony To Us
- B. The Example of the Apostle Paul
- C. Forming a Testimony

#### **X. “*Encounters in the Sanctuary*”– Perserving the Fruit from Event Outreach**

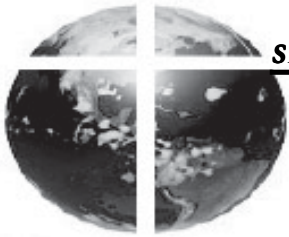
- A. The Role of Altar Counselors
- B. Working With the Invitation
- C. Linking to the Body of Christ

#### **XI. “*Outreach-Focused Small Groups*”– Building Communités With Purpose**

- A. The Biblical Basis for Community
- B. Networking With Others to Communicate the Gospel
- C. Invitation Issues & Common Pitfalls to Genuine Itimacy & Accountability
- D. Designing Small Groups that Matter
- E. Side-doors Into the Church—Establishing Seeker, New Believer & Assimilation Ministries

#### **XII. “*Intentional Outreach Approaches*”–Using Questionnaires & Booklets to Train Evangelists**

- A. Overview of the Religious Attitude Questionnaire
- B. Use of Pamphlets or Booklets
- C. Tips for Trainers
- D. Bridges to Discipleship



# **Session 1**

## ***“Starting the Discussion”***

### **Foundational Principles for Effective Outreach**

- A. Evangelism as Spiritual Pilgrimage Together**
- B. Discovering the Presence of God**
- C. Five Criteria for Effective Outreach**
- D. Putting Principles Into Practice**

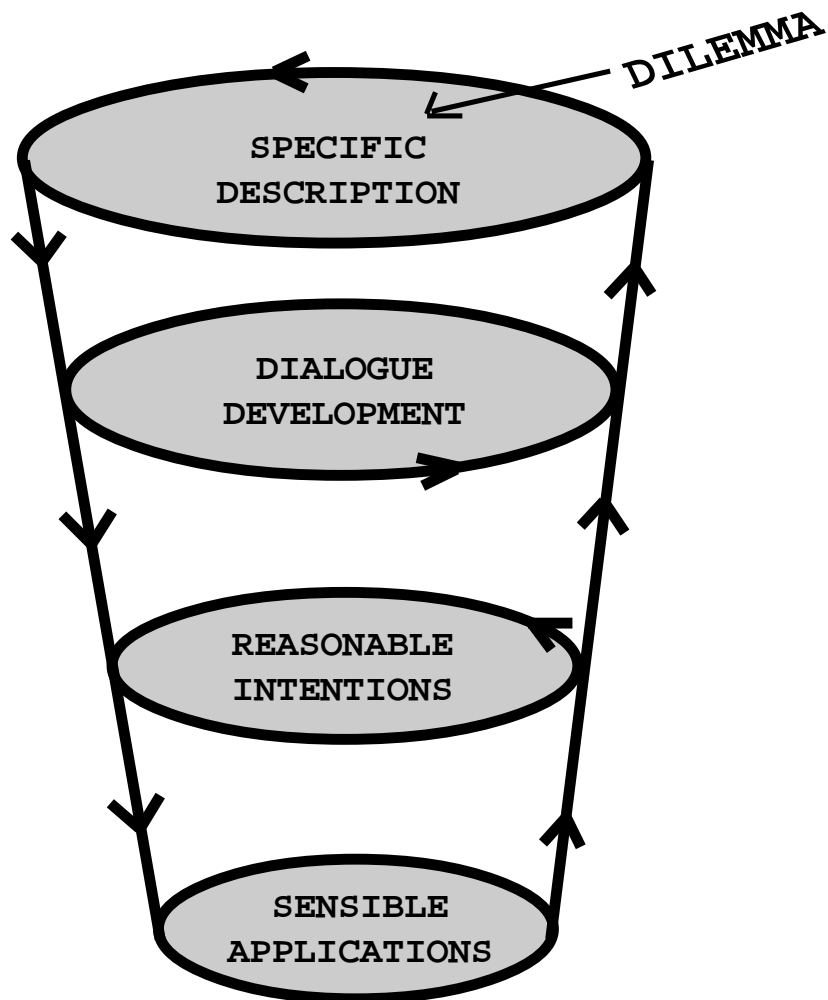


# ***Evangelism As Spiritual Pilgrimage Together***

## **—Practical Theology for Reaching the Non-Religious**

### **I. The Shape of Practical Theology Today.**

#### **A. Four Phases of Dynamic Interaction in Practical Theology**



# ***Evangelism As Spiritual Pilgrimage***

## ***Together (continued)***

B. Theology and the average person - How relevant is it?

1. *Theo* = God
2. *Logos* = Word, message, teaching or instruction
3. Theology = A word about God
4. When you hear the word *theology*, what do you think of?

---



---



---



---

C. Discerning "*Theopraxis*" and evangelism.

1. *Theo* = God.
2. *Praxis* = activity in the midst of situations.
3. God is already at work in the lives of persons - after all it is his will that "*none would perish but all would come unto repentance*" (2Pet.3:9).

D. God is the evangelist, His Spirit is the agent for change, we are the vessels he chooses to use to assist in catalyzing conversion.

E. In what ways was God already at work in your own life before your conversion encounter with him?

---



---



---



---

F. Ordinary believers should model a lifestyle of evangelism so that new converts can see clearly what it means to be a faithful witness.

G. We need to pray that God will give us insight into the ways that he is already at work in our spiritual pilgrimage to bring people to Christ.

## ***Five Key Aspects to Effective Outreach***

### **Conversational in Method**

---

---

---

---

### **Biblical in Basis**

---

---

---

---

### **Spiritual in Dimension**

---

---

---

---

### **Relational in Context**

---

---

---

---

### **Holistic in Scope**

---

---

---

---

## ***Conversational in Method***

### ➤ ***Conversation with God***

Through concerted two-way prayer that listens for God's directions



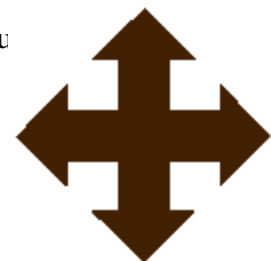
### ➤ ***Conversation through the Church***

Through conversations about outreach efforts within the community of faith



### ➤ ***Conversation with the World***

Through intentional evangelism outreach that engages the non-religious with the Word of the Lord— Num. 11:29.



➤ ***Evangelism is a “Holy Conversation and invitation” in which God speaks to & through us to the World.***

## ***Biblical in Basis***

### ***Spiritual Pilgrimage in the Scripture***

#### **OLD TESTAMENT**

- Abraham's Literal and Metaphorical Journey
- Vocabulary of Travel
- Salvation History and the Journey Motif
- Exodus Event as a Model
- Journey Motif and Wisdom
- Future Hope and the Major Prophets



#### **NEW TESTAMENT**

- Divine Call and a God Who Seeks
- The Shape of Religious Quest
- Christian Discipleship and the Movement Metaphors of Faith:
  - Faith and Promise in the NT
  - Christian Discipleship as “Turning” to God & Away from the World
  - Faith, Movement & the Use of *Way*
  - Faith as Perseverance in the *Race*
  - Journey as Movement Within Community as the “Wandering People of God”  
Heb. 11: 10, 13-16



## ***Spiritual in Dimension***

- » God is the Evangelist
- » The Holy Spirit is the Agent
  - Judicial Metaphor in Jn.16:8-11
  - Spiritual Quest — Realization of Separateness
  - Encounter — Realization of Righteousness
  - Transformation — Realization of Judgement
- » Humans are the Means
  - Yieldedness, Sensitivity, & Flexibility



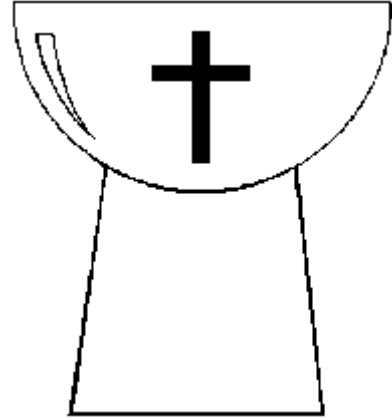
## ***Relational in Context***

- » A Messianic community that is Christ-formed & Christ-directed
  - The Church as a Contrast Society
  - The Church as Sanctuary
- » A Community with a Mission
  - Community with a Missionary Mandate
  - Messianic Community as Catalyst for Change
- » All conversion is essentially relational/communal



## ***Holistic in Scope***

- » Beyond Individualism
  - Historical Traditions of Conversion
  - Being as Community
- » Christian Community & Wholeness
  - Commitment to Community
  - Narrative & the Journey of Shared Faith
- » Global Community & the Pursuit of Wholeness
  - Conversion of Cosmic Proportions
  - Redeeming diabolical systems



## “Discovering Divine Activity”

### Practical Steps to Begin:

- [illegible]

## ***Five Key Aspects For Effective Outreach***

As an exercise in practical ministry write your own definition of each of the following aspects after they've been explained:

**1. Conversational in method:**

---

---

---

**2. Biblical in basis:**

---

---

---

**3. Spiritual in dimension:**

---

---

---

**4. Relational in context:**

---

---

---

**5. Holistic in scope:**

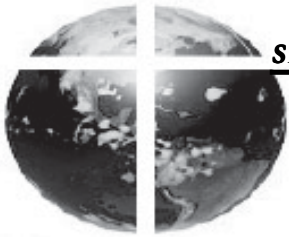
---

---

---

**How would you evaluate each of the following evangelism methods based on the above criteria?**

- A. Sanctuary Evangelism
- B. Marketplace Evangelism
- C. Personal Evangelism
- D. Mass Evangelism
- E. Media/Literature Evangelism



## ***Session 2***

# ***“Sharing Your Journey”***

## **The Truth About Spiritual Encounters**

- A. Prayer as the Key to Effective Outreach**
- B. Spiritual Journey & the Conversion Process**
- C. Evangelism as a Holy Conversation & Invitation**

# ***The Truth About Spiritual Encounters***

## **— Prayer & Spiritual Warfare**

**A. Prayer is the key that opens the hearts of humanity to the gospel.**

*“Before I talk to men about God — i talk to God about men” — A.W. Tozer*

**B. What the Scripture says about spiritual encounters:**

**1. Eph. 6:12 — Wrestling in the heavenlies**

---

---

---

---

---

---

**2. 2Cor. 4:3-4 — Spiritual blindness & insight**

---

---

---

---

---

---

**3. 2Cor. 10:4-5 — Strongholds of the mind**

---

---

---

---

---

---

**4. Eph. 6:10-11,18-20 — Prayer as spiritual armor**

---

---

---

---

---

---



## ***The Truth About Spiritual Encounters (cont.)***

— Prayer & Spiritual Warfare

5. 2Cor. 4:18 — Focus on the eternal

---

---

---

---

---

6. Mk. 4, Lk 8 — Realistic about results

---

---

---

---

---

7. Isaiah 55:10-11 — God's promise concerning his Word

---

---

---

---

---

C. God has ordained prayer to be the means whereby he is glorified in our lives.

D. *"The only that thing is true evangelism is the de-population of hell itself."* — DelGranstad

E. In your own words how would you define the word "evangelism"?

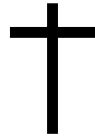
---

---

---

## ***Spiritual Journey as an Essential Model for the Conversion Process***

### ***Lifelong Linear Process?***



---

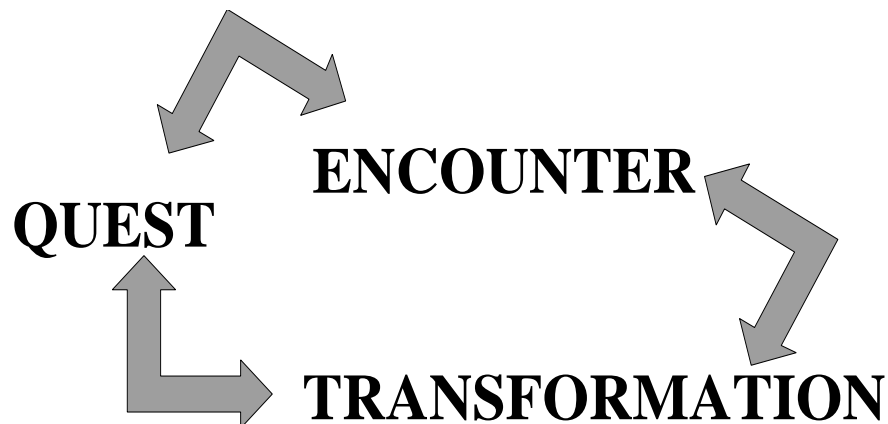
**Quest**

**Encounter**

**Transformation**

### **Three Stages of the Conversion Proces**

### ***Or Daily Cycle?***



***So, is conversion a singular event or a long-term process? Why do you think so?***

---

---

---

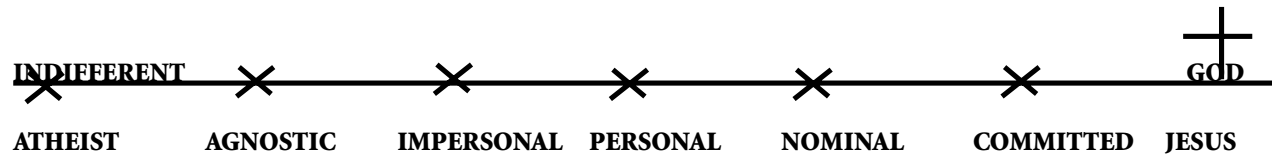
---

---

---

# ***“Sharing Your Journey”***

## **Spiritual Journey & Discovering God’s Presence**



### **Our Task as Guides on the Road to Christ:**

1. Help them understand their spiritual pilgrimage.
2. Discern the questions which must be addressed.
3. Help them develop a relationship with the Body of Christ.
4. Begin with real dialogue rooted in relationship.
5. Encourage them to take one step closer to Christ.

### **Remember:**

God is the Evangelist—already at work in the lives of persons.

Evangelism is a Holy Conversation and Invitation in which we tell “the” story - “His” story and Our Story.

Evangelism isn’t taught its caught — the best learning takes place in the classroom of the Holy Spirit.

Your conversation with the non-religious may be the beginning of their new relationship with Jesus.

## ***Reflection Questions:***

**Issues concerning spiritual encounters on the spiritual journey:**

**1. Reflecting on the responses from others who shared earlier in this session, in your own words how would you describe the word “evangelism”?**

---

---

---

---

---

**2. Do you think conversion is a singular event or a long term process? Why do you think so?**

---

---

---

---

---

---

**3. If God is already at work in the lives of unbelievers how can we best discover what he is doing in their lives and assist their initiation into the kingdom of God?**

---

---

---

---

---

---

**4. How might the 5 Key Aspects of Evangelism discussed in Session 1 be helpful to discover the activity of God in the midst of your personal outreach efforts?**

---

---

---

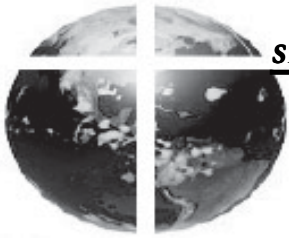
---

---

---

---

---



## ***Session 3***

# ***“The Impact of Conversion”***

## **Conversion Beliefs & Evangelism Practices**

- A. Your Conversion Experience**
- B. Your History & Gifting in Evangelism**
- C. The Non-Negotiables of the Gospel**



# ***“The Impact of Conversion”***

## **Conversion Beliefs & Evangelism Practices**

### **How Much Does Our Evangelism Practice Reflect Our Beliefs About Conversion?**

**Psychological Models for the Conversion Experience —Which of the following best explains your personal conversion experience?**

**1. Sudden:**

— Crisis Conversion

— Rational/Emotive

**2. Gradual:**

— Awakening

— Stages

— Unconscious Conversion

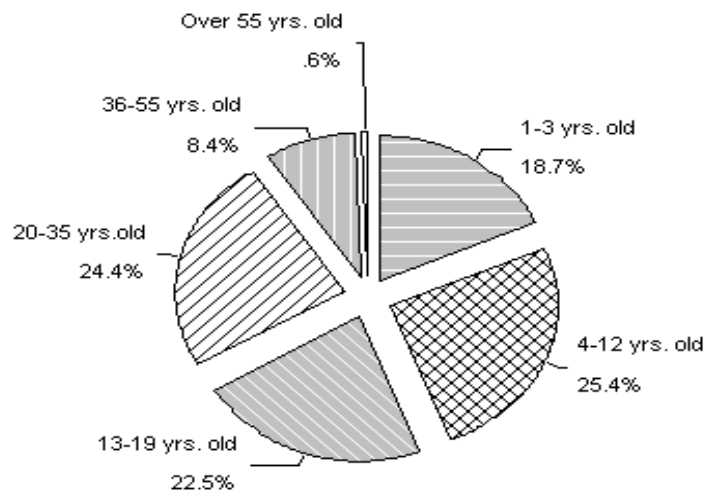
### **Results from an empirical study\***

1. Results from 845 respondents over age 18 from across the U.S.
2. Representing 34 churches and 18 different denominations
3. Diverse ethnicity: Caucasian-74.4%, Hispanic-14.8%, Black-7%, Asian-1.7% & Others- 2%
4. Sample was 54.4% female and 45.6% male

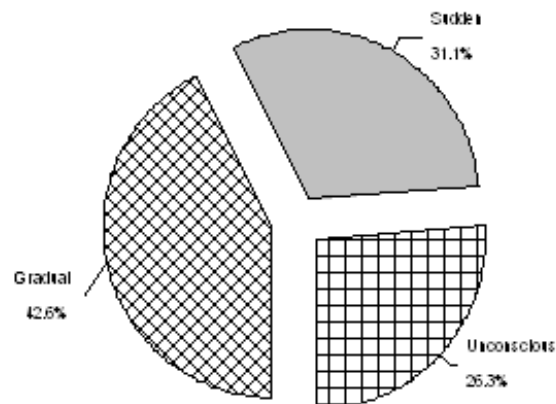
*\*This data is from an empirical study, the results of which can be found in *Toward a Practical Theology of Evangelism: Spiritual Pilgrimage as an Essential Paradigm for the Conversion Process and its Implications for Evangelism Methodologies* by Brian M. Kelly, (Dissertation: Fuller Theological Seminary, 1999).*

## Conversion beliefs, cont.

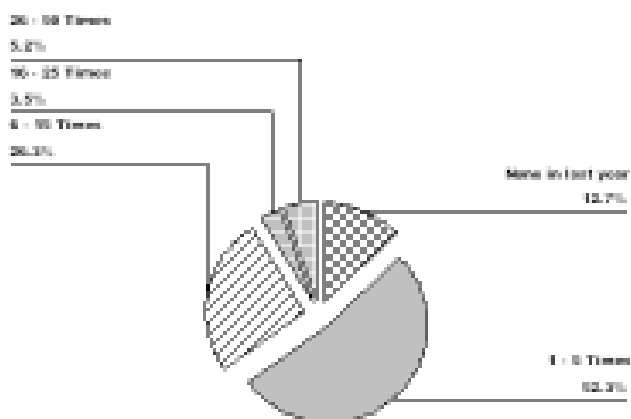
### Age at Conversion



### Conversion Story



### Shared Faith in Last Year



## ***Conversion beliefs, cont.***

### ***Questions for Personal Reflection:***

**1. Which type of conversion is most anticipated within your tradition?**

---

---

---

---

---

---

---

---

**2. How do your methods reflect that anticipation?**

---

---

---

---

---

---

---

---

**3. Is any one phase of conversion more or less important than the others?**

---

---

---

---

---

---

---

---

# ***Gifts in Evangelism***

## **Your History of Evangelism**

**1. What kinds of evangelism have you been involved with (i.e.: sanctuary, dr-to-dr., children's, friendship, workplace, etc.) ?**

---

---

---

---

---

---

---

**2. What was that like for you? Good, bad, ugly? Why?**

---

---

---

---

---

---

---

**3. What makes it hard for you to share your faith with others?**

---

---

---

---

---

---

---

**Feel Free to Share –  
Both Positive & Negative Experiences in Evangelism Are Common**

## ***Gifts in Evangelism***

***In what ways has God uniquely gifted you in evangelism? \*Consider these questions:***

***1. What kinds of ministry activities bring you the most personal satisfaction and fulfillment?***

---

---

---

***2. Do others in the Body of Christ recognize your gifting and encourage you in this ministry?***

---

---

---

***3. What evangelism activities seem easiest for you and thus you find yourself doing these more readily than others?***

---

---

---

***4. Are there aspects of evangelism where you have seen a degree of effectiveness?***

---

---

---

***5. How do those areas of gifting you identified above relate to the 3 phases of the conversion process?***

***Quest:***\_\_\_\_\_

---

---

---

***Encounter:***\_\_\_\_\_

---

---

---

***Transformation:***\_\_\_\_\_

---

---

---

\*For More on spiritual gifting see *The Colors of Ministry* by Christian Schwarz, ChurchSmart Resources, 2001.



