

The Big Question . . .

If you had died the minute you started to read this, do you have the assurance that you would be in heaven?

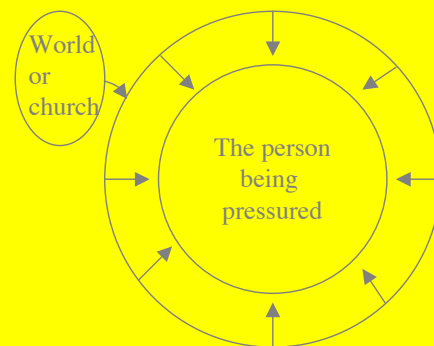
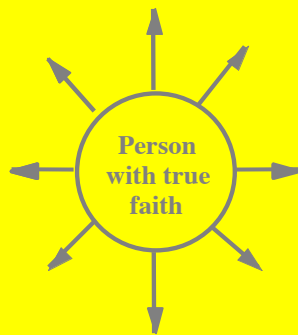


Classroom in a Book Discipleship Series

Book 3

Task for Disciples

A New Look at Evangelism



Task for Disciples: A New Look at Evangelism

Vinson

The diagram illustrates the 'Great Church' as a triangle. The top vertex is labeled 'Leitourgia' (Eucharist). The bottom-left vertex is labeled 'Baptism'. The bottom-right vertex is labeled 'Baptism'. The left side is labeled 'Kerygma' (Gospel). The right side is labeled 'Kerygma'. The bottom edge is labeled 'Koinonia' (Communion). The top edge is labeled 'Mirror Image'. The bottom edge is also labeled 'Communion Lord's Supper'.



CLASSROOM IN A BOOK DISCIPLESHIP SERIES

Book 3

DUTY FOR DISCIPLES: A New Look at Evangelism

by:

William E. Vinson, Jr.

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Preface

THE CLASSROOM IN A BOOK

DISCIPLESHIP SERIES

The *Classroom in a Book Discipleship Series* is a unique approach to education. The author has thirty-five years of experience in classroom teaching at Southwestern Baptist Theological Seminary and Internet teaching. The teachings covered Old Testament, New Testament, Theology, Church History, Hermeneutics, Christian Ethics, Philosophy of Religion, Evangelism, and Biblical Backgrounds. In other words, the teacher was a generalist in the world of specialization.

While teaching at Southwestern Seminary, God sent two students into the classrooms that have made this series possible. One student brought in some audio recording gear and recorded everything said by teacher and students. The other person, Helen Agnew, transcribed the tapes into weekly sessions. Finally, Helen put all the weeks together for a course into a book, which became the nucleus for a formal book. Next came the editing phases in which the improper English and sentence construction was corrected. Also, the organization and thought flow was improved in order to facilitate a reader's comprehension.

Each class session became a chapter that went through several iterations of the editing process. Also, Helen provided computer drawings of the theological charts and models used by the teacher. These models were inserted into the book at the appropriate places.

INFORMAL WRITING STYLE

You should be aware that the chosen style of communication in this series of books is much more informal than the typical. I have worked to retain the folksy way of expression that I use in the classroom and pulpits. These

books are going to be easy reading because they will be what you hear in everyday conversation.

Dear saint, you are in for a treat. There will be points of time in which your mind will be so absorbed into thinking new and analytical thoughts of our Most Wonderful Lord, that you will be unable to resist sharing them with a loved one. In my editing passes of the various drafts, I found myself reliving the classrooms and all the high emotion and drama. My pulse rate would quicken and convictions and tears would return.

CLASS PROCESS

Each book is a semester-long class. The subject matter is explored very thoroughly because all the students are participating in the questioning and answering. You will have the next best thing to being in the classroom. In fact, there will be times in your reading in which you will be in the classroom through imagination.

BENEFITS

Discipleship has been declared by many to be the greatest need in Southern Baptist life today. In my many years of teaching, I have had churches to bus in many of their members to take my classes at Southwestern Seminary. The reason that was given was that it was a very good source for discipleship training. This discipleship training is a step up from Sunday school and other training because *it involves seminary training at the lay level*. Armed with this new discipleship training, the new lay ministers are fulfilling their calls and impacting the Kingdom of God in a very positive way. Pastors are benefiting by having some new lay ministers to help them minister.

Churches and society are benefiting by receiving positive help that is theologically sound and practical.

