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TRAINING STUDENTS FOR EVANGELISM IN THE
KOREAN CAMPUS MINISTRY AT UNIVERSITY
OF MARYLAND COLLEGE PARK

A Project
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
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December 2013

APPROVAL SHEET

TRAINING STUDENTS FOR EVANGELISM IN THE
KOREAN CAMPUS MINISTRY AT UNIVERSITY
OF MARYLAND COLLEGE PARK

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PREFACE

First of all, I would like to give thanks and glory to our Lord for the opportunity to do this project. I want to acknowledge and share my deep appreciation to my mentor, Dr. Sang-Hee Ahn. His instruction in the classroom and counsel on this project proved to be invaluable, and this work would not have been possible without him. I also would like to acknowledge the faculty members who were instrumental in bringing this project to its completion.

I owe a debt of gratitude and a debt of love to my family for their encouragement and support in numerous ways. This project would not have been possible without the prayer, patience, encouragement, and support of Jennifer, my wife. She has been a great source of motivation and encouragement. But since there is no word to express my heart for her, I just say, “Jennifer, thank you and I love you.” I also want to acknowledge our children, Joshua and Joanna, who endured the rigors involved in completing the project. They had to give up a number of things they would like to do because their father is a pastor. Especially, Joshua helped proofread this project for me. I am forever indebted to the love and glory of the Lord.

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December 2013

CHAPTER 1

INTRODUCTION

The subject of this paper is training Korean Campus Ministry (KCM) students in evangelism at the University of Maryland, College Park (UMCP). There are about 35,000 students attending UMCP and about 1000 students who are involved in Christian ministries. Among the students attending Christian ministries about 20 percent are born again. Even though campus ministries are busy protecting their members from secularization, the true purpose of bringing the students together gets neglected. College is where students find their identity and build their character as adults, but this is inwardly focused. Without training our students to be salt and light of this world, the mission of impacting nonbelievers is unwittingly overlooked.

Chapter 1 is an introduction of Korean Campus Ministry (KCM) which includes its history, the composition of its members, and a general description of the surrounding community. My research provides the rationale for training students for evangelism in KCM. It also offers necessary definitions and explains the limitations of the project as well as its expectations.

Chapter 2 addresses the biblical foundation of the importance of evangelism. “‘Come, follow me,’ Jesus said, ‘and I will make you fishers of men’” (Mark 1:17) is the first command of Jesus, and Jesus is commanding that Christians should be fishers of men, which means all Christians should share their faith with those who do not know him. “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8) is the last command of Jesus just before his ascension to heaven. Christians

should be witnesses of his majesty and redemptive work on our behalf.

The Great Commission is found in Matthew 28:16-20,

Then the eleven disciples went to Galilee, to the mountain where Jesus told them to go. When they saw him, they worshipped him; but some doubted. Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

The example of sharing the gospel is found in Act 8:1 and 4: "On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. Those who had been scattered preached the word wherever they went." When the early church believers were persecuted and all the believers were scattered, they preached the gospel wherever they went.

Chapter 3 deals with theoretical and practical issues of implementing evangelism training within the context of a college campus. Contemporary and popular evangelistic training methods and programs were evaluated based upon how confident the students were at sharing their faith. Also, the importance of sharing the gospel and the best way to share it with others in the context of the twenty-first century is discussed.

Chapter 4 is concerned with the methodology used to execute the project. It is divided into three sections. The first section is about the preparation of the evangelism trainee recruitment and the survey. The second section describes the 11-week training class where there was a review of the evangelism training. The main focus of this training was for the students to learn about the broad topics: Connect Life, Share Life, and Multiply Life. This training also involves lectures, Connect Activities, and reports. The third section is the last two weeks of evaluating project effectiveness by surveying the participants in the class. The survey results were compared with the results from the same survey given during the first two weeks. This comparison helped to measure the

confidence levels of the students and their understanding of the full gospel presentation.

Chapter 5 of this project analyzes and evaluates the effectiveness of the evangelism training by the pre and post surveys plus the instructor's evaluation of students' performances. Suggestions for improvement are provided afterwards. My intention was to implement evangelism tools in the campus of the University of Maryland College Park. If it is proved to be an effective tool, I hope it will be provided to other college campuses in the United States.

Purpose

The purpose of this project was to train and equip students of Korean Campus Ministry (KCM) for evangelism at the University of Maryland, College Park.

Goals

The first goal of this project was to help college students attain the understanding of the gospel and be able to present it to their fellow students on campus. Upon completion of the training, the students would be able to handle different situations as they present the gospel message. In the beginning of the training they were to watch the team leader present the gospel message. As the training progressed the students learned to share more portions of the gospel. Finally, when the training was completed, they were able to present the whole gospel message on their own.

The second goal was to change the attitude of college believers about witnessing. Presenting the gospel was thought to be difficult and even frightening sometimes. Through the training however, the trainees learned how to deal with different situations; they were equipped to share the gospel with confidence, and their fear no longer became a stumbling block. The trainees saw other students differently. They were taught to see the souls of peers with the heart of Christ and to care for their salvation.

The third goal was to help trainees build the essential skills to become trainers

themselves. Once the initial 11 week training was completed, the trainees were encouraged to become trainers for subsequent semesters. This was to ensure that they were not only ready to share the gospel but also to teach others how to share the gospel using XEE (X-Generation Evangelism Explosion). To accomplish this goal the trainees were instructed to encourage other believers to join the evangelism training while they were taking the course.

Ministry Context

The participants were recruited from current students at UMCP.

The University of Maryland at College Park

UMCP is the third largest university in the United States. Even though it is a suburban area, there are 35,102 students currently enrolled in UMCP. When searching through the UMCP website, the following information was found that reflects UMCP's diverse ethnic makeup:

Table 1. Student enrollment at the University of Maryland-College Park

Ethnic Group	Men	Women	Total
Non Resident Alien	1,752	1,273	3,025
Black Non-Hispanic	1,680	2,310	3,990
Hispanic	811	968	1,779
Asian / Pacific Islander	2,228	2,001	4,229
American Indian / Alaskan Native	57	68	125
White Non-Hispanic	10,139	9,141	19,280
Race Unknown	1,345	1,329	2,674
Total	18,012	17,090	35,102

The table above reveals the opportunity to broaden the scope of evangelism.¹

¹The University of Maryland Administration Office, "University of Maryland-College Park Introduction" [on-line]; accessed 6 February 2011; available from http://www.stateuniversity.com/universities/MD/University_of_Maryland_College_Park.html; Internet.

UMCP consists of diverse ethnic groups, which offer a tremendous opportunity to reach out to those with different cultural and national backgrounds. Most evangelism training at UMCP is currently focused on one specific target group, that is, Asians. But according to the table above only 12 percent of the total student body is Asian. That leaves 88 percent of the student body not being the main focus for this kind evangelistic effort. Our evangelism training focused on any nonbeliever, whether he be Asian or not.

UMCP offers bachelor's, master's, doctoral and first professional degrees. Additionally, UMCP is a part of a suburban setting defined as a large town (10,000 – 49,999 people) and is a commuter campus. UMCP is a coed four-year public university, regionally accredited by College Board. Of the all the applicants 49 percent of them were admitted. There are approximately 24,876 degree-seeking undergrads, 4,211 first-time degree-seeking freshmen and 9,813 graduate enrollments. There are a tremendous number of opportunities to share and spread the gospel at UMCP.² As shown in the figures above, people are coming to UMCP from around the world to learn and achieve a higher education. Back in 1977 a group of Korean students saw this unique opportunity and started a campus ministry at UMCP.

History of Korean Campus Ministry

One of the founders of Korean Campus Ministry (KCM), Steve Lee, was interviewed to shed some light on what KCM was like back when it began. According to Pastor Lee KCM started during the fall semester of 1977 with three Korean American students, who desired to live faithful Christian lives in the campus during their college years. A few months later they invited Samuel Kim, who was a professor at Washington Bible College, and started to reach out to Korean-American students at UMCP. In the beginning years KCM was targeting Korean speaking students only. However, in 2003

²The University of Maryland Administration Office, "University of Maryland-College Park Introduction."

due to an increase in English speaking Korean-American students, KCM started inviting English speaking preachers, which drew more English speaking Korean-American students. A few years later some Chinese students started to join KCM because English was the common language they spoke. Later, more students from many different ethnic backgrounds came to KCM. Over the years KCM became a multi-ethnic Christian organization.

In early 1998 there was a crisis in KCM; it was becoming more of a social gathering rather than a gospel-centered campus ministry. It was becoming more secularized, and students were not interested in spiritual matters. Being the primary leader at KCM, I wanted to change that. Through prayer I became convinced that God wanted us to focus on outreach, which led us to begin adopting Evangelism Explosion (EE).

History of Evangelism Explosion

EE started in 1962 by D. James Kennedy at Coral Ridge Presbyterian Church in Fort Lauderdale, Florida. The church had only 17 members when James Kennedy formed the rudiments of Evangelism Explosion, a soul winning method that emphasized personal witnessing and meticulous training. Coral Ridge grew to more than 5000 members, and EE spread to hundreds of North American Churches. In 1978 it became an international ministry, branching out to countries such as West Germany, England, South Africa, and Australia.³ All over the world EE has been one of the most effective ways of sharing the gospel. Although it was not an easy way to train college student in evangelism, it was a very effective tool.

Ministry in the University of Maryland

³James Kennedy, *Evangelism Explosion*, 4th ed. (Wheaton, IL: Tyndale, 1996), 31.

In the summer of 1998 KCM started implementing the classic EE method with two Korean-American students. We gathered every Tuesday. Although training started with a couple of people, it gained momentum. The group grew in number and in spirit. Before the classic EE training, KCM had about 25 consistent members. After the implementation of classic EE, KCM started to grow because its members began to focus on evangelism and shared the gospel throughout the campus. More and more students from KCM wanted to join the evangelism training. Over a span of 15 years more than 200 students were trained, and they reached out to thousands of students in the University of Maryland campus. Now KCM has about 100 consistent members, who are filled with the Spirit and are continuing to grow. The students' role in KCM is to share the gospel of Jesus Christ in their campus, especially with their fellow classmates.

Starting in 2010 the trend started to change. Fewer students wanted to join evangelism training, and the registration rate started to drop dramatically. After spending a considerable amount of time with the students and hearing their concerns, I found two main factors that contributed to this downturn. First, the younger generation was no longer willing to sacrifice either time or effort in spiritual matters. Second, the learning style of younger students seemed to have dramatically changed from the older generation. Specifically, they were not interested in traditional lecturing methods, which were being used to conduct the training.

Evangelism Explosion International (EE) recognized this change. In 2008 EE came out with the XEE evangelism tool, which directly addressed the way the students wanted to learn. XEE is a brand new tool in EE's toolbox. While it is driven by the same core values, XEE is designed to equip the next generation. The training DVD guides the discussion, which is what the X generation refers. Witnessing opportunities provide the means to build new and lasting relationships as well as to deepen existing ones. The key to introducing the next generation to Christ is learning how to become

relational and intentional. XEE will not only help achieve this but it will also assist the believer in equipping others.⁴ For this project XEE was used, along with other evangelism tools, to meet the spiritual needs of the students.

Rationale

There are about 18 million students attend about 4,000 colleges in the United States of America.⁵ Although there are campus ministries in almost every college, the college campuses are becoming more secular than ever, and the campus ministries are not making much of a difference on their campuses. According to statistics more than 80 percent of college members are leaving local churches when they graduate from high school.⁶ Another issue that campus ministries are facing is that they are functioning more like local churches. The primary purpose of campus ministries is to reach out to non-believers and to spread the gospel, not to replace local church functions.

In my 15 years of training college students in evangelism it has become evident that a great number of students entering colleges do not have a relationship with Jesus Christ. We are living in an era of postmodernism, and the student mindset is being shaped by postmodern thinking. Students no longer believe in absolute truth, and now, it is becoming more difficult to share the gospel with college students.⁷

There are many evangelism training models available, but most of them do not address the skeptical responses to evangelistic presentations in a substantive way. For

⁴XEE Info, Intro to XEE[on-line]; accessed 23 July, 2011; available from <http://www.xee.info/welcome/intro>; Internet.

⁵Thomas D. Snyder and Sally A. Dillow, "Digest of Education Statistics," *National Center for Education Statistics* 2009 [on-line]; accessed 17 May 2013; available from http://nces.ed.gov/pubs2010/2010013_3a.pdf; internet.

⁶Ray Comfort "Words of Comfort: Why Do 80% of Youth Leave Church after High School?" [on-line]; accessed 17 May 2013; available from <http://www.onthebox.us/2013/01/words-of-comfort-why-do-80-of-youth.html>; internet.

⁷James Morely. "Defining Postmodernism," *The Electronic Labyrinth 1993-2000* [on-line]; accessed 6 February 2011; available from <http://www.iath.virginia.edu/elab/hf10242.html>; internet.

example, the Four Spiritual Laws," is mainly based upon a pre-written track that is read to the prospects, instead of natural face to face conversations. Along with the "Four Spiritual Laws," the "Bridge" is also a prewritten track. The flaw in these tools is the lack of personalization for the prospect. These evangelism tools are made so that the evangelists read a script that is "made for everyone." Based on my knowledge and experience of using different evangelism tools, I have chosen part of the XEE evangelism program because it is a unique in its approach to training future generations to share the gospel effectively. But forward thinking is not an exact science, so XEE has its limitations. According to Graeme Codrington and Sue Grant–Marshall, “Generation theory is not a scientific formula or a rigorously researched model. It is a dipstick into a period of time that produces people who tend, generally speaking, to think and act in a similar manner at certain times.”⁸

During the course of this study the students and facilitators were members of the X Generation (born from 1961s–1980s) and the Millennial Generation (born from 1980s – 2000s). Students were required to complete an 11 week training course and were equipped to present the entire gospel using XEE training procedures. As a result the students’ perspective of sharing the gospel was drastically changed, and they were better equipped to share the gospel in everyday life. XEE emphasizes the importance of connecting with people before effectively presenting the gospel to them. It also teaches the practical methods on how to start the conversation in friendly ways so that the conversation can flow smoothly, which helps students share the gospel.

XEE also emphasizes the importance of a loving attitude toward others. Building relationships with people is important as it helps the gospel to be presented in an unhurried, gentle, and loving manner. When the gospel is presented by people the public

⁸Graeme Codrington and Sue Grant-Marshall, *Mind the Gap* (Cape Town, South Africa: Penguin, 2004), 6.

deems trustworthy, they are more receptive to hearing and accepting Jesus as their personal savior. However, some weaknesses in the methods of connecting with people were found, so they were modified to facilitate a more personable interaction. A major weakness was the students' lack of motivation which led to withdrawal from the program when they felt burdened. This issue was resolved by interviewing the interested students and evaluating if they were faithful, available, and teachable.

Definitions

The purpose of this project was to train students for evangelism in the fellowship–Korean Campus Ministry. According to Peter Wagner there are three prominent ways to describe evangelism. He calls them presence, proclamation, and persuasion evangelism. Presence evangelism holds that the primary relationship with those outside the faith should be to do good works and help them with any needs that they might have. Proclamation evangelism is to make known the message of salvation through Jesus Christ in such a way that unbelievers who hear it will clearly understand the message. Motto of proclamation evangelism is “share Christ and leave the results to God.” In persuasion evangelism one becomes a disciple of Jesus Christ and a responsible member of a local church.⁹

There are numerous implicit references to the word "evangelism" throughout the Bible. In the Synoptic gospels it is stated that Jesus “sent them out to preach” (Mark 3:14). In Acts 1:8, the Bible uses the word “witnesses” to command those who have experienced Jesus to reach out and share the good news with others. Witnessing is telling what one has heard and seen; advocacy is making a case. Christians are “witnesses” by the way they live, including how they speak and act. Evangelism involves witnessing and advocacy. According to Richard Armstrong evangelism, strictly speaking, refers to the

⁹C. Peter Wagner, *Strategies for Church Growth* (Ventura, CA: Regal, 1987), 118-22.

proclamation or promulgation of the gospel, “the good news.” Evangelism is doing, not just being.¹⁰ Therefore, evangelism is sharing the gospel of Jesus Christ with people who do not know Him. Evangelism is spreading the gospel with words, but it also helps believers experience the heart of Jesus Christ for those who do not have a relationship with him. Evangelism training provides the necessary, effective, and practical tools that will help Christians reach the non-believing world.

Limitations

The evangelism training announcement was made through KCM gatherings and the training was performed at UMCP. As the focus group for this training is limited, this project may not address all of the unique situations that may occur in other campus ministries. This project was limited to a 15-week time frame.

Research Methodology

Evangelism training was conducted at UMCP campus, and all students were college students currently enrolled in UMCP. The evangelism training program was 11 weeks long, and the program was designed to run slightly shorter than the length of a typical college semester, which is 16 weeks. Each training session was held once a week and ran for 2.5 hours.

Two weeks before the evangelism training, I had a preparatory meeting with the participants, surveying each participant with the pre-evangelism training evaluation (see the appendix). The survey was also used to determine the participants’ evangelistic confidence, involvement, and effectiveness after the training was concluded.

Each training session was broken into 3 sections. For the first 15 minutes, students and team leaders shared stories of what happened during their connect activities of the previous week and in their everyday life of connecting with people around them.

¹⁰Richard Stoll Armstrong, *Service Evangelism* (Philadelphia: Westminster, 1979), 55-57.

For the next 45 minutes there was a DVD driven lesson with discussions and role-plays. In doing this the students learned various methods of sharing the gospel. For the last hour and a half, team leaders with two students went out to have connect activities.

As for finding an evangelistic prospect, students contacted the previous students who visited KCM and made appointments to with them. When prospects were not available, each group did a connect activity by meeting and talking with various UMCP students in the eatery place at the Student Union Building. After the training I evaluated each student with the post-training questionnaire (see the appendix) to see how he or she improved.

CHAPTER 2

BIBLICAL AND THEOLOGICAL SUPPORT

In order to establish a firm foundation for the development of an evangelism-centered ministry, a clear understanding of the biblical terms associated with the gospel and its proclamation is necessary. Relational Evangelism is an important method used to spread the gospel. Evangelism should not just be a church program, but rather, it has to be the lifestyle lived out by all believers. And any evangelism tool should not only empower a believer to gain confidence in presenting the gospel, but also enable him to train others to be soul winners. All evangelism tools should teach a lifestyle of daily witnessing.

There are numerous references to evangelism in the Bible. In order to effectively convey the meaning of evangelism, 3 clusters of Greek words will be discussed. The first two follow the pattern of Alan Street.¹ The first cluster will deal with the theme of “proclamation,” the second cluster will deal with the theme of “evangelist,” and the third cluster with the theme of “witness.”

Κήρυγμα

The word κήρυγμα, found 8 times in the Greek New Testament is translated as the English word “preaching.” It is used 2 times refer to the preaching of Jonah and the other 6 times by the Apostle Paul. Κήρυγμα is used for both the act of preaching and a reference to the content of that which was preached. As an act of preaching, Paul used the term in 1 Corinthians 2:4, “And my message and my preaching (το κήρυγμα μου) were

¹Alan Street, *The Effective Invitation* (Old Tappan, NJ: Revell, 1984).

not in persuasive words of wisdom . . .” Of this biblical reference, Friedrich comments, “Christian preaching does not persuade the hearers by beautiful or clever words—otherwise it would only be a matter of words. Preaching does more. It takes place in the spirit and in power. It is thus efficacious.”²

The Apostle Paul used κήρυγμα as a reference to the content of the message. Κήρυγμα is found in Romans 16:25, “Now to Him who is able to establish you according to my gospel (εὐ αγγελιον) and the preaching (κήρυγμα) of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past. . . .” Kennedy points out that the use of κήρυγμα essentially equates it with the term “gospel” (εὐαγγέλιον) in the same passage.³ He demonstrates that the terms are used to describe the same content.

Was κήρυγμα a fixed message in apostolic times? According to Green,

. . . the gospel had recognizable shape and content. Christians had a common approach to evangelism, however much they might differ in details and transpose some of the thought forms into other keys There was some sort of “pattern of sound words” and this proved a useful springboard for the memories of the evangelists: it did not serve as a strait jacket, inhibiting all imagination and initiative on their part.⁴

Kennedy includes the above quote in his research and concludes,

Though there was great variety involved in the early proclamation of the Gospel, there was nevertheless some uniformity of content since the proclamation was a proclamation of the Good News of historical events, primarily the crucifixion and resurrection of Christ and the salvation resultant upon it.⁵

Street summarizes from C. H. Dodd’s *The Apostolic Preaching and Its Developments* what Dodd believes was included in all the apostolic preaching in the time of Paul’s

²Gerhard Friedrich, “κηρύγμα,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel (Grand Rapids: Eerdmans, 1965), 3:716.

³D. James Kennedy, “The Genesis, Development and Expansion of Evangelism Explosion International” (Ph.D. diss., New York University, 1978), 52.

⁴Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 1970), 70.