[illegible]

## ***Evangelism Practices***

**1. Name some of the various ways that witnessing took place in the Scripture:**

---

---

---

---

---

---

---

**2. Was any one method better or worse than others?**

---

---

---

---

---

---

---

---

---

**3. What were the cultural nuances that made this so?**

---

---

---

---

---

---

---

---

---

**4. Which method(s) do you prefer and why?**

---

---

---

---

---

---

---

---

---

## ***Evangelism Practices***

### ***A Partial List of Methods Used in the Bible:***

» **Confrontational** – Peter publicly confronts leaders (Acts 2)

» **Intentional** – Jesus sends them out (Lk.10)

» **Conversational** – Nicodemus (Jn.3), Road to Emmaus (Lk.24)

» **Intellectual** – Paul’s argument in Acts 17

» **Testimonial** – Blind beggar is healed in John 9

» **Relational** – Gedarene demoniac (Mk. 5)

» **Invitational** – Samaritan woman in Jn. 4

» **Servanthood** – Dorcas in Acts 9

» **Can you think of others and their scriptural references?**

---

---

---

---

---

## ***Evangelism Practices, cont.***

### ***Non-Negotiables of the Gospel:***

- Its the Message that's sacred not the Method.
- The Bible is the authority for all Christian faith and practice.
- An ongoing intimate relationship with Jesus Christ is the only way to genuinely encounter God and experience eternal life.
- Conversion is a process not a singular event.
- Because evangelism is primarily the responsibility of the ordinary believer and is not reserved for paid clergy—All believers are called to be a witness to a lost and dying world.

### ***Remember:***

Evangelism is a Holy Conversation & Invitation in which we:

—Discern the questions being asked

—Learn and speak their language

—Listen to and speak God's Word for them

We need to develop a life-style of evangelism in order to model for new believers what it means to be a witness.

**What steps can you take to begin to develop a life-style of evangelism?**

---

---

---

---

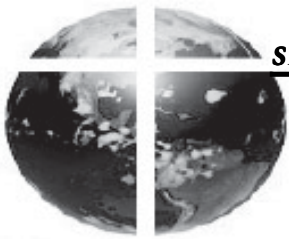
---

---

---

---

**For Reflections questions refer back to page 26-29 of this session.**



## ***Session 4***

# ***“Welcome to the Family”***

## **Moving Beyond Converts to Disciples**

- A. Genuine Conversion Involves Life-long Transformation**
- B. Misconceptions About the Harvest**
- C. Discipleship Must Take Many Different Forms**
- D. Our Strengths as a Church**
- E. The Challenges We Face**

## ***“Welcome to the Family”***

### **Enveloping Community – Moving beyond Converts to Disciples**

#### **I. Ask Yourself the Following Questions:**

A. What are the four most important activities (spiritual disciplines) a new believer must do in order to grow in their relationship with Jesus Christ?

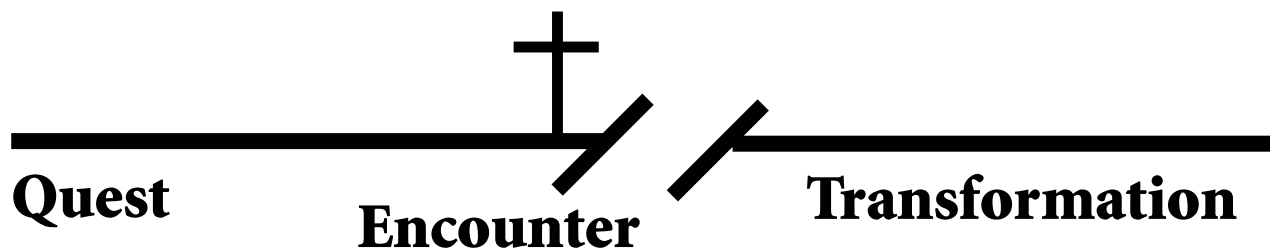
1. Read the Word daily
2. Pray regularly
3. Share their faith experience with others
4. Fellowship with the family of God

B. What are the four things (spiritual disciplines) a mature believer must do in order to continue to grow in their relationship with Jesus Christ?

C. What are the implications of the above for those desiring to help mentor others in the faith?

#### **II. To Bridge the Gap Between Conversion and Discipleship We Need to Embrace the Concept that Conversion Involves Lifelong Transformation.**

Evangelism methods that focus solely on singular events as the most important aspect of conversion often fail to connect respondents meaningfully to local congregations:



Why have so many said “sinners prayers,” or made other kinds of sincere commitments to Christ through our outreach efforts in the U.S., yet church attendance remains static, or declined slightly over the last decades?

# Moving Beyond Converts to Disciples

## III. Misconceptions about the Harvest

A. Remember the parable of the sower (Mk 4, Lk 8) - the condition of the heart determines the extent of the harvest;

1. Hardened by Sin
2. Shallow Commitments
3. Mixture with Worldly Desires
4. Open to the Word

B. Some common unrealistic expectations: about the results of effective evangelism:

1. Salvation = church membership - *"If people are really saved they'll become a part of our church."*
2. What is the role of baptism? - *"Why do we wait so long to baptize new converts when the NT depicts a more immediate approach to this important event in the life of the convert?"*
3. What has priority: the Kingdom of God or the kingdom of man? - *"Is your church's priority the conversion of sinners or an increase in attendance?"*
4. What constitutes spiritual maturity in the life of the believer? - *"What indicates genuine maturity church attendance, tithing, & agreement with the pastor? Or growing in our relationships with others and in our commitment to Christ?"*
5. The answers to the above questions do not fall into simple "either/or" categories but rather involve embracing the tension of "both/and" practices.

## IV. Discipleship must take many different forms in the Church:

A. **One-on-One mentoring** relationships with proven support materials for those venues which can fit "any time – any place" scheduling.

B. **New believer's classes** that challenge students to work through the basic tenets of the faith in a convenient communal atmosphere of learning and encouragement.

C. **Small group meetings** (like the ALPHA course) that allow seekers to raise questions and receive answers to some of the more challenging issues they face on their faith journey.

D. **Support/Nurture groups** that help people at various levels of their faith walk to find communal strength and nurture in overcoming addictions, dealing with incapacitating stressors, and other unique challenges to the Christian walk.

## ***Moving Beyond Converts to Disciples*** **(cont.)**

**Criteria for Involvement — Looking For “FAT” People  
(Identifying Both Mentors and Disciples)\***

**F — Faithful** (reliable & consistent)

**A — Available** (willing & with adequate time)

**T — Teachable** (eager to learn)

**VI. List below those in your church that meet the above criteria and would be a good match to the various ministries listed below:**

**A. One-on-One mentoring:**

---

---

---

---

---

---

**B. New believer's classes:**

---

---

---

---

---

---

**C. Small group meetings:**

---

---

---

---

---

---

**D. Support/Nurture groups:**

---

---

---

---

---

---

\*Taken from *How to Build a Small Groups Ministry* by Neal F. McBride (NavPress, 1995), p.111.



# **Basic Discipleship Principle:**

**Focus on Jesus –A Profound Example of Servanthood (Heb.12:1-4)**

**We do this when we:**

## **F— FOLLOW HIS EXAMPLE —DEATH TO SELF**

A. vs. 2 “*Endured the cross, scorning its shame . . .*”

B. vs. 3 “*Endured opposition . . .*”

C. Phil. 2. Stairway of humiliation.

1. Death to self for eternal rewards – loving concern.

2. Example in humility, prayer, dependence upon the father.

## **O— OBEY HIS COMMANDS — READ THE WORD**

A. vs. 3 “*author of our faith*”

B. Author of our faith – the Word is his story

1. Walk of obedience – not results

C. The word Go.

1. Freely you have received;

2. Teaching all that I have commanded you.

## **C—COMMUNE WITH HIM IN PRAYER—Heb 7:25**

A. vs. 3 “*and sat down at the right hand of the throne of God*”

B. He sits at the right hand (verb is present perfect-still sitting)

C. We need to pray (commune with Him) to:

1. have something to share from Him

a. We get his heart – see with his eyes.

2. and to prepare the battlefield.

a. Examples of answered prayer.

## **U—UNDERSTAND HIS PURPOSE FOR YOUR LIFE.**

A. vs. 1 “*race marked out before us*”

1. God has a unique purpose for every believer– there are people in the world that you alone have an open door with- friends, neighbors, loved ones.

2. Throw off sin and other hindrances,

B. vs. 1– “*run with perseverance*” - struggle against it - like a boxing match.

1. Testimony of winners who overcame hardship.

## **S—SHARE HIS BURDEN FOR THE LOST**

A. vs. 3 “*Endured the cross . . .*”

B. “*opposition from sinful men*”

1. Why? – for us – Real people out there.

2. So we “*would not grow weary and lose heart.*”

**We Focus on Jesus by:**

- 1) **Not Focusing on Ourselves (Weaknesses, Inadequacies, Doubts and Fears) ;**
- 2) **Or Others (Their Strengths, Wisdom, Etc.) ;**
3. **But Jesus Alone – He must Be Our Focus.**

# ***Moving Beyond Converts to Disciples***

## ***(cont.)***

### **VI. Involvement in Local Churches:**

A. Can a person be a true believer and not be involved in a local church family?

---

---

---

B. What do you think it is that constitutes a church?

---

---

---

### **VII. Claiming the Strengths of the Local Church:**

A. What are the primary things that drew you to become a part of your church home?

---

---

---

B. If you were looking for a church what kinds of things would you look for?

---

---

---

### **VIII. Dealing Honestly with the Challenges we Face:**

A. Why do you think people don't attend places of worship?

---

---

---

B. The answers to the above tend to fall into two categories:

1. Their fault
2. Church's fault

C. What do you think are the main hindrances that keep persons from becoming a part of the family of God at your home church?

---

---

---

---

---

---

---



## ***Moving Beyond Converts to Disciples*** ***(cont.)***

**B. In light of negative presuppositions, what can we do to overcome some of the negative stereotypes of Christianity that exist in our culture?**

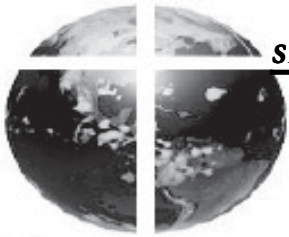
[illegible]

**C. What are some of the most difficult objections that you've had to face when inviting people to become a part of your fellowship of faith?**

[illegible]

#### D. What can be done to answer these objections?

[illegible]



# ***Session 5***

## ***“Lets Get Real”***

### **Overcoming Common Objections**

- A. The Nature of Objections**
- B. Spirit-led Encounters**
- C. Making it Clear What’s Involved—  
Letting the Spirit Speak**

## ***“Let’s Get Real”***

### **The Nature of Objections**

**Objections generally fall into two distinct categories:**

- 1) Smokescreen objections; and**
- 2) Real objections:**

#### **Smokescreen objections**

These are those issues which are raised in an almost “off the cuff” spontaneous manner. They are often the responses that people have heard from others but have not really internalized as their own objection to what has been said. For instance, in real estate sales one might hear complaints about the carpet color, size of rooms or backyard, lack of bathrooms, etc., but the real objection is probably the price. In all likelihood, the other objections could probably be overcome if the cost of the purchase price was low enough. These objections are often frivolous in nature and are intended to change the subject to alleviate any conviction arising from hearing the truth.

The key to coping with a smokescreen objection is to ignore it and move on. If its not brought up again – then it was just a smokescreen to change the subject or alleviate conviction. If it does come up again then deal with it. Not that we have to answer it completely we just have to address it. Sometimes we must honestly admit that we don’t have all the answers. This might make it easier for unbelievers to relate to us – after all, how could a holy awesome infinite God be so readily explained by the limited finite understanding of the fallible human mind?

#### **Examples of “Smoke-screen” objections:**

##### **Theological Questions:**

- What about all the pygmies in Africa?
- All roads lead to heaven
- Why would a loving God . . .
  - allow evil in the world?
  - send good people to hell?
  - allow his Son to die?

##### **Frivolous attempts to alleviate conviction:**

- I am too busy partying
- I am an Atheist
- I am a Satanist
- I want to go to hell and party with my friends

**Can you think of other objections you have heard that you didn’t have an immediate answer for?**

# ***The Nature of Objections & Spirit-led Encounters***

## **Real objections**

These are those questions or concerns that are obviously internalized by unbelievers and stand as roadblocks to them making a commitment to follow Christ. Many objections to the gospel fall into this category, including some of those listed in the theological category above. If the objection is real it will likely be repeated again and again. If so, it must be addressed to help the hearer embrace the authority of the scripture and the Lordship of Christ.

Some common objections worth addressing:

- *“I don’t believe in God” (see the end of this session)*
- *“I don’t believe in the Bible,” or “The Bible was written by men,” etc.*
- *“What proof is there of Jesus’ resurrection?”*

Can you think of other weighty questions like this that should be addressed?

What if we don’t have an answer for every question or statement that is made?

We must be careful of winning the apologetic battle but losing the salvation war. Since God is the evangelist, the Holy Spirit is the agent and we are the means he uses to communicate the gospel, we must trust Him to reveal the mystery of the gospel.

## **Spirit-Led Encounters**

The scriptures make it clear that prayer is the key to effective evangelism (Eph. 6:10–20). If our witness is comprised of a “Holy Conversation and Invitation” in which God speaks through us to the World then we must rely on him for inspiration and divine enablement to carry out the task. Jesus said he would never leave us nor forsake us (Mt. 28:20) and through his Spirit he would provide the words to speak when the time came (Mt. 10:19–20). Therefore, our task is to be sensitive to the leading of the Holy Spirit in all our evangelistic encounters.

However, as one teacher said, “if the Holy Spirit can use us when we are unprepared think of how much more he can use us when we are prepared.” Allowing the Holy Spirit to speak through us requires focusing on the voice of God in prayer, and during our evangelistic conversations, and therefore entails some basic preparation. Often the objections we encounter fall into similar patterns. Some have to do with the hearer’s experience, others, their view of authority, and finally, they may be attempts to alleviate conviction.

## **Basic steps to being Spirit-led in our encounters:**

1. Pray
2. Listen to God’s prompting
3. Step out in obedience to God’s leading

# ***Making It Clear What's Involved***

## **Keeping Jesus Central**

One of the favorite ploys of the evil one to waylay our communication of the gospel truth is to raise objections to sidetrack us in a direction that has nothing to do with the core issue – a commitment to obey God. For this reason, we must keep the deity of Jesus central to our gospel message. The gospel, in a nutshell, is that God created us to have relationship with him as the Lord of our lives (after all he created and sustains us); we have gone our own way (sinned) desiring to be our own boss; the result of this is death (eternal separation, both spiritually and physically, from God). But God provided an atonement for that punishment, through his son Jesus, who died for our sins on the cross, was raised from the dead and lives forever at God's right hand. We can **only** have relationship with God by having an ongoing relationship with Jesus Christ.

## **Two Non-Negotiables of the Gospel**

There are two basic principles that cannot be compromised or watered-down in our task of calling people into obedience to God's will. The first is that Jesus is Lord of all creation and the only way to God. The second is that God's Word (the revealed, written and living Word), communicated to us through the Holy Bible, is the primary authority for our faith and practice. These two issues must be dealt with by every convert in order to follow Christ.

With these things in mind we can equip ourselves with enough scriptural knowledge and common sense to at least begin a Spirit-led conversation as we attempt to reach others through a "Holy Conversation and Invitation" initiated, inspired, and superintended by God.

## **Common Objections and Potential Answers**

**Most real objections are rooted in two basic issues, the listener's:**

**1) View of authority**

**2) Personal experience**

The following pages offer some answers to these objections. These answers are not comprehensive, but provide a starting point for further conversation. Too many Christians, because they don't know what to say to these potential objections, don't say anything at all for fear of looking foolish or not having an answer. Perhaps our hesitancy is due to a lack of faith in God's ability to not only gift us with the answer at the time of need, but to bring people to faith in Christ regardless of our inability. Remember, God is the evangelist, the Spirit is the agent, and we are the means he uses to bring people into relationship with him (Rom. 10:14-15).



# Making It Clear What's Involved (cont.)

## View of Authority — 2 Basic Objections

***“I don’t believe in God”*** — Response: *“What do you believe in?”*

What you’ll find is that most people do believe in some sort of “higher power” or spiritual entity beyond their understanding, they just need help clarifying that belief, and readers of the Bible have an authority to appeal to in order to explain that belief.

***“I don’t believe in the Bible”*** — or variations on the theme: *“The Bible was written by men,”* or *“The Bible is basically just a myth”* - Response: *“Have you ever read the Bible?”*

Its amazing how many people have embraced certain beliefs about the Bible without ever having checked it out for themselves. You many want to ask (make sure you do it with a smile): *Doesn’t it make sense that any reasonably intelligent person would at least read a book first before rejecting it out of hand or assuming what it says based on somebody else’s response to it?*

***“What proof is there of Jesus’ Resurrection?”*** — The New Testament documents are the best proof of the reality of the resurrection along with the reality of the Christian church today— 2000 years later. In fact the resurrection of Jesus Christ may be one of the most investigated events in modern history and still bears up under intense scrutiny.\*

## Personal Experience — Some Other Common Objections & Possible Responses

• ***I am not ready right now*** — Many want to put off making a commitment, but the reality is no one knows when the time of death will come and the scripture says *“Now is the time of God’s favor, now is the day of salvation”* (2. Cor. 6:2).

• ***The church is full of hypocrites*** — There are many attending church that may not be following God, but who of us is perfect? In some sense, we are all hypocrites in light of God’s goodness. If we focus on human frailty instead of Jesus’ perfect and sinless example we will always be disappointed.

• ***I tried to receive Christ before and it didn’t work*** — The Christian walk is not a matter of our attempts to work our way to salvation, *“for it is by grace you have been saved, through faith —and this not from yourselves, it is the gift of God —not by works, so that no one can boast* (Eph. 2:8-9).

• ***I am basically a good person*** — What is meant by good? Like that was a “good” cheeseburger, or he or she is a “good” student? How good would a person have to be to get heaven? Jesus said, *“be ye perfect as your heavenly Father is perfect”* (Mt. 5:48), but we know that kind of goodness would be unattainable - we are only worthy because of God’s grace to make us worthy. For *“all our righteous acts are like filthy rags”* (Isa. 64:6) before Him.

## ***Making It Clear What's Involved (cont.)***

- ***I go to church*** — We all know people that go to church but are not believers. Just because a person goes to McDonald's that doesn't make them a hamburger, or sitting in a garage does not make them a car. Besides, how often would a person have to attend church to get to get to heaven? Every week? Have you ever missed?
- ***I believe in God*** — Surprisingly just belief in God is, in itself, not enough to save us—for the Bible says “*You believe that there is one God. Good! Even the demons believe that—and shudder*” (James 2:19).
- ***I am not a sinner*** — How many bank robberies does it take to be a bank robber? How many rapes to be a rapist? How many murders to be a murder? How many sins to be a sinner?
- ***It's God responsibility to reveal himself to me*** — Actually the prerequisite as an open and searching heart in the human: “You will seek me and find me when you seek me with all of your heart (Jer. 29:13)
- ***I believe Jesus was a great man, or a great prophet, or great teacher*** — This really could be intellectual “head” knowledge, rather than heartfelt faith. The story of Blondin the Niagara Falls tightrope walker is helpful here. The crowd (after seeing him cross the falls once) wholeheartedly “believed” he could carry them across on his back, but none would volunteer to do it (except his assistant). They “believed” in their head, but when it came to trusting him (with their lives) in their hearts they did not have that kind of living faith such as Jesus expects of us - a willingness to lay down our lives for our beliefs.
- ***Lord of all or not Lord at all!*** — If the police came to my house with a search warrant and I said “*Fine, search my entire house—except for my bottom dresser drawer.*” Where would they go? To my bottom dresser drawer of course! In the same way, when we say, “*Lord I want you to be Lord of every area of my life, except I want to . . .*”. Whatever that thing is that we want to refrain from turning over to him is the very thing he wants us to yield to him. As its been said, “*If he is not Lord of all, he is not Lord at all!*”
- ***Other objections*** — There are many other common objections, too many to cover here. For many more examples readers should see *Complete Evangelism* by Gary Beasley & Francis Anfusio and *Evangelism Explosion* by James D. Kennedy (cf., the Annotated Bibliography)

## *Letting the Spirit Speak*

**1. Can you think of other objections you've encountered and were able to overcome?**

---

---

---

---

---

---

---

---

**2. What questions are you most afraid of having to answer?**

---

---

---

---

---

---

---

---

**3. Is it important to always have all the answers? Why or why not?**

---

---

---

---

---

---

---

---

**4. What should you do if you don't have an answer?**

---

---

---

---

---

---

---

---

**The answer to overcoming objections is to trust God to provide the answers and let him bear witness to the truth in human hearts!**

# ***Traditional Apologetics***

## **Seven Reasons to Believe in God**

### **1. Creation**

- Cosmological - What's more complex than eternity/infinity?
- Teleological - Something so designed and ordered must have a designer and sustainer.
- Ontological - We do not have in ourselves the intrinsic power of being.