For you, the busy Christian of today, this series is a rare opportunity to actually participate in a seminary classroom to learn from the teacher and your peers in high impact and focused studies that are not available in any other books. The teacher's experience of teaching as a generalist will provide *interconnected insights and truths* that are not available in specialization. The *student interactions* in these books will create a *relevancy* that is unheard of outside the classroom. The quality of the *class dynamics* will lift you, the reader, up into unparalleled densely packed teachings that will greatly improve the *efficiency of your learning*. You owe it to yourself to jump into

this series because you can get an education that is the next best thing to actually going to seminary.

In addition to the student interactions recorded in each chapter, the major points that I made which would be the source of the tests given to the classroom students are stated in the text, and the *test questions* are stated at the end of each chapter (class session). The *answers* to those tests are given at the end of the book for you to check yourself. If you seriously want to know that you have accomplished the goals of each chapter and to be able to teach a course like this, answer those questions to the point that you can do so without going back into the chapter itself—i.e. memorize those points and charts.

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INTRODUCTION

Evangelism is a course which I specifically shaped to fit more with *the real whole-body concept of Christian ministry*. There are people who are especially gifted at evangelism and win hundreds of people to Jesus every year. I am one of those people. Yet we are losing the battles and there are more people going to hell today than ever before. The birth rate around the world dwarfs Christianity's "new-birth" rate. What is wrong?

This course will teach a *whole-body evangelism* in addition to *personal evangelism*. Our solution for keeping up with the birth rate, if methodology counts, is to be found in the whole-body concept of evangelism. However, I hasten to add that we have a basic spiritual problem which will negate even the very best and totally biblical evangelism methods. That problem is sin in the camp.

Every good church person will recoil when I declare that there is sin in the camp. But if we see homosexuality becoming normalized and same-sex marriage being sought after, abortions being accepted by Christians, divorce and remarriage being accepted by nearly all churches, the Ten Commandments being rejected by liberal judges while these same judges are being applauded by Christian leaders, Christ being eliminated from both Easter and Christmas, God's Name being eliminated from our Pledge of Allegiance, prayer removed from schools, Bible reading on school grounds being eliminated, crosses and other Christian items of adornment being eliminated, while at the same time witches, ghosts, vulgar music, abominable acts, are flooding the market places and even the churches and schools, THEN dear saint we have a sin problem.

I see answers after answers on tests where ministers in our own churches do not preach

against the above sinful things for fear of offending some of their congregants. The real goals for today's ministers have church growth at the top of their list of priorities. They baptize their idolatry by saying that church growth is the same as Kingdom of God growth. Not so, dear friend. Idolatry in any form is destructive to Kingdom growth.

When we sell our souls for money, we become antichrists. The U.S. Government allows tax exemption for a church only if the pastor will **not** preach or teach on any political issues and the candidates who support those issues. The government will soon be banning any preaching against issues deemed politically correct, such as homosexuality. Thus, what is the chief goal of the ministers of such a church? Is it to forsake idolatry in the church's lust for nickels and noses? Is it for inserting Christian values in government? Is it to support justice? Is it to stop the community's winking at, or even supporting abominable sins? Is it for the congregants to become the salt and light that Jesus wants? Is it to educate the people about the truth so that they can cast informed votes for those who will be our rulers? Is it to become the leading example of self-denying (saying no to the restrictions required for tax exemption), cross-bearing (preaching against sins even when your church members are neck deep in them), fellowship of Jesus through the valley and the shadow of death (taking your hits from the government and from your church members who want to justify and normalize various sins)? I could go on for hundreds of pages on sin in the camp, but you should have some understanding of the problem now.

The whole-body concept of evangelism is complemented by some teaching on personal evangelism in this course. Based on my learning experiences as a street preacher in the city of Atlanta for five years, I will give

you some of the things that I learned through my hard knocks and struggles.

There were three textbooks required in the course as I taught it at Southwestern Baptist Theological Seminary. These books, *The People of God in Ministry* by Lewis Drummond, *The Evangelistic Church* by John Havlik, and *How to Give Away Your Faith* by Paul Little are all worth adding to your library. However, this course was prepared to minimize the costs by minimizing the negative impact of not having the textbooks while maximizing the positive impact.