⁵Kennedy, “The Genesis,” 52.

ministry,⁶

The prophecies are fulfilled, and the new age was inaugurated by the coming of Christ; Christ was born of the seed of David; He died for our sins according to the Scriptures, to deliver mankind out of the present evil age; Christ was buried; He arose on the third day according to the Scriptures; Christ was exalted to the right hand of God, as Son of God and Lord of the quick and the dead; He will come again as Judge and Savior of all men.⁷

Κήρυξ

Only 3 instances of the word κήρυξ (preacher) appear in the New Testament. Once in 1 Peter 2:5, it is used to describe Noah as a κήρυξ (preacher) of righteousness. The other 2 instances are found in the writings of Paul (1 Tim 2:7; 2 Tim1:11). In each of these cases he declares that he was appointed a preacher (κήρυξ), an apostle (ἀπόστολος), and a teacher (διδάσκαλος). From these associations it becomes apparent that Paul was making a distinction between these 3 terms. Whereas Thayer defines the New Testament use of κήρυξ as “God’s ambassador, and the herald or proclaimer of the divine word,” and διδάσκαλος as the on-going instruction employed to support the message proclaimed.⁸ Indeed, Kennedy agrees with the distinction and quotes Cremer’s remarks in regard to preaching,

In the New Testament it is the standing expression for the *proclamation of the divine message of salvation*, and differs from διδάσκειν (Matt. 4:23, 9:35) in that it means simply *the making known, the announcement*, whereas διδάσκειν denotes continuous instruction in the contents of the message. . . . The κήρυξ designates the herald to his commission and work as proclaimer, ἀπόστολος points more to his relation to him by whom he is sent. The authority of the κήρυξ lies in the message he has to bring, cf. 2 Pet. 2:5.⁹

The importance of the word κήρυξ was minor in the New Testament as opposed to the

⁶C. H. Dodd, *The Apostolic Preaching and Its Developments* (New York: Harper and Row, 1964), 5 [on-line]; accessed 30 September 2012; available from <http://www.religion-online.org/showchapter.asp?title=539&C=606>; Internet.

⁷Street, *The Effective Invitation*, 23.

⁸Joseph H. Thayer, *Thayer’s Greek-English Lexicon of the New Testament* (Nashville: Broadman, 1977), s.v. “Κήρυξ.”

⁹Hermann Cremer, *Biblical Theological Lexicon of New Testament Greek* (Edinburgh: T. & T. Clark, 1895), s.v. “κηρύσσω.”

classical literature in that the message itself had such great importance by comparison. Hence the limited use of the word κηρῦξ in the New Testament. In comparison, the word κηρύσσειν appeared more frequently in the New Testament.

Κηρύσσειν

Κηρύσσειν, which means “to proclaim” or “to preach,” or, as Arndt and Gingrich put it, to “announce, make known by a herald,”¹⁰ is used 61 times in the New Testament. Green comments, “When we turn to the verb ‘to proclaim’ (*kērussō*) we find that it is almost exactly as frequent as *euaggelizomai*. It is used in much the same way.”¹¹ That it is not used exclusively for preaching the Good News, but may also refer to the proclamation of any public announcement by a town crier or herald. He then continues,

Nevertheless it remains true that for a great many of its occurrences in the New Testament, *kērussō* means precisely the same as *euaggelizomai*. Its two most common usages make this perfectly plain. Twelve times “preach the good news” is rendered by *kērussein to euaggelion*, thus bringing both roots into juxtaposition; and on nine occasions we read of people preaching Christ or Jesus (*kērussein ton Iēsoun*), just as we read of them telling the good news of Jesus (*euaggelizesthai ton Iēsoun*).¹²

In conclusion, to “preach the gospel” and to “evangelize,” or “announce good news,” are to be taken as descriptions of the same activity. This will become more clear as we proceed with the discussion of the next cluster of words that deal with the theme of evangelism.

Εὐαγγέλιον

The noun εὐαγγελίου (gospel) simply means “Good News,” and is defined by Thayer as “the glad tidings of salvation through Christ.”¹³ The word appears 77 times in

¹⁰William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), 432.

¹¹Green, *Evangelism in the Early Church*, 59.

¹²Ibid.

¹³Thayer, *Thayer’s Greek-English Lexicon of the New Testament*, 257.

the New Testament. It appears only 4 times in Matthew, 8 times in Mark, and 61 times in the epistles generally attributed to the Apostle Paul. However, it does not appear at all in Luke or John.

Mark is the first to use the word as a genitive with “Jesus Christ:” “The beginning of the gospel of Jesus Christ, the Son of God, (Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ),” (Mark 1:1). It is crucial to determine Mark’s use of this phrase. Is this the gospel that Jesus preached, or is it the gospel concerning Him? This philosophical question leads to whether or not εὐαγγελίου is taken as a subjective or an objective genitive. Wuest has it as an objective genitive, “These words are in the objective genitives; the good news is not preached by Jesus Christ but is concerning Him. The message announces Him. His translation of the text makes his understanding clear: ‘the beginning of the good news concerning Jesus Christ, Son of God.’”¹⁴ Lenski believes the title Mark has assigned to his “gospel” has been misunderstood because of a lack of clarity over the genitive in this verse.

These words must be considered the title of the entire gospel of Mark. That is why Ἀρχὴ is without the article, and why no verb appears. Εὐαγγελίου is used in its original sense, not as meaning a book but as the glad news of salvation, the substance of the saving truth. The genitive “of Jesus Christ” is objective: the glad news, which tells about Jesus Christ. . . . Some regard “of Jesus Christ” as subjective: the gospel preached and taught by Jesus Christ. But when this is regarded as a subjective genitive, the title does not fit the book for this presents far more than what Jesus merely taught; in fact, the words and teachings of Jesus are not presented with any fullness in this gospel. There is little teaching until the end so that those who misread the title charge Mark with drifting away from the theme with which he started. To make such a charge against a man like Mark is evidence that Mark’s title has been misunderstood.¹⁵

Kennedy quotes Joseph Addison Alexander from his commentary *The Gospel According to Mark*, in which Alexander summarizes the historical development of the term,

According to the syntax first proposed, the book describes itself, as *the gospel of*

¹⁴Kenneth S. Wuest, *Mark in the Greek New Testament* (Grand Rapids: Eerdmans, 1950), 11.

¹⁵R. C. H. Lenski, *The Interpretation of St. Mark’s Gospel* (Minneapolis: Augsburg, 1946), 21.

Jesus Christ the Son of God. Gospel, according to its derivation both in Greek and in English means good news, glad tidings In the dialect of Scripture it denotes by way of eminence the good news of salvation, or of Christ's appearance as savior; then the history of His saving work whether as orally related or as written by divine authority; and, lastly, the whole system of saving truth or Christian doctrine of which the gospel, properly called, is the historical foundation. It is here used in the second of these senses and denotes the history of our Savior's ministry, His personal and public work on earth.¹⁶

Kennedy recognizes "the gospel of Jesus Christ" as the message concerning the person of Jesus Christ Himself rather than as the preaching performed by Him. He also recognizes its legitimate use, by way of historical extension, as a designation for the 4 records concerning Jesus Christ in the New Testament.

The qualifying terms of the Scripture used in combination with εὐαγγελίου bring illumination, deepening its understanding. Street has highlighted the qualifiers as defined by James A Stewart in *Evangelism without Apology* as follows,

It is called "the gospel of God" (Rom. 1:1), which Stewart says "speaks of its ORIGIN." "The gospel of Christ" (Rom. 1:16), speaks of the "THEME of the gospel, which is the Person and work of our glorious Kinsman-Redeemer." "The glorious gospel of Christ" (2 Cor. 4:3,4), emphasizes "the gospel's intrinsic worth and majesty." "The gospel of the grace of God" (Acts 20:24), is indicative of "the CHARACTER of the Evangel." Of "the gospel of peace" (Eph. 6:15), Stewart refers to peace as "the FRUIT of the gospel." "The gospel of your salvation" (Eph. 1:13), "speaks of the individual APPROPRIATION that must be made." And listed last is Paul's statement, "my gospel" (Rom. 2:16). "To possess the gospel brings with it a divine obligation to proclaim it," explains Street. For sake of continuity this writer would describe this statement as speaking of "IDENTIFICATION with the mandate to preach the gospel."¹⁷

Kennedy also sees the value of examining the terms associated with εὐαγγελίου. He explains the qualifying terms as follows,

Each of these phrases describes some facet of the complex meaning of the term εὐαγγελίου. It is a gospel that originates with God. It flows from His grace. It centers in Jesus Christ. It results in the salvation of those that believe. It produces peace in the hearts of those who receive it and it is altogether glorious in all of its aspects.¹⁸

He then refers to 1 Corinthians 15:1-8 as "a very significant passage" delineating the

¹⁶Kennedy, "The Genesis," 29.

¹⁷Street, *The Effective Invitation*, 28-33.

¹⁸Kennedy, "The Genesis," 27-28.

content of the gospel as Paul uses the term in his epistles. It reads,

Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared to Cephas, then to the twelve. After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; then He appeared to James, then to all the apostles; and last of all, as to one untimely born, He appeared to me also.

According to Kennedy, the content of εὐαγγελίου Paul describes in this passage is fourfold,

1. That Christ died for our sins according to the Scriptures (1 Cor. 15:3b).
2. That He was buried (1 Cor. 15:4a).
3. That He rose again the third day according to the Scriptures (1 Cor. 15:4b).
4. That He was seen alive by over five hundred individuals, a greater part of whom were still living when Paul penned these words (1 Cor. 15:5,8). Included among this group of approximately five hundred people was the Apostle himself who claims to have seen the risen Christ on the road to Damascus. Death, burial, resurrection, and appearance to witnesses constitute the essential content of the εὐαγγελίου, which Paul proclaimed and about which he wrote.¹⁹

Εὐαγγελιστής

The English word “evangelist” is translated from the Greek noun of agent Εὐαγγελιστής. It is rare in its occurrence in the New Testament, appearing only 3 times. Friedrich says that “except in ecclesiastical literature this is a rare word. In a non-Christian sense it is attested only on a poorly preserved inscribe. From Rhodes, IG, XII, 1, 675, 6, where it means ‘one who proclaims oracular sayings.’” Friedrich states, “The NT evangelist is not one who declares the oracles as among the Greeks. He is . . . the one who proclaims the glad tidings, the εὐαγγελίου.”²⁰

Philip is designated as “the evangelist” in Acts 21:8, probably because of the activity in which he was involved with in Samaria. It is interesting that although he is

¹⁹Kennedy, “The Genesis,” 30-31.

²⁰Friedrich, *Theological Dictionary of the New Testament*, 737.

called Φιλίππου τοῦ εὐαγγελιστοῦ in this passage, in Acts 8:4 it was “those who had been scattered” by the persecution in Jerusalem are also said to be εὐαγγελιζόμενοι τὸν λόγον, “evangelizing or preaching the Word,” whereas Philip, the evangelist, is said to have ἐκήρυσσεν αὐτοῖς τὸν Χριστόν, literally, “proclaimed to them the Christ.” It is interesting that κηρύσσειν is identified with the evangelist and εὐαγγελίζεσθαι with the others (i.e., laymen).

In 2 Timothy 4:5, Paul instructs Timothy, who is pastor of the flock, to “do the work of an evangelist.” He is not specifically called an evangelist here, but as Wuest points out, a local pastor like Timothy “should be evangelistic in his message and methods. He must always be reaching out to the lost through his teaching, preaching, and personal contacts.”²¹ The last occurrence of the word is found in Ephesians 4:11-12 where Paul lists the “gifts” Jesus gave to the church. “And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ.” Cremer differentiates the “offices:” “In distinction from the prophet, the evangelist speaks *of* the facts of redemption, the revelations of God, the teacher *about* them; the prophet *has* revelations.”²² One more word outside of the two clusters of words already discussed, dealing with preaching and evangelism, is the word “witness.” The usage of both the noun and the verb will be discussed.

Μάρτυς

The basic meaning of μάρτυς is “a witness,” i.e., one who has information, or knowledge or joint knowledge of anything and hence, one who can give information, or

²¹Kenneth S. Wuest, *Wuest's Word Studies*, vol. 3, *Untranslatable Riches* (Grand Rapids: Eerdmans, 1970), 31.

²²Cremer, *Biblical Theological Lexicon of New Testament Greek*, 34.

bring to light or confirm anything.”²³ Strathmann says the μάρτυς was most likely “one who remembers, who has knowledge of something by recollection, and who can thus tell about it,” i.e., the witness.²⁴ He describes its use from the legal point of view, which was the way it was primarily used in non-biblical Greek.

The proper sphere of μάρτυς is the legal, where it denotes one who can and does speak from personal experience about actions in which he took part and which happened to him. He may be a witness at a trial, or, in legal transactions of different kinds, a solemn witness in the most varied circumstances.²⁵

The word does not maintain a mere technical nature in non-biblical use or as it is used in the New Testament, but it becomes more broad in its meaning and includes witnesses of facts in general especially first-hand experiences. Strathmann brings this out,

But the stem words μάρτυς, μαρτυρεῖν, and μαρτυρία also find a very general use outside the legal sphere. In so doing they undergo a broadening of meaning and thus come to be used in two senses. The group now refers not merely to the establishment of events or actual relations or facts of experience on the basis of direct personal knowledge, it signifies also the proclamation of views or truths of which the speaker is convinced. It thus relates to things which by their very nature cannot be submitted to empirical investigation In the former case the reference is to the examination of facts observable from without, whether these be events or states. In the latter case the reference is to ethical judgments, to expressions of moral convictions, or more generally to views. On the one hand, statements are made about objective events. On the other personal convictions are made known. On the one hand the point at issue is whether a thing is or was really so; on the other whether it is true and valid from the standpoint of the one who states it.²⁶

Using this term in an interesting way, Luke uses μάρτυς both in the more narrow sense as a reference to facts and in a broadened sense as a statement of one’s personal convictions regarding the facts,

Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then He opened their minds to understand the Scriptures, and He said to them, “Thus it is written, that the Christ

²³Cremer, *Biblical Theological Lexicon of New Testament Greek*, 412.

²⁴H. Strathmann, *Theological Dictionary of the New Testament*, ed. Gerhard Kittle (Grand Rapids: Eerdmans, 1965), 4: 475.

²⁵Ibid., 476.

²⁶Ibid., 478.

would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.” You are witnesses of these things (Luke 24:44-48).

His reference is to the facts of the gospel as he quotes Jesus’ own words in prediction of the suffering, death, and resurrection of the Christ, but it is also to the conviction of the part of the “witness” that those historical facts effected salvation through the agency of repentance. Strathmann says of this passage,

The distinctiveness of the object referred to in this witness implies also that the declaration of specific facts and the believing, confessing, evangelizing confession of their significance are indissolubly united in the concept of the witness. The witness to facts and the witness to truth are one and the same.²⁷

One of the more significant passages in which the term is used can be found in Acts 1:8, where Jesus tells the Apostles they would become His μάρτυρες once they were endowed with the Holy Spirit. His reference was obviously to the historical facts concerning His own death, burial, and resurrection, but must also include the Apostles’ conviction concerning the truth of those facts. In a limited sense the witness would be one who actually saw these events first hand. However, as Luke relates the continuing history of the witnesses of the early church, it becomes obvious that there were more who could be called μαρτυρες beyond the Twelve. One only needs to consider the account of Stephen and then of “those who had been scattered” in Acts 8 to be reminded there were others who fulfilled the definition of the “witness,” in the early church.

Μαρτυρεῖν

“Μαρτυρεῖν denotes the activity of a μάρτυς.”²⁸ The verb form, μαρτυρεῖν, is used 79 times in the New Testament and as is one of the more common words. Thayer defines it, “to be a witness, to bear witness, testify, i.e., to affirm that one has seen or heard or experienced something, or that (so in the N. T.) he knows it because [he has

²⁷Strathmann, *Theological Dictionary of the New Testament*, 492.

²⁸Ibid., 496.

been] taught by divine revelation or inspiration.”²⁹ Strathmann comments that beyond its use as bearing testimony to general facts, μαρτυρεῖν, in specific, references a “religious witness.” He acknowledges passages where it refers to giving a testimony regarding the central content of the gospel itself and makes the following observation,

Seen from the standpoint of faith this content is a fact. God has established it. But it is a fact of higher order, which cannot be observed and attested like other facts of earthly occurrence. If the witness refers to this, it becomes the witness to revealed and believed truth. The factual witness in the popular sense becomes evangelistic confession.³⁰

He concludes that the evangelistic confession and fervor behind the word causes it to become “almost a technical term” as it is used in this regard, which leads to the specific way John uses the term.

The Apostle John uses μαρτυρεῖν 44 times in his gospel and epistles, yet he does not use μαρτύς at all, except for 5 references in Revelation. John also prefers this term over two other terms he does not use, εὐαγγελίζεσθαι and κηρύσσειν. He employs μαρτυρεῖν solely and specifically to bear the fruit of witness to Jesus Christ. This witness is not merely to His historical existence, nor to the specific events of His story. Rather, “the witness is simply to the nature and significance of His person.”³¹ In contrast to Luke for whom the historical reality is primary, John’s historical attestation is not so important as the experience of the glory of Jesus. Strathmann comments,

It is important in the much deeper sense of endowment with the possibility of receiving a direct impression of the δόξα of Jesus . . . the man who is simply an eye-witness in the historical sense sees nothing of this δόξα. It is disclosed only to the believer (1 Jn.5:9 f.). Nor is it disclosed merely to believers who were eyewitnesses in the historical sense, but to all believers. . . . Hence new witnesses can arise, i.e., those who confess evangelistically who Jesus was and what He signified.³²

This understanding of witnesses coming after those who had eye-witness experience and

²⁹Thayer, *Thayer’s Greek-English Lexicon of the New Testament*, 390.

³⁰Strathmann, *Theological Dictionary of the New Testament*, 496.

³¹Ibid., 498.

³²Ibid., 498-99.

giving testimonies to the spiritual realities concerning the person of Christ is an important distinction. That Scripture is affirmed in the example of Stephen in Acts 22:20 and Antipas in Revelation 2:13, who are each called “witnesses” not in the historical sense but in the experiential and spiritual sense.

Μαρτυρία

The noun refers to what one testifies, that is, to the testimony itself. Abbot has it as “*witness, testimony, evidence.*”³³ It was used by Luke in reference to the confession of Jesus before the Sanhedrin and is translated “testimony” in the NASB: “What further need do we have of testimony (μαρτυρία)? For we have heard it ourselves from His own mouth” (Luke 22:71). Paul uses it as the good witness (NASB translates “reputation”) one must have with outsiders in order to be an overseer in the church: “And he must have a good reputation (μαρτυρίαν) with those outside the church” (1 Tim 3:7).

Μαρτυρίαν is often used in the New Testament in reference to the same content as the κήρυγμα, or the gospel. The two terms thus become identical as Strathmann points out in reference to 2 Timothy 1:8: “μαρτυρίαν is here synonymous with ευαγγέλιον or κήρυγμα. The same is true of the designation of the Christian message in 1 Timothy 2:6.”³⁴ The testimony, the gospel, and the preaching all refer to the same content concerning the person and work of Jesus, both in the historic sense and in the experiential/spiritual sense.

In consideration of the various terms employed in regard to the evangelistic mandate, it becomes evident that the preacher, the evangelist, and the witness all participate in the same great calling. Their content is the same message of salvation in the person of Jesus Christ. Their occupation, whether termed preaching, evangelizing, or

³³G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament*, 3rd ed. (Edinburgh: T. & T. Clark, 1937), 279.

³⁴Strathmann, *Theological Dictionary of the New Testament*, 504.

witnessing, is to proclaim the historic and spiritual reality of Jesus Christ and the message concerning His death, burial, and resurrection, bringing salvation to all men.

This chapter also addresses the biblical foundations of evangelism. When Jesus was passing alongside the Sea of Galilee, he saw Simon and Andrew casting a net into the sea. It was their first encounter with Jesus. In Mark 1:17, “And Jesus said to them, ‘Follow me, and I will make you become *fishers* of men.’” This verse is the first command of Jesus directed to his disciples. This verse implies that Christians should become fishers of men. It also means all Christians should share their faith with others. Immediately after Jesus spoke to them, they cast away their nets and followed him through faith and became the first disciples of Jesus. Following Jesus will not immediately make them fishers of men, but through time and training they will grow more confident in sharing the gospel. According to Robertson, “Become” (*genesthai*) would be a slow and long process, but Jesus could and would do it. He would undertake to make fishers of men out of fishermen.³⁵ Therefore, evangelism training takes time and effort.

In Luke 5:1-11, Luke singles out Simon in a graphic way and explains how Jesus called His disciples to be fishers of men.

One day as Jesus was standing by the Lake of Gennesaret, with the people crowding around him and listening to the word of God, he saw at the water’s edge two boats, left there by the fishermen, who were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little from shore. Then he sat down and taught the people from the boat. When he had finished speaking, he said to Simon, “Put out into deep water, and let down the nets for a catch.” Simon answered, “Master, we’ve worked hard all night and haven’t caught anything. But because you say so, I will let down the nets.” When they had done so, they caught such a large number of fish that their nets began to break. So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink. When Simon Peter saw this, he fell at Jesus’ knees and said, “Go away from me, Lord; I am a sinful man!” For he and all his companions were astonished at the catch of fish they had taken, and so were James and John, the sons of Zebedee, Simon’s partners. Then Jesus said to Simon,

³⁵A. T. Robertson, *Word Pictures in the New Testament*, vol. 1, *The Gospel According to Mark* (Nashville: Broadman, 1930), 257.

“Don’t be afraid; from now on you will catch men.” So they pulled their boats up on shore, left everything and followed him.(Luke 5:1-11)

This incident occurred right after Jesus healed Peter’s mother-in-law. In Luke 5:1-2, “One day as Jesus was standing by the Lake of Gennesaret, with the people crowding around him and listening to the word of God, he saw at the water’s edge two boats, left there by the fishermen, who were washing their nets.” Jesus was preaching in front of Gennesaret Lake where multitudes of people gathered to listen to Jesus, while Peter and his friends were washing their nets. It became difficult for Jesus to communicate with people because there were too many and the terrain was not conducive for one man to broadcast to the masses. Thus he stepped into Peter’s boat “and asked him to put out a little from shore so that the acoustics of the water could amplify his voice. Then he sat down and taught the people from the boat.” According to Robertson, picturing Jesus teaching from the boat in which he was seated and so safe from the jam of the crowd, “Christ uses Peter’s boat as a pulpit whence to throw the net of the Gospel over His hearers.”³⁶ Jesus may come to you when you are least expecting it, demonstrating his grace to use whatever you make available to him.