### **2. Intelligent People Believe in God**

— Albert Einstein, Abraham Lincoln, etc.

### **3. Resurrection**

- Jesus Christ rose from the dead.
  - A. The most verifiable event in history.
  - B. To doubt this is to doubt all books from antiquity.

### **4. Changed Lives**

— The testimony of those who believe in him.

### **5. Answered Prayer**

— Unexplainable events part from God's divine intervention.

### **6. Universal Belief**

- 97% of people believe in God.
  - A. Burden of disproof is on the Atheist.
  - B. Where did the idea of God come from?
  - C. Why does everybody believe in Him?
    - i) No morality if no God.
    - ii) No God – no good.

### **7. Bible Prophecy Fulfilled**

— Over 300 Old Testament Messianic prophecies fulfilled in Christ – 2000 of approx. 2500 total already fulfilled.\*

Some Examples:

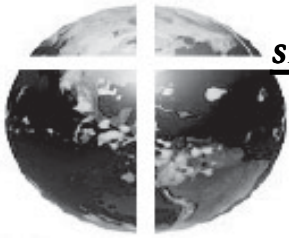
	<u>Prophecy</u>	<u>Fulfillment</u>
Born of a Virgin	Isa.7:14	Matt. 1: 18, 24, 25
Born at Bethlehem	Micah 5:2	Matt 2:4-8
Presented with Gifts	Psa. 72:10	Matt. 2:1, 11
Herod Kills Children	Jer. 31:15	Matt. 2:16 Hands &
Feet Pierced	Psa. 22:16	Lk. 23:33
Crucified with Thieves	Isa.53:12	Matt. 27:38

\* For a comprehensive treatment of this subject cf., *Evidence That Demands a Verdict*, Vol.I, by Josh McDowell, (Here's Life, 1990), p. 144f.

# ***Traditional Apologetics***

## **Eleven Reasons Why The Bible is the Word of God**

- 1. Fulfillment of Biblical Prophecy** — Predicts things that will happen – cf. above.
- 2. Jesus Said It Was** — He calls it the word of God.
- 3. Archeology & Science** — Continue to prove its validity.
- 4. Changed Lives** — Our testimony and the testimony of many great men and women through the ages.
- 5. Unity** — Though written over 1600 years, with over 40 authors from very diverse backgrounds, yet it has no contradictions.
- 6. Practical** — It really works – personal testimony.
- 7. Very Intelligent People Believe It** — Foundation of scientific theory.
- 8. Always a Best-Seller** — Billions printed and distributed since its first printing.
- 9. Manuscript Testimony** — More manuscript evidence of its reliability & accuracy than any other ancient literature.
- 10. Millions Died Affirming Its Truths** — Christians have suffered all kinds of trials, martyrdom, torture, etc. rather than deny its veracity.
- 11. Never Been Destroyed** — Perseverance in spite of repeated attempts



## ***Session 6***

# ***“Relationships That Matter”***

## **Reaching a Complex World**

- A. Social Dynamics of the Gospel**
- B. Exegeting the Post-Everything Culture & Applying Whats Learned**
- C. The Imperative of Relationship for Incarnational Witness**

# ***Social Dynamics of the Gospel***

## **Cross–Cultural Implications of Our Communication Style**

### **A. Exegeting the Culture - Jesus' provides the example with the Samaritan woman in Jn. 4.**

1. We must first analyze the audience to know what it takes to earn the right to be heard.
2. If we know their predominant worldview it will help us to communicate the gospel in a language they can understand.
3. What is heard is more important than what is said.

### **B. Predominant Worldviews from “*Communicating Christ Cross-Culturally*” by David Hesselgrave (Zondervan, 1991).**

1. Concrete/Relational — Tribal – not individualistic
  - a) Simple story telling – Tie in to nature – parables, etc.
  - b) Use the whole Bible – Abraham, story of Sampson, David
  - c) Prefer to discover the truth through story or on their own.
2. Abstract/Conceptual — Western thought
  - a) Didactic - teaching style – I will tell you
  - b) Win them through conceptual argumentation/Apologetics
    - (1) Evidential
    - (2) Presuppositional
3. Psychnical/Intuitionial — Eastern thought
  - a) Everything is an illusion – *Maya*, or sin, is the illusion of separateness from the reality of God within
  - b) Sin is not personal responsibility
  - c) Karma - sowing & reaping
  - d) Monism we are all one – must become “one with the universe” - reincarnation is not the end – only the means.
    - (1) Brahman – God
    - (2) Ahtman – Soul
  - e) Can only know the truth through intuition
  - f) Not cognitive – mystical
    - (1) Personal testimony is good
    - (2) Appeal to relationship with person of Jesus

### **C. Which of these worldviews is most likely to resonate with your audience?**

[illegible]



## ***Exegeting the Post-Everything Culture***

### **A. Where is Western culture at today?**

1. Post- 911
2. Post - denominational
3. Post - Christian era
4. Post - modern

### **B. What is post-modernism?**

1. Definition: “A broad, diverse and often paradoxical emerging culture defined as having passed through modernity and being ready to move to something better beyond it. An umbrella term for an attitude and approach to life, not a single identifiable philosophy or style.”\* Postmodernism is the “intellectual boundary between the old world and the other side.”\*\*

It is a whole new way of thinking, which is defined by what it is not more than what it is.

#### 2. Five Core Values of Postmodernism:

- a) skeptical of certainty,
- b) sensitive to context,
- c) leans toward the humorous,
- d) highly values subjective experience,
- e) togetherness is a rare, precious, elusive experience.

#### 3. Characteristics of post-modern church culture:\*\*\*

- a) Communication: From Print to Cultural Transmission

---



---

- b) History: From Ahistorical to Tradition

---



---

- c) Theology: From Propositionalism to Narrative

---



---

- d) Apologetics: From Rationalism to Embodiment

---



---

\* Sweet, et al. *A is for Abductive*, Zondervan, 2003, p. 239.

\*\* McLaren. *Church on the Other Side*, Zondervan, 2000, p.70

\*\*\* Weber, *The Younger Evangelicals*, Baker Books, 2003.

## ***Exegeting the Post-Everything Culture***

e) Ecclesiology: From Invisible to Visible

f) Being Church: From Market to Mission

g) Pastors: From Power to Servanthood

h) Youth Ministers: From Parties to Prayer

i) Educators: From Information to Formation

j) Spiritual Formation: From Legalism to Freedom

k) Worship Leaders: From Program to Narrative

l) Artists: From Constraint to Expression

m) Evangelists: From Rallies to Relationships

n) Activists: From Theory to Action

### **4. Focus on EPIC style of communication in communal experiences – From “does it make sense?” to “was it a good experience?”\***

- a) Experiential –
- b) Participatory –
- c) Interactive (Word to Image)
- d) Communal –

\* Sweet, *Soul Tsunami*. Zondervan, 1999, p. 199, 215.

## ***Applying What We've Learned***

### **A. An Empirical Approach to church health? Eight Essential Qualities of Healthy Churches & the questions they attempt to answer:**

1. Empowering leadership – Is the ministry of the leaders focusing on equipping other Christians to serve?
2. Gift-oriented ministry –Are the tasks in the church distributed according to criterion of the spiritual-gifts of individual Christians?
3. Passionate spirituality –Is the spiritual life of the members characterized by prayer, enthusiasm, and boldness?
4. Functional structures– Are the forms, regulations and institutions of the church designed according to the criterion of what is demonstrably the most useful for the church here an now?
5. Inspiring worship service –Is visiting the worship service an inspiring experience for church members?
6. Holistic small groups –Are the small groups dedicated to answering the true questions and meeting the real needs of its members in a holistic way?
7. Need-oriented evangelism –Are the forms and contents of the evangelistic activities to the needs of those you are trying to win?
8. Loving Relationship –Are the relationships of the members of this church characterized by a high degree of love and affection?

### **B. Principles for post-modern evangelism:**

- a) Biblical in Basis
- b) Conversational in Method
- c) Spiritual in Dimension
- d) Relational in Context
- e) Holistic in Scope

# ***The Imperative of Relationship for Incarnational Witness***

**A. Communicating God's Way.** In his excellent book, *Communication Theory for Christian Witness* (Orbis Books, 1994), Charles Kraft explains a number of "Myths Concerning Communication" (p. 24f). Here are just five:

1. Hearing the gospel with one's ears is equivalent to "being reached" with the gospel – simply listening does not denote understanding.
2. The words of the Bible are so powerful that all that people need to bring them to Christ is to be exposed to hearing or reading the Bible –the reality is that even though the Bible is potentially relevant it may not be perceived as such until we communicate it in such a way as to make it so for the hearer.
3. Preaching is God's ordained means of communicating the gospel – the word *kerusso* often translated *preach* or *proclaim* is much better translated *communicate*.
4. The sermon is an effective vehicle for bringing about life change – because of the relational distance, which is often the case between preacher and audience, interpersonal and small group interactions are much more effective in challenging presuppositions and eliciting radical change in the lives of people.
5. There is one best way to communicate the gospel – the nature of conversion is so complex (unique day-to-day events, personalities, life-stages, etc.) that no single approach could ever be adequate for all people in all situations.

**B. God's Chosen Way of Communicating and the Implications of the Incarnation for our Witness.**

1. Instead of merely shouting the words from a cloud to his creation, God chose to communicate his love through the incarnation - the life, death and resurrection of his Son Jesus.
2. The more relationship the less resistance to challenges of existing presuppositions. The more relational distance the more resistance to acceptance of information that is new or challenging to the status quo in our lives.
3. The best witness is always one that is lived out among the hearers:
  - a. A good painting to the artist
  - b. A productive farm to the farmer
  - c. Effective cures to the physician
  - d. A changed life is the most effective witness of all.

## ***The Imperative of Relationship for Incarnational Witness***

- C. Sensitivity (close relationship) to the Holy Spirit is the key to effective incarnational witness** - we don't need a Ph.D. in evangelism, we need a Ph.D. in the Holy Spirit. Why?

1. The complex nature of conversion requires spontaneity and innovation in the process of communicating the gospel.
2. The Holy Spirit knows the condition of the human heart and what will resonate most with the hearer.
3. The Holy Spirit can bring the conviction essential for hearers to hear the truth of the gospel because:
  - a. He inspired the writing of the Holy Scriptures.
  - b. He superintended their preservation down through the centuries
  - c. He illumines the hearts of the reader/hearer to understand the principles contained in the Word of God.
  - d. He empowers the believer to live out these principles in day to day circumstances.
4. Only the Holy Spirit can effectively mediate the mystery of the gospel to those seeking for truth about the supernatural and spiritual side of reality.

- D. In what ways have the principles presented in this session been helpful to your thinking about contextualizing the gospel in the complex cultures of a post-everything world?**

---

---

---

---

---

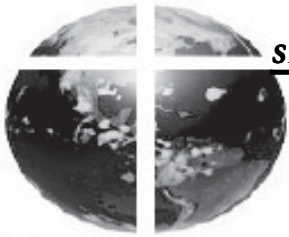
---

---

---

---

---



# **Session 7**

## ***“Pathways to Conversion”***

### **The Roman Road & One Verse Evangelism**

- A. Using the NT as a Witnessing Tool**
- B. The Value of Memorization**
- C. The Use of Romans 6:23 in Evangelism**

# Using the New Testament

## The New Testament as a Witness

### Using the New Testament:

- Shows our reliance on the Scripture as an authority for our faith journey
- Extends our credibility to historical documents that go beyond our personal opinion
- Provides us with a wealth of material at hand
- Links our witness to the written as well as the spoken word of God

## The Roman Road to Conversion

**ROMANS 3:23: *For all have sinned and fall short of the glory of God,*** —No human is excused, all are sinners, no one can achieve the glory of God on their own merit, its impossible – he is too holy, too pure, beyond our mortal reach.

**ROMANS 6:23 *For the wages of sin is death,*** — Death is inevitable for all humans, it is what happens afterward that counts. We will all live forever either with God or separated from him.

**ROMANS 5:8: *But God demonstrates his own love for us in this: While we were still sinners, Christ died for us*** — In spite of all our sins, knowing everything we have ever done wrong, every evil and impure thought, everything about us, what we've done, are doing, or are going to do, in spite of knowing all this, Jesus still died on the cross for us .

**ROMANS 6:23b *but the gift of God is eternal life in Christ Jesus our Lord*** — Because he died we can live. Its only through Jesus that we can have an ongoing relationship with God in eternity.

**ROMANS 10:9-10: *That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved*** — Confession is more than just verbal affirmation but involves a commitment before others for life. The key word here is belief, not just an intellectual assurance but faith –a trusting in your heart unto death, if necessary.

**EPHESIANS 2:8-9 *For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God— not by works, so that no one can boast*** —Only by the grace of God can we receive what he has for us, there is no way to earn it, nothing in ourselves that we can boast about.

**REVELATION 3:20 *Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me*** —Jesus is alive and he is here and now. Although he is invisible he is very real and he wants to come and dwell with you. But you must open the door and invite him in.

## ***Instructions for One –Verse Evangelism***

### **The wages of sin is death but the gift of God is *eternal life* through Jesus Christ our Lord — Romans 6:23**

**Romans 6:23, provides an outline through which persons can develop a dialogue about the gospel under the guidance of the Holy Spirit. Referring to the diagram on the next page:**

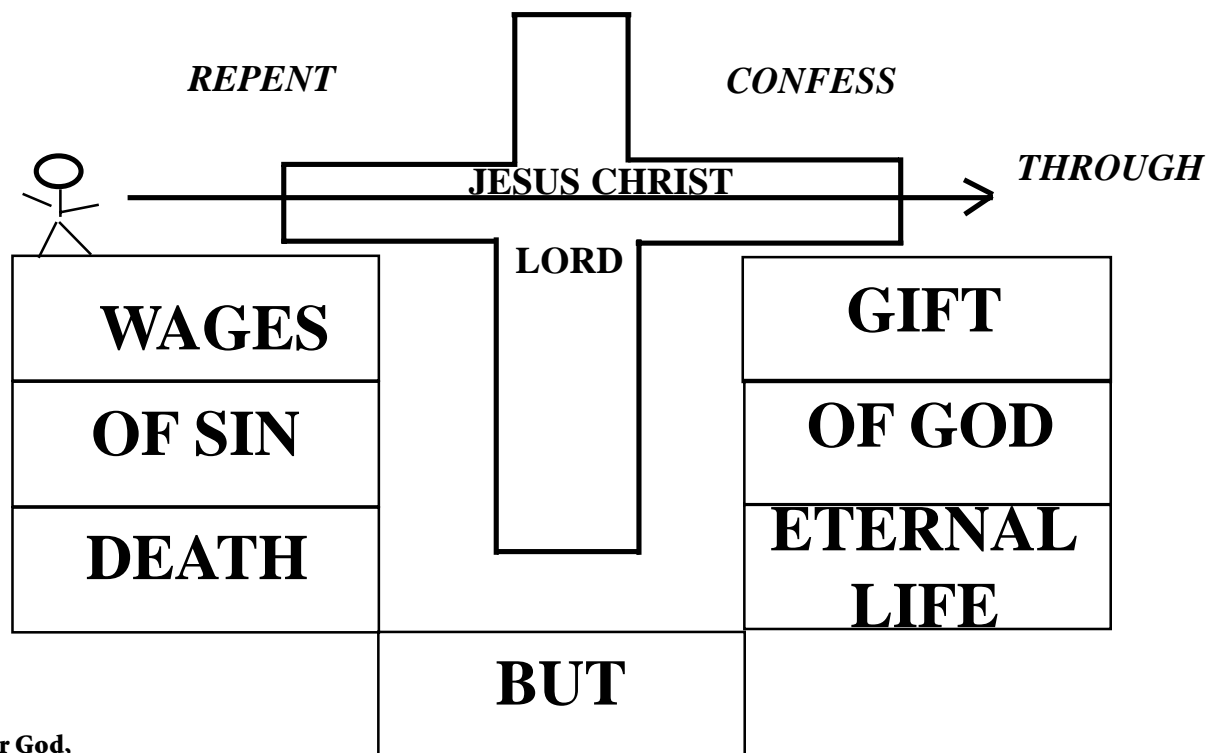
1. Look for key words in Romans 6:23. The first word is “wages.” Put a box around “wages” in the verse and then write “wages” in the upper left hand box. “Wages” = what we receive for what we do, something that is earned.
2. Next, box in “of sin” in the verse and write it in the box below “wages.” “Sin” = Missing the mark, “I” problem; “me first” attitude that leads to rebellion against God, when I put my will ahead of God’s.
3. Next, box in “of death” in the verse and write it in the box below “of sin.” “Death” = eternal separation from God, three types of death; physical, spiritual, and “second death.” Explain each.
4. The good news starts with the word “but.” Box it in the verse and write it in the middle lower box. “But” = God has more to say, grammatical meaning; in total contrast to that which has gone before.
5. Next, box in “gift” in the verse and write it in the top right hand box. “Gift” is being placed opposite of “wages” because, unlike wages that we receive for something we do, a gift is free, if we can earn it, its not a gift.
6. Next, box in “of God” in the verse and place it in the box below “gift” because anything “of God” is the opposite “of sin.”
7. In the same way, box in “eternal life” and place it in the box below “of God” because “eternal life” is the opposite of “death.” It is not only a quantity of life but a quality of life, here and now, as well.
8. “When I look at these I want to be on the right side. Anyone would. It makes sense. But we are all born over here” (draw stick man on the diagram).
9. “I can’t jump, the span is the measure of God’s holiness. I can’t climb, the steepness is God’s purity. So God in his grace builds a bridge that looks like this \_\_\_\_\_.” Draw the cross on top of the blocks. Box in “Jesus Christ our Lord” in the verse and write it in the cross. “That’s the bridge.”
10. The way we get across is found in the verse: “through.” Box in “through” in the verse, draw an arrow through the cross and write “through” at the right end of the arrow.
11. We do that by repenting of our sins (write “Repent” on the left of the cross) and confessing Christ as our Lord and Savior (write “Confess” on the right side of the cross), our bridge to eternal life.
12. “Would you like to cross over that bridge right now and begin to share in eternal life with Jesus?” If so; “lets pray together to God and ask for his help.” If not; “I am going to be praying for you that God will show you the truth of what we talked about today and enable you to take this step of faith and commit your life to Him.”



# One-Verse Evangelism

*The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord.*

- Romans 6:23



Dear God,

*I know that I am a sinner and need your forgiveness. I believe that Christ died for my sin and I am willing to turn away from my sins. I ask you to forgive me of my sins and fill me with your Spirit so I can live my life for you. I will, by your grace God, begin to obey you and follow Christ as the Lord of my life. Thank you God, Amen.*

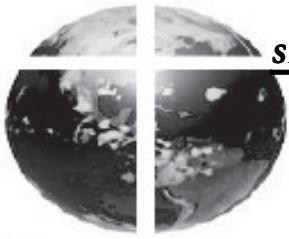
**I committed my life to Jesus Christ on** \_\_\_\_\_

**Signed** \_\_\_\_\_

This is just the beginning of a wonderful journey with our Lord Jesus Christ. In order to grow in your relationship with him you should:

1. Read your Bible everyday to get to know Christ better.
2. Talk to God in prayer everyday.
3. Tell others about Christ.
4. Worship, fellowship and serve with other Christians in a church where Christ is preached.

Thanks to Rev. John Neuman, Pastor/Evangelist for a large portion of this teaching.