Dear friend, studying this course and knowing its contents will not be enough. We must apply the knowledge before it is too late and the darkness eliminates many opportunities for work in God's vineyards. So I challenge you to join me in this prayer:

“Lord Jesus, I want to be involved in Your Work of redeeming the lost people on earth. I will study this book and apply the truths for Your Glory. Please accept this prayer as a binding vow from me to You. If I begin to withdraw in my commitment that I am making right now to You, please do whatever is necessary to move me back on path. I see this as my opportunity to please You and praise You with more than words. Please let me be in yoke with You as You move through society and spread Your wonderful Good News. I pray this in Your Name and for Your Glory. Amen.”

Chapter 1 WITNESSING

MOTIVATION

If every one of us had an opportunity to spend about five minutes in hell, we would not need this class. There would be so much motivation and drive that we would be learning everything under the sun about evangelism while doing on-the-job training.. We would already be out there hammering away, and it would not matter whether you were successful or a failure, scared or anything else. No excuses would matter after you felt the pains of hell and realized that hell is where every unsaved person is headed and that you possess the only message that can deliver them from that terrible torment.

Comfort Zones

In Acts 8 we have a statement that God's people were scattered. When the persecution came down on the church, the people were scattered. The scattering included everybody but the Apostles (Acts 8:1).

8:1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

There is a comfort zone that every one of us is seeking, as did the first generation of Christians. They found their comfort zone in Jerusalem. It was there where they were huddled up. Everything was comfortable, and they were planning on staying there right on and on in spite of the Great Commission. God said, Go into all the world and preach the Gospel. They instead huddled up and did not go into all the world.

I have used the following illustration which is vividly dramatic in my mind: if you take a shallow pan of water and you just splat

down on it with your flat hand, that water just goes every which way. Well, that is the way God did the church. The church was like a pan of water, all huddled up in Jerusalem. His hand came down on that church, and it went all over that part of the world, and it says here, "they were all scattered abroad throughout the regions of Judea and Samaria except the Apostles." The Apostles stayed in Jerusalem. Now look what it says further in Acts:

8:4 Therefore they that were scattered abroad went everywhere preaching the word.

GOD'S INTENTION

And so this is how God intends for the Gospel to get out, by you going into all the world preaching the Word. I want you to hear something here. Preaching is not a private possession of a pulpiteer. Preaching is the proclamation of the Word, and I do not care who you are, what gender you are, or what your state in life is, you are charged under God to proclaim the Gospel. And we call that witnessing today in order to stay away from a red flag word. But it is called preaching in the Bible, and when He calls for you to go proclaim His word, He means exactly that. And it does not matter how you go about doing it, just get to doing it.

The original church in Jerusalem was not getting it done. They did not intend to go into all the world because they were huddled up in their comfort zone. And so God splatted them, and then they went all over the world.

Now it is up to you. Will you voluntarily go into your part of the world and seek to save that which is lost? And if you will, He will not have to splat you. But if you do not, and you know the truth, look for the possible

splat. I do not want you to get the splat. I want you to go forth because of the love in your heart.

Wanda: Does the fact that the Apostles stayed, and the resident church scattered mean that the rest of the church's comfort zone was big, but the Apostles had a small comfort zone?

Vinson (V): No, it is not like that at all. The Apostles staying in Jerusalem had to do with forming the nucleus of the first church to provide a home base for the people and to teach and equip them. It was required then that the Apostles stay right there in Jerusalem which no longer was a comfort zone for them because of the growing persecution (the splat). The people of Jerusalem fled from the discomfort from oppression and persecution which was being applied to all the Christians in Jerusalem, but the apostles had to remain in the heat.

When Paul goes out, he is being driven by his love. He loved the Lord. He wanted the Jews and the Gentiles, whom he also loved, to be saved. He desperately wanted the Jews in the furthestmost regions to be saved. His was an internal hunger and a desire to go out to respond to his apostolic call by Jesus. After initially obeying his call, there is going to be a continuous growing of that hunger not only in him but in the other Christians as well. But what I want to emphasize here is that the Apostles did not do the preaching. **The regular and normal Christian people did the preaching.** And I want you to know that preaching is not the private possession of the pulpiteer but that you are called to do it too. Nor is it the private possession, you see, of the office holder or pastor, but the preaching function is to be shared by all of the church. Certainly the pastoral "office" is a private possession, but all the functions are not. Function belongs to everybody. Every function in ministry belongs to the church, period. Offices are for those that have been set aside

for the specificity of that office. And as a result, the office would be a private possession, but not the function. The function belongs to the church.