Of course, Jesus called all believers to be fishers of men. If one wants to be effective when witnessing, one must go with the Master, for he is the one who knows all there is to know about fishing. In Luke 5:4, Jesus told these seasoned fishermen, who had fished all night and caught nothing, all they needed to know about catching fish. He knew where the fish were, where they were schooling, and he knew how deep they were holding. The fish were not where the fishermen had expected to find them, but Jesus directed them out into deep water in the middle of the day—the most unlikely place at the most unlikely time and they experienced the most unlikely results. Jesus knows all there is to know about fishing for men, where they are, when they are hungry, what they are

³⁶A. T. Robertson, *Word Pictures in the New Testament*, vol. 2, *The Gospel According to Luke* (Nashville: Broadman, 1930), 69.

biting, etc., because Jesus is God who is Master of all creation. When one goes fishing with Him, one shall not fear as He is the Master Fisherman!

According to Luke 5:5 “Simon answered, ‘Master, we’ve worked hard all night and haven’t caught anything. But because you say so, I will let down the nets.’” Simon was a well-experienced fisherman, so to him it did not make sense to obey Jesus.

Although he did not agree, he obeyed Jesus patronizingly. Here he calls Jesus a “Master,” knowing full he did not put much confidence in his suggestion. What a surprise when he obeyed though. After the astonishing catch of fish, Peter admitted that he had doubted the Lord and treated him with contempt: “Go away from me, Lord; I am a sinful man!”

Whatever his state of mind was, it was his obedience that was rewarded. Just as Philip in Acts 8:26, “Now an angel of the Lord said to Philip, ‘Go south to the road—the desert road—that goes down from Jerusalem to Gaza.’” Even though he was experiencing success in his ministry in Jerusalem, Phillip was told by an angel of the Lord to go to Gaza. It did not make any sense to Philip but he obeyed God and met the Ethiopian Eunuch to talk about Jesus. Through faith and the help of the Holy Spirit, the eunuch accepted Jesus and got baptized. The works of God are experienced when his commands are obeyed.

In Luke 5:6-7, “When they had done so, they caught such a large number of fish that their nets began to break. So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink.” Whenever the disciples obeyed the Jesus, miracles happened. Not only were the people who obeyed Jesus blessed, but also their friends and families. They became the greatest eye-witnesses of Jesus’ miracles. When one goes fishing with the Master, expect great things. He is greater than we can ever imagine.

When one follows Jesus, it will change one’s life. One prime example can be found in Luke 5:10-11, “They left everything and followed Him.” The activity of fishing

was not merely just another hobby, but it was their livelihood, their community, or maybe even their family enterprise perhaps for generations. According to Robertson, now the disciples left their business behind to dedicate their lives for the active service of Christ. The conduct of these businessmen who left their whole businesses behind, should make other businessmen stop to truly examine their lives to see if Jesus is calling them to do likewise.³⁷ Ordinary fishermen who risked their entire lives for Christ, who were once anonymous fishermen, became some of the first twelve disciples and impacted the world for Christ.

Jesus was incarnate to the fishermen; it was a participatory and connected experience for them. Jesus led the fishermen by his example even though they did not have the confidence nor the courage to make disciples. Luke 5:10 says, “Do not be afraid, from now on you will be catching men.” What is the definition of fear? The opposite of courage is fear. Therefore, we also can translate this passage as, “Take courage.” Courage is the willingness to do what is right in the midst of fear. Scripture says, “Follow Me and I will make you fishers of Men.” It also says in Matthew, “Go therefore. . . and lo, I am with you always.” Why is the Lord reassuring his disciples that he will be with them when they are making disciples? It is because there will always be a level of fear, or anxiety when attempting to witness. The first command He said in the beginning of His ministry is important. What was last command Jesus said? It appears in Acts 1:8, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” This verse is the very last command of Jesus before his ascension to heaven.

The word power (*dunamin*) is not the “power” about which they were concerned (political organization and equipments for empire on the order of Rome). Their very question was ample proof of their need of this new “power (*dunamin*)”, to enable them (from *dunamai*, to be able), to grapple with the spread of the gospel in the

³⁷Robertson, *Word Pictures in the New Testament*, 2:71.

world.³⁸

According to Barrett,

What is promised to the apostles is the power to fulfill their mission, that is, to speak, to bear oral testimony, and to perform miracles and in general act with authority. This power is given through the Spirit, and conversely the Spirit in Acts may be defined as the divine agency that gives this power. The Spirit is not defined here as the third of a Trinity of divine Persons, though it is associated with the Father and the Son. To say that in Acts the gift of the Spirit replaces an earlier conviction regarding the nearness of the parousia is an over simplification of the evidence, but it is not wholly misleading.³⁹

This verse also indicates the 3 main divisions of the book of Acts: witnessing in Jerusalem which is found in chapters 1-7; witnessing in all Judea and Samaria can be found in chapters 8-12; and witnessing in the Gentile world can be found in chapters 13-28. Thus the church followed the outline for its activities as given by the Lord himself.⁴⁰ The expression “my witnesses” makes the reality more personal. Jesus is unleashing his witnesses to the world.

“My witnesses (*mou martures*)” means “Royal words of magnificent and Divine assurance.” Our word martyrs is this word *martures*. In Luke 24:48 Jesus calls the disciples “witness to these things” In Act 1:22 an apostle has to be a “witness to the Resurrection” of Christ and in 10:39 to the life and work of Jesus. Hence there could be no “apostles” in this sense after the first generation. But here the apostles are called my witnesses.”⁴¹

According to Barrett,

The apostles are to be witnesses. Witnessing is a major theme in Acts and will be frequently discussed. The apostles are specifically witnesses to the fact of the resurrection in Act 1:22, that is, to the divine vindication of Jesus, the proof that he was what he had claimed to be, what the apostles now claimed that he was. Witness to the resurrection thus includes witness to all the other propositions of the Christian proclamation.⁴²

“As soon as the Apostles received the Holy Spirit, they were to be Christ’s first

³⁸A. T. Robertson, *Word Pictures in the New Testament*, vol. 3, *The Acts of the Apostles* (Nashville: Broadman, 1930), 10.

³⁹C. K. Barrett, *A Critical and Exegetical Commentary on The Acts of the Apostles* (New York: T and T Clark 1994), 1:79.

⁴⁰Ralph Earle, *Acts*, Beacon Bible Commentary, vol .7 (Kansas City: Beacon Hill, 1969), 262.

⁴¹Robertson, *Word Pictures in the New Testament*, 3:10.

⁴²Barrett, *A Critical and Exegetical Commentary on The Acts of the Apostles*, 79.

witnesses to all in Jerusalem. Then they were to branch out from the capital city into all Judea. Directly north of Jerusalem lay Samaria, which was the capital of the northern kingdom of Israel. The final outreach of the commission was ‘to the ends of the earth.’⁴³ The last phrase “to the ends of the earth” often occurs in the Old testaments. Luke may be deriving the phrase specifically from Isaiah 49:6. There, God says of his servant: “I have made you a light for the Gentiles, that you may be a means of salvation to the ends of the earth.” This verse was also quoted in Luke 2:32. So Luke may be alluding to it here and casting any witness to the risen Christ as the role of all the servants of the Lord. However, D. R. Schwartz, argues rather that “*se*” does not mean “earth,” but “land.” The phrase would refer only to the first stage of the development of the Lucan account, not to the whole book of Acts.⁴⁴ Therefore, all Christians should be witnesses of His greatness and of what He has done for us to the ends of the earth. Therefore, when we receive power through the Holy Spirit, we will be witnesses of Jesus Christ to spread His gospel from where we are until the ends of earth is reached with the gospel.

This is what the Scriptures teach about being a disciple. Robert Coleman says,

Christ’s disciples are only asked to live by the same rule that governed His time among us. That is what the Commission is all about. It simply enunciates the strategy implicit in His own ministry while He was with us in the flesh. Just as the Lord ordered His life on earth, now His disciples are expected to follow in His steps.⁴⁵

The Great Commission is found in Matthew 28:16-20,

Then the eleven disciples to Galilee, to the mountain where Jesus told them to go. When they saw him, they worshipped him; but some doubted. Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

⁴³Earle, *Acts*, 263-64.

⁴⁴Joseph A. Fitzmyer, *The Acts of the Apostles, A New Translation with Introduction and Commentary*, The Anchor Bible, vol. 31 (New York: Doubleday, 1998), 206-07.

⁴⁵Robert E. Coleman, *The Great Commission Lifestyle* (Grand Rapids: Baker, 1992), 53.

This is what the Scripture teaches us about being a disciple.

According to Buttrick, the gospel ends with a claim in verse 18, a Great Commission in verse 19, and a great promise in verse 20. “All Authority (*pasa exousia*)” means supreme right to appoint to office: thence comes the great commission. It means right to require obedience—because of love poured out unto death, and now triumphant in the eternal kingdom. It means right to govern in both earth and heaven.⁴⁶ “Jesus came close to them (*proselthon*) and made this astounding claim. He spoke as one already in heaven with a world-wide outlook and with the resources of heaven at His command. His authority or power in His earthly life had been great. Now it is boundless and includes earth and heaven.”⁴⁷ According to Robert Coleman, “Christ’s disciples are only asked to live by the same rule that governed His time among us. That is what the Commission is all about. It simply enunciates the strategy implicit in His own ministry while He was with us in the flesh. Just as the Lord ordered His life on earth, now His disciples are expected to follow in His steps.”⁴⁸

This statement Christ has made is the conclusion of everything He had shown and taught the disciples. They were to “go” out and proclaim the gospel. According to John MacArthur, “This passage is the climax and major focal point not only of this gospel but of the entire New Testament. It is not an exaggeration to say that, in its broadest sense, it is the focal point of all Scripture, Old Testament as well as New.”⁴⁹ He concisely states that this commission is timeless, hearkening back to the Old Testament and points forward to the New Testament where Jesus commissions His disciples to proclaim the gospel to the ends of the earth.

⁴⁶George A. Buttrick, *St. Matthew*, The Interpreter's Bible (Nashville: Abingdon, 1984), 622.

⁴⁷Robertson, *Word Pictures in the New Testament*, 1:244.

⁴⁸Coleman, *The Great Commission Lifestyle*, 53.

⁴⁹John MacArthur, *Matthew 24-28*, *The MacArthur New Testament Commentary*, vol. 4 (Chicago: Moody, 1989), 329.

John P. Meier observes that the “pericope is divided into two halves (vv 16-18a) an introductory narrative and the words of Jesus (vv 18b-20).”⁵⁰ Meier then concludes that the “theological accent lies on the latter half divided into 3 sayings: the announcement of exaltation (v 18b), the consequent commissioning, that is, making disciples, baptizing and teaching (vv 19-20a), and the final praise of his presence (v 20).”⁵¹

Matthew tells us that the disciples “worshipped Him (*prosekunesan*)” (28:17), and this talks about His deity. According to Robertson, “Jesus as the women had done (28:9). He is now their Risen Lord and Saviour.”⁵² No Jew would have worshiped any man, but here we see the authenticity of Jesus among His disciples. They are viewing Him not just as a man but as God who is worthy to be worshipped. Matthew mentions too that there was doubt among them. The Holy Spirit through Matthew is reminding us of their doubts concerning Jesus, who walked and ate with them. If there was a propensity to doubt in those who were with Jesus, how much more would those who were never eyewitnesses of his earthly ministry be prone to doubt. Rather than being discouraged about this reality, however, we can take comfort in the fact that Jesus was patient with his disciples concerning this response to his resurrection.

In this command there is a commissioning, as Meier pointed out in the text. Jesus is commissioning His disciples to “go” in order to make disciples. According to David M. Howard, “the word ‘go’ is actually a participle and could be rendered as you go they are to make disciples.”⁵³ It is to Jesus’ disciples that this command is given. That is exactly what they were told because the evidence presented in Acts attests to the fact that

⁵⁰John P. Meier, *Matthew*, New Testament Message, vol. 3 (Wilmington, DE: Michael Glazier, 1980), 367.

⁵¹Ibid.

⁵²Robertson, *Word Pictures in the New Testament*, 1: 244.

⁵³David M. Howard, *The Great Commission Today* (Downers Grove, IL: InterVarsity, 1976), 66.

they spread the good news wherever they went. This is a great test to apply in a church or a college campus ministry where there is no evangelism taking place. Are people just fulfilling a religious need by attending church or are they really disciple-makers of Christ?

According to Meier the command “go, means following Jesus by obeying His teaching, by accepting His fate of death and resurrection in one’s own life, and proclaiming Him as Son of Man, Lord of the Universe.”⁵⁴ It is not localized to a specific community or region or a people, but is to all nations (v. 19a). It refers to all who will respond to the message of Jesus’ disciples, for their time and ours.

Jesus once again gave the command to “go,” meaning for the disciples to declare abroad, far and wide that man could be restored to a right relationship with God by responding to the preaching of the gospel. *Matthew Henry’s Commentary* states,

Into all parts of the world, the habitable world, and to preach the gospel of Christ to every creature, to the Gentiles as well as the Jews; to every human creature that is capable of receiving it.⁵⁵

Once again we can take note of the command that Jesus is giving that no matter where a disciple goes the gospel is to be carried with him, thereby declaring to the “whosoever” the teaching of Christ and calling him to repent.

The term “go,” has particular emphasis when it is referring to the gospel. In his interpretation of the Book of Matthew, commentator R. C. H. Lenski, agrees,

Jesus does not command, “GO!” Rather, the participle is merely an auxiliary to the main verb and should be read, “Having gone, disciple!” To go to the nations is the self-evident, natural way to proceed in making them disciples. This imperative (verb), of course, means, “to turn into disciples,” and its aorist form conveys the thought that this is actually to be done.⁵⁶

In Mark 16:15, Jesus said “Go into all the world and preach the good news to

⁵⁴Meier, *Matthew*, 370.

⁵⁵Matthew Henry, *Matthew Henry's Commentary* (Grand Rapids: Zondervan 1961), 1407.

⁵⁶R. C. H. Lenski, *The Interpretation of St. Matthew's Gospel* (Minneapolis: Augsburg, 1942), 1172-73.

all creation.” The message to “go” is to be with clarity as it will save people by its message or condemn them. Jesus through His disciples is holding out the offer of life, but death should they reject the message of His messengers who were sent out into the entire world. A key theological point to make here is that those who were told to “go” must believe the message. According to Robert Cole, “Faith will lead to proclamation: unbelief will seal the lips of the disciples.”⁵⁷

Those who believe will proclaim the message. When the message is declared, those who believe the messengers will repent and be saved, while the ones who reject the message, because of unbelief, will receive condemnation on the Day of Judgment. Once again the Scriptures clearly affirms that the disciples must walk in obedience to the commands of Christ through the teachings they have received from Him. His command to go and make disciples is not optional.

Jesus, who has received all authority in heaven and on the earth, tells His disciples to go and make disciples just as He did with them. David Thomas puts it this way, “Bringing those who are out of the system into it.”⁵⁸ In John 1:5, “The light shines in the darkness, and the darkness has not overcome it.” And John 1:9, “The true light that gives light to everyone was coming into the world.” Jesus referred to Himself as the “light,” contradicting Himself with the darkness of the world. Jesus who has all authority is shining his light through the disciples so that men living in darkness would come into the light and fellowship with him.

Jesus clearly demands what a disciple should do. According to F. Walter Beare, “It means renunciation of all earthly ambition, the denial of self, the bearing of the cross, the following of Christ, the willingness to be a servant to all, and the commitment

⁵⁷Robert A. Cole, *Mark*, Tyndale New Testament Commentaries, vol. 2 (Grand Rapids: Eerdmans, 1961), 338.

⁵⁸David Thomas, *Gospel of Matthew* (Grand Rapids: Kregel, 1979), 559.

to doing the will of the heavenly Father.”⁵⁹ “Heavenly Father,” Beare is talking about is God the Father. Jesus alluded to the fact that He did not do anything that He did not see the Father do. The Father, therefore, was reconciling the world unto Himself through Christ, who in turn was reconciling the world through His followers.

Following Christ's example is the key to sharing the gospel with someone and having them repent. Jesus called His disciples, who started off as followers, but as they spent more and more time with Jesus they became disciples. Therefore, according to James 1:22, “Do not just merely listen to the word, and so deceive yourselves. Do what it says.” God was no longer viewed merely as a religious object of worship, but he became to them, a reality in His Son Jesus. Christ’s exemplary life of prayer, preaching, signs, wonders, and teaching proved that His kingdom was among men. And Jesus made the disciples an integral part of the kingdom program, expecting them to also declare the kingdom among the unbelievers so that the disciples might become a model of evangelism that Jesus practiced—namely, mass, personal, impromptu, dialogue, and systematic evangelism.

The mandate to make disciples includes another aspect of Christianity—the baptizing of converts. Jesus specifically addresses it, “baptizing them in the name of the Father and of the Son and of the Holy Spirit.” Just as John baptized Him so that all righteousness would be fulfilled, so He too demands it from anyone who would become His disciple as an act of obedience. According to Richard T. France, when one is baptized, “it would be understood as an act of repentance and identification with the purified and prepared people of God.”⁶⁰ Baptism, however, also means that something has happened on the inside of a person who then wants to declare it publically. John Mac

⁵⁹F. Walter Beare, *The Gospel of According to Matthew* (San Francisco: Harper & Row, 181), 545.

⁶⁰Richard T. France, *Matthew*, Tyndale New Testament Commentaries, vol. 1 (Grand Rapids: Eerdmans, 1985), 414.

Arthur also alludes to this when he says, “baptism became an outward act of identification with Him through Faith, a visible testimony that henceforth one belonged to Him.”⁶¹

In this context the command to baptize the new converts is to fully submerge them in water, baptizing them in the Name of the Father, the Son, and the Holy Spirit. This is a reminder once again of Jesus’ baptism. The Father and the Holy Spirit were present and were pleased with the obedience of the Son, because the onlookers saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said in Matthew 3:16-17, “This is my Son, whom I am also in union with love; with Him I am well pleased.” This indicates that all three persons of the Trinity were present at the baptism of Jesus, and this will be the reality for the new disciples as well.

Baptism is also the union with Christ in His death, burial, and resurrection, which the apostle Paul teaches the Romans in his letter to them. He says in Romans 6:3-5,

Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his.

One must not lose sight of evangelism in discussing the content of the Great Commission however; it is imperative to clearly understand what Jesus is saying and how to respond to it, especially when it comes to doing the work of God here in this world. This then brings us to the next point, and that is to teach.

In Matthew 28:20a, Jesus says “teaching them to obey everything I have commanded you.” According to Arias and Johnson, it means that the disciples' mission was a continuation of Jesus’ own teaching ministry.⁶² The disciples were to show others how to live a Christian life not only by their exemplary lives of submission to the

⁶¹MacArthur, *Matthew 24-28, The MacArthur New Testament Commentary*, 343.

⁶²Mortimer Arias and Alan Johnson, *The Great Commission: Biblical Models for Evangelism* (Nashville: Abingdon Press, 1992), 22.

Messiah but also through teaching them what Jesus had commanded them to do. This places the disciples under Jesus' authority and rule; they are his subjects. They would live by the laws of the King and therefore be partakers of His divine kingdom, which is in this world but not of it. According to France, Jesus is giving His disciples permission to "take over his role of teaching. . . . not to teach abstract ideas, but to observe all that I have commanded you." Therefore, we can conclude that making disciples is not complete unless it leads to a life of observing Jesus' commandments.⁶³

Herman N. Ridderbos goes even further to describe the teaching in that it had to bring "the listener under his commandments so that they could show by their lives that they really belonged to him."⁶⁴ Likewise, John MacArthur maintains that

the convert is called to a life of obedience to the Lord, and in order to obey him it is obviously necessary to know what he requires... a disciple is by definition a learner and follower. Therefore, studying, understanding, and obeying "the whole purpose of God" is the lifelong task of every true disciple.⁶⁵

The teaching aspects of the Great Commission are: First, the disciples of Jesus' time were to continue in the instruction they received so that they would be known as followers of Christ. Second, not only did they have to adhere to the teaching but they also carried with them the obligation to teach others what they had learned. Third, they in turn also wrote down these teachings of Jesus so that anyone in the future, whom God would call through the preaching of the gospel, would be able to apply what Jesus had taught them specifically and corporately. In so doing, Jesus promised He would be with them to the end of the age. This brings us to the last point of the discussion.

In the conclusion of the Great Commission, Jesus promises to be with his disciples and to all who will be His disciples until the end of time. His constant presence gives his disciples reassurance for the work of making more disciples. John P. Meier

⁶³France, *Matthew*, 415.

⁶⁴Herman N. Ridderbos, *Matthew* (Grand Rapids: Zondervan Publishing House, 1987), 556.

⁶⁵MacArthur, *Matthew 24-28, The MacArthur New Testament Commentary*, 345.

makes the following observation,

Jesus is not an absentee landlord. Just as Yahweh, appearing to and commissioning the patriarchs and prophets of old would issue His bracing “Fear not! I am with you,” the Son of Man promised his nascent church his abiding presence to strengthen her in worldwide mission. He who was from birth God with us, he who promised his presence to two or three gathered in prayer, now promises his continual presence to the church on the move.⁶⁶

According to Robertson,

I am with you (*ego mata humon*) is the amazing and blessed promise. He is to be with the disciples when he is gone, with all the disciples, with all knowledge, with all power, with the all the days, till the consummation of the age (*heos tes sunteleias tou aionos*). That goal is in the future and unknown to the disciples. This blessed hope is not designed as a sedative to an inactive mind and complacent conscience, but an incentive to the fullest endeavor to press on to the farthest limits of the world that all the nations ay know Christ and the power of his Risen Life. He is with us all the days till he comes in glory.⁶⁷

It is a great comfort to know that Jesus will be with us whenever we are sharing the gospel. In Luke 10:3 Jesus said “Go! I am sending you out like lambs among wolves.” With confidence in the Almighty Christians go out as sheep into a wolf-infested world, knowing that Jesus is with them. As they witness, He is there to guide, strengthen, and protect His witnesses. Jesus reassures His disciples because He knows the antagonism they will face. This encourages every disciple of Jesus to make the Great Commission his priority.

