

Final Exam

**PM 513 Evangelism
Dr. William Payne**

**6/06/05
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Question 1

- F__ Faith-sharers should not tell their own story because it might confuse God's story.
- T__ In order to help others to identify God in their lives, we must be able to identify God in our own lives.
- T__ The HS creates the hunger. We simply serve the meal.
- F__ There is no biblical basis for impromptu evangelism.
- F__ Christian conversion means to come to a point of trusting ourselves. According to Fox and Morris
- F__ A desire to win people to Christ is the motive for faith-sharing.
- T__ We do not evangelize people or nations but we evangelize the gospel.
- T__ The Holy Spirit prepares people to be responsive to the presentation of the gospel
- T__ When faith-sharing, it is better to make invitational statements than to ask questions.
- F__ Witnessing is most effective when done in the third person.

Question 4

Fox and Morris write about a “graceful” pattern for faith sharing. How is the G.R.A.C.E. acronym used?

- G – God's Grace and Christ Jesus for all
- R – Recognition and repenting of our sin
- A – Accepting God's forgiveness
- C – Confessing our faith in Jesus Christ
- E – Entering into the reign of God

* Each step in the acronym can be used in sharing our “faith story” and also as we lead someone to Christ. Or share our faith with others - through process evangelism.

Question 6

A pastor's personal understanding of evangelism will determine how she and her church engage in evangelism. Describe the ministry of evangelism from biblical, theological and practical perspectives. Based on your description, write a working definition for evangelism or evangelization that will guide you in your ministry.

The ministry of evangelism from a Biblical, Theological and practical perspective and my working definition of evangelism,

Biblically:

The Old Testament establishes the continuity of evangelism in 2 Kings 6:24ff. The city is under siege, people are eating their children, and there is no hope for salvation. In the midst of despair God makes a promise of deliverance. God accomplished His promise and scattered the army. Lepers discovered the ‘good news’ and enjoyed the abundance of God's blessing. They wanted to share this blessing with those who still remained in the city. Without proclamation of the victory there is no salvation.

The New Testament establishes evangelism as the central function of the church. Luke 15 displays for us the seeking nature of our God. Lost people matter to our God. The great Commission given by Jesus (Matthew 28:18-20), confirms our place in joining God in His endeavor to seek those that are lost and make them disciples.

Theologically:

Evangelism is God's idea, people need God and in Jesus God provides salvation. In this sense we are the messengers, but God is the evangelist.

Practically:

Jesus set the practical standard for evangelism that we should follow. Jesus went through Samaria and not around it. He sought out people who had needs and cared for them. He went apart to pray and refuel his spiritual resources as God directed him. His ministry was filled with him evangelizing individuals through healing, teaching, eating, praying and seeking them. The woman at the well was an example that was discussed in “The Everyday Evangelist” (John 4). Evangelism and disciple making was the core of Jesus earthly ministry in every practical sense. The church is to now be the body of Christ and this means all of the body must make evangelism the main business of the church.

My Working Definition of Evangelism

Realizing that fruit can only come from a branch that draws richly from the nutrients of the vine (John 15:5-6), I will diligently seek God's direction and continue to rejoice in the guidance of the Holy Spirit as He conforms me into the image of Christ. As I continue my journey with Christ I will seek the lost with the support and teamwork of my brothers and sisters in Christ. Through utilizing the body of Christ as a vessel that aids in seeking and discipling those who the Holy Spirit leads us to (or leads to us) the local church will play a key role as I join together with others in order to fulfill the great commission of Christ (Matthew 28:18-20).

Question 8

What are inductive and deductive models of evangelism? Give an example of each. Under which circumstances would you employ each model?

Inductive model of Evangelism – this is 'friendship evangelism' or 'process evangelism'.

- One begins through listening to a person's heartfelt needs
- Using appropriate ways at appropriate times
- Highlights relevance and relationship
- Points of receptivity are discerned and then an attempt to connect at these points.

Example: sharing an appropriate part of my faith story with a neighbor who is in a similar circumstance (Ex. "I was afraid when I went into the hospital too, you know I really prayed about that a lot and felt God's presence with me")

Deductive model of Evangelism – this method begins with a message and applies it to any individual.

- Does not meet people where they are
- Basic Gospel message is provided in a 'canned' format
- the most well known example is the Roman road.

Example: Know your need Rom. 3:23
Know penalty of sin Rom. 6:23
Know God's provision Rom. 5:8
Know how to respond Rom. 10:9
Pray sinner's prayer

In what circumstances would I use each: Generally I begin with the inductive method but at the appropriate time will employ the deductive method, either when someone asks me how to be saved, or if I am prompted by the Holy Spirit to ask them if they would like to receive Jesus as their Savior.