BARRIERS TO EVANGELISM

Okay, now I want you to think with me for a minute. There are problems in evangelism. The church just by and large does not do it. Why does the church not do what they have been commissioned to do? what they were born again to do? Why is the church not doing its mission in this world? Many things are holding the church back. Some of you are very accomplished soul winners, but still some things are holding you back. And the things that are holding you back are the exact same things that are holding the church back. You have overcome **some** of the impediments, whereas the church, in general, has not.

Somebody needs to take the church by the hand and lead them past some of those barriers, and in our prayer requests,¹ you named several churches that are not fulfilling the function. There are men in the churches that are pulling back, sitting back and taking a wait-see attitude, and they are not stepping up and becoming the warriors that God intends them to be. And so as a result, what we need is for each of you to grab hold of these people and give encouragement and pull them through some of the impediments. And you do not have to be an expert to do that.

Most times all it takes is for you to just encourage someone. Sometimes you can have two people that when the two are partnered up, the sum of the synergism that comes out of that will be so much that both of them become highly accomplished warriors.

¹ At the beginning of each class, the class makes prayer requests for those for whom they are concerned and follows up with prayer. The requests themselves are considered sacred and already voiced parts of the prayer.

Whereas by themselves, one at a time, they cannot do it, and they will shrink from the task and step back and not accomplish anything. But most times, just the right exhortation by a scared little saint, who cannot do one thing, can just encourage the other guy just enough for him to say, “Yes, let’s go.” They will swallow their fear and go on out there, and the next thing you know, something wonderful is happening. Do that! Do that for yourself and for your church! Help your church overcome some of the following barriers.

Lack Of Know How

There are many people who just do not know how. Well, you know if you were going to be an electrician, you would study the code; you would study and prepare for the tests. Why do we not study how to give the Gospel? Why do we not memorize the Gospel message? It is a simple principle. You do the preparation in every other walk of life, but when it comes to Christianity, we kick back and maybe let the super-duper guys do that, or the pastor do that, or the evangelist do that, but certainly not me.² Well, you are supposed to do that too! So know-how is a part of the problem too. And every one of you in here is going to memorize the Gospel message, and you are going to present the Gospel message, and so you are going to overcome the know-how barrier. But you are going to need to help others also to overcome that barrier.

Lack of Concern

What about lack of concern? Lack of concern is a big one, which, I think, comes from not understanding either the reality of hell for the lost or the reality of the requirements of discipleship for the Christian.

Possibilities of Hell

² See Appendix 1-A for an illustration of novices winning souls.

As mentioned in the introduction, if we could just spend a few minutes in hell, we would get concerned. That experience would get us moving and up to speed quickly. It would really wake us up.

Requirements for Discipleship

It is amazing to me that a wrong understanding of the requirements for discipleship is so very pervasive around the country. For the most part, America’s Christians think that just being a Christian is the same as being a disciple.

But let’s look at Philippians 2:5-11 to see what the requirements of discipleship are. This passage is called the *kenosis*. This whole chapter in Philippians is dealing with the mind of Christ. And what I would like for you to see here is what it takes to be a disciple and thus a warrior in Christ. I am going to start with verse 5.

Philippians

2:5 Let this mind be in you, which was also in Christ Jesus:

2:6 Who, being in the form of God, thought it not robbery to be equal with God:

2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

2:10 That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;

2:11 And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.

Now what I would like for you to see here is that this is the pattern (see Chart 1.1 on the next page) that he wants from us. God tells us to have that pattern. But if a person does not

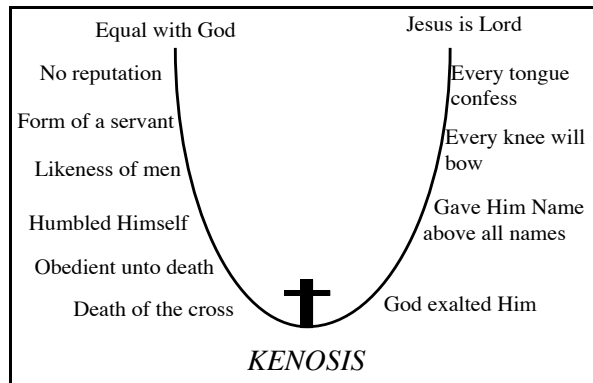


Chart 1.1

have the mind of Christ, then he has a mind filled up with other things. Let me show you what Paul said about Timothy.