An example of sharing the gospel is found in Act 8:1 and 8:4. “On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. Those who had been scattered preached the word wherever they went.” In the Book of Acts, Luke reports on the great evangelistic outreach of the early church and attributes much of it to the common believers of his day. As a result of the great persecution that arose against the early believers in Jerusalem, the gospel was carried throughout the regions of Judea and

⁶⁶Meier, *Matthew*, 373.

⁶⁷Robertson, *Word Pictures in the New Testament*, 1:246.

Samaria and beyond. Luke reports, “they were all scattered throughout the regions of Judea and Samaria” (Acts 8:1). The fourth verse adds, “Therefore, those who had been scattered went about preaching (εὐαγγελιζόμενοι) the Word.” It is significant to note that “those who had been scattered” did not include the apostles. “They were all scattered throughout the regions of Samaria, *except the apostles.*” Therefore, an emphasis is placed on the fact that the believers, who we refer as “the laity,” were the ones who were doing the preaching. The word “preaching” here is from εὐαγγελίζω, “to bring or announce Good News.”⁶⁸

According to Green’s comments on the evangelistic outreach of the early Christians,

One of the most striking features in evangelism in the early days was the people who emerged in it. Communicating the faith was not regarded as the preserve of the very zealous or of the officially designated evangelists. Evangelism was the prerogative of every Church member. We have seen apostles and wandering prophets, nobles and paupers, intellectuals and fishermen, all taking part enthusiastically in the primary task committed by Christ to His Church. The ordinary people of the church saw it as their job: Christianity was supremely a lay movement, spread by informal missionaries. The clergy of the Church saw it as their responsibility, too: bishops and presbyters, together with doctors of the Church like Origin and Clement, and philosophers like Justin and Tatian, saw the propagation of the gospel as their prime concern. They seem not to have allowed the task of teaching, caring and administering to make them too busy to bring individuals and groups from unbelief to faith. The spontaneous outreach of the total Christian community gave immense impetus to the movement from the very outset.⁶⁹

Far from dependence upon the evangelistic ministry of the Apostles themselves, although the foundation they laid certainly gave rise to it, history reveals that the Church experienced its most rapid period of growth in the early centuries following the Apostolic Age. It is significant to note that this was accomplished apart from any formalized missionary endeavor or from any notable missionaries. Church historian Phillip Schaff relates,

It is a remarkable fact that after the days of the apostles no names of great

⁶⁸Arndt and Gingrich, *A Greek-English Lexicon of the New Testament*, 317.

⁶⁹Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 1970), 274.

missionaries are mentioned until the opening of the Middle Ages when the conversion of nations was affected by a few individuals as St. Boniface in Germany, St. Ansgar in Scandinavia, St. Cyril and Methodius among the Slavic races. There were no missionary institutions, no organized efforts in the ante-Nicean age; and yet in less than three hundred years from the death of St. John the whole population of the Roman empire which then represented the civilized world was nominally Christianized.⁷⁰

When early church believers were persecuted and all the believers were scattered, they preached the gospel wherever they went. In Acts chapter 7, it ends with the gruesome murder of Stephen. According to Robertson, “On that day (*en ekeinei tei hemerai*), it was at first persecution from the Sadducees, but this attack on Stephen was from the Pharisees so that both parties are now united in a general persecution that deserves the adjective ‘great.’”⁷¹ According to Barnes,

“at that time” means, immediately following the death of Stephen. The persecution arose on account of Stephen (Act 11:19). The tumult did not subside when Stephen was killed. Their anger continued to be excited against all Christians. They had become so embittered by the zeal and success of the apostles, and by their frequent charges of murder in putting the Son of God to death, that they resolved at once to put a period to their progress and success. This was the first persecution against Christians; the first in a series that terminated only when the religion which they wished to destroy was fully established on the ruins of both Judaism and Paganism.⁷²

This incident seems like the end of Christianity. However, God utilized this persecution as a tool to spread the Gospel to the ends of the earth. According to Acts 8:4, “Those who have been scattered preached the word wherever they went.” The inferential particle (*oun*) points back to (8:3), the persecution by young Saul and the Pharisees. Jesus had commanded the disciples not to depart from Jerusalem until they received the Promise of the Father (1:4), but they had remained long after that and were not carrying the gospel to other people (1:8). Now they were pushed out by Saul, and as a result began to carry out the Great Commission per God’s order, by those “scattered

⁷⁰Phillip Schaff, *History of the Christian Church* (Grand Rapids: Eerdmans, 1937), 2:19-20.

⁷¹Robertson, *Word Pictures in the New Testament*, 3:100.

⁷²Albert Barnes, *Barnes’s New Testament Notes* [on-line]; accessed 24 August 2012; available from <http://www.ccel.org/ccel/barnes/ntnotes.html>; Internet.

abroad” (*diasparentes*). This verb means disperse, to sow in, separate, or scattered place (*dia*) and so drive people hither and thither. *Diasparentes*, is a quite common verb in the book of Acts, particularly in Acts 8:1, 4; 11:19.⁷³ Like it or not, evangelism was exploding in the early church times due to persecution. The reason that every believer lived his faith and shared it with others was that they were grateful for what Jesus had done for them. This is a great example we must follow, not waiting to leave the area until we are persecuted, but sharing the gospel wherever we go.

The first command of Jesus was “Follow me, and I will make you become fishers of men.” And the last command of Jesus was to “be my witnesses.” His Great Commission is to “go and make disciples,” which was perfectly demonstrated by the early churches in the way they lived. When they were scattered due to the persecution they received in Jerusalem, they were well equipped to share the gospel. Thus, we must equip every believer so that everyone is well prepared to share the gospel under any circumstances.

⁷³Robertson, *Word Pictures in the New Testament*, 3:102.

CHAPTER 3

THEORETICAL AND PRACTICAL ISSUES

Jesus commissioned His disciples with the task of world evangelization. The church today calls this the Great Commission. There is much talk about evangelizing the lost today, but the sad reality is that too few believers are actually doing anything about it, or even accept that the command was given to them. The fact is the Barna Research Group discovered that four out of five Christians did not even know what the expression “the Great Commission” meant, five out of ten did not know John 3:16, and two out of five did not know what is meant by “the gospel.”¹ After more than eighteen years of ministry as a campus minister and an evangelism-training pastor, it has distressed me to observe that few churches and campuses are actually doing the work of evangelism. Fewer still are involved in any kind of ministry program, devoted to the on-going training for evangelism. The church today seems to be more interested in discussing the merits of evangelism than in actually doing the work required. Evangelical churches are engaged in little or no evangelism. The Great Commission of the early church has sadly given way in our day to what former president of Columbia Bible College and Seminary called The Great Omission.²

When the church was not doing anything about evangelizing college campuses, the para-church movement arose. The Society for Promoting Christian Knowledge was organized by student movements in England in 1698. A generation later came the “Holy Club” of Charles and John Wesley at Lincoln College, Oxford, followed by their mission

¹George Barna, *Ten Myths about Evangelism* (Ventura, CA: Barna Research Group, 1995) videocassette.

²Robertson McQuilkin, *The Great Omission* (Grand Rapids: Baker, 1984).

to Savannah, Georgia, in 1735.³ The beginning of Christian student movements can be traced back to 1808, where a group of five students from Williams College, Massachusetts, led by Samuel J. Mills, became overseas missionaries.

Numbers of SCM (Student Christian Movement) graduates from American, British, European, and Australian universities went on overseas missions before World War 1. The world was evangelized in the sense that Christian churches were established in every country. By 1928 the second World Missionary Conference was held in Jerusalem. However, it was focused on the “social gospel.”⁴ This was the start of the decline of campus ministries. Campus ministries no longer focused on reaching out to non-believer friends. Instead, they became political in nature.

Sometime later, campus ministries realized that it was not right for them to focus on the “social gospel” instead of focusing on evangelizing their campuses. That is when Campus Crusade for Christ (CCC) and InterVarsity Christian Fellowship began to appear on college campuses. However, campus ministries were not focused on evangelizing to non-believers; they were busy taking care of existing Christians, trying to preserve lifestyle from being infected with the world. They were teaching the college students bible study so that they would not forget that they were Christians. These large group meetings were basically considered a church worship service which defeated the purpose of having a campus ministry, for campus ministries should be more than just a bible study or a worship service. It should be a gathering of fellow believers who focus on fulfilling the true purpose of campus ministry, which is evangelism.

The Great Debate

Over the years, a fiery debate has been constantly waged, whether in

³Robin Boyd. *The Witness of the Student Christian Movement Church ahead of the Church* (Hampshire, UK: The Society For Promoting Christian Knowledge, 2007), 2.

⁴Ibid., 25.

conversations or in contemporary Christian literature, over the merits of one type of evangelism over another. Laymen and authors raise legitimate concerns, but many appear to be little more than thinly-veiled evasions of personal responsibility for the Great Commission.

Is there one type of evangelism that is better or more effective than another? It is a legitimate concern, and many seem to think so. When one finds an approach that works, it is only natural to promote it. Christian literature today is rife with differing types of evangelism.

Christian author Elmer Towns lists and defines the following ten types of evangelism, dedicating a chapter to address it in his book, *Church Growth: State of the Art* are personal evangelism, crusade evangelism, mass media evangelism, saturation evangelism, super-aggressive evangelism, life-style evangelism, bussing evangelism, front door evangelism, side door evangelism, and oikos evangelism.⁵

In addition to the above there are 24 references to other types of evangelism mentioned in the literature. These types include the following: presence evangelism, proclamation evangelism, presentation evangelism, power evangelism, prayer evangelism, canned evangelism, confrontational evangelism, community evangelism, neighborhood evangelism, medical evangelism, health evangelism, friendship evangelism, sports evangelism, and small-group evangelism. Some of these terms are more descriptive of the context in which the evangelism takes place, but all of them at least partially refer to the methodology they employ.

Charles Arn insists that some methods of evangelism used in churches today are not only ineffective, but are actually counterproductive to the Great Commission,

There is increasingly strong evidence in church growth literature, as well as in the practical experience of pastors and church leaders, to make the following, somewhat startling, observation: today ‘evangelism’—as widely practiced in American

⁵Elmer L. Towns, “Evangelism: The Why and How,” in *Church Growth: State of the Art*, ed. C. Peter Wagner (Wheaton, IL: Tyndale, 1989), 47-55.

churches—is inhibiting the fulfillment of the Great Commission! Such a conclusion cannot be arrived upon without considerable forethought. Yet the evidence grows stronger with each new study of how people actually come to new faith, of how churches do and do not grow. In the process, these new insights create a rather bizarre dichotomy: many current evangelism methods at best are irrelevant to church growth and at worse are inhibiting the effective outreach of well-meaning Christians and churches.⁶

In an attempt to get away from the negative connotations he sees with the word “evangelism” (as he asserts that it is practiced in the American church), Arn contrasts “evangelism” with the term “disciple-making.” He sees evangelism as dealing primarily with “presentation,” and disciple-making as dealing with “relationship.” Arn also believes that disciple-making is more descriptive of the commission handed down through Christ’s first disciples, while the term “evangelism” is misunderstood and even offensive in certain circles. In deference to these “offended circles,” and although the positive points he makes (in regard to the importance and processes involved in making disciples) can be appreciated, this author resists the approach he uses in contrasting “evangelism” with “disciple-making.” In so doing he is rejecting a solid biblical term and concept while attempting to replace it with another. It is agreed that there have been, and continue to be, some ineffective and even offensive practices carried out in the name of evangelism and that our methods of evangelism do not always lead to the production of strong disciples in the church, but it is ill-advised, in this author’s opinion, to stress relationship over presentation.

The issue is not a choice between “evangelism” (presentation) or “disciple making” (relationship). Rather, the presentation of the gospel message must accompany the relationship, and the relationship must be part and parcel of the presentation. The issue is to evangelize in such a way that includes the nurturing and relational aspects of the disciple-making process that Arn advocates. For those who understand this, there is no dichotomy between evangelism and discipleship; rather, the two are seen as mutually

⁶W. Charles Arn, “Evangelism or Disciple Making,” in *Church Growth: State of the Art*, ed. C. Peter Wagner (Wheaton, IL: Tyndale, 1989), 57.

inclusive terms.

After years of practice and observation, I have experienced that effective evangelism includes discipleship. One does not necessarily precede the other; neither does one rightly exclude the other in effective outreach to the lost. Elmer Towns makes the following observation concerning the many different types of evangelism,

I do not believe one type of evangelism should be magnified over another . . . some types of evangelism are more effective in certain circumstances, while others are more effective at other times. No matter what approach is taken, the church's mandate is to present the gospel so people will come to know Jesus Christ.⁷

Towns makes a good case. Every type of evangelism has its merit and will be effective to the extent that it is practiced without exclusion of the relational factor.

Primary Sources

The three sources that have provided primary influence for “College Evangelism Training” are *Evangelism Explosion* by D. James Kennedy, *Life-Style Evangelism* by Joseph C. Aldrich, and *T4T A Discipleship ReRevolution* by Steve Smith with Ying Kai. The contributions of each will be discussed, with primary emphasis on *Evangelism Explosion*.

Evangelism Explosion: D. James Kennedy

Since the early 1960's D. James Kennedy has promoted and refined a lay evangelism-training ministry for the local church that, at the time of this writing, has been adopted in every nation and territory of the world.⁸ The concepts and principles he advocates have been proven effective with very little necessary adaptation in every cultural context it has entered. This overwhelming success is largely due to the four biblical principles upon which it is based: (1) Every Christian is to be a witness. (2) Pastors must equip their lay people for evangelism. (3) Equipping is best done through

⁷Towns, “Evangelism,” 54.

⁸D. James Kennedy, *Evangelism Explosion* (Wheaton, IL: Tyndale, 1996).

on-the-job training. (4) Training soul-winners is more important than merely winning souls.⁹

In the EE Training Ministry of EE International pastors and key lay leaders attend an EE Leadership Training Clinic where they receive 5 days of training, which equips them to begin this ministry in their own churches. The local church then typically conducts two 13–week training sessions per year in which experienced trainers mentor the trainees in learning the material and applying the training by sharing with church visitors.¹⁰ This “on-the-job training” is the most unique aspect among evangelism training ministries and, in the experience of this author, is a vital key to the success of reproducing effective soul-winners.

In his doctoral dissertation, D. James Kennedy states,

On-the-job training is still felt to be the most critical and most neglected aspect of lay evangelistic training. Christ primarily trained the Apostles in the methods and techniques of evangelism by taking them “with Him.” It is here that the student overcomes the greatest obstacle which prevents his effective witness for Christ, namely, fear. It is here also that the teachings, concepts, and principles taught in the classroom take on flesh and blood and become living realities.¹¹

In his book *Evangelism Explosion* Kennedy continues,

This is the vital, almost indispensable element of training. It is here that the trainee overcomes the greatest obstacle he faces in learning to witness – the fear of what others will say. During the thirteen weeks of training, he will see the Gospel presented many times and see a number of people come to profess their faith in Christ. This will have a transforming effect upon him and will do more than anything else to assuage his fears.¹²

Furthermore, Kennedy asserts,

The average person can no more learn to evangelize in the classroom than he can

⁹I have derived the terminology for Kennedy’s principles from Robert Coleman respectively, “participation,” “delegation,” “demonstration,” and “multiplication.” Robert Coleman, *The Master Plan of Evangelism* (Old Tappan, NJ: Revell, 1964).

¹⁰Each trainee in the EE Training Ministry learns a five-point gospel presentation along with an introduction, commitment and immediate follow-up section.

¹¹D. James Kennedy, “The Genesis, Development and Expansion of Evangelism Explosion International” (Ph.D. diss., New York University, 1978), 121.

¹²Kennedy, *Evangelism Explosion*, 10.

learn to fly an airplane in the living room. The missing link of modern evangelistic training, which was so thoroughly provided by Christ, is “on-the-job” training.¹³

It is the rare person who can take what he learns in the classroom and personally apply it with any degree of effectiveness. Kennedy's “on-the-job training” concept provides the opportunity to observe, participate and coach under the tutelage of experienced mentors and the Holy Spirit. Kennedy asserts that witnessing should be a part of every Christian’s life; therefore, in the latest edition of *Evangelism Explosion*, he dedicates a chapter to the importance of “Witnessing as a Way of Life.”¹⁴ In that chapter he says,

. . . almost without exception, the evangelism that is recorded as taking place in the New Testament occurred not as a result of some organized program or sophisticated campaign but as individual believers took it upon themselves to bring their evangelistic efforts into their everyday lives.¹⁵

Kennedy suggests 2 primary areas where the opportunity for “way-of-life-witnessing” exists. First, “relational evangelism” is a term denoting the use of existing relationships and developing new ones as bridges through which to communicate the gospel.¹⁶ Secondly, he identifies the “occasional witnessing situation” as “occasions that lend themselves to introducing the gospel into the conversation. . . . If you are alert,” he says, “you can find, in almost any situation, some type of “springboard” into the gospel presentation.”¹⁷

The Field Mentor for this ministry project and dissertation is the Executive Vice President of EE International, Tom Stebbins. He identifies four areas of “relational evangelism,” as does Kennedy. Stebbins calls these our “FRAN’s,” for friends, relatives,

¹³Kennedy, *Evangelism Explosion*, 6.

¹⁴Ibid., 19.

¹⁵Ibid.

¹⁶Ibid., 20.

¹⁷Ibid., 25.

associates and neighbors.¹⁸ These relationships, both authors assert, provide our best possible source of evangelistic contacts. Our network of relationships will be open to our witness if we are sensitive to their needs and careful in verbalizing the gospel.

Some of the examples of springboards into the gospel offered by Kennedy include comments about death or bad news, requests for prayer, a well-timed comment about “going up” when getting on an elevator, comments about religious holidays, insurance policies, or even one’s evangelistic training. In each situation the conversation can easily be turned into an opportunity to share the gospel by first making a positive comment about the assurance of salvation, followed by asking two diagnostic questions. From there it is a simple thing to ask permission from the person to share how they can be assured of eternal life, the gospel message.

Over the years Kennedy has developed and refined a presentation of the gospel message that forms the basis of the EE Training Ministry and has been proven effective throughout the world. It is this gospel sharing developed which is the tool to be facilitated in the “XEE Launches.” But perhaps his greatest contribution to the witnessing toolbox are the too simple, yet profound, “diagnostic questions.”¹⁹ And XEE training added, a “launch question,” “On a scale of 1-10, how fulfilling would you say your life is?” It is flexible and spontaneous in casual conversation as an entry point to the Gospel story.²⁰ The first question is strategically asked after the witness has given his or her own personal testimony of the assurance of salvation. It is used to determine if the prospect has the assurance of eternal life. The question is phrased, “Have you come to the place in your spiritual life where you know for certain that you have eternal life, or is that something you would say you are still working on?” Reference is made to the

¹⁸Tom Stebbins, *Friendship Evangelism by The Book* (Camp Hill, PA: Christian, 1984), 179.

¹⁹Kennedy, *Evangelism Explosion*, 75.

²⁰*XEE Facilitator Handbook* (Ft. Lauderdale, FL: Evangelism Explosion, 2007), 23.

purpose John gives for writing his letter, “. . . these things I have written to you . . . that you may know you have eternal life” (1 John 5:13). Permission is sought to share how the witness came to know he or she has eternal life and how the prospect can know it too. The request for permission assures the prospect that he is not being manipulated or forced to listen.

If permission is granted to share, the second diagnostic question is asked. This is to determine where the prospects’ trust lies in regard to eternal life. The question is phrased, “Suppose you were to die tonight and you found yourself standing before God and He asked, ‘Why should I let you into My heaven?’ What would you say to Him?” The witness may then proceed to share the gospel on the basis of the present understanding of the prospect.

One of the criticisms often heard of evangelism training programs is that there is often little concern given to the follow-up of new converts. In regard to this issue, Kennedy has included three chapters that address this concern. Effective follow-up begins with an effective commitment strategy. In the chapter entitled “Calling for Commitment,” care is given to assure that the witness is not manipulating the prospect into making an uninformed or premature decision. The “commitment question” is specifically worded to elicit a response based on the will, rather than the intellect or the emotions alone. After determining that the prospect has understood the gospel presentation, he is asked, “Would you like to receive the gift of eternal life?” This question may be preceded by highlighting its importance with a statement such as, “You have just heard the greatest story ever told about the greatest offer ever made by the greatest person who ever lived, and this raises the greatest question you will ever have to answer.” The question is asked with the expectation of receiving a positive response.

It is significant to note that this question is not aimed at the intellect alone, as in the question, “Can you think of any reason you would not want to receive this gift of eternal life?” Joseph Aldrich advocates a similarly worded question: ”Is there any reason

why you wouldn't want to receive Jesus Christ right now?"²¹ The problem with such a question at this point is that, although the prospect may not be able to think of a reason he wouldn't want to receive the gift, he has not been asked if he would like to do so. It is also possible that such a question might bring up unrelated or unrealistic reasons that would unnecessarily disengage him from the decision at hand.

Kennedy's question elicits a response of the person's will without raising negative thoughts to the mind. Furthermore, when Kennedy omits the imperative "right now" from the question, the prospect is not pressured or tempted to postpone the decision until later. It may of course be appropriate at times to offer the alternative of praying in private when the prospect feels self-conscious or not ready, but there is no need to introduce the "right now" element into the question at this point.

Follow-up of the new convert is discussed more specifically in two other chapters of Kennedy's book. "Discipling New Believers" deals with the responsibilities and the necessary prerequisites for follow up of the new believers by the individual evangelist and/or the evangelism team.²² In "Folding into the Church," Kennedy deals with the health and ministries of the church necessary for the effective, ongoing, follow-up of the new Christian.²³ As a new plant needs certain environmental elements in order to assure its vitality and growth, so a new believer also needs certain environmental elements in order to develop into a mature disciple.