Question 14

You are the pastor of Noname Church in Anytown, Ohio. It serves a congregation of retired, middle-class people who are very traditional. Most of them grew up in Anytown and retired from a factory that closed ten years ago. Their children moved away to pursue better jobs. Thirty-five years ago, 300 people attended vibrant services in your church. Now the church is only a shadow of what it used to be. The members remember the old days when the church's membership reflected the community and its ministries attracted young people and families. Times and the community have changed, but the church has not adapted to its evolving environment. A casual walk through the surrounding community reflects that there are many unchurched families living within a short distance of the church building. Yet, the church has no visible ministry with these people and it is doing nothing to engage them or win them to Christ. As you reflect on your ministry, you lament that you are a chaplain to an inwardly focused congregation that cannot let go of its past (for psychological and spiritual reasons) so it can embrace the present opportunities. A few of the members are concerned that the church will close when they die. Others have voiced concern that the children in the surrounding neighborhoods are not attending Sunday school. Recently, a few families from the area have attended your services sporadically, but they have not been assimilated and they do not have any meaningful connections with anyone in the congregation. How will you energize your congregation to respond to the apostolic opportunities within your reach?

As an individual with a strong call to pastoral ministry I would be lying if I said my first response was anything other than to plan a sermon series that would ignite the evangelistic fire of the church. However this is not the answer to the depth of problems that fill this situation.

There are many issues of Pastoral care evident in this scenario. Am I receiving life from the vine? Is there an 'upward journey' taking place? How can we begin as a congregation to reach out with love to our community? The pastor does need to set an example by reaching out personally to evangelize and in this task to bring others with him, with the directive to mentor and train the lay leadership in the techniques of personal evangelism. The building of a core group of 'evangelists' could be a first step in this process. This 'evangelism' team could be placed on each of the various boards and committees of the church in order to bring evangelistic thought to everything that the church does.

Also the church needs to set importance to this process through tying it to the history of the denomination or of the church and also making mission and vision statements that will direct the purpose of this vital ministry. The creation of an 'outreach personality' for the church would create an atmosphere where a standard and practice could be set for follow up calls and visits by lay leaders. A new attender gathering or developing church members to act as mentors for new attenders could also be pursued.

Other possible avenues would be to develop leaders and establish a Boy Scout troop or other programs that assist the families in our community.

Question 16

While you are in the mall giving away soft drinks, a middle-aged woman takes a soda and the handouts. She opens the bible and begins to read. After a few minutes, she starts to cry. You notice that she is carrying a bag from a New Age bookshop. Upon talking to her, you discover that her son recently died from cancer and her marriage of 15 years is falling apart. She has a lot of questions about death and had considered suicide after her son died. She is “mad” at God and does not understand how a good God would allow her son to die. She has a faint memory of church from her grandmother. She believes in God and identifies with the Christian tradition but has no personal faith. Using your definition of evangelism and McIntosh’s four-part guide, how will you evangelize her?

Cultural Identity

She has some Christian memory and is searching for “more than this life”. She sounds tolerant to hearing about the gospel, but is angry with God (a normal response to someone in grief). Her desire to learn about death (heaven and hell) and her openness to discuss spiritual things create a great climate for communicating the gospel with her.

Emotional Needs

Apparently from the books in her bag and her questions she is desirous for growth. She is struggling to understand death and loss which also show her need for security. She may also be dealing with esteem issues (thoughts of suicide) or Affection (loss of son and marriage). She has many needs, and the first of these should be committing to pray for her.

Spiritual Beliefs

She does have a memory of the church, but seems to have a ‘wrong view’ of God. Because things are going ‘wrong’ for her perhaps she feels guilt regarding her inadequacy to please God and thus receive only good things in this life. She appears to find the Bible to be authoritative.

Approaches

Providing pastoral care means being available to people in their times of need. To stay consistent with my working definition of evangelism I should have spent time in prayer prior to this event. As the event proceeds I should have been in prayer, earnestly asking God for guidance in this situation. Does the Holy Spirit have a scripture verse for me to share in this situation; is there a word I am called to give, or reassurance, or truth?

Next, is there a way that I can attach her to a fellow member of Christ that has experienced similar loss? This also is consistent with the team directive included in my definition of evangelism. Perhaps taking her to see a woman in our church who can share the good news with her will be the required course that the Holy Spirit provides.

My approach would not be to seek easy or quick answers in this situation, but rather to guide her as the Spirit leads to a place where she can receive deep, personal and Godly care for her deep and personal wounds. As we talk I may try to help to correct her intellectual misconceptions, although she may need to experientially have her heart healed through the power of Christ. I would definitely take time to listen to her heart and ask her if I could pray with and for her.