## **Session 8**

### ***“Biblical Conversations”***

### **Parable-telling with God’s Word**

- A. The Example of Jesus Christ — Biblical Stories & Redemptive Conversations**
- B. One of Many Stories to Choose from—  
The Story of Nicodemus**
- C. The Greatest Story Ever Told**

# ***“Biblical Conversations”***

## **Parable—Telling From the Bible**

### **I. What is a Parable?**

A. Definition: An extended metaphor which frequently becomes a brief narrative, generally used in biblical times for teaching purposes. In contrast to fables, which are impossible, parables are possible or realistic fictions. They combine the qualities of narrative, symbolism, and brevity. A parable must tell, in as short a space as possible, a story with a double meaning. One meaning will usually be quite clear on the surface of the story. Another, deeper meaning, or possibly multiple meanings, lie hidden within the complexities of the narrative, and these challenge or provoke the hearer to discover these meanings. **When we recount biblical stories they can become modern-day “parables” for the hearers as they apply the truths embedded in the story to their particular situation.**

B. How parables might apply to real life situations today:

1. Telling stories evokes curiosity and inquiry.
2. Usually has a literal application and a more hidden meaning or purpose in the telling.
3. The nature of the story challenges the hearer to interpret its meaning in the light of their own circumstances.
4. The story-telling approach to truth-telling resonates with many cultures.

### **II. Why use Parables to share the gospel?**

A. Illustrates how the Bible can be a reliable source for divine truths.

B. Links hearer’s story with the biblical accounts and salvation his-story.

C. Answers potential questions in a nonthreatening or non-dogmatic way.

D. Fits the discovery approach to truth revered by post-modern thinkers.

E. Challenges us to study the Word and make it relevant to our hearers.

F. God’s Word is more powerful than personal opinion - God anoints his Word to the hearer’s heart.

### **III. Examples of this approach in the Bible**

A. Mark 4:9,13: Then Jesus said, “He who has ears to hear, let him hear.” Then Jesus said to them, “Don’t you understand this parable? How then will you understand any parable?”

B. Ezek. 17:2, the eagle and the fruitful vine; 24:3, the cooking pot and impurities, Mt. 21:33, parable of the tenants of the vineyard; Mk. 7:14, what comes out of a person makes them unclean; Lk. 5:36, new and old wineskins; Lk. 6:39, blind leading the blind; Lk. 12:16, eat, drink and be merry; 13:6 Unfruitful fig tree, 14:7, place at a wedding feast; Chapter 15, lost sheep, lost coin, lost son.

## ***Parable–Telling & God’s Word***

### **IV. What kinds of Parables would be most effective for specific situations?**

- A. Spiritual Seeking - Nicodemus – Jn. 3.
- B. Mystical Encounters -
  - 1. Elijah and still small voice – 1 Kg. 19:9
  - 2. Thomas and Jesus after resurrection – Jn. 20:24.
  - 3. Road to Emmaus – Lk. 24:13
- C. Power Encounters -
  - 1. Elijah and Mount Carmel – 1 Kg. 18:16
  - 2. Paul on Road to Damascus – Acts 9
  - 3. Phillipian Jailer conversion – Acts 16
  - 4. Paul Shipwrecked and bitten on Malta – Acts 27:13
- D. Judgment for Opposing God -
  - 1. Paul on Paphos, sorcerer blinded. Acts 13:6.
  - 2. Ananias and Sapphira – Acts 5
- E. Need for Healing - man born blind – Jn. 9
- F. Need for Miraculous provision – Elijah, the widow and the oil – 1Kg. 17:7
- G. Need for Guidance – burning bush – Exodus 3
- H. Multiple Marriages – woman at the well – Jn. 4.
- I. Sinful situations —
  - 1. Addictions – Prodigal son – Lk. 13.
  - 2. Sexual sin – Woman caught in adultery – Jn. 8
- J. Materialism – rich young ruler – Mt. 19:16
- K. Preoccupation with this life – Lk. 9:57
- L. Trust in human intellect in Athens – Acts 17.
- M. Acceptance by God outside tradition – Peter and Cornelius in Acts 10.

### **V. What powerful stories can you think of that would encourage people to repent and follow Jesus?**

---

---

---

---

---

---

---

---

**Jesus’ Conversation with Nicodemus – Good example of parable-telling from the Bible because it:**

- Involves a spiritual seeker
- Confronts the religious with relationship
- Deals directly with the issue – “*You must be born-again!*”

## Exposition of John 3:1-15

1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; 2 this man came to Him by night, and said to Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him." 3 Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God." 4 Nicodemus \*said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" 5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God. 6 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 "Do not marvel that I said to you, 'You must be born again.' 8 "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit." 9 Nicodemus answered and said to Him, "How can these things be?" 10 Jesus answered and said to him, "Are you the teacher of Israel, and do not understand these things? 11 "Truly, truly, I say to you, we speak that which we know, and bear witness of that which we have seen; and you do not receive our witness. 12 "If I told you earthly things and you do not believe, how shall you believe if I tell you heavenly things? 13 "And no one has ascended into heaven, but He who descended from heaven, even the Son of Man. 14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15 that whoever believes may in Him have eternal life.

### I. The inquisitor

- A. Nicodemus - a member of the Jewish ruling council- like a present day bishop or senator in a Theocracy.
- B. Rabbi, greeting of respect - Teacher of the law (vs 10) 'We know' - the true conviction respecting Jesus Christ of that class of which Nicodemus belonged - the rulers.
- C. They murdered him against the conclusion of their own minds.

### II. Key word *anōthen* - Begotten again-

- A. Word could have 2 meanings - born *again* or *from above*.
- B. More than mere repetition this refers to repetition that has the same source as 1st act.
- C. 2nd birth source is in the spirit.
  - 1. First act – divine impartation of life.
  - 2. Second act – spiritual rebirth, result - lively hope.
  - 3. May be *afresh* or *anew* rather than *again*.
- D. Perhaps purposely ambiguous by Jesus - both born anew **and** begotten from above.

### III. Other Key Words.

- A. 'See' the kingdom of God. Only by this means can a person gain the teaching for which Jesus has come.
- B. Wind- (*pneuma*) as in breath- not a violent wind- gentle breath of wind. Freedom & unrestrained working of the Holy Spirit.
  - 1. We see its effects – but cannot trace its beginnings or trace its course.
  - 2. His voice-heard- spiritually discerned.

### IV. The setting.

- A. Evening - apparently the seeker wanted a private conversation.
- B. Nicodemus is seemingly full of praise and flattery.
  - 1. Apparently knew of miracles, Water into wine, healings, etc?

## ***Exposition of John 3:1-15 (cont.)***

2. Jesus' reply is very direct and succinct - Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again."
3. Nicodemus asks the logical question any person might ask in response to a such a statement: "How can a man be born when he is old?" Nicodemus asked. "Surely he cannot enter a second time into his mother's womb to be born!"
4. Again a didactic statement by Christ: Jn 3:5-8: Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, 'You must be born again.' The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."

### **V. Principles From the Passage.**

- A. Being born again is seen in three aspects:
  1. It is **not** of the flesh.
  2. It **is** of the spirit.
  3. It is **likened to the wind** in characteristic:
    - a. It is invisible.
    - b. Yet very real results/impact.
- B. Once "born again" a person will
  1. **See** the kingdom of God.
    - a. Numerous references to light/darkness, blindness/sight, heaven/earth.
    - b. Kingdom of light and kingdom of darkness
  2. **Enter** the kingdom of God.
    - a. King's dominion
    - b. Family of God -
- C. It is a spiritual insight revealed to humans here on earth-
  1. This spiritual experience is linked to believing in Jesus' sacrifice.
  2. John 3:14-15 "Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life."
  3. Reference to deliverance in the dessert Ex. 21:8: The LORD said to Moses, "Make a snake and put it up on a pole; anyone who is bitten can look at it and live." So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, he lived.

# ***The Greatest Story Every Told***

**I. God has given us a story to tell** – runs all the way from Genesis through Revelation.

- A. The Evangelist as a storyteller – A Sacred Story.
- B. Its an ancient Story, mined from the ruins of ancient Palestine and Egypt and Babylon.
- C. Its certainly one of the oldest Stories in existence.

**II. Its a tragic story** – a story of blood and death, but also blood and life- for the life is in the blood (Leviticus).

- A. Its a story of blessing and curse and sacrifice (Lev. 1)
- B. The cost of sin was the cost of life (Lev. 4)
  - 1. Main function is to provide for the sin of humanity through atonement. God's judgment for sin was death - payment of the animal's life.
  - 2. Worshipper performs the most vital part of the sacrifice- should be an animal he raised **personally**, he **personally** places hand on its head, **personally** slits it throat, he **personally** cuts it in pieces.
- C. This story get retold in the NT - in the passion week of Christ's death.
- D. The wages of sin is death – the price that is paid – the shedding of blood.
  - 1. Christ as *the Lamb that was slain from the creation of the world* (Rev. 138) is the fulfillment of the sacrificial system.
  - 2. Jesus said *For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many*" (Mk. 10:45).
  - 3. Sin can only be atoned for by death and there is only one death that could atone for the death of all humanity. *For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance . . .* (Heb. 9:15).
- E. Its a tragic story because we have an adversary – "*the thief comes to steal, kill and destroy...*" (Jn.10:10)

**III. But it is also a story of great power** – "*...but I have come that you might have life and have it more abundantly*" (Jn. 10:10)

- A. Although the devil will attempt to steal our joy, kill the fruit of the Spirit, and destroy our testimony,
  - 1. "*the one who is in you is greater than the one who is in the world*" (1Jn.4:4)
  - 2. And Paul tells us that "*having disarmed the powers and authorities, he [Jesus] made a public spectacle of them, triumphing over them by the cross*" ( Col. 2:15)
- B. It is a story about a Savior

**IV. Its a story about covenants**

- A. God's many covenants- now the New covenant.
  - 1. Ransom, sacrifice and close relationships
  - 2. The Lord himself makes this covenant: *For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people."* (2Cor. 6:16).

## ***The Greatest Story Every Told (cont.)***

### **V. Its a story about a community – a family of faith.**

- A. This story is written in the ancient scriptures
  - 1. Remember the woman who anointed Jesus for burial - *I tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her*"(Mt. 26:13).
  - 2. *Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written* (Jn 21:25).
- B. Its a story written with a purpose – *I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life* (1Jn. 5:13).

### **VI. This story goes beyond the written word:**

- A. It is primarily spoken – nearly always spoken of long before it was written.
- B. In our testimonies -
  - 1. One way or the other it will be everyone's Story in the end.
  - 2. There are so many who don't realize they're a part of this Story and they're just waiting for someone to come and tell them some good news.
  - 3. And we have good news - the best news- their sins are forgiven, they can have eternal life.
- C Its dramatized in every baptism
- D. Illustrated in each communion ceremony

### **VII. Its a story about restoration and redemption**

- A. Restoration of the image of God
  - 1. A Father who imparts some of himself into his children-
  - 2. Three- fold relationship- with God, with each other, with creation around us
- B. The story often gets twisted
  - 1. There are those who are trying to tell a different story
  - 2. A story the Father never told us – or a perversion of his original story.
- C. Its a story about faith/hope/love.

### **VIII. Most of all – its a story about a journey**

- A. A journey back to God,
- B. Its a great story – the most wonderful story
- C. A story of love, mercy and forgiveness
- D. A story about getting a second chance – a chance to start over
- E. A heartwarming story that could warm the coldest of hearts.



## ***The Greatest Story Every Told (cont.)***

### **IX. Two Questions Remain:**

- A. So – what's your story?
1. Is it your story – Are you part of it?
  2. This is not a story of make-believe like a fairy tale- but a true story.
  3. Ultimately its a story of choices some good and some bad choices “...choose yourselves this day whom you will serve...!” (Josh 24:15)
- B. Are you telling it?
1. HOW you tell it is up to you.
  2. Whether to tell it or not is not an option. From the *Shamah* to the great commission we are mandated as God's children to tell it.
    - a. *Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up* (Dt. 6:7).
    - b. Jesus told the demoniac in Mk 5:19: “Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you.”
    - c. The woman at the well went and invited others to *Come see a Man who told me every thing I ever did and Many of the Samaritans from that town believed in him because of the woman's testimony* (Jn.4).
    - d. The apostles at the ascension were told they would receive power and *you shall be my witnesses* (Acts 1:4). Indeed, it was so at the day of Pentecost as seen in Peter's new boldness (Acts.2).
  3. Its a wonderful story with a marvelous happy ending:
    - a. Believers have a glorious future to look forward to with God – read Rev. 21:1-7.
    - b. Here is full restoration- ultimate healing, ultimate community, ultimate permanent blessing.
  4. Let's not keep it to ourselves - the good news is not news at all until we let others in on the greatest story every told!

### **XI. Key Principles to Remember:**

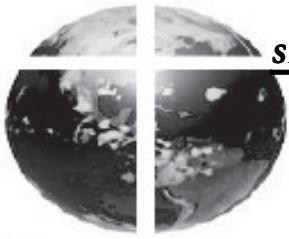
- A. Its not our story its his—story at work in us.
- B. It's a dialogue (not a monologue) with God—through us— to the World.
- C. To become a part of our story we must first hear theirs.
- D. Genuine dialogue ties their story to the “*Greatest Story Ever Told*”

### **XII. Questions for Reflection:**

A. What are some of the key aspects of parables that would be helpful to you in sharing your faith and might encourage others to find answers to their present-day dilemmas in the Bible? \_\_\_\_\_

B. Can you recount a time in your life when sharing a story from the Bible helped to encourage someone to grow closer to Christ? \_\_\_\_\_

C. What are some of the issues that might hinder you from using scriptural stories to encourage others in their relationship with Christ? \_\_\_\_\_



# **Session 9**

## ***“Your Story”***

### **The Power of Personal Testimony**

- A. God’s Testimony to Us**
- B. Example of the Apostle Paul**
- C. Forming a Testimony**

# The Power of Personal Testimony

## Definition:

A description of the effects of conversion encounter in the lives of Christians; the details of what occurred before, during, and after they committed their lives to Christ.

## God's Testimony to Us: Biblical References:

Revelation 12:10-11: *Then I heard a loud voice in heaven say: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down. **They overcame him** by the blood of the Lamb **and by the word of their testimony**; they did not love their lives so much as to shrink from death (NIV).*

John 4:28-29: *Then, leaving her water jar, the woman went back to the town and said to the people, "**Come, see a man who told me everything I ever did. Could this be the Christ?**" (NIV).*

Mark 5:19-20: *Jesus did not let him, but said, "Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you." So the man went away **and began to tell in the Decapolis how much Jesus had done for him.** And all the people were amazed.*

## Scriptural Principles – Our Testimony Overcomes the Power of Evil Through:

1. The sacrifice and triumph at the Cross (spiritual encounter).
2. The confession of faith by the Saints ( testimony).
3. A life of commitment and sacrifice unto death (lifestyle).
4. The many people who receive Christ because of it.
5. Can you list other examples in the scripture where people came to Christ because of someone's testimony?

(Jn. 9:17-27): \_\_\_\_\_

(Acts 8:25): \_\_\_\_\_

(Acts. 3:11): \_\_\_\_\_

(Lk. 2:17): \_\_\_\_\_

(Lk. 7:18-23): \_\_\_\_\_

(Jn. 1:41): \_\_\_\_\_

(Jn. 1:45): \_\_\_\_\_

# The Power of Personal Testimony (cont.)

## Paul's Example (Acts 26:4-23):

**1. Before Paul's conversion ( vs. 4-1):** *"The Jews all know the way I have lived ever since I was a child, from the beginning of my life in my own country, and also in Jerusalem. They have known me for a long time and can testify, if they are willing, that according to the strictest sect of our religion, I lived as a Pharisee. And now it is because of my hope in what God has promised our fathers that I am on trial today. This is the promise our twelve tribes are hoping to see fulfilled as they earnestly serve God day and night.*

*O king, it is because of this hope that the Jews are accusing me. Why should any of you consider it incredible that God raises the dead? "I too was convinced that I ought to do all that was possible to oppose the name of Jesus of Nazareth. And that is just what I did in Jerusalem. On the authority of the chief priests I put many of the saints in prison, and when they were put to death, I cast my vote against them. Many a time I went from one synagogue to another to have them punished, and I tried to force them to blaspheme. In my obsession against them, I even went to foreign cities to persecute them.*

**What kind of inward need is obvious in Paul's life that resulted in outward sin?**

---

---

---

---

---

## 2. During Conversion (vs.12-18):

*"On one of these journeys I was going to Damascus with the authority and commission of the chief priests. About noon, O king, as I was on the road, I saw a light from heaven, brighter than the sun, blazing around me and my companions. We all fell to the ground, and I heard a voice saying to me in Aramaic, 'Saul, Saul, why do you persecute me? It is hard for you to kick against the goads.'*

*"Then I asked, 'Who are you, Lord?'*

*"I am Jesus, whom you are persecuting,' the Lord replied. 'Now get up and stand on your feet. I have appeared to you to appoint you as a servant and as a witness of what you have seen of me and what I will show you. I will rescue you from your own people and from the Gentiles. I am sending you to them <sup>18</sup>to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'*

**How was Paul's inward need met in his conversion encounter?**

---

---

---

---

---

---

---

## ***The Power of Personal Testimony (cont.)***

**3. After (vs. 19-23):** *“So then, King Agrippa, I was not disobedient to the vision from heaven. First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds. That is why the Jews seized me in the temple courts and tried to kill me. But I have had God’s help to this very day, and so I stand here and testify to small and great alike. I am saying nothing beyond what the prophets and Moses said would happen—that the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles.”*

**According to his testimony, in what ways did Paul’s life change and result in good spiritual fruit?**

---

---

---

---

---

---

---

---

**Name some examples of inward needs that humans experience: \_**

---

---

---

---

---

**How does Christ meet these needs?**

---

---

---

---

---

---

**Outline of a biblical testimony based on Paul’s example::**

1. Mention of what the need was in our lives that brought us to Christ, not only the outward sins that bound us but the inward needs that drove us.
2. Description of the specific circumstances of our conversion encounter (e.g., who, what, when, where and how it happened)
3. Discussion of how our inward needs were met and how that resulted in outward good fruit of the Spirit.

# ***The Power of Personal Testimony***

## **Issue to consider concerning our testimony:**

1. What are some of the reasons for sharing our testimony?

---

---

---

---

---

---

2. What points are essential to an effective testimony?

---

---

---

---

---

---

3. What matters are best left out of our testimony?

---

---

---

---

---

---

4. Why do you think it is we are reluctant to share our testimony?

---

---

---

---

---

---

5. If evangelism is a “Holy Conversation & Invitation,” how can we best use our testimony to “invite” people to make a commitment to Christ?

---

---

---

---

---

---

## Writing a Personal Testimony

–(150 words or less, no longer than 5 minutes)  
**Before Receiving Jesus** (for adult conversions)

Write about one inward need that you had: \_\_\_\_\_

\_\_\_\_\_

Describe the outward sin that resulted from that need (without glorifying the devil):

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**During the Encounter with Christ** (for both adult and childhood conversions)

Who was involved? \_\_\_\_\_

\_\_\_\_\_

What happened specifically? \_\_\_\_\_

\_\_\_\_\_

When did it occur? \_\_\_\_\_

\_\_\_\_\_

Where did it happen? \_\_\_\_\_

\_\_\_\_\_

How did it come about? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**After Receiving Jesus**

How was your inward need met by Jesus (or as a child, how you were kept from sin by the Lord)? \_\_\_\_\_

\_\_\_\_\_

How was that manifested in outward good fruit: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

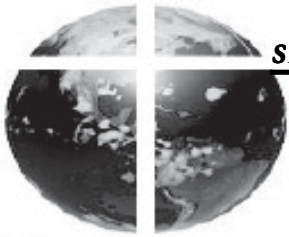
**Notes on Testimony:**

- a) It should give specific details & examples.
- b) It should say that God has met your needs.
- c) It should include an assurance of salvation.
- d) Beware of “Christianeeze.”
- e) Make it brief & relevant to a possible invitation to receive Christ.

**Using your answers from the previous page, write your personal testimony in the space below:**

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.[illegible]





## **Session 10**

# ***“Encounters in the Sanctuary”***

## **Perserving the Fruit from Event Outreach**

- A. The Role of Altar Counselors**
- B. Working With the Invitation**
- C. Linking to the Body of Christ**

# ***The Altar Counselor's Role & Responsibility***

ACTS 8:29-31, 35: *The Spirit told Philip, "Go to that chariot and stay near it." Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. "Do you understand what you are reading?" Philip asked. "How can I," he said, "unless someone explains it to me?" So he invited Philip to come up and sit with him . . . Then Philip began with that very passage of scripture and told him the good news about Jesus.*

## **To accomplish the above:**

1. We must be sensitive to the leading of the Holy Spirit.
2. We must be prepared to move in obedience to his leading.
3. We must not be afraid to ask the right questions.
4. We must recognize the authority of the Scriptures in our altar counseling.