Kennedy suggests that there are five elements necessary for the healthy growth of new believers in the church. First, he suggests a healthy body, defined as the "body of Christ" in 1 Corinthians 12, is a body where its members reflect spirituality, charity, diversity, unity, ministry, and the necessity of each member's involvement. Kennedy

²¹Joe Aldrich, *Life-Style Evangelism* (Portland, OR: Multnomah Press, 1981), 19.

²²Kennedy, *Evangelism Explosion*, 103.

²³*Ibid.*, 111.

further defines the healthy body as a place where the Word of God is proclaimed, where baptism and the Lord's Supper are administered, and where biblical church discipline is administered.

Secondly, healthy growth takes place where the church is motivated by love. New believers need to experience the love of God as displayed through a caring congregation. A body of believers motivated by the love of God will provide the necessary nourishment for young believers to grow in their faith. Third, healthy growth requires a church that displays a balance of the Word and the Spirit. Accepting the Bible as the authoritative Word of God is an important element for new believers. They must be led to depend on the empowerment of the Holy Spirit for their daily growth. Of course, there is the danger of emphasizing one of these to the exclusion of the other. Over-emphasis on the Word over the Spirit may produce legalism, whereas over-emphasis on Spirit may produce fanatic emotionalism. As in other areas of life, balance is necessary.

Fourth, healthy growth of new believers takes place in a church that maintains proper priorities. Realizing that priorities enable efficiency in life and ministry, Kennedy suggests three from Jesus' prayer for His followers. The first priority is God: ". . . that they may know You, the only true God, and Jesus Christ whom You have sent" (John 17:3). The second priority is God's people: "I have manifested Your name to the men whom You gave Me out of the world" (John 17:6). And the third priority is God's world: "As You sent Me into the world, I also have sent them into the world" (John 17:18).

Finally, healthy growth among new believers requires a church that has Godly Leadership. Leaders who are models of effective discipleship will produce a church where the more mature can lead the younger Christians to apply the truth of God's Word in their lives.²⁴

²⁴Kennedy, *Evangelism Explosion*, 111-13.

This discipleship and mentoring issue is the core of Kennedy's approach to training people in their witness for Christ. From the beginning the new convert is built up and incorporated into the life of the church so that he or she becomes an effective witness. Kennedy presents a process for developing levels of leadership in the EE ministry in his chapter entitled, "Developing Leaders." The levels of leadership he has designed moves a person progressively through a prayer partner, a trainee, an associate trainer, a trainer, a lieutenant, an assistant lay teacher-trainer, a staff teacher-trainer, a leadership clinic administrator, and a leadership clinic teacher.

It has been said, "The light that shines the farthest, shines the brightest at home." D. James Kennedy ignited a light in Fort Lauderdale, Florida in 1960 and it has burned brightly, spreading to some 211 nations. Through the leadership-training ministry Kennedy hopes to mobilize an army. His specific goal is to mobilize ten million full-time lay evangelists, dedicated to reaching the lost.²⁵

Life-Style Evangelism: Joseph C. Aldrich

Over the years people have compared the concepts of Aldrich's *Life-Style Evangelism* with Kennedy's *Evangelism Explosion*.²⁶ The assumption was that they were antagonistic approaches, one to the other. While EE has unfortunately been classified by many as primarily a proclamational and even a confrontational approach, many of the same life-style concepts so well explained by Aldrich are also present in Kennedy's teaching. While EE primarily trains people what to "say" in presenting the gospel, it is also very relational in its approach. Aldrich presents what one needs to "be" as a witness. His thesis, that the life-style of the evangelist is crucial to his or her effectiveness, is much more developed in his book *Life-Style Evangelism* than in the limited space understandably given it in Kennedy's writing. Aldrich states,

²⁵Kennedy, *Evangelism Explosion*, 215.

²⁶Joe Aldrich, *Life-Style Evangelism* (Portland, OR: Multnomah, 1981).

Most evangelism training involves helping people learn how to “say the words” of the gospel. Little attention is paid to developing a biblical philosophy of ministry which moves the corporate life of the church away from ugliness to beauty.²⁷

Here one can see Kennedy’s and Aldrich’s approaches complementing one another. Aldrich emphasizes the “beauty” of the church, which he calls the “music,” the larger picture, while Kennedy focuses on the “words,” the specific approach. The tendency this author has noted, since the release of *Life-Style Evangelism*, is that some prefer to use the life-style approach as an excuse for not sharing the gospel message with others, as though life-style alone is sufficient to bring about conversion.

It is not difficult to see how such idealistic conclusions, as above, could be derived from Aldrich’s thesis,

When the joy, the certainty, the completeness, and the beauty of a Christian community is cultivated and communicated, evangelism is the glorious result. I have written this book with the intention of nudging the church toward its divine birthright so that it will explode its beauty into Jerusalem, Judea, Samaria, and the uttermost parts of the world.²⁸

Evangelism is the result of a clear presentation of the gospel message backed up by the beauty of an authentic Christian life-style. While this author applauds Aldrich’s intent, it must be remembered that the words of Jesus that he quotes in the above reference are from Acts 1:8, where Jesus’ disciples are commanded to be His “witnesses.” This word involves verbiage, something spoken as well as the life lived.

Aldrich himself later states, “Persuasion is impossible without some kind of proclamation. Evangelism involves both good works and good words.”²⁹ It is essential that the medium (the evangelist) be attractive in his authenticity, but he must also have a clear message to share. Aldrich introduces five causes of evangelistic ineffectiveness that deserve attention. The first is what might be called “social overload.” He states that

²⁷Aldrich, *Life-Style Evangelism*, 21.

²⁸Ibid.

²⁹Ibid., 82.

“excessive relational demands have crippled our relational capacities.”³⁰ His point is that increased population densities have made individuals indifferent to and isolated from others who need the gospel. People today have developed the attitude that they do not want to be “bothered” by others and neither do they want to “bother” others. With the inability to interact with the multitudes, our minds conclude there are no individuals with whom one can relate either.

The second hindrance to the evangelistic effort is “the pace of life.”³¹ Life-styles today are too fast and complicated. Increasingly busy and unrealistic schedules combined with increasingly complex social problems render healthy, supportive “people-time” nearly impossible to cultivate. It is a challenge to convince believers to add evangelism to an already hectic and difficult schedule.

The third hindrance, as Aldrich sees it, has to do with “our exposure to unhealthy evangelism models.”³² Pulpit evangelism, for instance, where Sunday sermons focusing on evangelizing those lured into the sanctuary by a church member may save some. However, in the long run this approach deprives the congregation of in-depth feeding and fosters the idea that only the pastor is qualified to share the gospel. Other methods such as the “ambush” and “spiritual safari into enemy territory” have done their share to offend the sensibilities of many Christians. These combined with the “gimmicks, pseudo-questionnaires, button-holing, evangelical mugging and outright rudeness of some witnesses” have created a distaste for evangelism in the mouths of many would-be witnesses.³³

Aldrich’s fourth concern for, or hindrance to, evangelistic effectiveness is described as follows,

³⁰ Aldrich, *Life-Style Evangelism*, 16.

³¹ *Ibid.*, 17.

³² *Ibid.*

³³ *Ibid.*, 19.

Perceived cultural barriers and outright theological errors combine to make the fourth ineffective factor which short-circuits evangelism. I think it is fair to say that the majority of Christians have lost their ability to relate significantly to non-Christians. By no stretch of the imagination can the Christian community be called the “salt of the earth.”³⁴

This may, in fact, be the greatest hindrance to the evangelization of the lost in our time. After only a few short years from conversion, the average new Christian has very few (Aldrich says “no”) significant relationships with non-Christians.³⁵ Converts tend to develop new relationships based around their commonality with Jesus Christ and His church. This is normal and beneficial, but when done to the exclusion of contact with the non-Christian community, it has an isolating and insulating effect.

A misunderstanding of the biblical doctrine of separation adds an adversarial element to the discussion. Far too many believers perceive non-Christians as the enemy rather than as victims of the fallen state of the world. Aloof judgmental attitudes communicated through the demeanor of believers often render them useless as voices of the grace and forgiveness of the gospel of Christ. The attitudes Christians portray to the unsaved communicate are louder than the words they may use.

Alvin Reed, in his *Introduction to Evangelism*, agrees, “The greatest hindrance to our personal evangelism is our attitude.”³⁶ Negative attitudes toward unbelievers are the number one hindrance to the spread of the gospel. It was in fact the negative attitudes of the religious leaders of His day that gave rise to Christ’s parables of the lost sheep, the lost coin, and the lost son as recorded in chapter 15 of Luke’s gospel.

In Aldrich's *Lifestyle Evangelism*, the fifth and final reason for the “weakened evangelistic enterprise” is “the imbalance between the verbalization and the incarnation of the gospel.”³⁷ Before a Christian is going to be effective in sharing the Good News,

³⁴Aldrich, *Life-Style Evangelism*, 19.

³⁵Ibid.

³⁶Alvin Reed, *Introduction to Evangelism* (Nashville: Broadman and Holman Publishers, 1998), 117.

³⁷Aldrich, *Life-Style Evangelism*, 20.

says Aldrich, he or she must demonstrate a life-style of Good News. We must be Good News before we share Good News. The overall theme of *this* book is that a Christian becomes Good News as Christ ministers through their serving heart. As his friends hear the music of the gospel (presence), they become predisposed to respond to its words (proclamation) and then hopefully are persuaded to act (persuasion).³⁸

The music of the gospel is the love and friendship of the witness, which predisposes the prospect to receive the message. “When love is felt, the message is heard.”³⁹ I agree with Aldrich's relational approach to evangelism, based first upon presence in which the gospel is most readily received, leading to persuasion and then conversion.

Aldrich offers what he calls “seven good reasons for the presence, proclamation, persuasion model,” or reasons this “relational” approach is most effective for the majority of Christians,

First, it does not depend on having a depth of biblical knowledge. What you know is not as important as what you are. *Second*, it is truly a personal evangelism in that it deals with persons not strangers. *Third*, its effectiveness is directly related to the exercise of *all* the gifts of the body, not simply the gift of evangelism. God can use the gift of helps to win someone to the Lord. Someone's gift of administration might be God's channel of grace for a searching heart. A *fourth* reason is that it frees the Christian from unnecessary (and often unbiblical) pressure. He is a seed planter who knows when to plant the seeds. He thoroughly trusts God to bring a harvest. This does not mean he is lazy. It simply means he knows you have to plant seed, cultivate it, water it, and wait for the harvest. *Fifth*, the relational model builds the context for meaning. The *content* of the gospel (the words) gains added impact when it is communicated against the backdrop of the *context* of the gospel (the music). *Sixth*, it usually means that at some point in time a person will have to share the word of the gospel. Presence can only take a person a limited distance toward the cross. But if presence is really felt, and is positive, the unbeliever will ask you the reason for your hope. A final reason is that this method allows you to build the follow-up matrix before nonbelievers come to Christ.⁴⁰

Joseph Aldrich's chapter entitled “Your Non-believing Neighbor” offers some

³⁸Aldrich, *Life-Style Evangelism*, 81.

³⁹*Ibid.*, 83.

⁴⁰*Ibid.*, 84.

very practical advice on reaching out with both the “music” and the message of the gospel. Since God works through our natural social relationships, the first need is to make an initial acquaintance with our neighbors. “Those people who respond to you are the schooling fish.”⁴¹ As the relationship is nurtured and grows through casual conversation, the next step is to extend an invitation to one’s home. This leads naturally into an opportunity to cultivate a common interest as friends do things together. Aldrich says anything from a hobby to an interest or sport is a good foundation.

Choosing the right “bait” for the right “fish” is important. Aldrich suggests a way to capitalize on the opportunities holidays provide for relationship building, one that will always be available for reaching out to the hurting. Other practical suggestions include giving books or tapes to someone with a particular need that will help explain the gospel, or inviting a prospect to an “appropriate harvest vehicle,” an evangelistic activity or event that will fit their interests or personality. In building a friendship it is important also to be a good seed planter, dropping bits and pieces of the gospel along with one’s personal testimony at appropriate times. All of this leads up to the act of sharing the gospel or “setting the hook” as the fisherman calls it. While his contribution to the understanding of the need for relational evangelism is difficult to overestimate, Aldrich’s book is lessened at the specific point of “setting the hook,” that is, of sharing the word of the gospel. Admittedly his emphasis is focused toward the “music” of the gospel. Here is where Kennedy’s contribution can combine with Aldrich’s to complete the picture for the aspiring evangelist.

**T4T A Discipleship Rerevolution:
Steve Smith with Ying Kai**

In *T4T A Discipleship Rerevolution*, by Ying Kai's casting vision with every

⁴¹ Aldrich, *Life-Style Evangelism*, 203.

group of believers were quiet impressive.⁴² There are three common reasons why believers do not witness. They do not know why they need to share. To overcome this one has to show them God's called to be followers of Jesus and fishers of men.⁴³ Ying Kai made evangelism very simple and easy by teaching believers "Why-Whom-How,"

For "Why, " he cast the vision "What has God saved you for? Do you realize that He not only wants to reach you, but also to reach your whole household through you? " Ying uses Jesus' Great Commission as a vision-casting Vignette. The section here called "Jesus' Great Commission" is not only what God used to change Ying's approach to ministry. It is also the first vignette he uses to cast vision to a new group of believers in his first training session. Jesus' Great Commission commands us to do three things, first "go, not come" - we must go where the lost people are, second "everybody, not just some" - share with everyone because you never know whom God will choose, third "Make trainers, not just church members"- train every believer to obey what he learns and pass it on. If we will change our approach to follow Jesus' Great Commission, His Spirit will empower us to see results far beyond what we have experienced previously.⁴⁴

Once God does convict an individual or group and they agree to move forward, you have to give them something to commit to. Only this tests their commitment. Many Christians do not witness because they do not know whom to talk to.⁴⁵

Ying Kai told people to write down all the names of people in their life circles. Once everyone had made their list, Ying Kai requested them to pray for the list of names. They should ask God whom they should share their story with first. And encouraged them to circle 5 names of these people God put on their hearts. Then take time to pray God will open up the hearts of these people in the coming days as they go to witness to them.⁴⁶

Now, "How?," it is a simple bridge plus gospel presentation. A third reason that Christians do not witness is because they don't know how to start and share the complete gospel. Once the group has received the vision and made a Name List, teach the how to actually share the gospel. A bridge is simply a way to transition a conversation to spiritual matters, especially the gospel. Many Christians don't start

⁴²Steve Smith with Ying Kai, *T4T A Discipleship ReRevolution* (Monument, CO: Wigtake Resources, 2011).

⁴³Ibid., 95.

⁴⁴Ibid., 96-97.

⁴⁵Ibid., 97.

⁴⁶Ibid.

a gospel presentation because they have no easy way to start. A short one to three minute testimony can be an excellent bridge to share gospel. To teach the trainers their testimony, use the simple progressions of my life before Christ, how I came to Christ, and my life since Christ came in. When the trainers are confident to share their testimonies then move on to the gospel presentation. One thing is very important to remember is a goal of testimony are designed to move someone's heart to listen to the gospel, but it is not the gospel itself. It is simply to help us bridge to the gospel. Teach people a simple gospel presentation. Once the trainees are confident to share it, make sure that they are ready to share the gospel in the coming week.⁴⁷

Ying Kai made evangelism training simple and duplicatable; however, the gospel part needed improving. The concept of T4T is similar to “Share Your Faith Workshop” from evangelism explosion. “Share Your Faith Workshop” introduces an easy to remember way to share the Gospel using a finger outline. “Share Your Faith Workshop” explains the gospel in five components: heaven, man, God, Christ, and Faith. It is a simple and easy way to remember the message of the Gospel.⁴⁸ T4T and SYFW combined give us two tested ways to multiply the Gospel.

Secondary Sources

In *The Master Plan of Evangelism*, Robert Coleman, examined and defined the evangelistic methodology of Jesus.⁴⁹ Coleman’s thesis is that everything Jesus did with His disciples was designed to train them for their mission of evangelism. Men were His method. “His concern was not with programs to reach the multitudes, but with men whom the multitudes would follow.”⁵⁰ Alvin Reid also cites the quote above and provides a succinct summation of Coleman’s view. Reid titles his summation, “How Jesus Taught Evangelism.” The 8 characteristics of how Jesus taught evangelism to his disciples, from Robert Coleman’s *Master Plan of Evangelism* is, (1) *Selection*. Men were his method: “His concern was not with programs to reach the multitudes, but with men

⁴⁷Smith with Kai, *T4T A Discipleship ReRevolution*, 98.

⁴⁸Ken Silva, *Share Your Faith Workshop* (Ft. Lauderdale, FL: Evangelism Explosion, 2005).

⁴⁹Robert Coleman, *The Master Plan of Evangelism* (Old Tappan, NJ: Revell, 1978).

⁵⁰*Ibid.*, 21.

whom the multitudes would follow.”(2) *Association*. He stayed with them: “His disciples were distinguished, not by outward conformity to certain rituals, but by being with Him, and thereby participating in His doctrine.” (3) *Consecration*. He required obedience: “[The disciples] were not required to be smart, but they had to be loyal. This became the distinguishing mark by which they were known.” (4) *Impartation*. He gave Himself away: “His was a life of giving – giving away what the Father had given Him.” (5) *Demonstration*. He showed them how to live: “Surely it was no accident that Jesus often let His disciples see Him conversing with the Father. . . . Jesus did not force that lesson on them, but rather He kept praying until at last the disciples got so hungry that they asked Him to teach them what He was doing.” (6) *Delegation*. He assigned them work: “Jesus was always building His ministry for the time when His disciples would have to take over His work, and go out into the world with the redeeming gospel.” (7) *Supervision*. He kept check on them: “Jesus made it a point to meet with His disciples following their tours of service to hear their reports and to share with them the blessedness of His ministry in doing the same thing.” (8) *Reproduction*. He expected them to reproduce: “Jesus intended for the disciples to produce His likeness in and through the church gathered out of the world.”⁵¹

Personally, Coleman’s book has provided the foundation and framework for my evangelism ministry. It has been useful in small-group discipleship, to impart a passion for a life-style of evangelism and discipleship. It is, in the estimation of this author, one of the classics on the subject of evangelism.

Another book deemed an “evangelism classic” is *Evangelism in the Early Church* by Michael Green,⁵² and I highly recommend it to those researching the early history of evangelism. His chapter on the “Evangelistic Methods” of the early church is

⁵¹Reid, *Introduction to Evangelism*, 32-33.

⁵²Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmann, 1970).

the most comprehensive treatment this author has found.⁵³ Green identifies four methods utilized by early Christians, which he classifies as public, household, personal, and literary evangelism. The chapter is especially helpful for the ministry setting in regard to “household evangelism” as he investigates the ancient biblical and extra-biblical literature revealing a vibrant house-to-house outreaching community.⁵⁴

Mark Mittelberg wrote a book, *Building a Contagious Church*, in which he reveals how a church can release the individual evangelistic styles of its members (introduced in *Becoming a Contagious Christian*) through a strategic plan involving a six-stage change process.⁵⁵ He identifies these stages as follows: (1) “Owning and modeling evangelistic values” has to do with leaders modeling contagious life-styles before their people. (2) “Instilling values in the people around us” has to do with creating an evangelistic culture in the church. (3) “Empowering an evangelistic point person,” suggests identifying and empowering one person to own and carry the ball of evangelism as his only responsibility. (4) “Liberating and equipping every believer,” indicates that every believer is to be trained and released to be contagious for Christ. (5) “Developing a diversified evangelism team,” identifies and enlists champions of evangelism in each of their respective ministry areas, from nursery through senior adults. (6) “Innovating high-impact outreach ministries and events,” recommends planning events of the quality that will inspire members to invite the unsaved.⁵⁶

Mittleberg has provided a valuable resource that can be used to equip pastors to build a contagious culture in their churches. He cites the First Baptist Church of Smyrna, Tennessee, as an example, and then says that the “multi-pronged effort” is what

⁵³Green, *Evangelism in the Early Church*, 194-234.

⁵⁴Ibid., 207.

⁵⁵Mark Mittleberg, *Building a Contagious Church* (Grand Rapids: Zondervan, 2000).

⁵⁶Ibid.

is needed “to develop and deploy all kinds of Christians to reach all kinds of non-Christians. We must stop thinking either/or and instead begin thinking both/and,” he says.⁵⁷

What makes a church truly evangelistic in practice as opposed to merely evangelical in their belief structure? George Barna provides a look at the differences in *Evangelism that Works*.⁵⁸ Based on research conducted by the Barna Research Group, he provides “an empirical evaluation of what is and is not happening in evangelism in America today.”⁵⁹ Based on a special research project conducted among churches recognized as “truly evangelistic in nature” by pastors and denominational leaders, Barna identifies distinguishing characteristics of leading evangelistic churches.

He identifies three characteristics he calls “shaping factors.” The first factor shaping the evangelistic culture of the church is the involvement of the pastor. “In almost every case,” he says, “the driving force behind an evangelistic ministry was the intense desire of the senior pastor to emphasize evangelism.” This has been a key factor noted by EE International as well, which has an established policy that discourages the establishment of an EE Training Ministry in a local church without the involvement of an EE trained pastor. The second “shaping factor” identified was that each church was “marked by a philosophy of ministry in which evangelism was the centerpiece,” and third was that “the staff and congregation ‘owned’ the mission or vision for ministry, which was largely focused upon local outreach.”⁶⁰

Barna also listed six characteristics common to evangelistic churches that may provide a checklist for local churches desiring to evaluate their evangelistic readiness: (1) The weekend services are central to winning souls. (2) The ministry focus of the

⁵⁷Mittleberg, *Building a Contagious Church*, 252.

⁵⁸George Barna, *Evangelism that Works* (Ventura, CA: Regal, 1995).

⁵⁹*Ibid.*, 15.

⁶⁰*Ibid.*, 87-92.

congregation is constantly directed to local outreach. (3) The church uses events to reach people. (4) To foster effective evangelism, these churches study what other churches are doing and adopt what they find liberally, with adaptation and “creative plagiarism.” (5) Evangelistic churches rely upon their people to evangelize, but they also allocate an above-average amount of money for evangelistic activity. (6) These churches are unique in their evangelistic structures, systems and strategies, and they do not seek to copy any other church.⁶¹

Dealing with the character of modern evangelistic teaching and preaching, William Barclay characterizes *Fishers of Men*, which is the title of his book. He summarizes his opening chapter with this helpful outline,

We have thought of the commission of the evangelist—Go! Preach! We have thought of the function of the evangelist—to be a member of the body through which Christ acts. We have thought of the message of the evangelist—the Jesus Christ, Lord and Saviour. We have thought of the task of the evangelist—the self-preparation necessary for the communication of the gospel. And, when we think of all that, the heart of even the bravest might well be daunted, if we forget the last thing of all—*the resources of the evangelist*. It is the resources of the evangelist that are particularly germane to the training of lay witnesses.⁶²

The 4 resources of the evangelist Barclay lists include 4 of the 5 essentials for spiritual growth prescribed in the EE Training Ministry, which are the Bible, prayer, worship, fellowship, and witness. Barclay omits worship. “The evangelist has 4 great resources in which his weakness can become strong,” he says. He then lists and comments on each: (1) He has the *Bible* to be the inexhaustible mine from which he draws his message for others, and the inexhaustible well from which he draws comfort and strength for himself. (2) He has *the fellowship of the Church*. The man whose evangelism cuts him off from the Church is on the wrong way. . . . One of the greatest resources the evangelist can have is the fellowship of a likeminded group of people in the study of the word of God. (3) He has *the never closed gate of prayer*. No man’s life has

⁶¹Barna, *Evangelism that Works*, 87-92.

⁶²William Barclay, *Fishers of Men* (Philadelphia: Westminster, 1966).

ever had a foreground of effective activity, unless it has a background of wise passivity in which he waited upon God. . . . No evangelist can fulfill his task unless he daily keeps his unbreakable appointments with God, but if he enters into God's presence by the door that no man can ever shut, then his will be the peace and power he cannot do without. (4) And, finally he has *the promise of the presence of his risen Lord*. We do not go to our task alone. If we had to, we could not go at all. We go with the promise and the presence, for with the command there came the promise: "Go, therefore, and make disciples of all nations . . . and lo, I am with you always to the end of the world." (Matt. 28:19, 20)—of whom then shall we be afraid?⁶³

The principle of "unity in the Body of Christ," defined as churches working together toward the Great Commission, is the first foundation to attain. After that, a "mantle of spiritual authority over the city" is established through the relationships of pastors with one another and with the Lord. Their combined "authoritative prayers for the city" then produce an "atmosphere for effective evangelism in the city." The ministry and power of united prayer has been a profoundly important teaching for the congregation at River Oak Grace Community Church as the congregation has partnered with other churches in their area for evangelistic outreach.

Prayer is important in preparing the "soil" for evangelism and is also powerful when directed toward individual prospects. However, there are issues in the lives of believers that may neutralize the effectiveness of their prayers. In *Witnessing without Fear*, author Bill Bright suggests five reasons that may hinder one's prayers for the salvation of others.⁶⁴ He mentions first that the petitioner may not be on praying ground, that is, he or she may have unconfessed sin in their lives. Second, he says, an individual may be praying in unbelief. Third, some believers may find their prayers for the

⁶³Barclay, *Fishers of Men*, 21-22.

⁶⁴Bill Bright, *Witnessing without Fear* (Nashville: Thomas Nelson, 1993).

salvation of others remain unanswered because their daily life is a negative witness to those around them. The fourth hindrance could be that the petitioner is not obeying the leading of God when it comes to witnessing opportunities, and fifth, God's sovereign timing may not be the same as his.⁶⁵

Bright then demonstrates, in reverse, how each hindrance to prayer may be turned into a "stepping stone of faith." For stepping stones he says an individual needs to be sure they are a Christian and that there is no unconfessed sin in their lives. Second, he says, people need to pray in faith, believing God will do the work they are asking Him to do. Third, the petitioner needs to be sure his or her life-style reflects Jesus Christ. In the fourth place they need to share Christ verbally, as opportunities arise, and they must trust in God's timing.⁶⁶

Larry Moyer's *How-to Book on Personal Evangelism* is promoted as a step-by-step resource to help a person begin and nurture an evangelistic life-style.⁶⁷ Moyer gleans from his twenty-five years of experience as an evangelist and trainer in evangelism. He gives very practical "how-to's" in a number of important areas for one desiring to become a better witness. Specific areas of interest include his chapters entitled, "How to Develop an Evangelistic Life-Style," "How to turn a Conversation to Spiritual Things," "How to Overcome Fear in Evangelism," "How to Regain a Heart for Unbelievers," and "How to Help Your Church Get on the Cutting Edge of Evangelism . . . and Stay There."

Gleaning from his extensive ministry among secular people of Brazil, Jim Peterson captures the spirit of relational and friendship evangelism in *Evangelism as a*

⁶⁵Bright, *Witnessing without Fear*, 83.

⁶⁶Ibid., 86.

⁶⁷Larry Moyer, *Larry Moyer's How-to Book on Personal Evangelism* (Grand Rapids: Kregel, 1998).

Lifestyle.⁶⁸ His emphasis on “being” as opposed to “doing” in evangelism complements what others, such as Aldrich, also have said. He terms the modeling or incarnational process as “the affirmation of the gospel” from the point of view of the secular mindset which longs for more than mere intellectual facts.⁶⁹

In his *Introduction to Evangelism*, Alvin Reid provides further insight into the character of the effective witness with a study of the Apostle Paul’s counsel in Acts 20.⁷⁰ The 7 characteristics he identifies in Paul are integrity, humility, passion, purity, conviction, priorities, and attitude. His treatment of attitudes was particularly applicable. Reid states, “the greatest hindrance to our personal evangelism is our attitude.” He then lists and defines five principles concerning attitudes: “I am responsible for my attitude. . . . My attitude is my friend or my enemy. . . . I must constantly correct my attitude. . . . My attitude is contagious. . . . My attitude reflects my walk with God.”⁷¹

The church is in constant need of adapting to the changing culture. Ralph Moore provides needed insight for reaching out to Generation X in *Friends: How to Evangelize Generation X*.⁷² Friendships are one of the highest values among this group, as Moore has captured in his title. He describes their uniqueness in relation to being reached with the gospel as a group. Negatively speaking, he points out that they are not intimidated by hell, they are not satisfied with abstract facts, Gen X’ers will not go with the flow, and they are not moved by altar calls. Generation X, he says, is the most cynical generation in history, they are less pre-exposed to evangelism, they do not respect tradition, and they do not believe in absolute truth. He also identifies this generation as

⁶⁸Jim Petersen, *Evangelism as a Lifestyle* (Colorado Springs, CO: Nav., 1980).

⁶⁹Ibid., 22.

⁷⁰Reid, *Introduction to Evangelism*, 107-19.

⁷¹Ibid., 117-19.

⁷²Ralph Moore, *Friends: How to Evangelize Generation X* (Honolulu: Straight Street, 1997).

fashionable skeptics and as a group that takes the longer road to decision making.⁷³

Moore is not skeptical about reaching Generation X with the gospel. Their thought patterns and values may be different from previous generations, but he believes they can still be won. What is necessary, he insists, is that the witness must focus on what really matters to them most: relationships. To win Generation X, he says, above all else, we need to “major in love and friendship evangelism.”⁷⁴

In *Friendship Evangelism by The Book*, Tom Stebbins provides insightful studies of biblical illustrations related to the relational evangelism techniques of Jesus and His disciples.⁷⁵ The material was adapted by this author into a seven-message sermon series entitled, “Winning Friends and Influencing People for Eternity. ”

Academic and Professional Sources

Kennedy provides a comprehensive treatment of the derivation of words associated with evangelism. His history of evangelism in the Old and New Testaments was found to be comprehensive and informative. The work is highly recommended to those desiring to dig deeper into the biblical basis of evangelism. His concepts and conclusions regarding training in personal evangelism, the focus for this paper, were parallel to those in his popular *Evangelism Explosion*.⁷⁶

In an article entitled “Group Effort, Four Approaches to Congregational Evangelism,” Eric Reed examines how “regular Christians can be turned on to evangelism.”⁷⁷ He reports Bill Hybels’ estimate that in the early years of Willow Creek,

⁷³Moore, *Friends*, 194 -98.

⁷⁴*Ibid.*, 202.

⁷⁵Tom Stebbins, *Friendship Evangelism by the Book* (Camp Hill, PA: Christian Publications, 1984).

⁷⁶Kennedy, *Evangelism Explosion*

⁷⁷Eric Reed, “Group Effort, Four Approaches to Congregational Evangelism,” *Leadership*, (Fall 1991): 40-44.

90 percent of the church's energy and resources were directed to evangelism and that the remaining 10 percent went into discipleship. Over the next decade the figures were reversed leading to a crisis in the evangelistic effectiveness of the church. As Hybels states, "The shift in the life of believers is always toward less evangelism."

The balance Willow Creek has sought is 40 percent going toward "grace" (evangelism) and 15 percent toward each of the other "G's." In their balanced approach, the other "G's" were identified as growth, groups, gifts and good stewardship. Hybels realized that evangelism needed heightened emphasis. "The war is at the point of evangelism," he said. "This is the effort that will have to be blow-torched."⁷⁸

Reed concludes with six observations that led to "turning regular Christians on" to evangelism in the four ministries he studied. First, salvation of lost people was the church's top priority. Second, the pastor led by example. Third, lay evangelists were identified and unleashed. Fourth, all believers were coached in sharing their faith. Fifth, the church received frequent reminders of the importance of sharing their faith. And sixth, evangelism and prayer went hand-in-hand. Reeds' conclusions were accurate.

Christianity Today surveyed 500 churches that led to an article by Brian Larson entitled, "How Your People Really Feel About Evangelism."⁷⁹ In this article, he made several keen observations regarding how people felt their church could help them to reach out effectively. When asked, how evangelism should be emphasized in their church, Larson reported "only 1 percent said, 'less,' 42 percent said, 'about the same as now,' and 40 percent said, 'more.'"⁸⁰ When asked what kind of help they felt they needed from their churches, 52 percent of respondents felt a strong to moderate need to learn how to befriend non-Christians, and 68 percent needed help overcoming the fear of

⁷⁸Reed, *Leadership*, 41.

⁷⁹Craig Brian Larson, "How Your People Really Feel About Evangelism," *Leadership* (Fall 1991): 26-32.

⁸⁰*Ibid.*, 29.

sharing their faith. These numbers are consistent with the conclusions the researcher formulated from informal observations while teaching Leadership Clinics for EE International.

The most effective way to transform a college campus is to do evangelism. Of the number of tools for evangelism that I have researched, Evangelism Explosion was the most proven way to reach out to college campuses. Evangelism Explosion International then developed a new evangelism tool called XEE (developed to share the Gospel with Gen X, Gen Y, and the millennial generation) for the younger generation in order to make campus evangelism even more effective. This tool was used to evangelize the campus of the University of Maryland, College Park. People who got trained were able to present the entire Gospel with confidence, and the perspective of the college students changed concerning their Christian lives.

We need to train college students in the knowledge and understanding of the Gospel so they can present it to fellow students on campus. The student who is trained will be able to handle different situations when presenting the gospel. XEE will help to change their attitude toward presenting the Gospel because their sense of inadequacy will be addressed thoroughly. Students often think presenting the Gospel is difficult. However, after the training they will become more enthusiastic and confident and much less fearful of the calling that God has given every believer. The students who are trained will also have a different view of other students, seeing them as future brothers and sisters and caring enough to be concerned for their eternal well-being.

Like a seed which when planted grows other seeds, any evangelism training process that does not produce other trainers leaves something to be desired. Those who have been trained through the XEE program will be equipped to train others to be “soul winners.” The XEE evangelism training tool can revive Campus Ministries across the campuses of the United States. Thousands of international students attend UMCP; some of them are from “unreached people groups,” which means the Gospel has not penetrated

their ethnic group. If God allows, we can train international students for evangelism so that when they go back to their countries, they will be the ones spreading the gospel to their own people. Training people to do evangelism not only fulfills the Great Commission, but it helps the trainees grow spiritually. It is one of the most promising ways to equip the saints and make disciples of Jesus Christ.

CHAPTER 4

METHODOLOGY TO IMPLEMENT EVANGELISM

The need for equipping a greater number of believers to adopt a life-style of evangelism should be evident by this point. This chapter will chronicle the feeble beginnings and encouraging growth of college evangelism. It will be followed by a description, which was discussed in the previous chapters. This evangelism tool focuses on the multiplication of student evangelists and soul winning believers. While a Facilitators Semester Guide is provided in the appendix, the description section of this chapter will provide more detailed insight for those who desire to train students.

Early Attempts and Adaptations

Initial presentations of the Evangelism Training were held at the University of Maryland for college students attending Korean Campus Ministry in College Park, Maryland. The positive responses received from those initial attempts prompted the continued development of the training, refining it each time it was presented.

When first conducted, the evangelism training was 2.5 hours in length, consisting of 11 sessions. The structure of each class is laid out in four key concepts: (1) the biblical basis of evangelism and casting the Kingdom Vision; (2) the learning of the “Hand Outline” for sharing the gospel; (3) Connect Activities after every session with groups consisting of one leader and two students. Some demonstration and practice sessions were needed; and, (4) Report sessions after every Connect Activities.

In each of these initial lessons the students seemed to appreciate most the stories that were shared from their personal witness opportunities; we call it report

sessions and it can be done at the beginning of each session or right after Connect Activities. Personal stories provided the most inspiration, and they developed a personal vision for evangelism through them. Therefore, such stories were sprinkled throughout the sessions to illustrate various points and principles of evangelism.

In addition to these sessions role-play demonstrations, in which participants presented the gospel, were implemented. Role-playing followed the pattern and outline of the gospel presentation as developed by D. James Kennedy.¹ There are other topics that could have been covered, such as personal testimony, how to share with difficult contacts, and following-up new believers. The author has attempted to maintain a simple, introductory nature throughout the sessions. A DVD facilitation was developed to enhance each session of the training.

Description of the Evangelism Training

The Evangelism Training was promoted by the Korean Campus Ministry. This author believed in the approach, “start small and grow big” which was an important ministry philosophy. Participants were interviewed by a team leader to determine if they were faithful, available, and teachable. During the interview it was observed that in order for one to share his or her faith effectively, it was necessary to first have the assurance of one’s own salvation. Participants were instructed to answer two diagnostic questions. The first question was designed to determine the person’s level of assurance of salvation; “Have you come to the place in your spiritual life where you know for certain that if you were to die tonight, you would go to heaven, or would you say that there is something you are still working on?” They were asked to respond with a simple “yes,” “no,” or “still working on it.” The second question was designed to determine what they were trusting for their salvation; “Suppose you were to die tonight and you found yourself standing

¹D. James Kennedy, *Evangelism Explosion* (Wheaton, IL: Tyndale, 1996), 36-52.

before God, and He were to ask you, ‘Why should I let you into My heaven?’ What would you say?’ They were asked to answer what they thought they would say in that hypothetical situation. Their answers were referenced later in the workshop during the session, “Asking the Right Questions.”

After finding out if they are true believers, their salvation testimony was requested. The Kingdom Vision was cast to the participants, “Look among the Nations, and see; wonder and be astounded. For I am doing a work in your days that you would not believe if told” (Hab1:5). Kingdom Vision answers the why-question, which was designed to help the student realize, “What has God saved you for? Do you realize that He not only wants to reach you, but also to reach your whole household through you?”

The Kingdom Vision

XEE has three layers to sharing the gospel; Connect Life, Share Life, and Multiply Life. For each week the students will watch XEE DVDs, have group discussions, and participate in role-plays. One of the most effective ways to learn evangelism is to go out and do it. Therefore, teams of three went out each week to do Connect Activities. A team of three included one team leader and 2 students. A guideline for each week was as following,

Each week at the start of your time together, before you begin to get in to the DVD, begin with prayer asking for God’s guidance, His blessing, and His wisdom for you as you facilitate and for your group as they learn to share His magnificent story. Also, make sure there is time for groups or individuals to share experiences from the previous week, to involve the groups in discussion, to have practice time before going out to share, and to establish or review what the Connect Activities will involve that week. As you work through the materials, be encouraged to use multiple teaching methods. One of the most strategic methods for effective teaching is to discuss the content viewed on the DVD, as well as the Unit plan in the Handbook. Many people enjoy dialoguing through issues and ideas, so as much as possible, try to stimulate conversation as you move through your time together. Some people learn well by putting the concepts into their own words and sharing them with others, as in the Discussion or Role-play time. Ensure that you use your time to develop group discussion to become a positive, growing and sharing

experience.²

In discussion a team leader was assigned to each table with no more than six people per table. The team leader was instructed to manage the time so that everyone could contribute to the discussion. However, for first week it was imperative to inspire the students to share their faith; therefore, the Casting Vision and the Hand Outlines were included in Session 1. Casting the Kingdom Vision was the most effective way to motivate students to share their faith. One of the primary reasons evangelism exploded in the early church was the observation that the early disciples took seriously the privilege of and responsibility for sharing the gospel. The presenter deals with the biblical foundation of God's call to the ministry of evangelism. The foundational reference was the first recorded command Jesus gave to His disciples. Jesus said, "Follow Me and I will make you fishers of men" (Mark 1:17). His first command to His disciples was a call to the work of evangelism. There is no greater command than this apart from loving the Lord with all our hearts, souls, minds, and strengths.

The second biblical basis for evangelism offered was what D. James Kennedy related as the last commandment Jesus gave to His disciples.³ It was pointed out that one might also see it as a promise where Jesus is recorded as having said, "When the Holy Spirit comes upon you, you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8). Whether this reference is to be taken as a command or as a promise, the fact remains that both the first and the last directives the disciples heard from the mouth of their Lord and Savior had to do with their call to the ministry of evangelism.

The third foundational reference was taken from the last chapter of the book of Matthew. The risen Christ made a pre-arranged appearance to the eleven disciples on a mountaintop in Galilee. There He spoke these words that have become known to the

²*XEE Facilitator Handbook* (Ft. Lauderdale, FL: Evangelism Explosion, 2007), i-iii.

³Kennedy, *Evangelism Explosion*, 2.

modern church as the Great Commission,

And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”(Matt 28:18-20)

The point is that this commandment is based on the authority of the Lord of Creation. It is not offered as a qualification to become a highly committed disciple, but rather as the daily occupation of every ordinary believer.

The fourth and final foundational passage presented in this part of Session 1 was the chapter 8 of Acts. Here, it was again noted that evangelism was the practice of the average believer in the early church. The passage states that as a result of the great persecution that arose against the believers in Jerusalem, “they were all scattered throughout the regions of Judea and Samaria, except the apostles” (Acts 8:1). The fourth verse adds, “Therefore, those who had been scattered went about preaching the word.” It was noted that those who were preaching the word in the regions of Judea and Samaria were not the apostles, whom we today might relate with the clergy; rather, they were the other believers (the laymen as it were). This is “why” we all need to share the gospel, because not only was it commanded, it was modeled.

Session 1 employed a second part, which included the Hand Outlines. In this session participants were introduced to the tool for remembering the main points in sharing the gospel. The group was encouraged to put all books down, not to take notes at that time and to simply follow the motions (hand symbols) of the presenter while repeating his words. Each main point was linked to a mental analogy for each finger on the left hand. Here was the effective we shared how they should remember the gospel message,

The thumb of the left hand was held out as one would do when hitchhiking a ride from the side of the road. It was explained that the thumb would be used to remind one of Heaven because, held upright, not only does it point up toward heaven but is also used by a hitchhiker to ask for a ride. “What kind of a ride is he asking for?”

the presenter asked. “He’s asking for a free ride. One that is neither earned nor deserved.” The entire group was asked to hold up their thumbs as a hitchhiker would and to repeat the two things one needs to remember with it, “Heaven is a free gift, and it is not earned or deserved.”

Thumb up, the index finger was extended as when pointing. “Christians may point out the sins in others,” it was stated, “but when we do, there are three fingers pointing back at us. This hand symbol (thumb up, extended index finger only) reminds us that man is a sinner and as such, he cannot save himself.” The presenter instructed the group to hold up their hands with only thumbs and index fingers extended and to recite, “Man is a sinner and cannot save himself.” They then followed his lead and repeated the two points assigned to the thumb and then to the index finger in order and in unison. This procedure was followed for all five fingers and associated points until the group was able to recite all points of all fingers with little prompting from the presenter other than his own visual hand motions. Thumb up, the Middle Finger was extended alongside the extended index finger, (see Illustration following). It was explained that this finger (symbol) was designated as the “great finger” because it is the biggest of the five. The presenter explained that it reminds one of “the Greatest Being in the Universe who is merciful and doesn’t want to punish us, but is also just and must punish our sin.” The two points were explained and recited. Added to the previous symbols the group was led to recite all three with appropriate hand motions. Coming to the ring finger, the presenter explained that it was to remind one of Christ since, according to Scripture, He is called the Bridegroom and we are called His Bride. This was the reason for asking the group to use their “left” hand for the symbols. The two things they were told to remember about Christ were, Who He is: the Infinite God-Man; and what He did: He died, He paid, He purchased. That is, He died on the cross, He paid the penalty for our sins, and He purchased a place in heaven for us, which He offers as a free gift. All four hand symbols were recited in order by the group. The little finger, it was explained, represents faith because it is the smallest, like the little mustard seed, the smallest of seeds. Yet, when it comes to faith in a great God, a little is all one needs. The group was instructed to recite, “Saving faith is not mere intellectual agreement, nor is it mere temporal faith. Rather, it is trusting in Jesus Christ alone for eternal life.” All five main points and their sub-points were recited as a group.⁴

It was noted to remind the students that the grey boxed areas of text is essential when sharing the gospel. To start off session one, the XEE DVD lesson-session 02.02b was played and discussed. The questions were,

Look at Acts 22 as an example of Paul’s story and consider how you can share what God has done in your life. Give examples of before and after you became a Christian. Think about, Why are you glad you are a Christian? What difference does it make? What changed in your life when you came to know Jesus? What is one positive impact God has made in your life? When did you experience that? How did you experience that? It is essential that the group discuss together their own spiritual journey. Do this by using the questions listed above. This way, each student identifies his or her own answers and story. Suggest that initial ideas be drafted onto page 24, then prepared on the web site

⁴Ken Silva, *Share Your Faith Workshop from Evangelism Explosion International* [DVD] (Ft. Lauderdale, FL: Evangelism Explosion, 2005), Session 2.

www.whatsmystory.org.⁵

After Session 1, for Connect Activities each team went out and refined each student's testimony and demonstrated the Hand Outlines. They were then instructed to practice on each other. They were told to write down ten names of people with whom they could share the gospel, pray about this list, and pick three names from it. It was recommended to the students to have casual conversations with these three people during the week. This answers the "whom" question. The students were encouraged to increase their network of people while stressing the idea of "Multiplication."