## **For The Purpose Of This Outline We Assume The Response Is For A Salvation Invitation**

### **I. Importance of Good Altar Work:**

- A. Establishes a turning point – basis for ongoing discipleship.
- B. Gives the assurance of conversion if we ask the right diagnostic questions:
  1. What do you think will happen to you when you die?
  2. Could I briefly share with you what the Bible says about God and the spiritual realities of life and death?
- C. Ensures a quality conversion encounter:
  1. Make sure they realize what occurs in the encounter phase.
  2. Repentance and forgiveness when the Lordship of Jesus Christ is realized.
- D. Gives us the information we need for follow-up:
  1. This is only the 1st step in the ongoing conversion process.
  2. They will need continuing discipleship through a local body of believers.
- E. Provides for contact & relationship within the Body:
  1. The emphasis is on quality not quantity.
  2. The more time we spend with them the better –we should talk to them for at least 10 minutes.

### **II. Preparation in Mind, Spirit & Body are essential.**

- A. Come expecting to pray with someone (be "prayed up"). Sign of maturity in a believer is a desire to minister to others instead of always being ministered to.
- B. Pray during the service for someone the Lord lays on your heart.
- C. Come well dressed and groomed – you represent the church as an ambassador of Christ.
- D. Use breath freshener – because of physical proximity its important to not offend.

## Working With The Invitation

- E. Bring a pocket Bible, note pad/pen, or use questionnaire and booklets if available.
- F. Come forward – don't wait, show initiative, as people don't want to be alone at the altar.

### III. Evaluate the Invitation Given By the Speaker.

- A. Know "what" they are responding to in order to discern "why" they came forward.
  - 1. First call is normally for salvation.
  - 2. Second call is normally for recommitment, repentance, or healing.
- B. Deal with yourself first
  - 1. Respond to God's work in your heart first, otherwise you will only be a hindrance to them.
  - 2. If call is for you then don't counsel.

### IV. Ministering to the Individual Who Responds.

- A. Shake their hand and exchange names:
  - 1. Introduce yourself then repeat their's.
  - 2. Use their first name in every question if possible.
  - 3. Their name is the most important thing about them – Jesus wouldn't forget their name.
- B. Find out why they came forward (Steps A & B may be reversed):
  - 1. *"Is this the first time you've been to a church like this?"*
  - 2. Ask them *"Have you ever done something like this before?"*
- D. Options for training altar workers to follow-up on a "salvation invitation"
  - 1. If familiar with the *Our Spiritual Journey Together* booklet (see copy of this in Session 12 of this workbook you may use that in response to the following questions:
    - a. *What do you think will happen to you when you die?*
    - b. *Could I briefly share with you what the Bible says about God and the spiritual realities of life and death?*
  - 2. You may want to use the Roman Road (cf. p. 56 in Session 7) to explain what they need to do to **repent**, **receive** forgiveness for their sins and **recognize** the Lordship of Jesus.
  - 3. Some churches incorporate the *One-Verse Evangelism* method for this kind of altar counseling (cf. p. 57-58, Session 7).

### V. Praying Together.

- A. If using a booklet, lead them in the prayer provided.
- B. Three crucial steps involved:
  - 1. **Repentance** – confessing their sinfulness and need of a savior.
  - 2. **Receiving** forgiveness – after asking God they receive his mercy and assurance of cleansing:
    - a. *I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life (1Jn.5:13).*

## Working With The Invitation (cont.)

b. *If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives (1Jn.1:9).*

### 3. **Recognition** of the Lordship of Jesus Christ:

a. *Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:9-11).*

b. *Lord of all or not Lord at all* illustration (cf. p. 43, Session 5).

D. Always minister to persons of the same gender if at all possible.

E. Touch them on the arm/shoulder or perhaps give them a hug if appropriate (only if same sex) as this is an important expression of love/acceptance.

## IX. General Altar Work — “Non-salvation” invitation.

A. Gentle hand on shoulder:

1. *Would you like someone to pray for you /would you prefer to be alone?*
2. Respect their dignity — don’t invade their space without permission.
3. God may be doing something in their heart— don’t interrupt the Spirit’s work.

B. If they want prayer:

1. Ask them if it is anything specific.
2. Be sensitive to the Holy Spirit’s prompting in prayer.

D. General Do’s and Don’ts:

### **DO:**

1. Be sensitive to their needs.
2. Ask for specific requests – *why did you come forward*, etc.?
3. Ask for help from leaders if unsure how to pray; i.e.; anointing for healing, demon possession, over emotional response, etc.
4. DO be in prayer for those at the altar even if you remain seated.
5. Continue to pray for them in your personal devotions.

### **DON’T:**

1. Pray for a person of opposite sex unless instructed to do so.
2. Immediately lay hands on them and begin to pray in the Spirit without permission or asking them what their needs are at this time.
3. Crowd around them – one, or at the most, two people praying for an individual is usually enough unless leadership instructs otherwise.

# ***Linking to the Body of Christ***

## **1. Be familiar with the materials on hand provided by church or event sponsor.**

A. Church or event sponsors should provide some sort of *Contact Sheet* or may want to use the *Religious Attitude Questionnaire*. Counselors should have pen and paper just in case.

B. Contact Information – it is imperative that you obtain the following in order to connect respondents to the Body of Christ:

1. Name, Address, Phone Number
2. Church background (if any)
3. Present Church affiliation
4. Did they come with someone in the church?

C. Free Bibles or other evangelism literature should be readily available near the altar counseling area.

D. Discipleship materials

1. *Walking with the Lord Jesus Christ* pamphlets
2. Counselor may want to send these to respondent in mail if not available.

E. Other church or para-church contact information should be made available to respondents

1. Visitor's packets if at a church
2. List of churches in the area if event evangelism
3. Handouts including, names, addresses, phone numbers, webpage address, etc., of those available for future prayer, counseling or discipleship for respondents.

## **2. Know the Schedule of the Church (if event is held in a church)– offer an open invitation for fellowship .**

A. Weekly Worship Service Times (offer to give them a ride)

B. Small Groups they may be interested in

1. What's involved, where and when they meet, etc.
2. Lead them to the table or bulletin board so they can get the information.

C. New Believers or Seeker's meetings

1. Find out if they are interested and offer to pick them up and bring them to the first meeting.

D. Other kinds of "side-doors" into the church

1. Ministry opportunities, prayer meetings, social events, etc.

## **3. Introduce them to Key Personnel (if available).**

A. Assimilation Pastor

B. Small Group Leaders

C. Meet the Senior Pastor or Associate Pastors

D. Head Usher/ Women's or Men's Ministry Leaders?

E. Connect them with someone of same gender and similar interests

## ***Reflection Questions:***

### **Issues concerning altar counseling:**

**1. Does your church or organization have formal training for altar counselors? Why should this be a priority?**

---

---

---

---

---

**2. Why is it important that the person giving the invitation be aware of the presence of altar counselors?**

---

---

---

---

**3. What kinds of materials are available in your church or organization for use in altar counseling and ongoing discipleship?**

---

---

---

---

**4. Who are the leaders in the organization responsible for assimilation ministry and ongoing discipleship?**

---

---

---

---

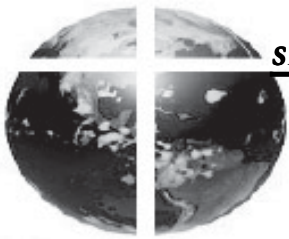
**5. What kinds of groups or events sponsored by your church or organization would be most beneficial to seekers or new converts?**

---

---

---

---



# **Session 11**

## ***“Outreach-Focused Small Groups”***

### **Building Communities With Purpose**

- A. The Biblical Basis for Community**
- B. Designing Small Groups that Matter**
- C. Side-doors Into the Church—  
Establishing Seeker, New Believer &  
Assimilation Ministries**
- D. Invitation Issues & Common Pitfalls**
- E. Networking With Others to  
Communicate the Gospel**

# The Biblical Basis for Community

***ACTS 2:46-47: Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.***

## **Principles For Small Groups To Consider:**

1. Consistency (obviously something they wanted to do; self-motivated)- small groups should be voluntary and frequent.
2. Unity (they were together on their reason for being there)- each group should have a clear understanding of their purpose and direction.
3. Food and fellowship (community around a common meal) - some refreshment will serve as means of drawing people together.
4. Gladness (a result of what God is doing)- small groups should yield the fruit of the spirit in the lives of the participants.
5. Sincerity (intimacy and accountability)- gave rise to genuine heartfelt relationship.
6. Praise to God (manifestations of the Kingdom of God were common)- the gifts of the Spirit were in operation.
7. Impacted the community around them (what was happening was known throughout their local culture)- they were a force in the community - not a fortress mentality.
8. Evangelism (people were coming to Christ) - where the Kingdom of God is manifested people are drawn to it.

**Are there other biblical principles regarding small groups you can think of that should be considered in addition to those listed above?**

---

---

---

---

---

---

---



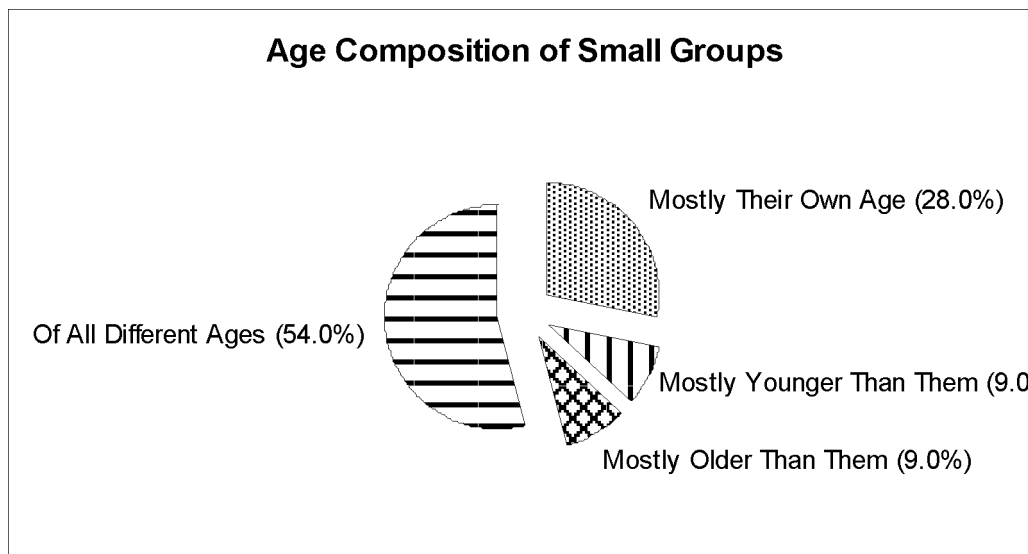
# Designing Small Groups that Matter

## Characteristics of Small Groups

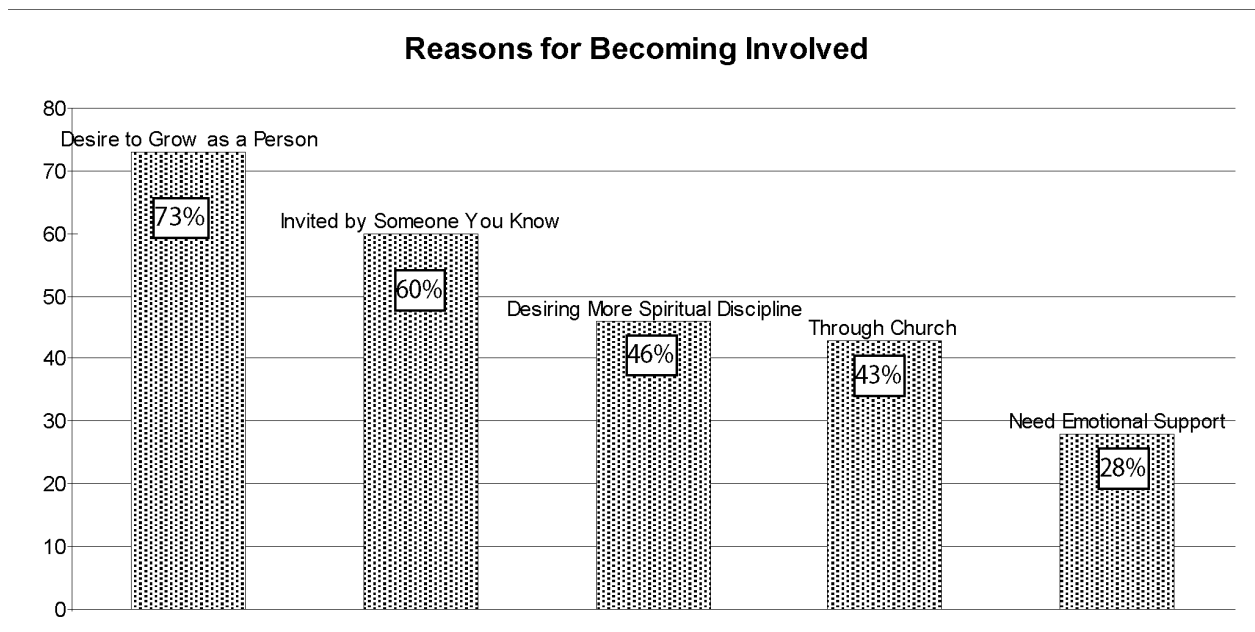
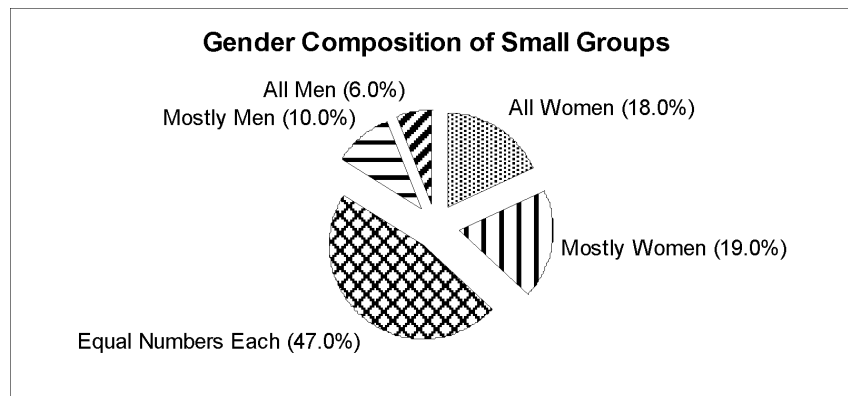
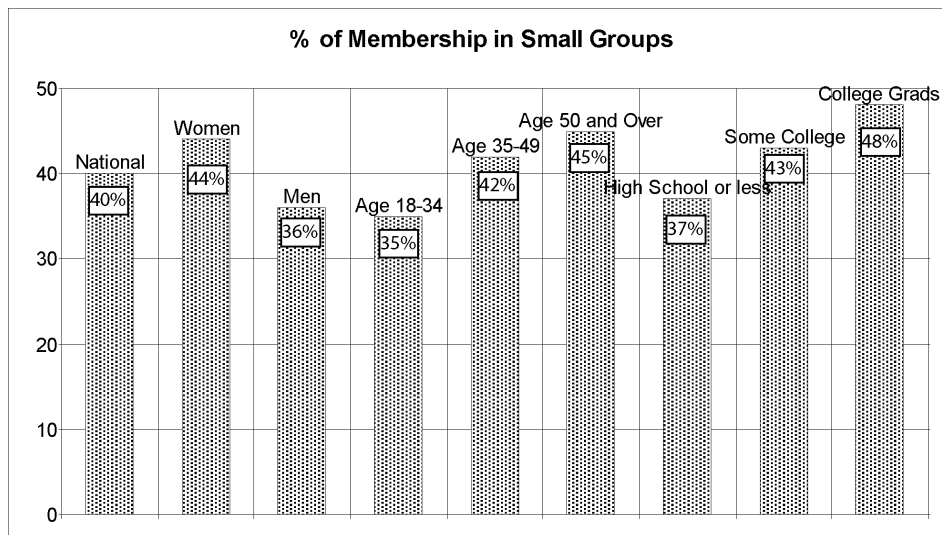
Princeton Professor of Social Sciences, Robert Wuthnow reported extensively in *Sharing the Journey: Support Groups and America's New Quest for Community* (New York: The Free Press/McMillan, 1994) on the role of small groups in America today. The data was compiled from 1,983 surveys from 160 representative sampling locations in November 1991.

Many important trends were discovered from the data:

- **Four out of every 10 (40%) Americans belong to a small group that meets regularly and provides caring and support for its members.**
- **This amounts to approximately 75 million Americans that meet regularly for small group interaction or support in something like 3 million groups.**
- **38% of those involved in at least one group are involved in two or three.**
- **Nearly two-thirds of all small groups have some connection to churches or synagogues.**
- **79% of the American public said they think about their relation to God “a lot” or “a fair amount” of the time.**
- **Only about one person in twenty considered the sacred unimportant.**
- **A 1978 survey indicated that 78% of the American public agreed that “a person can be a good Christian or Jew if he or she doesn’t attend church or synagogue.” Ten years later an equally higher proportion (76%) still held this view.**

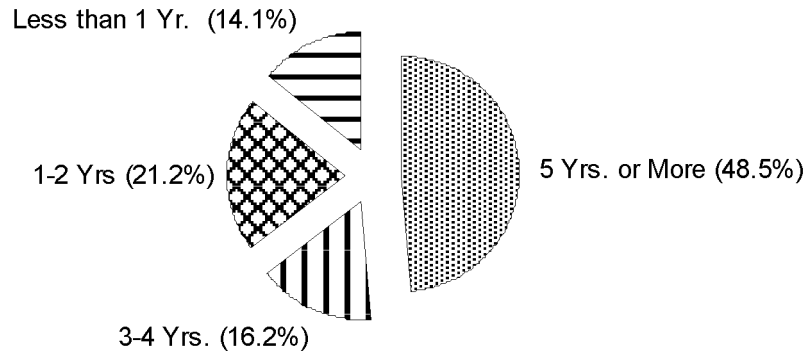


## Designing Small Groups that Matter (cont.)

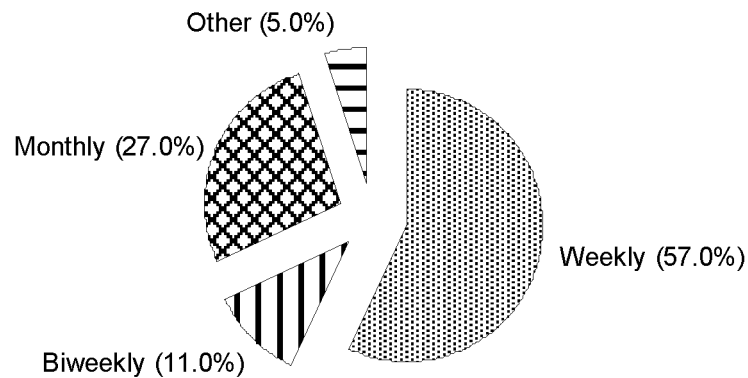


## Designing Small Groups that Matter (cont.)

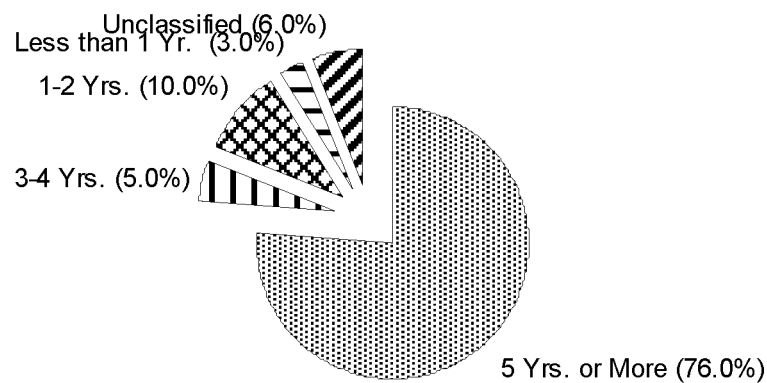
### Length of Involvement in Small Groups



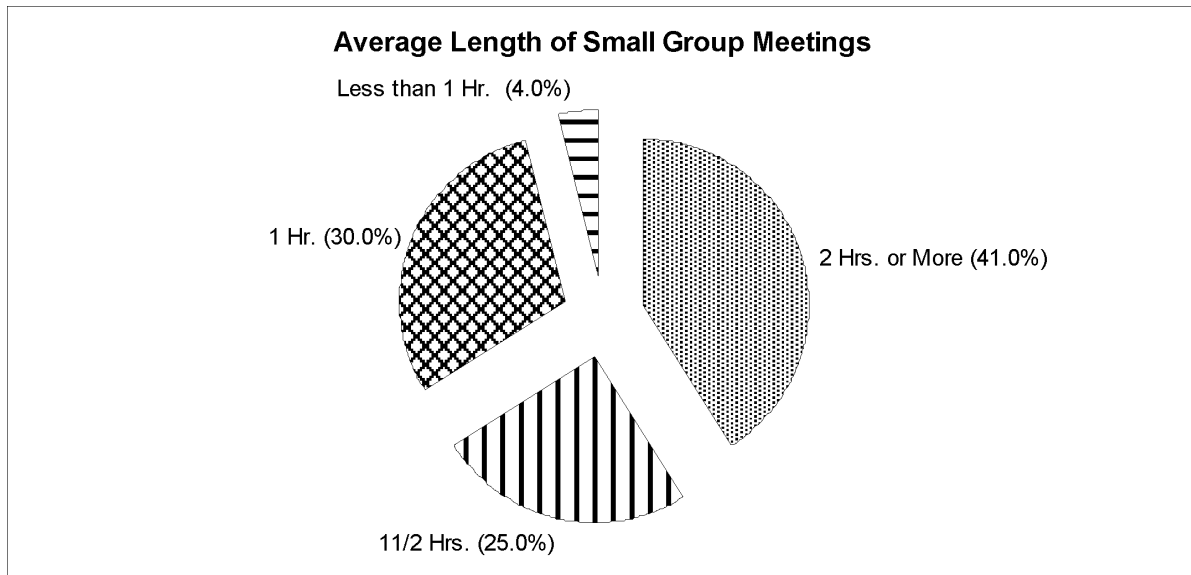
### Frequency of Small Group Meetings



### Length of Existence of Small Groups



## Designing Small Groups that Matter (cont.)



**What are some of the more important conclusions you can draw from this data on existing small groups in the U.S. ?**

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

# Side-doors Into the Church

## Establishing Seeker, New Believer & Assimilation Ministries

### TYPES OF SMALL GROUPS\*

#### 1. Relationship Oriented Groups

A. Key Characteristics:

- \* Spiritual/ social relationships are the key focus.
- \* “Process” has priority over content.
- \* Heavy emphasis on group dynamics.