For homework each student was instructed to make at least one contact and also encouraged to make new friends (international if possible) this semester and to pray for their salvation. Along with this the students were required to find 2 prayer partners who would pray for them each week. This prayer group was expected to meet and pray with each other for 15 minutes. It was important to select F.A.T. (faithful, available, and teachable) Prayer Partners, those who have the potential of becoming candidates for Evangelism Training the following semester. It was stressed to the students that when they met with their Prayer Partners, they were to share what happened at the Connect Activities. Prayer Partners have the right to know how God answered their prayers.

The team leaders had the responsibility to find contacts for next week's Connect Activities. In the beginning sessions of Connect Activities, the team leaders initiated the telling of the gospel stories to the students. However, as the sessions progressed the students shared more portions of the gospel stories. From Session 10 the student were able to share all of the gospel stories.

Connect Life

Sessions 2 and 3 were focused about Connect Life. This layer helped students to realize that it was not difficult to connect with others. Each session helped students to

⁵*XEE Facilitator Handbook* (Ft. Lauderdale, FL: Evangelism Explosion, 2007), 24-25.

become better communicators and also to understand the theory behind it. Session 2 started with prayer, and Session 1 was reviewed. Each student reported on the number of contacts he made along with what happened during Connect Activities. The students were encouraged to continually develop and increase their network of contacts. Also during the session homework was checked—their status of making long-term friends and 2 Prayer Partners. Along with this students were expected to review the previous session(s). This warming up process took about 15 minutes.

Before the discussions the XEE DVD Unit 01.01 and 01.02 was played. The focus of this unit was explained to the students: to connect and identify with people—even when it appears difficult, to identify difficulties in connecting, to look at Jesus’ model as a creative and motivational way to step out of their comfort zones, and to recognize hindrances of building relationships by examining strategies to overcome them.⁶

Discussion time was allotted during the XEE DVD lesson. Students were instructed to discuss the following questions,

If you were going on a vacation, what type of person would you take with you?
Why is it difficult to connect with some people?
What makes you comfortable in building friendships, and what areas of difficulty do you recognize?
Read John 4:1-42 and note how Jesus connects with the woman of Samaria. What can we learn from Him?
Discuss the body language and gestures you have noticed in others that may be distracting, then identify your own.
When talking to others, your tone of voice and non-verbal communication (such as body language) communicate more than just the spoken word. This diagram shows the relative impact of each process.⁷

Through the discussion the students learned one of Jesus’ methods of connecting with and sharing the gospel with a person. And also, they learned that body language spoke louder than words.

After the XEE DVD lessons each team went out and partook in their Connect

⁶*XEE Facilitator Handbook*, 11-13.

⁷*Ibid.*

Activities. Before going out the teams were instructed to pray for each other. For training purposes three ways to do weekly Connect Activities were recommended and explained. Connect Activities (1) The best contacts are those who have visited any sort of worship services or are currently a church member. Go connect with them in teams and find out where they are spiritually and then intentionally share the gospel. When discovered that the contact is a believer, ask them for their testimony and encourage them to join XEE training. Connect Activities (2) Let the students find and meet someone whom they already have a relationship with, such as, their friends, family members, peers, or co-workers. Let the students ask their contacts if they want to hear the gospel. Our goal is not to ask, “Where shall we go to witness?” but rather to ask “With whom shall we engage?” The “where” follows the “who.” We asked our participants to interact with their existing spheres of influence, deepening those relationships with their lost friends, co-workers, family, etc. with the intention of sharing Christ through the process. There are numerous reasons for this, but the primary reason is that we are called to make “disciples of all the nations. . . ,” not just “converts. ” Therefore, part of the cost of sharing Christ is making sure those whom God has called us to lead to Him. And help them continue to grow in their faith. We are much more effective at this when we have a pre-existing relationship. Connect Activities (3) It is important to equally encourage participants to use the XEE tools not just exclusively within their spheres of influence, but with every contact—people they know and people they do not know. God is in charge of who responds; our job is to effectively build friendship, which God uses to grow His Kingdom. The students must intentionally make non-believer friends during the semester. Each team leader was instructed to find contacts for the following week’s Connect Activities.

For Session 3 the class was started with prayer. The students shared within their teams what happened during the previous week’s Connect Activities and also shared what happened during the week when they connected with their friends. Session 2 was

briefly reviewed and contact information was reported. The students were continually encouraged to increase their network of contacts. Also, their homework was checked—their status of making long-term friends. It was checked whether or not the student had their 2 Prayer Partners. Also, the importance and the guidance of the Holy Spirit were stressed.

The XEE DVD Unit 01.03 and 01.04 were watched. It was explained to the students that the foci of these units were to concentrate on the contact with whom they were communicating—placing the needs of the contacts before theirs and be concerned mostly about how to put the contacts at ease. The importance of the contacts' comments were stressed as it would help the student to build the relationship further in engaging them in a discussions about the life Jesus offers.⁸

During the XEE DVD lesson discussion times were allotted to address the following questions,

What puts you at ease when you talk with others? What helps you feel accepted?
Share your experiences of connecting with people:
What have you learned so far?
What was difficult?
How have you grown?⁹

This session also includes a role-play. In pairs the students were told to talk with their partner about a subject of interest. The partner was informed to repeat back to the speaker what they heard using phrases like: “I want to be sure I understand what you are saying” or “It sounds like. . . .” or “What I hear you saying if I understand correctly is. . . .” Then the roles were reversed. This role-play helped them to become better communicators. They also needed to role-play the principles they had learned in order to better understand them. The way role-play was organized started from casual conversations, building toward understanding the person's views, then developing some engaging questions that

⁸*XEE Facilitator Handbook*, 15-17.

⁹*Ibid.*, 15-17.

would lead to Meaningful Dialogue.¹⁰

After the XEE DVD lessons each team went out to do Connect Activities. Before they went out, they were instructed to pray within their own group. They were reminded to connect with their friends during the week and find out their spiritual status by asking the 2 Diagnostic Questions. Homework for this lesson was to go to the website (www.xee.info) and review the Gospel Story and to reflect on Philemon 5 and 6.¹¹ Team leaders and the students were instructed to find contacts for next week's Connect Activities.

Share Life

Starting from Session 4 the idea of "Share Life" was emphasized. In preparation for this week's unit the facilitators read through John 9 and 10. This was intended for them to become familiar with the context of Jesus, that He provides life to the full as a result of entering into a relationship with Him. Session 4 started with prayer a review of Session 3. Each student reported on the number of contacts he made along with what happened during Connect Activities. The students were encouraged to continually develop and increase their network of contacts. Then, homework concerning their status of making long-term friends was checked.

It was explained to the students that the foci of this unit were to reflect on the challenges of actively sharing their faith, the role of the Holy Spirit in the work of evangelism, the use of Engaging Questions to invite friends to talk about their lives, to develop Meaningful Dialogue, and to lead them into the gospel Story via the Launch Questions.¹² The Launch Questions are used to find initial entry points to conversations. The 3 Launch Questions that are asked are, "On a scale of 1 – 10, how fulfilling would

¹⁰*XEE Facilitator Handbook*, 15-17.

¹¹*Ibid.*

¹²*Ibid.*, 21-23.

you say your life is?"; "What makes it a _#_?"; and "Would it change in either direction if God were in your life?" Following the Launch Questions the students were instructed to ask the 2 Diagnostic Questions. These 2 Diagnostic Questions of EE were introduced, demonstrated, explained, and practiced.¹³ Although time constraints prevented specific instructions on how to write a personal testimony, the use of the testimony was explained and demonstrated. It was described as a "lead-in" to the first diagnostic question by which the following was meant: the student would not tell the contact how he or she received the gift of eternal life in the testimony. That is, it is designed to pique the interest of the contact not to give the means for receiving salvation.

The student can identify a number of areas where his salvation and relationship with Jesus Christ has changed his life. It is these areas of change and differences in the life that become winsome to the contact. The student who desires to whet the spiritual appetite of the contact will share a personal testimony of the differences or victories Christ has brought into his and end with a statement of assurance of his own salvation such as, "And the greatest thing of all is that I know for certain that if I was to die tonight, I would go to heaven. That has brought everything else in my life into balance and perspective. May I ask you a question?" The student has shared something deeply personal with the contact, creating a desire to hear how the change or difference has come about, and now he asks permission to ask the personal question.

The question, of course, is the first diagnostic question, "Have you come to the place in your spiritual life where you know for certain that you have eternal life (that you are going to heaven when you die), or is that something you would say you're still working on?" The answer to this first question will tell the student whether or not the contact has the assurance of eternal life. The question is, therefore, referred to as the assurance question. A "yes" answer would prompt the student to ask the contact to share

¹³Kennedy, *Evangelism Explosion*, 75-78.

how this came about. A “no” answer or an answer that says, “I’m still working on it,” would prompt the student to state, “The Bible teaches we can know for certain. It says, ‘These things I have written to you who believe in the name of the Son of God, in order that you may know you have eternal life.’” (1 John 5:13) “May I share with you how I came to know I have eternal life and how you can know it too?”

The group was instructed as follows: If, for some reason, permission is not given to share the gospel after asking the first diagnostic question, a tract can be offered, or an appointment for a later time set. When permission is granted to share, the second diagnostic question is to be asked. The second question helps the student determine what basis the contact thinks or does not think he or she has the gift of eternal life. The student asks, “Suppose you were to die tonight and you found yourself standing before God and He were to ask you, ‘Why should I let you into My heaven?’ What would you say to Him?” If the answer indicates a need to share the gospel, the student will transition into the Hand Outline as follows. “When I asked you that first question, I thought I might have some Good News to share with you, but after hearing your answer to this last question, I can say I have the greatest news in the world to share with you. The Good News is. . . ,” and the student begins to present the gospel.¹⁴ Students were informed that the hand symbols themselves were not intended to be shared with the contact, rather they are simply intended to give the student an outline to follow.

The various diagnoses to the combinations of answers to the 2 Diagnostic Questions are important to decipher. They were discussed with the use of the PowerPoint presentation and participants recorded variations of the diagnoses and appropriate treatments on the grid provided in their manuals.¹⁵ The grid is provided below.

¹⁴Adapted from Kennedy, EE 84.

¹⁵Chart adapted from *Leader’s Kit*, Level One (Fort Lauderdale, FL: EE International, 2000), 51.

Table 2. Diagnosing answers to the 2 diagnostic questions

Question #1- Do you know for sure?	Question #2- What would you say?	Probable Diagnosis	Treatment
Yes	Trust Christ	Christian	Hear Testimony
No	Trust Self	Non-Christian	Share gospel
Yes	Trust Self	Assumption	Share gospel
No	Trust Christ	Lacks Assurance	Share gospel

The XEE DVD unit 02.01 and 02.02a were watched. During the XEE DVD lesson, students were instructed to discuss the following questions,

What makes you afraid to share your faith?
 How does the work of the Holy Spirit, as outlined in John 16:7-11, help you to overcome fears? Take some time to look up Luke 12:15. Contrast it with John 10:10 and discuss your findings. Secondly, try to recall all of the things you have learned about building a genuine connection with someone, and talk about how to use these principles to lead you into sharing the Gospel Story.¹⁶

After the XEE DVD lessons each team went out to do Connect Activities.

Before going out each team was instructed to pray with their group. The students were reminded to connect with their friends during the week and find out their spiritual status by asking the 2 Diagnostic Questions and trying to share their testimony. The team leaders and the students were instructed to find new contacts for next week's Connect Activities. Their homework this session was to memorize the six key points of the Gospel Story: Grace, Men, God, Jesus, Faith, and Response. They were also told to review the Gospel Story. The 6 key points will give them the framework as they learn the Gospel Story in their own words.

Session 5 started with prayer and a review of each student's report on the number of contacts he made along with what happened during Connect Activities. The

¹⁶XEE Facilitator Handbook, 15-17.

students were encouraged to continually develop and increase their network of contacts. Also, during the session, homework of their status of making long-term friends was checked. The concepts of unit 02.02a – the use of the Launch Questions were reviewed.

The foci of this unit were explained to the students: to provide guidelines for the sensitive use of the Diagnostic Questions, to provide an entry into the Gospel Story, and to begin sharing of the gospel by outlining God’s offer of eternal life. Key concepts were also explained to the students, which would help in determining if the students’ friends thought they had eternal life and what their basis of hope was.¹⁷

The XEE DVD unit 02.03a was watched. The students were reminded of the key point of the free gift story: If you give someone an expensive gift, he’ll realize its worth and try to pay for the gift with small gestures. In discussion, the students were free to talk within their group about how each one of them thinks God would feel if we tried to pay for His gift of eternal life? The students were then told to memorize the Story Application and primary verses for it. The Story Application is as follows: Eternal life is a free gift, and it can’t be earned or deserved. The primary verse is, “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.” (Ephesians 2:8-9) The students were told to role-play and practice using the Diagnostic Questions, Free Gift Story, and Primary Verse. It was emphasized that the students become as familiar as possible with the Gospel Dialogue.¹⁸

After the XEE DVD lesson, each team went out to do Connect Activities. During the Connect Activities, a student was given an opportunity to share the Grace Portion of the gospel with the contact. Before going out the students were instructed to pray with their group. The students were reminded to connect with their friends during

¹⁷*XEE Facilitator Handbook*, 45.

¹⁸*Ibid.*

the week to share the Grace Portion. The students were told to memorize Ephesians 2:8-9, the Launch Questions, and 2 Diagnostic Questions.¹⁹

Session 6 started with prayer and a review of each student's report on the number of contacts he made along with what happened during Connect Activities. The students were encouraged to continually develop and increase their network of contacts. Also, during the session, homework of their status of making long-term friends was checked. The concepts of unit 02.03a were reviewed.

The foci of this unit were explained to the students, which included: examining the issue that prevents us from having a relationship with God, namely sin; taking the Bible's concept of sin and helping friends understand its significance and its implication in their lives; and exploring the tension between God's love and God's justice. The key concept of sin as the universal problem was explained; any sin is enough to undo all our good works. The tension between the love and justice of God as well as how this tension was resolved was demonstrated.

The XEE DVD unit 02.03b and 02.04a were shown. The students were taught the engaging questions for men and God. "Why can't we earn or deserve this gift of eternal life?" and "How do you think God will react to the sin in our lives?" Also the students were reminded of the key points of the Unacceptable Story: Making an omelet, consisting of five good eggs and a rotten egg. End the story with a question. "Would you expect me to serve that to you?" The students then viewed the substitute story. The army leader and his followers, punishment decreed for theft of rationed food supplies, the culprit caught, revealed to be the mother, and army leader takes her place. This illustrates the tension of God's love and justice. The students were then told to memorize the Story Application and the primary verses of the Bible. The Story applies to all who have sinned: we cannot save ourselves. God is love, God is just. The primary verses were "For all have

¹⁹*XEE Facilitator Handbook*, 47-49.

sinned and fall short of the glory of God” (Rom 3:23) and “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (Rom 6:23). The students were then instructed to discuss the implications of this story and how it can be used with their friends. The students were to discuss their feelings if someone did this for them - paying the penalty that they deserved. Along with that they were instructed to discuss the important things that had been learned about God from this story and practice sharing this unit with one another.²⁰ After the discussion period the students were instructed to role-play within groups regarding the following concepts: Grace, men, and God.

After the XEE DVD lessons each team went out to do Connect Activities. Before going out each team was instructed to pray with their group. The students were reminded to connect with their friends during the week and to share the Unacceptable and Substitute stories. The team leaders and the students were instructed to find new contacts for next week’s Connect Activities. Along with that, the students were told to memorize Romans 3:23 and Romans 6:23.²¹

Session 7 started with prayer and a review of each student’s report on the number of contacts he made along with what happened during Connect Activities. The students were encouraged to continually develop and increase their network of contacts. Also, during the session, homework of their status of making long-term friends was checked. Also, instruct the students to review the concepts of unit 02.03b and 02.04a.

The focus of this unit was to outline the significance of Jesus’ life and to understand his substitutional death for us, assuming our guilt and paying the debt for our sins. The key concepts for this unit included adversity, “took our penalty”, assuming our guilt, paid our debt, and rose to prove it, and the students were informed of them. Also, the essential facts of Jesus were explained: He is fully God and fully Man, He lived a

²⁰*XEE Facilitator Handbook*, 47-49.

²¹*Ibid.*, 47-49.

perfect (sinless) life, and He experienced temptation as we do.²²

The XEE DVD unit 02.04b was watched. The students were taught the engaging questions: “God solved this tension through Jesus. Who do you think Jesus is?” They were reminded the key points of the Great Transaction: My life—good and bad—now on DVD, Left hand represents me—DVD represents the barrier between God and me, Right hand—God becomes Man, Barrier removed as transaction is accomplished, relationship restored; How would one feel if someone stepped in and took ones punishment? The students were told to memorize the Story Application and primary verses of the Bible. The Story Application for this unit was, “Jesus died on the cross and rose from the dead to pay for our sin.” The primary verse was, “For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.” (John 3:16). During discussion time the students talked about how this story will help them when sharing with their friends about what Jesus had done for them. Then, the students were instructed to practice sharing this unit with one another through role-play with the use of Grace, men, God and Christ.²³

After the XEE DVD lessons, each team went out to do Connect Activities. Before going out each team was instructed to pray with their group. The students were reminded to connect with their friends during the week sharing the Great Transaction story. The team leaders and the students were instructed to find new contacts for next week’s Connect Activities. Along with this the students were told to memorize the primary verse, John 3:16.²⁴

Session 8 started with prayer and a review of each student’s report on the number of contacts he made along with what happened during Connect Activities. The

²²*XEE Facilitator Handbook*, 51.

²³*Ibid.*

²⁴*Ibid.*, 53.

students were encouraged to continually develop and increase their network of contacts. Also, during the session, homework of their status of making long-term friends was checked followed by a review of the concepts of unit 02.04b.

The foci of this unit were to recognize the need to be rescued, to understand that trusting in Jesus is the only way to enter into the full and abundant life which He offers now, to consider whether your friends have understood the gospel Story, and to assist them if they want to respond and commit their lives to Christ. The key concepts of this unit were to recognize the need to be rescued, to understand who Jesus is and trust in Him alone, and to understand KAT which stands for Knowledge, Agreement, and Trust.²⁵ KAT means that one possesses the knowledge of the gospel and, thus, agrees to accept it and to transfer their trust from themselves to Christ. Another key concept was the ABC's. First, they must Admit that they have sinned against God and that they need to repent and accept His forgiveness. Then they must believe that only Jesus can save them through his death and resurrection. Finally, they must Commit to follow Him as Lord and Savior.²⁶

The XEE DVD unit 02.05a and 02.05b were watched. The students were taught the engaging questions: “How do we receive this free gift of eternal life?” and “Does this make sense to you? Would you like to begin this relationship with Jesus?” The key points of the Rescue were: Person adrift at sea, Rescue boat arrives, Choosing to accept the life-line offered, and “What would you do in this situation?” The students were to memorize the Story Application and the primary verses of the Bible. The Story Application was: “Saving faith” is not merely intellectual knowledge; it is trusting in Jesus alone. The response prayer of commitment was taught as,

My Lord and my God, I admit that I have been wrong in not following You. I turn away from my sin—I repent. Please forgive me. I believe that You paid the penalty for me on the cross and that You rose again from the dead to offer me new life. I commit myself to following You as my Savior and Lord. I want Your gift of life,

²⁵Ibid.

²⁶Ibid., 55.

now and forever. Help me to live for You by the power of the Holy Spirit. In Jesus' name I pray. Amen.²⁷

The Primary verse was, "Believe on the Lord Jesus Christ and you will be saved." (Acts 16:31) and "I tell you the truth, he who believes has everlasting life." (John 6:47). The students were instructed to talk about how they would describe "saving faith" and also, how to share the ABC's of responding. Then, they were instructed to practice role-play with one another from Grace through Response.²⁸

After the XEE DVD lessons each team went out to do Connect Activities. Before going out, each team was instructed to pray with their group. The students were reminded to connect with their friends during the week and share the Rescue story and the ABC's of responding. The team leaders and the students were instructed to find new contacts for next week's Connect Activities. The students were instructed to memorize the primary verses Acts 16:31²⁹ and John 6:47.³⁰

Multiply Life

Session 9 is the most important part of the training. We opened with prayer and reviewed Session 8. Each student reported on the number of contacts he or she made along with what happened during Connect Activities. The students were encouraged to continue developing and increasing their network of contacts. Afterwards, their status of making long-term friends and their understanding of the concepts taught in units 02.05a and 02.05b were reviewed.