B. Examples:

- \* Assimilation groups
- \* Growth Groups
- \* Recreational Groups

#### 2. Content Oriented Groups

A. Key characteristics:

- \* Focus on information, ideas and/or intellectual data.
- \* Relationships are important but secondary.
- \* Group development not usually discussed.

B. Examples:

- \* Bible Studies
- \* Discussion groups

#### 3. Task Oriented Groups

A. Key characteristics:

- \* Group shares a defined task
- \* Relationships important but secondary.
- \* Members may not see themselves as a group.
- \* Especially effective as “ministry” groups within the church.

B. Examples:

- \* Leadership Groups
- \* Service Groups
- \* Advocacy Groups

#### 4. Need Oriented Groups

A. Key characteristics:

- \* Focus on meeting people’s specific interpersonal and intra personal needs.
- \* Supporting relationships are important.
- \* Effective as “outreach” ministries to the community.

B. Alternatives (can you think of others?):

- \* Recovery Groups
- \* Support Groups
- \* Self-help Groups
- \* Group Counseling

## Side-doors Into the Church (cont.)

### 5. Key Questions for Your Assimilation Ministry:

A. Is someone on your church staff delegated the responsibility of tracking new converts, seekers, or recent new attenders to your church? Why or why not?

---

---

---

B. What type of Small Groups have been most effective in your church?

---

---

---

---

C. Should your church have a specific small group ministry for new converts? What would that look like, where should it take place, who would lead it and how would it be structured?

---

---

---

---

---

D. Should your church have a specific small group ministry for “seekers” and others to ask difficult questions? What would that look like, where should it take place, who would lead it and how would it be structured?

---

---

---

---

---

\*Taken from Neal F. McBride's: *How to Build a Small Groups Ministry*,  
Colorado Springs: NavPress, 1995.

# Invitation Issues & Common Pitfalls

1. **Who** to invite?

---

---

---

2. What kind of **structure** will we have?

---

---

---

---

3. **When** will the group meetings take place (Day of week, time, etc.)?

---

---

---

---

---

4. **Where** should these groups be held?

---

---

---

---

5. Invitation Issues

A. Why is it so important that we be absolutely honest about what we are doing?

---

---

**B.** *“We’re starting a weekly group in our home with some friends from our church and some other folks who don’t have a strong church commitment but are interested in discussing Christianity. We are going to start next Thursday. We will have dinner together then spend about an hour talking about a passage from the New Testament. We would love to have you and Alice join us. Oh, by the way, the first week is just to give people a chance to check it out and see if its for them. If you decide its really not for you we don’t want you to feel obligated to attend for whole 6 weeks.”*

C. What other issues might hinder you from feeling comfortable about inviting unbelievers to your home to discuss the claims of Christ?

---

---

---

---

---

# Networking With Others to Communicate the Gospel

## Discussion Questions

**1. With society unraveling, people are experiencing a crisis of “dis connectedness.” Do you think this is true? If so, why do you think this is the case?**

---

---

---

---

**2. The church should be the best of all social structures to offer genuine community. Is the church achieving this high ideal? Why or why not?**

---

---

---

---

**3. Community is an essential aspect of a healthy church. How essential is it? Are there other aspects that are just as or more important?**

---

---

---

---

**4. Small groups offer the best possibility for genuine spiritual community. Is this so, why, or why not?**

---

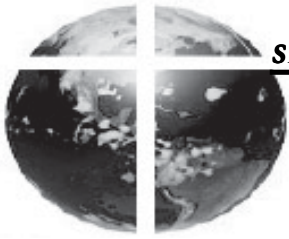
---

---

---

**The purpose of small groups – to meet the basic need in people, both within and without the church community, to connect with other human beings in genuine healthy community.**





## **Session 12**

# ***“Intentional Outreach Approaches”***

## **Using Questionnaires & Booklets to Train Evangelists**

- A. Overview of the Religious Attitude Questionnaire**
- B. Use of Pamphlets or Booklets**
- C. Tips for Trainers**
- D. Bridges to Discipleship**

## Religious Attitude Questionnaire

**WOULD YOU HELP US BY GIVING YOUR RESPONSE TO JUST 9 BRIEF QUESTIONS?**

**1. DO YOU ATTEND A LOCAL CHURCH, MOSQUE, TEMPLE, OR SYNAGOGUE?**

\_\_\_\_\_ WHICH ONE? \_\_\_\_\_

**2. IF SO, HOW OFTEN DO YOU ATTEND?** \_\_\_\_\_

**3. WHY DO YOU ATTEND?** \_\_\_\_\_

**4. WHY DO YOU THINK PEOPLE DON'T ATTEND PLACES OF WORSHIP?** \_\_\_\_\_

**5. IF YOU WERE LOOKING FOR A PLACE TO WORSHIP, WHAT KIND OF THINGS WOULD YOU LOOK FOR?** \_\_\_\_\_

**6. HAVE YOU EVER HAD A REALLY INTENSE SPIRITUAL EXPERIENCE WITH GOD?** \_\_\_\_\_ (Awareness of a spiritual presence, miraculous, emotional encounter, etc.) **PLEASE DESCRIBE.** \_\_\_\_\_

**7. WHAT DO YOU THINK WILL HAPPEN TO YOU WHEN YOU DIE?** \_\_\_\_\_

**8. MAY I BRIEFLY SHARE WITH YOU WHAT THE BIBLE SAYS ABOUT GOD AND THE SPIRITUAL REALITIES OF LIFE AND DEATH? (If- Yes, share pamphlet- if NO-next question)**

**9. DO YOU HAVE ANY SPECIFIC PRAYER NEEDS THAT WE COULD PRAY WITH YOU ABOUT TODAY?** \_\_\_\_\_

**THINGS TO PRAY FOR:** \_\_\_\_\_

===== *For Office Use Only* =====

NAME \_\_\_\_\_ ADDRESS \_\_\_\_\_

PHONE NO. \_\_\_\_\_ COMMENTS \_\_\_\_\_

Team Members \_\_\_\_\_ AM \_\_\_\_\_ P M \_\_\_\_\_

Age \_\_\_\_\_ M/F \_\_\_\_\_ Sglt/Mrdd \_\_\_\_\_ Quest \_\_\_\_\_ Gave Read Pamphlet \_\_\_\_\_

Prayer \_\_\_\_\_ Contact \_\_\_\_\_ Salvation \_\_\_\_\_ Recommit \_\_\_\_\_ Followup Booklet \_\_\_\_\_

## ***Why Are Questionnaires Effective?***

1. **Simplistic** — All you need to do is read through it.
2. **Conforms to American thinking** — people are familiar with this approach.
3. **Informs respondent of your intent** — Respondent is able to categorize your purpose and respond accordingly.
4. **Winsome & Nonthreatening** — Gets respondent's permission to share the gospel- they can say no twice.
5. **Disqualifier** — Helps us determine who is, and is not, open to the gospel.
6. **Keeps presentation of the gospel on track** — Avoids discussion of irrelevant issues & provides a logical progression into the booklet presentation.
7. **Assures respondent of brevity** — Respondent can see direction your headed.
8. **Focuses on spiritual categories** — Provides a smooth transition from a “cold” contact to genuine dialogue about spiritual matters.
9. **Offers versatility** — Can be used in doorstep, marketplace and sanctuary environments.
10. **Question & answer format** — Keeps respondent involved in healthy inter change (not just one-sided “preaching”).
11. **Identification** — It lets the respondent know who you are, where your from, what you're doing there and what you expect from them.
12. **Eye-Opening** — Believers are always surprised at how open people are to talk about spiritual issues when approached properly and given the chance to dialogue.
13. **Familiarity** — Believers who learn to witness in public find they are much more open to spiritual conversations in private.

## ***Why Use Pamphlets To Share The Gospel?***

1. **Visual as well as verbal presentation** — Studies have shown that people retain much more of what they both see and hear rather than hearing alone.
2. **Versatility** — Allows presenters to either begin a conversation or merely distribute the literature for later reading by respondent.
3. **Keeps the focus on the gospel** — Gives the presenter a “track to run on,” which eventually aids in duplicating training of others.
4. **Assures respondent of brevity** — a quick glance at the pamphlet indicates that it can’t take too long to go through.
5. **Scripture verses readily available** — No memorization required.
6. **Asks for decision** — Inexperienced presenters often find this difficult but the pamphlet does it for them.
7. **Simple and direct** — Presents essentials of the gospel but easy to learn.
8. **Economical** — Cost effective enough to hand out but thorough enough to present the gospel message.
9. **Focus on Spirit not presentation** — Presenters know what to expect, where they are going, and can concentrate more on Holy Spirit’s leading.
10. **Provides review and information for future contact** — Respondent is given a record of their decision and information about the church for further contact.

# Our Spiritual Journey Together

## Gospl Pamphlet

### Our Spiritual Journey Together



God created man in his own image,  
in the image of God he created him;  
male and female he created them.  
—Genesis 1:27

### SIN SEPARATES US



...your people...have become corrupt.  
They have been quick  
to turn away from  
what I commanded them...  
—Exodus 32:7 and 8b

### JESUS RESTORES US



Jesus declared, "I'll tell you the truth, no one can see the  
Kingdom of God unless he is born again ...  
so the Son of Man must be lifted up that everyone who be-  
lieves in him may have eternal life."  
—John 3:3, 14-15

### GOD LOVES US AND WE LOVE ONE ANOTHER



This is the message  
you have heard from the beginning:  
We should love one another  
—1 John 3:11

### BASIC BIBLICAL PRINCIPLES

- God loves you and wants to share eternal life with you.
- You can begin to receive eternal life by making this commitment to God:

Dear God, I know that I am a sinner, and I need a Savior.  
I ask you to forgive me of my sins,  
and fill me with the power of your Spirit now.  
I want to receive you, Jesus, as my personal living Savior.  
I now commit my life totally to you.  
Thank you, Jesus. Amen!

Does this prayer express the desires of your heart?

Would you like to pray  
this prayer with us today  
so you can  
begin a new  
journey—your  
new relationship  
with Jesus Christ?



If you have made the decision to turn your life over  
to the Lordship of Jesus,  
sign and date below as a personal record of  
the beginning of your commitment to Jesus Christ.

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

For more information  
on what this journey means, contact:

Barnabas Missions Unlimited  
P.O. Box 67203  
Scotts Valley, CA 95473

Copyright ©1996, Barnabas Missions Unlimited

All Scripture quotations are taken from the Holy Bible: New International Version, copyright ©1973, 1978, 1984 by the International Bible Society, used by permission of Zondervan Bible Publishers.

# Walking With The Lord Jesus Christ

## Follow-up Pamphlet

### Walking With...



### The Lord Jesus Christ

### .....and The Truth.....

God's Word leads us into all truth.

"Sanctify them by the truth; your word is truth." —John 17:17



Your word is a lamp to my feet  
and a light for my path. —Psalm 119:105

We must communicate the  
Lordship of Jesus Christ.



Day after day, in the temple courts and  
from house to house they never stopped teaching and proclaiming  
the good news that Jesus is the Christ —Acts 5:42

### Remember...

- God will deliver us from sin and temptation.
- Every Christian should be part of a local church community.
- The Bible will guide us into all truth.
- We must show others the way to Jesus.
- We communicate with God through prayer.
- Our destiny together is to share eternal life with Him.



### Jesus says, "I am The Way....."

God delivers us from our sin.

"The thief comes only to steal and kill and destroy; I have come that they  
may have life and have it to the full." —John 10:10



If we confess our sins, he is faithful and just to forgive us our  
sins and purify us from all unrighteousness. —1 John 1:9

A commitment to Christ is  
a commitment to His church.



You are no longer foreigners and aliens, but fellow citizens with God's  
people and members of God's household... —Ephesians 2:19

### .....and The Life."

Regular prayer is essential  
to our relationship with God.

We have confidence to enter the Most Holy Place  
by the blood of Jesus... —Hebrews 10:19



"If anyone would come after me, he must deny himself and  
take up his cross daily and follow me." —Luke 9:23

We are destined to share eternal life  
with him.



Before me was a great multitude that no one could count from every nation,  
tribe, people and language, standing before the throne —Revelation 7:9

To learn more about  
a local church community  
or to receive special prayer for your needs,  
contact:

Barnabas Missions Unlimited  
P.O. Box 67203  
Scotts Valley, California 95067

Copyright © 1996, Evangelism Equipments International

All Scripture quotations are taken from the Holy Bible New International Version, copyright © 1973, 1978, 1984 by the International Bible Society, used by permission of Zondervan Bible Publishers

# ***Tips For Trainers***

## ***—To pass along to their team mates***

### **1. Before You Begin.**

- A. Come prepared spiritually.
  - 1. Pray before during and after.
  - 2. Keep your focus on the desperate need people have for the Lord.
- B. Come prepared physically.
  - 1. Dress for the weather.
  - 2. Bring fliers from the church, New Testament, and a pen or pencil.
- C. Help prepare your team mates.
  - 1. Pray with them briefly before you begin.
  - 2. Let them know what you expect from them.
    - a. Warn them about interrupting.
    - b. Alert them about “blocking”.
    - c. Encourage their prayer & close attention.
    - d. Let them know they should be ready to share the do their testimony or use the questionnaire if they feel ready.
  - 3. Answer any pertinent questions.

### **2. During the Witnessing Experience.**

- A. Tell them what you’re going to do and why.
  - 1. Talk about how you choose people to witness to.
  - 2. Talk about making the approach - what works/what doesn’t.
  - 3. Review introductory phrase (“Hi we’re out on the street doing a man/woman on the street questionnaire - Have you got a moment...”).
  - 4. Review transitional phrases (“May I briefly share what the bible says about God and the spiritual realities of life and death?”).
- B. Don’t forget to accumulate follow-up data (name, address, Ph.#) !!!

### **3. After Sharing the Gospel.**

- A. Review what you did and why.
  - 1. Recap important points of questionnaire.
  - 2. Talk about the dialogue developed from the “Our Spiritual Journey Together” booklet.
- B. If your team mate shared the Gospel.
  - 1. **Always** positively reaffirm them. Talk first about the things they did right.
  - 2. Let them know you are not criticizing them or their spirituality; but want to help them learn how to do it better.
  - 3. Recap the pints where they might need to review, i.e.; in the bible, booklet, or textbook.
  - 4. Encourage them to do it again right away if it was a negative experience.
- C. Fill out and return questionnaire data to church.

**People’s Initial Experience In Ministry Shapes Their View of Ministry For The Rest of Their Life! —Make It Positive!!!**

# Follow-Up Questionnaire

## FIRST STEPS DISCIPLESHIP PROGRAM

HELLO I'M \_\_\_\_\_ WITH \_\_\_\_\_ IS \_\_\_\_\_ (NEW CONVERT) AVAILABLE TO SPEAK WITH US? \_\_\_\_\_  
 (IF NO) \_\_\_\_\_ COMPLETED OUR RELIGIOUS QUESTIONNAIRE THE OTHER DAY. WOULD YOU HELP  
 US BY ANSWERING A FEW BRIEF QUESTIONS LIKE HE/SHE DID? (IF YES GO TO RELIGIOUS  
 ATTITUDE QUESTIONNAIRE)  
 (IF NO) WE WOULD LIKE TO LEAVE THIS FOR \_\_\_\_\_. WOULD YOU TELL HIM/HER WE STOPPED BY  
 AND HE/SHE CAN REACH US AT \_\_\_\_\_ (PHONE NO.#) \_\_\_\_\_

(IF YES)

## FOLLOW-UP QUESTIONNAIRE

THANK YOU FOR GOING THROUGH THE QUESTIONNAIRE THE OTHER DAY, WOULD YOU HELP US  
 BY ANSWERING A FEW BRIEF QUESTIONS ABOUT THE TEAM WHO VISITED YOU ?

1. DID YOU FEEL THE TEAM WAS FRIENDLY AND SINCERE? \_\_\_\_\_

2. DID YOU FEEL THE QUESTIONS WERE CLEAR AND THOUGHT PROVOKING? \_\_\_\_\_

3. WAS THERE ANY ONE QUESTION YOU REMEMBER MORE THAN THE OTHERS? \_\_\_\_\_

4. DID YOU UNDERSTAND THE BOOKLET "Our Spiritual Journey Together"? \_\_\_\_\_

5. BASED ON THOSE SCRIPTURES, AND THE PRAYER YOU PRAYED, NOW IF YOU WERE TO DIE  
 SUDDENLY, WHAT DO YOU THINK WILL HAPPEN TO YOU? \_\_\_\_\_

6. DID THE TEAM LEAVE THE PURPLE BOOKLET (*Walking With the Lord Jesus?*) WITH YOU? DO YOU  
 HAVE ANY QUESTIONS ABOUT THAT? \_\_\_\_\_

7. WHAT DO THINK IS THE NEXT STEP GOD WANTS YOU TAKE IN YOUR LIFE?  
 (REFER TO: "Walking..." booklet) \_\_\_\_\_

8. WOULD YOU BE INTERESTED IN HAVING SOMEONE HELP YOU STUDY THE BIBLE AND ANSWERS  
 QUESTIONS YOU MIGHT HAVE ON A REGULAR BASIS? \_\_\_\_\_ (REFER TO: "Walking..." booklet)

9. WE WOULD LIKE YOU TO VISIT OUR CHURCH SOMETIME. DO YOU NEED A RIDE? \_\_\_\_\_

DATE \_\_\_\_\_ TIME \_\_\_\_\_ FOLLOW-UP TEAM \_\_\_\_\_  
 COMMENTS \_\_\_\_\_

\_\_\_\_\_  
 \_\_\_\_\_ FOR OFFICE USE ONLY \_\_\_\_\_  
 NAME \_\_\_\_\_ ADDRESS \_\_\_\_\_  
 AGE \_\_\_\_\_ MARITAL STATUS \_\_\_\_\_ NOTES \_\_\_\_\_

INITIAL TEAM MEMBERS \_\_\_\_\_ DATE/TIME OF INITIAL VISIT \_\_\_\_\_ / \_\_\_\_\_  
 BOOKLET(S) USED \_\_\_\_\_



# Bridges to Discipleship

Helping converts through the transformation phase can be a “bitter/sweet experience” because they like infants — they make messes and need lots of attention.

## 1. Theology of Church Growth —

- A. The principle of sowing and reaping is common throughout the scriptures.
- B. God honors faithfulness in his Saints and in his Church.
- C. The Holy Spirit is the agent of regeneration and we must trust him to lead new converts to the right community of believers.

## 2. Reasons for the Follow-Up Questionnaire

- A. **Focuses thinking back on spiritual categories** and initial interview.
- B. **Assures accountability** of convert to commitment made and responsibility before God to live up to the decision they made.
- C. Standardized methodology **contributes to quality control** of gospel presentation.
- D. **Exposes the gospel** to the remaining members of the household.
- E. **Offers new convert** an open **invitation to discipleship** and receptive **fellowship**.
- F. **Expresses a genuine concern** for their spiritual well-being.
- G. **Helps us disqualify** those not interested in our discipleship efforts.

## 3. Overview of Questionnaire – Four Parts

### A. Introduction At Doorstep

- 1. Not Available (at work, sleeping, etc.)
  - a. Go through initial questionnaire if possible.
  - b. Leave “Following the Lord Jesus” booklet if not available - helps make convert accountable and exposes other person to the Gospel.
- 2. No One Home
  - a. Leave a note -i.e.: *“Sorry we missed you - we’re praying for you. We’ll stop back again. - Name of Your Church.”*
  - b. Place on the door.
- 3. If Available
  - a. Proceed to Main Questionnaire

### B. Main Questionnaire

- 1. Be prepared to refer to:
  - a. “Our Spiritual Journey Together” Booklet.
  - b. “Walking with the Lord Jesus Christ” booklet.
  - c. Your pocket New Testament.

## Bridges to Discipleship (cont.)

### C. “Comments” Section

1. Be brief but concise.
2. What kind of info. would you like to have if you were going to visit this person the next time?
3. Note if someone else came to Christ and staple their initial questionnaire to this one so those from same household are together for future visits.

### D. Office Use Only

1. Info taken from initial questionnaire.
2. What’s needed for follow-up interview.

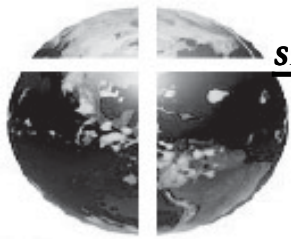
### Step By Step Follow-up Procedures

1. **PRAY!!!** For New Converts By Name.
2. Staple Follow-up Questionnaire on the front of initial questionnaire.
  - A. Follow-up personnel should be well trained in initial questionnaire.
3. Copy name, address, etc. and other pertinent data to Follow-up Questionnaire.
4. Prepare clipboard – should include:
  - A. Some initial questionnaires.
  - B. “*Our Spiritual Journey Together*” pamphlets.
  - C. “*Walking with the Lord Jesus Christ*” pamphlets.
  - D. Pocket New Testament - in pocket not on clipboard.
  - E. Bible study info. and directions.
  - F. Church service/pastor information.
5. **Prioritize Follow-up** – Check initial questionnaire - How often to they attend church? Remember this is a religious response to a religious questionnaire.
  - A. Never Churched – “None, seldom, once a yr.”
  - B. Unchurched – Less than once a week.
  - C. Churched – check “comments” to determine openness.
  - D. Contacts – especially those who were already a Christian but searching for fellowship.
6. Review follow-up questionnaire before leaving church.
7. Review initial questionnaire data prior to approaching home.
8. Purpose of follow-up visit.
  - A. Establish mentor/discipleship **relationship**.
  - B. Obtain an appointment for future contact:

## Bridges to Discipleship (cont.)

1. Additional doorstep discipling.
  2. Bring them to a Bible study.
  3. Bring them to the Church/other activities.
  - C. Edification- Pray for and encourage the new convert.
9. **After** the visit.
- A. Record information about visit:
    1. Who did you talk to?
    2. What was the response?
    3. Did household member hear the Gospel? What was their Response?
  - B. Date and Time to return.
10. Filing the data.
- A. **Not Contacted** – A working file of those who has not been personally talked to since conversion.
  - B. **Contacted “Open”** – a working file containing info on those who are open to additional discipling. These should be met with once a week until incorporated into a community of believers.
  - C. **Contacted “Closed”** – a file for storage and future use- of those not interested in more personal contact- should be invited by mail to evangelistic/public events at the church.
11. Additional Follow-up Materials. What is the most pressing need? (Booklets or Bible study material that cover the following topics).
- A. *“Foundations for Faith”* materials
  - B. List of church service times and locations.
  - C. Bible Study for new believers and seekers.
  - D. Small groups available and contact information for leaders.
  - E. Invitation to church and offer to pick them up.
12. Realistic Expectations – Remember parable of sower - Luke 8, Mark 4 .
- A. Certain % will not respond- Why? They are: 1) Unavailable; 2) Phobia of church membership; 3) Opposition to “born-again” doctrine (family, friends, roommate).
  - B. Some do respond — 30, 60 and a 100 fold.
13. Essentials
- A. Converts must not feel that you are coercing them to join your church!
  - B. Always pray with them again before leaving– This speaks volumes to them of your genuine concern for their soul.
  - C. Invite them to participate in church activities —If not presently attending a church– offer to pick them up.

**We Must Be Faithful To Preserve The Harvest God Gives Us**



# **Appendix A**

## **Annotated Bibliography**

Abraham, William J. *The Logic of Evangelism*. Grand Rapids: William B. Eerdmans Publishing Company, 1989. Seminary level text on the primacy of “initiation” rather than proclamation in evangelism.

Anderson, Leith. *A Church for the 21st Century: Bringing Change to Your Church to Meet the Challenges of a Changing Society*. Minneapolis: Bethany House Publishers, 1992. A terrific follow-up to Anderson’s first book challenging the church to relevancy.

—. *Dying for a Change: An Arresting Look at the New Realities Confronting Churches and Para-Church Ministries*. Minneapolis: Bethany House Publishers, 1990. A must read for church leaders desiring to address the need for accurate contextualization of the gospel in an ever-changing culture.

Anfuso, Francis and Gary Beasley. *Glad Tidings School of Evangelism*. South Lake Tahoe, CA: Christian Equippers International, 1981. Textbook full of good ideas for answering objections and presenting the gospel.

*Spirit-Led Evangelism*. South Lake Tahoe, CA: Christian Equippers International, 1986. Another text on the role of prayer and fasting in evangelism with a unique biblical survey of the use of signs and wonders in evangelistic encounters in the Gospels and acts.

Barna, George. *Evangelism That Works*. Ventura, CA: Regal Books, 1995. Statistics galore reflecting author’s bias against traditional methods arguing for new innovations in the local church.

—. *Third Millennium Teens: Research on the Minds, Hearts and Souls of America’s Teenagers*. Ventura, CA: The Barna Research Group, 1999. More relevant statistics concerning the state of America’s teens at the turn of the century.

Beasley Gary and Francis Anfuso . *Complete Evangelism: Fitting the Pieces of Evangelism Together*. South Lake Tahoe, CA: Christian Equippers International, 1991. Later version of CEI’s textbooks full of good ideas for answering objections in presenting the gospel and discipleship materials for new converts.

Carson, D.A., ed. *Telling the Truth: Evangelizing Postmoderns*. Grand Rapids: Zondervan, 2002. Compendium of numerous experts on how to witness in an ever-changing culture.

Dyrness, William A. *How Does America Hear the Gospel?* Grand Rapids: William B. Eerdmans, 1989. A historical and cultural look at evangelism over the last couple hundred years.

## ***Annotated Bibliography (cont.)***

Finney, Charles G. *Lectures on Revival and Religion*. New York: Fleming H. Revell and Company, 1868. Excellent compilation of Finney's sermon notes in 19th century prose - a real challenge to the lukewarm believer.

Ford, Kevin Graham. *Jesus For a New Generation*. Downers Grove, Ill: InterVarsity Press, 1995. Generation X'rs, busters, whatever you want to call them, are understood, explained and challenged by the author with the gospel.

Gallup, George, Jr. *The Unchurched American-10 Years Later*. Princeton, N.J.: Princeton Religion Research Center, 1988. Thorough demographic study of present-day church attendance and practice.

Green, Michael. *Evangelism in the Early Church*. Guildford, Surrey: Eagle, 1970. The definitive work on the way the first century Christian approached evangelism, chock full of timely principles for application today.

Groome, Thomas H. *Sharing Faith: The Way of Shared Praxis* San Francisco: Harper, 1991. Must read for the Christian Educator concerned about communicating the gospel in the academic environment.

Hesselgrave, David J. *Communicating Christ Cross-Culturally*. 2nd Ed., Grand Rapids: Zondervan Publishing, 1991. Thorough treatment of primary religious worldviews with an intention of sharing Christ to each.

Hybels, Bill and Mark Mittelberg. *Becoming a Contagious Christian*. Grand Rapids: Zondervan Publishing, 1994. One of the best books on personal evangelism approaches challenging the ordinary believer to consider ways they can share their faith in their own unique circumstances.

Hunter, George G. *How to Reach Secular People*. Nashville: Abingdon Press, 1992. Succinct presentation of the Socio/demographic issues facing the average American unbeliever and potential bridges for reaching them with the gospel message.

Kelly Brian M. *One Step Closer to Christ: Evangelism as Spiritual Pilgrimage Together* (Available in PDF format from [www.barnabasmissions.org](http://www.barnabasmissions.org) website). Attempt to help ordinary believers to reflect on and form their own practical theology of evangelism.

—. *Toward a Practical Theology of Evangelism*. Ph.D. Dissertation, Fuller Theological Seminary, 1999. Scholarly support from biblical, historical, systematic and practical disciplines for previous work.

## ***Annotated Bibliography (cont.)***

- Kennedy, D. James. *Evangelism Explosion: The Coral Ridge Program for Lay Witness*. Wheaton: Tyndale House Publishers, 1983. Textbook used in one of the most successful evangelism training programs for personal witness in this decade complete with dozens of powerful illustrations for answering objection and explaining the gospel.
- Kimball, Dan. *The Emerging Church: Vintage Christianity for New Generations*. Grand Rapids: Zondervan, 2003. Compelling explanation of what is working with post-moderns in the area of worship, events and personal evangelism approaches.
- Kraft, Charles H. *Communication Theory for Christian Witness*. Maryknoll, N.Y.: Orbis Books, 1994. Excellent theological support for “incarnational” witness.
- Little, Paul. *How to Give Away Your Faith*. Downers Grove: InterVarsity Press, 1988. Biblical and practical suggestions for witnessing, a church-wide standard.
- . *Know Why You Believe*. Downers Grove: InterVarsity Press, 1988. A great book for new and old converts alike interested in apologetics and answers to tough questions.
- Long, Jimmy. *Generating Hope: A Strategy for Reaching the Post-Modern Generation*. Downers Grove: InterVarsity Press, 1997. The title says it all.
- McBride, Neal F. *How to Build A Small Group Ministry*. Colorado Springs: NavPress, 1995. An excellent “how to” for the point person in the church charged with overseeing the Small Group ministry—definitive work on the matter.
- . *How to Lead Small Groups*. Colorado Springs: NavPress, 1990. Perfect for distributing to leaders in your initial training, covers all the bases, who, what, when, where, why and how to deal with difficult personalities in the trenches.
- . *Real Small Groups Don't Just Happen*. Colorado Springs: NavPress, 1998. His follow-up to the previous volumes with a focus on the practical challenges to building effective small group ministry.
- McDowell, Josh. *Evidence That Demands A Verdict: Historical Evidences For the Christian Faith, Vol. I & II*. San Bernadino, CA: Here's Life Publishers, 1990.
- McLaren, Brian. *The Church on the Other Side: Doing Ministry in the Post-Modern Matrix*. Grand Rapids: Zondervan Publishing, 2000. A stimulating thought provoking book on how the church needs to change in order to be relevant in the coming century.
- . *More Ready Than You Realize: Evangelism as Done in the Post-Modern Matrix*. Grand Rapids: Zondervan Publishing, 2002. A unique approach to encouraging ordinary believers to be a witness through personal approaches in the post-modern era.

## ***Annotated Bibliography (cont.)***

McGavran, Donald A. *Effective Evangelism: A Theological Mandate*. Phillipsburg, N.J.: Presbyterian and Reformed Publishing Company, 1988. The founder of the church growth movement provides a biblical theology for evangelism and critique of theological education in its lack of adequate training for pastors and missionaries in evangelism. May be even more relevant today than when it was written.

Mumford, Bob. *Take Another Look at Guidance*. Plainfield, N.J.: Logos International, 1975. Popular level paperback ideal for new converts in answering the initial questions that arise concerning God's leading for the believer.

Peace, Richard. *Conversion Paradigms in the New Testament: The Conversion of Paul and the Twelve*. Grand Rapids: Eerdmanns Publishing Co., 1999. Thorough discussion of the issues concerning conversion from both a biblical and practical perspective and the implications for evangelism.

—. *Small Group Evangelism: A Training Program For Reaching Out With the Gospel*. Downers Grove, Ill: InterVarsity Press, 1985. Now out of print but worth searching for, this book lays out what is involved in organizing intentional outreach-focused small groups for winning the lost.

—. *Spiritual Formation Study Guides: Spiritual Journaling, Spiritual Autobiography, Contemplative Bible Reading, Meditative Prayer*. Colorado Springs: NavPress, 1998. Excellent Bible studies for small groups complete with leader's guide and thorough explanations for applying ancient disciplines to today's lifestyle.

Posterski, Donald C. *Reinventing Evangelism: New Strategies for Presenting Christianity in Today's World*. Downers Grove: InterVarsity Press, 1988. A great book for generating discussion about evangelism in the local church setting.

Reiner, Thomas. *Surprising Insights from the Unchurched and Proven Ways to Reach Them*. Grand Rapids: Zondervan, 2001. Some of the latest research findings polling those formerly unchurched who are now regular attenders, this piece is a must read for pastors and board members committed to evangelism.

Roxburgh, Alan J. *Reaching a New Generation*. Downers Grove, Ill: InterVarsity Press, 1993. Offers principles for reaching boomers or GenX'rs.

Sample, Tex. *U.S. Life-styles and Mainline Churches*. Louisville: Westminster/John Knox Press, 1990. Excellent compilation of salient statistics concerning modern America and church attendance and practice.

## ***Annotated Bibliography (cont.)***

Salter, Darius. *American Evangelism*. Grand Rapids: Baker Books, 1996. Comprehensive overview of the history and practice of evangelism in the U.S. and Canada.

Schwarz, Christian. *Natural Church Development: A Guide to Eight Qualities of Healthy Churches, 3rd Ed.* . St. Charles, IL: Church Smart Resources, 2000. Excellent approach for providing an empirical assessment of a church's health and incorporating a system for genuine change.

–. *Paradigm Shift in the Church: How Natural Church Development Transforms Theological Thinking* St Charles, IL: Church Smart Resources, 1999. Theological basis for the previous volume – for theologians only!

–. *The Threefold Art of Experiencing God: The Liberating Power of the Trinitarian Faith*. St. Charles, IL: Church Smart Resources, 1999. Evangelical view of a trinitarian theology - excellent practical theology of Pentecost.

–. *Three Colors of Ministry: A Trinitarian Approach to Identifying and Developing Your Spiritual Gift*. St. Charles, IL: Church Smart Resources, 2001. Comprehensive approach to spiritual gifting from a broad theological perspective.

Sweet, Leonard. *Carpe Manana: Is Your Church Ready to Seize Tomorrow?* Grand Rapids: Zondervan Publishing, 2001. Shorter paperback version of the following definitive work on post-modernism to challenge the church to greater relevance in the 21st century.

–. *SoulTsunami: Sink or Swim in New Millennium Culture*. Grand Rapids: Zondervan Publishing, 1999. The definitive work on Post-Modernism authored by Drew University's former Professor of Post-Modern Christianity. If you wondered what all this clamor about post-modernity was all about this book will help you understand why its an issue in the church today.

Sweet, Leonard, Brian McLaren and Jerry Halemayer. *A is for Abductive: The Language of the Emerging Church*. Grand Rapids: Zondervan Publishing, 2003. Here is a great primer on the language and issues surrounding post-modernity in the church.

Wuthnow, Robert. *Sharing the Journey: Support Groups and America's New Quest for Community*. New York: The Free Press/McMillan, 1994. Sociologists look at the phenomenon of small group communities, both sacred and secular, and their impact on American culture.

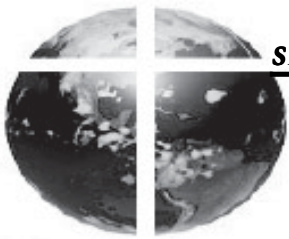
Warren, Rick. *The Purpose Driven Church: Growth Without Compromising Your Message & Missions*. Grand Rapids: Zondervan, 1995. One of the most significant books on i integrating discipleship and evangelism into the lifeblood of the church ever writing, a must read for pastors today.



## ***Annotated Bibliography (cont.)***

–. *The Purpose Driven Life: What On Earth Are We Here For?* Grand Rapids: Zondervan, 2002. Daily devotional that has become a nationwide best-seller, 30 million sold at last count, enough said.

Weber, Robert E. *The Younger Evangelicals: Facing the Challenges of the New World*. Grand Rapids: Baker Books, 2003. A comprehensive well-organized historical look at the effect post-modern ministries are having on the church today by comparing them to other more conventional approaches to church ministry.



# **Appendix B**

## **Leader's Guide**

### **For Session Facilitators**

#### **Your Task As A Facilitator**

- ♦ Start and stop on time: Don't punish the punctual by waiting for those who are always late. When you finish on time it gives people confidence in your schedule and they are more likely to return to participate.
- ♦ Introduce the video – Look over the following notes for each session before each meeting for help with “setting up the session.” You may want to preview each session (they are only about a half hour) so you have a good idea of what will be covered in that session. Incidentally, each session has an introduction and review of the entire seminar at the beginning of each DVD chapter or VHS segment, so you may want to Fast Forward to the next chapter or through this material if everyone present has already seen this overview.
- ♦ Guide the discussion using the Reflection Questions supplied in the workbook and video. As facilitator you are responsible to:
  - See that everyone who wants to gets a chance to contribute to the discussion.
  - Move the discussion along to the next question so that all the questions can be dealt with in the time allotted.
  - Keep the discussion on task so that you don't get too far off the topic when other issues are raised.
- ♦ Help to sum up what was learned during each session, as it will help people to review what was said and leave focusing on the main points of the presentation.
- ♦ Challenge the participants to do the additional exercises. Much more is learned by applying the principles learned in the “classroom of the Holy Spirit” rather than just theorizing or contemplating involvement in sharing our faith.

#### **The Structure Of This Guide**

There are five parts to each session:

1. Introduction of the subject matter.
  - a. Open with a welcome and prayer.
  - b. Give an overview of the entire seminar and explain where the session fits into the whole, i.e.; “*Session 7 is actually the first part of the Practices or Methods section.*”

## ***Leader's Guide (cont.)***

2. Presentation of the video material.
  - a. "In this session of the seminar Dr. Kelly will be talking about . . ."
  - b. "The video is a little over a half hour long . . ."
  - c. "We will have a time of discussion at the end to help contextualize what is taught here to our own situations here in (Your City)."
  - d. *"Finally at the end of video we will have a time for discussion and feedback."*
3. Small group discussion around the reflection questions.
  - a. You'll probably need to pause the video at the end of each question so it remains on the screen, have some discussion, then move to the next question until completed.
  - b. You may want to have a marker board or someone on a laptop projecting images on the screen to help with keeping track of the main points made by the participants.
4. Recap of main points learned from that session.
  - a. It is always helpful at the end of each session to help people summarize what they've learned:
  - b. *"What is the most significant thing that impacted you from this segment?"*
5. Additional Exercises for applying the principles into the regular practices of the participants are provided.
  - a. You can help by encouraging to do what is suggested there either as "homework" assignments, or practical ways of implementing the teaching into their daily lives.

## ***Notes For Each Session***

### **Session 1— *Starting the Discussion: Foundational Principles for Effective Personal Outreach***

#### **Subjects:**

1. How evangelism is best understood as spiritual pilgrimage together.
2. What's involved in learning to discover the presence of God in our midst.
3. A presentation of the five criteria for effective outreach and how to use them to evaluate various methods.
4. How to put these principles into practice.