The foci of this unit were to consider issues or questions that may be raised by your friends as you share the gospel story, to learn how best to handle objections, to consider the need to nurture those who put their faith in Christ, and to use critical steps to

²⁷*XEE Facilitator Handbook*, 55.

²⁸*Ibid.*,53

²⁹*Ibid.*,53.

³⁰*Ibid.*, 55.

help them grow in their new life. The key concepts of this unit were to develop openness to your friends' questions about life, to find effective ways to handle questions and criticism, and to help friends think through their concerns. There are five steps to help a new believer grow, which is found in the "Growing Starts Here" booklet: Bible, Prayer, Worship, Fellowship, Witness.³¹

The XEE DVD units 03.01 and 03.02 were watched, followed by discussion time for the students to address the following questions,

Discuss some of the common issues and questions your non-believing friends have asked you, and talk about how you have dealt with these types of situations. Talk about how you might handle some of these common issues:
Hypocrisy in the church; All religious views seen as equal; The validity of the Bible
Suffering in the world; Apathy to change.
How can my past be forgiven?
What can we do to encourage new believers to grow? What are some ways we can disciple them as they grow their faith?³²

After the XEE DVD lessons each team went out to do Connect Activities. Before going out each team were instructed to pray with their group. The students were reminded to connect with their friends during the week and share the full gospel story. The team leaders and the students were instructed to find new contacts for next week's Connect Activities. The facilitator handed out 5 invitation bookmarkers to each student for the XEE banquet. Each student was assigned a category of the program so that he could prepare for it beforehand.

We began Session 10 with prayer and reviewed Session 9. Each student reported on the number of contacts he made and what happened during his Connect Activities. The students were encouraged to continue developing and increasing their network of contacts. Afterwards, their status of making long-term friends and their understanding of the concepts taught in units 03.01 and 03.02 were reviewed.

³¹*XEE Facilitator Handbook*, 61-63.

³²*Ibid.*, 61-63.

The foci of this unit were to consider what it means to bear fruit that lasts and to think about the Bible's challenge for us to multiply students across the world. The key concepts for this unit were to bear fruit that lasts, to model after Jesus, to disciple others, and to equip other students to share the gospel.³³

The XEE DVD unit 03.03 was watched, followed by discussion time for the students to address the following questions,

In John 15:1-16, Jesus encourages us to bear lasting fruit. How can we glorify God by bearing lasting fruit?

Discuss how XEE reflects the model that Jesus has given us.

In light of multiplying witnesses, discuss why it is important to identify people who will be faithful, available, and teachable.

How you have grown as a result of XEE?

What impact it has made on your life?

How you might help others to do evangelism?

Whom you will invite to join XEE and lead in the next cycle of training?

After the XEE DVD lessons each team went out to do Connect Activities.

Before going out each team were instructed to pray with their group. The students were reminded to connect with their friends during the week and share the whole gospel story. The team leaders and the students were instructed to find new contacts for the following week's Connect Activities. The students were also instructed to pray for someone in their circle of influence whom they could train to share their faith for the upcoming training semester.³⁴

We began Session 11 with prayer and reviewed Session 10. Each student reported on the number of contacts he made and what happened during his Connect Activities. The students were encouraged to continue developing and increasing their network of contacts. Afterwards, their status of making long-term friends and their understanding of the concepts taught in unit 03.03 were reviewed.

The foci of this unit were to share the gospel story whenever opportunity arises

³³*XEE Facilitator Handbook*, 65.

³⁴*Ibid.*

to recognize that student is not just about training but live witness as way of life, and to find intentional ways to share. The key concepts of this unit were to seek God's leading, to be genuine, to be open, and to be patient.³⁵

The XEE DVD unit 03.04 was watched, followed by discussion time for the students to address the following,

Read Luke 10:1-21 together and discuss its implications. Then, read 1Thessalonians 2:8 and talk about what this implies for your life. Share what you've encountered in your way of life experiences, and talk about how you can make sharing your faith a way of life.³⁶

After the XEE DVD lessons each team went out to do Connect Activities. Before going out each team was instructed to pray with its group. The students were instructed to share the gospel story in full again this week and to pray for God to provide at least one opportunity a month for them to share it. The students were then told to confirm with the team leaders the names of friends whom they would like to equip in the next cycle of XEE.

Evaluation for Evangelism Training

Two weeks after the training the XEE banquet was held. It was for potential students who were willing to sign up for the training to be held the next semester. The students sent out invitations during Session 9. During the same week as a part of the preparation, post questionnaire forms were handed out to evaluate the students to see how they grew and how the evangelism training changed their perspective on evangelism (see the appendix).

The banquet started with prayer and praise. Then the presider welcomed everyone in attendance and presented EE and its history. There were 3 different testimonies from the students on how they felt about evangelism and how it changed their

³⁵*XEE Facilitator Handbook*, 67.

³⁶*Ibid.*

lives. The testimonies were assigned to two students and one team leader a week before the banquet and reviewed by me. After the testimonies the special song and the skits about evangelism were performed. The message was about the concept of “witness as a way of life” and “importance of being equipped to share the gospel.” While dining, people asked questions about evangelism training and signed up for the following semester.

Summary Conclusion

The “Evangelism Training in College Campus” has been discussed. The changes that were made and the state to which it had developed at the testing phase have been reviewed. The specific character of the training has been conveyed through a detailed discussion of what was taught, noting in several instances, how it was taught. The next chapter will discuss the evaluation process, results of the project, and future considerations.

CHAPTER 5

RESULTS AND EVALUATION

This chapter presents and evaluates a report of the data collected as a result of the “College Evangelism Training” at UMCP conducted within the year of 2012. An evaluation follows which addresses what worked well and what needed improvement. This leads to a discussion concerning the implications of the project with a view toward adaptations and applications for how the training will be used in the future in various situations.

Response and Results

This training was held on Wednesday, September 12, 2012, through November 28, 2012, at the University of Maryland College Park, specifically involving Korean Campus Ministry (KCM). KCM is an evangelical campus ministry with an average weekly attendance of approximately one hundred. There were 6 participants in the semester training with an age range of 18-22. I was the facilitator and there were one team leader and 4 students. During the study all 5 students were evaluated. The training evaluation forms are displayed in the appendix. The written comments were generally positive and included some helpful suggestions.

In the pre-training evaluation 60 percent of the participants indicated they felt somewhat incapable of sharing their faith, 20 percent felt capable, and the other 20 percent indicated they felt somewhat to very capable of sharing their faith. When the training was completed, the post-evangelism evaluation indicated that 20 percent of the participants now felt capable of sharing their faith, 40 percent felt quite confident, and another 40 percent responded that they felt very confident in sharing their faith with

others. While this is a subjective indication of effectiveness, it is an overwhelmingly positive response.

Also in the post-training evaluation the participants were asked to rate whether the training had failed to meet, met, or exceeded their expectations. On a scale of 1 to 5 with 1 being lowest, 1 (20 percent) marked the number 4, indicating it exceeded their expectations. The majority 4 (80 percent) marked number 5, indicating the evangelism training more than exceeded their expectations. As to how motivated participants were to share their faith, the post-training questionnaires revealed 2 (40 percent) were quite motivated and 3 (60 percent) were very motivated, interpreting respectively as marks of 4 and 5 on the scale.

Their response to the question—what are the primary reasons you do not share your faith more often, included “fatigue” (this did happen to be a unique response), shyness, fear of inability to explain the plan of salvation well, awkwardness in a public setting (college), and difficulty sharing with people who believe they already know “the truth.” Their responses to the question-what they hoped to gain from the training, included a better understanding of how to communicate their faith, additional resources to share their faith with close friends and peers, and a renewed vision and enthusiasm for the Great Commission.

The following suggestions for improvement were offered: Other written comments in the post-training evaluation were positive responses. The following comment summarizes the positive responses: “Well balanced between theory, skill, and practice. Right On.”

As far as meeting the expectations of respondents, 100 percent indicated that the training either exceeded or more than exceeded their expectations. And when asked how the training “motivated [them] to share [their] faith,” 100 percent indicated that they were motivated with 80 percent marking the high end of the scale at “very motivated.”

Those positive comments were registered following the training, including

“Better than I (expected),” “Inspiring, motivating, stimulating,” “This training got me fired up and will again place evangelism at the priority it belongs,” and “Much more confident and feel like I have new tools and techniques that I’m sure will be effective.”

When asked, “What primary strengths did you observe in the training,” the following comments were made: “Great flow-stories captured my heart!” and “I truly sensed the Lord’s presence during training. God spoke to my heart.”

The weaknesses observed included three participants commenting that the role-play was a weak point. Another said he would have appreciated seeing the prospect do a little more talking during the presentation, yet felt it was “still very helpful.” The last complaint was that we “didn’t give examples of what happens when the person resists and argues with you.”

Some of the suggestions for improvement included the following. “Plainer, simpler language in some areas . . . many of the people I meet wouldn’t comprehend what was said.” “Would like to focus on prayer and how it relates to evangelism.”

Summary Evaluation of Purpose and Objectives

The purpose of this project was to train and equip for evangelism the students in Korean Campus Ministry at the University of Maryland, College Park. This project met the purpose of this project because 5 students participated in the evangelism training and gained the knowledge and tools to effectively share the gospel.

Evaluation on Goals

The first goal of this project was to help college students attain the understanding of the gospel and be able to present it to their fellow students on campus. Upon completing of the training students were to be able to handle different situations as they presented the gospel message. During each session the students understood and were able to comprehend the gospel stories. Some students were comfortable in presenting the gospel by Session 8. However, most of them were able to present the gospel by Session

10. Some students were better than others because they were diligently doing their homework for each week.

The second goal was to change the attitude of college students regarding witnessing. We often think that presenting the gospel is difficult and even frightening. Through the training however, the students learned how to deal with different situations, and they were equipped to share the gospel with confidence. Their fear was no longer a stumbling block. Trainees were also able to change their views toward fellow students. They saw each other's souls with the heart of Christ and cared for their salvation. The change in the students' attitude about witnessing was apparent. All of the students' perspectives about witnessing changed. They did not see fellow students as just passers-by, but they were actually concerned about their spiritual life. Through the training the students gained confidence in sharing the gospel. Before they participated in the training the common challenge in sharing their faith was that most of them had a fear of some kind. Some of the fears included that they did not know what to say, or how to share their faith, or had inadequate information to answer difficult questions. However, once they learned how to respond, many of their fears vanished. Another goal was to change the view of students about evangelism. One of the methods in accomplishing this goal was focused on the facilitator. The facilitator constantly shared what happened when he connected with his friends during the week, what happened during the previous week's Connect Activities with his contacts, how many contacts he had, and how God worked in his life. Through his sharing he continually encouraged the development of the students' network of contacts. Because of this every student's perspective completely changed about their peers, and they actually cared about their colleagues' spiritual well beings.

The third goal was to help students gain the essential skills to become trainers themselves. Once the initial eleven-week training was completed, the students were encouraged to become trainers for the following semesters. This was to ensure that they were not only ready to share the gospel, but also to teach others how to share the gospel

using XEE (X-Generation Evangelism Explosion). To accomplish this goal the students were trained to encourage other believers to join evangelism training as they were going through the course. This goal was the most difficult to accomplish. All 6 students said that they wanted to come back, but only three students actually did the following semester. Although they were confident in sharing the gospel, they felt like enough training. Those students who came back really saw the impact the training had in their lives and wanted more.

Evaluation of the Methodology

The two-week preparation proved to be very productive. During the first week interviews were conducted to help the students' better take in the training. The vision of evangelism was explained, and they were asked two diagnostic questions. We got a chance to get to know each other by sharing our testimonies. Session 1 got to be too long because it covered vision, testimonies, and hand presentation. Other sessions completed on time.

Reflecting on the different sections of each session, one of the most inspirational times in the class was the report session. Reporting time, however, was too short. The students were focused on Connect Activities time with their team leader and not much on sharing as a way of life. We needed to emphasize more connecting during the week. Other times the students seemed to enjoy themselves were discussion sessions. For each group discussion a number of constructive ideas about connecting were discussed.

The DVD watching time was productive especially when trying to explain the different gospel point stories. Watching the story instead of hearing it helped the students retain what they saw and made sharing it easier. The website follow-up did not go well. Most of the students failed to go to the website to look up each week's homework assignments. It was not stressed enough during class.

The Connect Activities with the team leader was the highlight of the training. During the Connect Activities the students made an appointment with their friends or a visitor of KCM. For each Connect Activity the students shared a portion of the gospel with their contacts. Each week a new section of the gospel was taught to the students during class so that the students could share that section with their contacts during Connect Activities. Since they had a team leader who was an expert at presenting the whole gospel with them, they could have his support if they stumbled or forgot a section of the gospel they learned in class. The team leader was capable and well equipped to share the full gospel presentation, while the students had only been exposed to a portion at a time. So, when team leader presented the gospel to the contacts, the students learned what was to come. This helped the students to grasp the gospel points when they actually learned them in class.

Strengths of the Project

One strength of this project was the students' change of heart regarding evangelism. The students became effective witnesses for Jesus Christ and focused on evangelism rather than just living a comfortable life. While the training was in session, some students realized they needed to know the Bible better, so they increased the amount of time they read it. Some students felt they needed to pray more. They believed that with the help of their prayer partner they could build a habit of praying for others. Some students became really active in their own church's worship service and began to build close relationships with other believers. One of the greatest outcomes of this project was one person's declaration that he had embraced witnessing as way of life.

Weaknesses of the project

It was difficult to motivate the students to connect with people outside the weekly Connect Activities. They knew that they had to make contacts during the week,

but it was not easy for them to do that. Training other students during training sessions was another difficult task to accomplish. Most of the students felt they were not equipped to train other students even though team leaders tried to train them during the semester. Since, I and one other team leader were involved to train two teams. Therefore, instead of expecting the students to train others before they were fully equipped, team leaders would ask the contacts if they wanted to be trained, instead of the students asking. Then, because the students do not feel ready to train the contact, team leaders would. When the students become team leaders, we can also delegate responsibility to train others as well.

Following up with those whom we witnessed to and accepted Jesus was difficult. First, the students did not have time to follow up with them during the week, and when they visited, they did not know what to say to them. They ended up just checking how the new converts were doing, but when they did not have any questions, it became an awkward situation. For the next semester's training, we will focus on strengthening the confidence of the students to train others.

Theological Reflection

One important lesson learned was without help from God evangelism does not work. When there was a lack of prayer, we struggled during Connect Activities; when we were sharing the gospel, it seemed like we were talking to manikins. However, when coupled with fervent prayer, we could feel the presence of God speaking through us. Prayer is not only the key when evangelizing, but also in our daily lives. Through prayer we truly feel connected to God and that He is watching over us. Without prayer we cannot do anything, especially be able to tell others about what God has done for us, namely the gospel. Not only is it important for the student's sake, but also for the sake of the contact because through prayer we unleash the power of the Holy Spirit to impact the contact who is then able to connect with God directly. With the Spirit working in his heart the contact is able to feel God's presence and understand the gospel.

Through this project we also learned the power of God's ministry. We identified three kinds of prospects: prospects who visited our campus ministry, prospects with whom we have a personal relationship, and prospects we don't know. Prospects we didn't know were the most difficult to share the gospel. There have been many instances in which the prospects have rejected us even before the gospel was shared. Prospects with whom the students already had a relationship heard the whole gospel presentation. The prospects who already had a relationship with the students converted at the rate of 50 percent. However, prospects who visited the campus ministry and wanted to hear the gospel decided to accept Jesus as their personal savior 70 percent of the time. Therefore, it is more likely that people who visit our church or campus ministry have better chance of responding positively to the gospel message. This is because they have already taken steps toward Christianity by attending a worship service. This means that God had prepared their hearts to accept the gospel demonstrated by their willingness to take steps toward it.

We also learned the power of the Word. Whenever we quoted Bible verses and explained them, people seemed to respond more receptively, giving our message greater credibility than when we tried to prove the gospel points with our own reasoning. Effective as they are these verses were meant not only to be used to share the gospel but also to be used in our daily lives for our personal, spiritual growth.

Personal Reflection

In the summer of 1989, I was sitting at McKeldin Mall at the University of Maryland. Many of the college students were walking by me, and God reminded me of a Bible verse, Luke 10:2, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." I started to pray, asking God to send workers for the harvest of college campuses. God also reminded me while I was praying of Isaiah 6:8, "Then I heard the voice of the Lord saying, 'Whom

shall I send? And who will go for us?’ And I said, ‘Here I am, Send me!’” From that moment, I knew God wanted me to be a worker and harvest college campuses near and far.

In 1998, I had a chance to reevaluate my ministry and noticed that evangelism was missing from it. That is when I initiated my first training session with two students. Since then, over 300 students were trained in evangelism. When the students were trained in evangelism, they realized they needed to know more about God. So, they started to read the Scripture to have a better understanding of God. Along with that they started praying for their contacts, which improved their prayer lives. These students became active in their churches and cultivated deeper relationships with other believers. Now, they live for witnessing. I realized that because of evangelism training, students started having a closer relationship with God and lived a more balanced Christian life. A focus on evangelism was one of the most effective ways for college students to grow in their spiritual life.

When I train college students to share the gospel, I must emphasize it as a way of life. It’s not a onetime event or a particular season of life. As long as we have breath we are heralds of the inexplicable love of God that everyone is invited to experience. And as I equip students to become witnesses for Jesus Christ, I became a better witness myself because in order to become an effective trainer, I must model the life I want to see in them. It’s not just a DVD teaching the students how to become a better witness, but a fellow believer living as a disciple of Jesus and encouraging them to do the same.

Conclusion

In chapter 1, I explained that the purpose of this project was to train and equip students for evangelism in Korean Campus Ministry at the University of Maryland, College Park. Five biblical and theological principles foundational for a ministry of evangelism training have been presented and defined. The ministry project has been

described, detailing the before sessions, the actual sessions, and the after session banquet of the evangelism training. Tabulated results of the feedback evaluations from the evangelism trainees were summarized and discussed.

In conclusion, the evangelism training did meet the expected results as predicted in chapter 1: First, it was demonstrated that evangelism training helped the students find a renewed passion to win the lost to Christ. Second, the students were provided tools for sharing their faith that they felt were both effective and easy to remember. Third, the students were given a vision for winning family members, friends, and acquaintances to the Lord. Fourth and finally, the evangelism training exposed the college students to the effectiveness of the EE Training Ministry, leading to the possible implementation of the material in their churches.

APPENDIX
RESEARCH INSTRUMENTS

Agreement to Participate

The research in which you are about to participate is designed to identify how you feel about sharing the gospel before and after evangelism training. This research is being conducted by Nathan Lee for purposes of is to train and equip students for evangelism in the Korean Campus Ministry at the University of Maryland, College Park. In this research, you will honestly write how you feel. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of this will help to develop improved evangelism training in college campuses, you are giving informed consent for the use of your responses in this research.

1. PRE-TRAINING QUESTIONNAIRE

1. What are the primary reasons you do not share your faith more often?

2. How equipped do feel you are to share your faith with non-Christians?

I feel incapable

I feel very confident

1

2

3

4

5

3. What do you hope to gain by attending this Evangelism training?

2. POST-TRAINING QUESTIONNAIRE

How did the evangelism training:

1. Meet the expectations you had in coming?

Did not meet my expectations

Exceeded my expectations

1

2

3

4

5

comments: _____

2. Motivate you to share your faith?

I am not motivated

I am very motivated

1

2

3

4

5

comments: _____

3. Equip you to share your faith? How do you feel now?

I feel incapable

I feel very confident

1

2

3

4

5

comments: _____

What primary **STRENGTHS** did you observe in this evangelism training? _____

What **WEAKNESSES** did you observe? _____

What **IMPROVEMENTS** would you suggest for future evangelism training? _____

Briefly describe any **PREVIOUS EVANGELISM TRAINING** you may have had:

Do you plan to participate in witnessing as way of life?

Why or why not? _____

OTHER Comments: _____

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ABSTRACT

TRAINING STUDENTS FOR EVANGELISM IN THE KOREAN CAMPUS MINISTRY AT UNIVERSITY OF MARYLAND COLLEGE PARK

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This project pertains to training students for evangelism in the Korean Campus Ministry (KCM) at the University of Maryland in College Park. Chapter 1 is an introduction of KCM which includes its history, the composition of its members, and a general description of the surrounding community.

Chapter 2 addresses the biblical foundations of the importance of evangelism. Specifically, this chapter examines the biblical facts as to why it is crucial to train Christians and to be soul-winners for Christ.

Chapter 3 deals with theoretical and practical issues on implementing evangelism training within the context of a college campus. Contemporary and popular evangelistic training methods and programs were evaluated based on how confident the students were at sharing their faith after being trained with them.

Chapter 4 is the methodology used to execute the project. It is divided into 3 portions; the first portion is about the preparation of the evangelism trainee recruitment and the survey. The second portion describes the 11-week training class followed by a review of evangelism training. The third portion is the last 2 weeks of evaluating project effectiveness by surveying the students in the class. The questionnaires helped to measure the confidence levels of the students and their understanding of the full gospel presentation.

Chapter 5 discusses the analysis and evaluation of the program by the students. The effectiveness of the evangelism training was measured by the students' pre and post surveys as well as their evaluations.

This evangelism training met the expected results as predicted in chapter 1: First, it was demonstrated that the evangelism training helped the students find a renewed passion to win the lost for Christ. Second, the students were provided evangelism tools for sharing their faith that they felt were both effective and easy to remember. Third, the students were given a vision for winning family members, friends, and acquaintances to the Lord. Fourth and finally, the evangelism training exposed the college students to the effectiveness of the EE Training Ministry, leading to the possible implementation of the material in their churches.

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