#### **Reflection Questions:**

1. In what ways was God already at work in your own life before your conversion encounter with him?

## ***Leader's Guide (cont.)***

2. In your own words briefly describe each of the five criteria for effective outreach?
  - a. Conversational in Method
  - b. Biblical in Basis
  - c. Spiritual in Dimension
  - d. Relational in Context
  - e. Holistic in Scope
3. How would you evaluate each of the following evangelism methods based on the five criteria?

### **Main points for summation:**

1. We need to pray that God will give us insight into the ways that He is already at work in our lives and the lives of unbelievers to bring people to Christ.
2. Effective personal outreach should be:
  - a. Conversational in Method;
  - b. Biblical in Basis;
  - c. Spiritual in Dimension;
  - d. Relational in Context;
  - e. Holistic in Scope.

### **Additional Exercises:**

1. Participants should write their own definition of each of the above aspects in the workbook.
2. Participants should take the time to evaluate the five evangelism methods provided in the workbook at the end of this session (page 15).

## ***Session 2 — Sharing Your Journey: The Truth About Spiritual Encounters***

### **Subjects:**

1. Why prayer is the foundation of all effective outreach.
2. What is meant by spiritual Journey.
3. An explanation of the three phases of the conversion process will be provided.
4. Evangelism can be understood as a holy conversation and invitation in which God speaks to and through us to the world.

### **Reflection Questions:**

1. In your own words how would you describe the word “evangelism”?

## ***Leader's Guide (cont.)***

2. Is conversion a singular event or long-term process? Why do you think so?
3. How can we best discern what God is doing in the lives of seekers and assist their initiation into the Kingdom of God?

### **Main points for summation:**

1. Prayer is the key that opens the hearts of humanity to the gospel
2. Prayer is the foundation of spiritual warfare and the means whereby God is glorified in our lives.
3. Conversion is probably best understood as a process involving three phases:
  - a. Quest
  - b. Encounter
  - c. Transformation

### **Additional Exercises:**

1. Take some time to reflect on how God was at in your life prior to your conversion encounter.
2. How can the five Key Aspects of Evangelism help us to more readily discover the activity of God in our midst?

## ***Session 3 —The Impact of Conversion: Conversion Beliefs and Evangelism Practices***

### **Subjects:**

1. Participants will be asked to consider various aspects about their own conversion experience.
2. We will discuss people's history in evangelism efforts in the past.
3. Participants will be asked to consider the ways that God has gifted them in evangelism
3. The non-negotiables of the gospel will be discussed.

### **Reflection Questions: (You will want to pause the video after these sessions for time for discussion)**

#### **Conversion Beliefs:**

1. What type of conversion is most anticipated within your faith tradition and how do your methods reflect that anticipation?

## ***Leader's Guide (cont.)***

2. Is any one phase of conversion more important than the other phases?

### **History of Evangelism:**

3. What Kinds of evangelism have you been involved and what was that like for you?
4. What makes it hard for you to share your faith?

### **Gifting in Evangelism:**

5. In what ways has God uniquely gifted you in evangelism (see questions on page 26) for help with this question.
6. How do those areas of gifting you identified relate to the 3 phases of the conversion process?
7. How has your personal conversion experience impacted your evangelism practices?

### **Main points for summation:**

1. Our personal conversion experience is likely to shape our attitudes toward various evangelism methods.
2. We've all had good and bad experiences in our evangelism efforts, but the human nature will tend to focus on the bad which fuels our fears in doing outreach.
3. God has uniquely gifted all believers in some way to a "witness" to a lost and dying world. We need to discover how that gifting relates to the various phases of the conversion process in order to more readily be used of God in personal outreach.
4. There are certain non-negotiables concerning the gospel that we should adhere to regardless of how others might receive or refuse them.

### **Additional Exercises:**

1. Work through the additional questions on your own on page 28 concerning your unique gifts in evangelism?
2. Consider the reflection questions about methods of evangelism portrayed in the biblical account on page 31?
3. Take time to think about what steps can you take to begin to develop a life-style of evangelism?

## ***Leader's Guide (cont.)***

### ***Session 4 — Welcome to the Family: Moving Beyond Converts to Disciples***

**Subjects:**

1. This session will show how genuine conversion involves lifelong transformation and our methods need to embrace that concept to help the gap between conversion encounter and ongoing discipleship.
2. Participants will be asked to consider how misconceptions about the nature of the harvest may discourage people from participating in evangelism outreach because they expect results that are not biblical in concept.
3. We will look at why discipleship must take on many different forms as possible for involving new converts in the life of the local church.
4. Participants will be asked to consider the many strengths of their local church as well as some of the many challenges we face as church in “enveloping” new converts.

**Reflection Questions: (You may want to pause the video and deal with these questions as they are presented)**

1. Why have so many said “sinners prayers,” or made other kinds of sincere commitments to Christ through our outreach efforts in the U.S., yet church attendance remains static, or declined slightly over the last decades?
2. Can a person be a true believer and not be involved in a local church family?
3. What do you think it is that constitutes a church?
4. What are the primary things that drew you to become a part of your church home?
5. If you were looking for a church what kinds of things would you look for?
6. Why do you think people don't attend church?
7. What do you think are the main hindrances that keep persons from becoming part of the family of God at your home church?
8. List some of the words you've heard people use when describing Christians in our culture.
9. In light of negative presuppositions, what can we do to overcome some of the negative stereotypes of Christianity that exist in our culture?
10. What are some of the most difficult objections that you've had to face when inviting people to become a part of your fellowship of faith? What can be done to answer these objections?

## ***Leader's Guide (cont.)***

### **Main points for summation:**

1. Genuine conversion involves lifelong transformation and those who are used to lead people into encounter have a responsibility to see to it that new converts become part of a local church family in the transformation process.
2. Misconceptions about the nature of the conversion foster unrealistic expectations concerning the harvest that can lead to discouragement and less involvement in personal outreach.
3. The myriad ways of assimilating new converts are as varied and unique as each individual local congregation.
4. By honestly assessing the strengths and weaknesses of our local church we can make the proper decisions necessary to bring the church to a healthy place for “enveloping” new converts.

### **Additional Exercises:**

1. Take some time to work through the questions in the workbook concerning the main hindrances that keep people from becoming part of your church family. What suggestions would you have for addressing these hindrances?
2. Interview a leader in your church (pastor, associate, layleader) about what they think are the strengths and weaknesses of the church and provide your feedback.

## ***Session 5 —Lets Get Real : Overcoming Common Objections***

### **Subjects:**

1. First of all we will look at the difference between “smokescreen” objections and real objections and how to deal with each.
2. We will take a brief look at what it means to be “Spirit-led” in our encounters with seekers.
3. We must be clear about the nature of objections that basically have to do with people’s view of authority and their personal experiences.
4. Various objections and possible answers to those objections will be provided in the presentation and workbook.

### **Reflection Questions:**

1. Can you think of other objections you’ve encountered and were able to overcome?
2. What questions are you most afraid of having to answer?
3. Is it important to always have all the answers? Why or why not?
4. What should you do if you don’t have an answer?



## ***Leader's Guide (cont.)***

### **Main points for summation:**

1. Some objections are not worth addressing, your better off to ignore them and see if they surface again.
2. Sometimes by asking an additional question to certain dogmatic statements (i.e.; *"I don't believe in God"*) we can explore further what people really mean by raising these objections.
3. Most objections have to do with who is really in authority, the human self or God.
4. The key is to listen to God and trust him to prove the answers and let him bear witness to the truth in human hearts.

### **Additional Exercises:**

1. Take time to think through the reflection questions on page 49 and consider what you might do in those situations.
2. Look up the scriptures provided on page 50 concerning biblical prophecy fulfilled. How does this impact your view of the authority of the scriptures?
3. What other reasons might you be able to list for belief in God or the Bible as His word?

## **Session 6 — Relationships That Matter: *Reaching a Complex World***

### **Subject:**

1. In this session we will look at 3 predominant worldviews and how they impact the way people might hear the gospel story.
2. We will also discuss the implications of verbal and non-verbal communication and how our Christian language can sometime be a roadblock to understanding.
3. A review of the post-everything culture is provided with insights into some practical applications that might help us communicate to the fast-changing culture around us.
4. We will also look at the way God has chosen to communicate to humans through the Incarnation as a model for the importance of genuine relationship for communicate gospel truths.

### **Reflection Questions: (You may need to pause the video to give folks time to answer these during the session)**

1. What are some examples of Christian words or phrases that those outside the community of faith might find confusing or misleading? What can we do to help alleviate this confusion?

## ***Leader's Guide (cont.)***

2. Sensitivity to the Holy Spirit is key to effective incarnational witness. Do you agree? Why or Why Not?
3. In what ways have the principles presented in this session been helpful to your ability to contextualize the gospel in the complex cultures of a post-everything world?

### **Main points for summation:**

1. Understanding the ways people view the world will help us to more clearly communicate the gospel truths in a way that will resonate with our audience.
2. Communication is much more than mere words - the totality of who we are as we live out our lives as a witness to others portrays a message that goes beyond just words.
3. Our post-everything world demands a deeper understanding of complex cultural influences in order for us to be effective in communicating to our world.
4. God has shown us how important genuine relationship is as a context for communication by giving us a living witness through his son Jesus.

### **Additional Exercises:**

1. Take the time to discuss your answers to the questions pertaining to the 8 Essential Qualities of Healthy churches (p. 58) with someone on the leadership team of your church.
2. Consider again your answer to the final question on page 60, how has this session been helpful to you attempts to contextualize the gospel to a post-everything world?

## **Session 7 — Pathways to Conversion: The Roman Road & One-Verse Evangelism**

### **Subject:**

1. This session addresses the importance of relying on the NT as the source of our authority.
2. A review of the Roman Road to conversion and how the memorization of these scriptures is helpful to explain the way to salvation is provided.
3. A conversational approach to using one verse, Romans 6:23, to explain the how one can become a Christian will be thoroughly explained.

### **Reflection Questions:**

1. Why is important to be prepared to use the scriptures in our conversations with others?
2. What are some of the advantages you can think of to memorizing scripture?
3. What are some of the disadvantages to this approach?

## ***Leader's Guide (cont.)***

### **Main points for summation:**

1. By using the scriptures to share our faith it emphasizes their authority in our lives.
2. If we have the scriptures memorized the biblical account of salvation will always be readily available for recall.
3. Romans 6:23 has a simple but profound message embedded in it that we can easily use to explain the way to be saved.

### **Additional Exercises:**

1. Take the time to right the Roman Road in a pocket New Testament and begin to memorize each one of these scriptures.
2. Practice drawing out the One-Verse Evangelism diagram and explaining the points from Romans 6:23 with someone who wants to learn more about sharing their faith or what it means to be a Christian.

## **Session 8 — *Biblical Conversations: Parable-telling with God's Word***

### **Subject:**

1. This session focuses on Jesus' use of parables in redemptive conversations and how those same principles can be applied to our own efforts to share our faith with others. A number of parables for specific situations will be provided.
2. The teaching will address the story of Nicodemus in John 3 and because it deals with religious folks without genuine relationship it is a good example of parable-telling from the Bible.
3. We will also look at why the gospel story is the greatest story ever told and how telling that story can be one of most effective ways of witnessing to the love of Christ.

### **Reflection Questions:**

1. What are some of the key aspects of parables that would be helpful to you in sharing your faith and might encourage others to find answers to their present-day dilemmas in the Bible?
2. Can you recount a time in your life when sharing a story from the Bible helped to encourage someone to grow closer to Christ?
3. What are some of the issues that might hinder you from using scriptural stories to encourage others in their relationship with Christ?

### **Main points for summation:**

1. Telling stories from the Bible (modern-day parables) brings the Word of God to bear on many situations that we encounter in everyday life.

## ***Leader's Guide (cont.)***

2. Parable telling is effective because it encourages us to trust in the power of God's Word to speak to the specific situations in people's lives.
3. The story of Nicodemus and Jesus in John 3 is a classic example of a biblical story that can address common issues (religion vs. relationship) that hearers are grappling within their lives.
4. The gospel story is the greatest story ever told; it should be part of our story and we should be telling it often, especially to those who have not heard it.

### **Additional Exercises:**

1. Begin to memorize the story of Jesus and Nicodemus in John 3 so that you can explain that encounter to others who may be religious but lack genuine relationship with Christ.
2. Begin your own list of "parables" from the scriptures and explain how they would apply to everyday situations similar to that on page 67 of this workbook.

## ***Session 9 — Telling Your Story: The Power of Personal Testimony***

### **Subjects:**

1. We will look at numerous biblical references concerning the importance of our personal testimony.
2. Paul's testimony is used as an example of the way to give a personal testimony and ask for a response.
3. The lesson provides an outline for writing and verbally presenting your personal testimony and how that can be used to encourage people to make a commitment to Christ.

### **Reflection Questions:**

1. What are some of the reasons for sharing our testimony?
2. What points are essential to an effective testimony?
3. What matters are best left out of our testimony?
4. Why do you think it is we are reluctant to share our testimony?
5. If evangelism is a "Holy Conversation & Invitation," how can we best use our testimony to "invite" people to make a commitment to Christ?

### **Main points for summation:**

1. God will often use our testimony to overcome resistance in hearers to sharing the gospel.

## ***Leader's Guide (cont.)***

2. Paul's conversion explained in Acts 26 provides us a good example of how to share a testimony:
  - a. Describe the inward need that you had that resulted in outward sin.
  - b. Explain how that inward need was met by Christ in conversion encounter.
  - c. Discuss how your outward life changes as a result of this encounter.
3. It is hard for others to refute our personal testimony just because it is so personal.
4. Our personal testimony is often a good starting point for sharing the gospel story and eventually challenging people to make their own commitment to the Lord.

### **Additional Exercises:**

1. Take the time to write out your personal testimony as per the outline on page 78. The facilitator should ask for a couple volunteers to share their testimony at the beginning of the next session.
2. Consider how you might link your testimony to encourage a hearer to make a commitment to Christ or at least taking one step closer to serving him.

## ***Session 10 — Encounters in the Sanctuary: Preserving the Fruit from Event Outreach***

### **Subject:**

1. This session looks at the importance of good altar work by providing a biblical basis for it in the story of Philip and the Ethiopian eunuch in Acts 8 and then linking the counseling efforts to the encounter phase of the conversion process.
2. An explanation of what is actually involved in being an altar worker will be provided including:
  - a. How to prepare
  - b. Evaluating the invitation given by the speaker
  - c. How to minister to individuals who respond
  - d. Some general do's and don'ts when praying with others.
3. We will also look at some essential aspects to linking respondents to the Body of Christ.

### **Reflection Questions:**

1. Does your church or organization have formal training for altar counselors? Why should this be a priority?
2. Why is it important that the person giving the invitation be aware of the presence of altar counselors?
3. What kinds of materials are available in your church or organization for use in altar counseling and ongoing discipleship?

## ***Leader's Guide (cont.)***

4. Who are the leaders in the organization responsible for assimilation ministry and ongoing discipleship?
5. What kinds of groups or events sponsored by your church or organization would be most beneficial to seekers or new converts?

### **Main points for summation:**

1. Good altar work is essential because it:
  - a. Establishes a turning point
  - b. Gives the assurance of conversion
  - c. Ensures a quality conversion encounter
  - d. Gives us the information we need for follow-up
  - e. Provides for contact & relationship within the Body
2. Altar work provides the personal face to large events that is essential to such evangelism becoming relational in context.
3. People who are counseled individually at the altar are much more likely to be available for ongoing one-on-one discipleship and eventually become a part of the local church.

### **Additional Exercises:**

1. Take the time to review the various follow-up and discipleship materials (Bibles, tracts, brochures, etc.) that the church provides for new believers.
2. Make a list of the key people in the church that are responsible for assimilation ministry and ongoing discipleship and the time, place and date of various meetings designed for new converts.
3. Take the time to review Session 7 (The Roman Road and One-Verse Evangelism) as helpful tools to use in altar counseling with those who are ready to for the conversion encounter.

## **Session 11 — Outreach-Focused Small Groups: Building Communities With Purpose**

### **Subject:**

1. Looking at the biblical basis for community we will consider some basic principles for potential small group leaders to consider.
2. We will look at a number of characteristics of successful small groups in the U.S. to determine what might be most effective in our local church context.
3. The session deals with various ways of approaching small group ministry and asks the difficult questions the church must address when considering the viability of its small group ministries.

## ***Leader's Guide (cont.)***

4. We will also look at some of the most basic invitation issues & common pitfalls to avoid to make our small groups effective.
5. Finally, we will discuss the importance of church communities to our society as a whole in restoring the possibility of community in a society that neglects this aspect of cultural life.

**Reflection Questions:** (You will want to pause the video in order to discuss these before moving on)

**Designing Small Groups that Matter:**

1. What are some of the most important conclusions we can draw from the data presented on existing small groups in the U.S.?

**Questions for the Assimilation Ministry**

2. What types of small groups have been most effective in our church?
3. Should we have a specific group for new converts? Seekers?

**Invitation Issues:**

4. Why is it so important that we be absolutely honest about what we are doing?
5. What other issues might hinder you from feeling comfortable about inviting unbelievers to your home to discuss the claims of Christ?

**Networking With Others:**

6. How essential is community to the life of a healthy church?
7. Do you think small groups are a good way to genuine spiritual community? Why or why not?

**Main points for summation:**

1. The Bible can guide us into sound principles for small group practice as the early church was one of the best examples of spiritual community.
2. By looking at the demographics of existing small groups in the U.S. we can see those characteristics that make a small group successful.
3. The more “side-doors,” seeker-friendly ways people can become a part of the church family higher the likelihood seekers will find a home within the church family.
4. Small groups offer the best opportunity for the kind of intimacy and accountability that earmark healthy spiritual communities.

## ***Leader's Guide (cont.)***

### **Additional Exercises:**

1. Discuss with a number of others in your church the possibility of actually planning and implementing a small group evangelism outreach out of one of your homes.
2. Make a list of the existing small group meetings in your church. How many of these are overtly for seekers or have unbelievers regularly in attendance?

### **Session 12— *Intentional Outreach Approaches: Using Questionnaires & Booklets to Train Evangelists***

#### **Subject:**

1. This session gives an overview of the use of a Religious Attitude Questionnaire for intentional community outreach in the shopping mall, door-to-door, or on the street using personal interviews to “take the spiritual temperature” of our community.
2. We will also discuss the use of pamphlets or booklets and how they can be helpful in intentional community outreach, private conversations, for or use in altar work at evangelistic events.
3. Numerous helpful practical tips for those interested in learning to multiply their efforts at outreach by training others will be provided.
4. The nature of follow-up practices and how to build effectual bridges to discipleship will be discussed.

#### **Reflection Questions:**

1. When Jesus sent The 12 (Mt. 10:5f) and The 72 (Lk. 10:1f)? out to preach the gospel where did they go according to the scriptural accounts? What were they commanded to do?
2. Why is the church so reluctant to become involved in intentional community outreach?
3. What can be done to help overcome some of the common phobias that Christians have in sharing their faith with complete strangers?
4. Does the biblical principle of “sowing and reaping” apply to the spreading of the gospel in the community as well as our spiritual life?

#### **Main points for summation:**

1. Questionnaires are a surprisingly effective way of beginning a conversation with unbelievers as it involves a conversation (dialogue) with them rather than mere proclamation (monologue) of the gospel.



## ***Leader's Guide (cont.)***

2. Pamphlets or booklets are helpful in sharing the gospel because of their versatility and visual impact, wealth of information at hand and the brevity of the presentation.
3. Many people would be interested in helping with community outreach if they could receive enough training to be effective in their efforts beforehand.
4. Specific follow-up procedures may help assure that new converts are encouraged to become a part of a local church family once they have made a commitment to Christ.

### **Additional Exercises:**

1. Using the questionnaire and pamphlets in the workbook or available on-line from Barnabas Missions Unlimited do a canvas of the houses in your neighborhood to see how receptive they might be to the gospel story.
2. Consider putting together, with others, your own neighborhood questionnaire for gathering data from your local community for the leaders in the church as well as your own edification.

**If you have questions or comments about this leadership guide or about facilitating the seminar please contact us by email or phone through**

**[www.barnabasmissions.org](http://www.barnabasmissions.org)**

# SHARING YOUR JOURNEY WITH OTHERS

*Principles & Practices for Effective Personal Outreach*



**Copyright**  
**Barnabas Missions Unlimited**  
**P.O. Box 14212**  
**Springfield, MO 65814**  
**email: [Office@barnabasmissions.org](mailto:Office@barnabasmissions.org)**