Philippians

2:19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

2:20 For I have no man likeminded, who will naturally care for your state.

2:21 For all seek their own, not the things which are Jesus Christ's.

Now this is a very heavy and terrible indictment against the saints. Here is Paul in prison, and he has with him Timothy and these other helpers. He needs to send someone on a mission, and he looks at his available helpers. He cannot send them because they are concerned with their own things. The only real disciple he has is Timothy to send. Why? because Timothy alone is **likeminded**. And he said over here in verse 5,

2:5 Let this mind be in you , . . .

God wants for Paul himself to have the same mind as Jesus. He wants Timothy to have the same mind as Jesus. He wants all disciples to have the same mind as Jesus, but Timothy alone, other than Paul who is in prison, has that kind of mind. So since Paul cannot leave, only Timothy can be sent because he is the only one with the mind of Christ. Can that be said of you?

Impediments to Discipleship

Can you be sent? Or are you filled with the concerns of your own life. If your concerns of your own life determine your pattern and your activity, then you are just like those other Christians who were pseudo-disciples. You are not likeminded with Jesus, and you cannot be sent. And so it is important that you have the mind of Christ in order to become the warrior that God intends for you.

Deception

A deception occurs when we plateau after achieving a certain level of discipleship and then believe that we are still growing because we are still winning souls. However, the reason for the plateau is that we have replaced God's agenda for our lives with one of our own. God's intent is for us to be continually growing in our discipleship. However our lack of like-mindedness stunts our growth, and we plateau right here in our comfort zones when we should keep right on growing. This is a deception that has caught me in years past.

So, the like-mindedness of the *kenosis* is extremely important, and it is going to be the pattern that will make or break your success in evangelism. Please understand that the *kenosis* is essential to discipleship, which, in turn, will always generate evangelism. Lack of evangelism means that there is no discipleship. Please understand that just being a Christian does not automatically make you a disciple. Self-denial, cross bearing, and following Jesus are all required for discipleship.³ In one place, Jesus even says that unless you can forsake all that you have, you cannot be His disciple.⁴

I want you to see the pattern of the *kenosis*

³ Matthew 16:24 Then said Jesus unto his disciples, If any [man] will come after me, let him deny himself, and take up his cross, and follow me.

⁴ Luke 14:33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

(see chart 1.1). When Jesus was in heaven, it was not robbery for him to be equal to God. It says, “let this mind be in you which was also in Christ Jesus who being in the form of God thought it not robbery to be equal with God.” So He was equal with God, and He was in heaven. That equality was not something snatched. It was who He was. Now there He was, God in the flesh, but He “emptied” Himself (the word is *kenosis* in v. 7) of His reputation, took upon Himself the form of a servant, was made in the likeness of men, humbled Himself, was obedient unto death, even the death of the cross. He went all the way to the bottom.

The Lord’s path is a downward move. He started at the top as God. Then He emptied Himself (*kenosis*) of all His status of deity and took a sacrificial path downward. His path continued downward all His life, and He eventually gave His life on the cross. It was after His death that He was glorified. God says in verse 9 that God exalted Him and gave him a name at which every knee shall bow, every tongue confess that Jesus is Lord.

Please see that this is the pattern that we ourselves are also to adopt. Our path is to be just like His. He said, “Let this mind be in you.” If you will empty yourself, be obedient, become a servant, be just a plain Christian person, be humble, obey even if it takes you to your death, even the death of the cross, then pray this prayer now. **“Lord Jesus, I dedicate myself to You. I renounce my dedicating myself to my own self. Please let me be in yoke with You. I will practice self-denial and cross-bearing fellowship. All I want is what You want. Please count me as Your resource to use as You see fit. I love You Jesus. Amen.”** If you prayed this prayer, say: “Amen” out loud right now.

He wants you on **His Own *kenotic* path**, is why he says, “Deny yourself, pick up your cross and follow Me.” Because this is the kind of path He is on, this same kind of path

is the path He wants you to walk if you are going to follow Him. Then, after your death, not during your lifetime, there will be exaltation. After death you will be given a new name, and a share then, of the heritage of the Lord. But if you try to shortcut this *kenotic* path and fill yourself up with your own concerns, then it is impossible to receive a share in the eternal rewards (I am not saying that you will not be saved). Your route is going to look like Chart 1.2.

Upside Down Kenosis

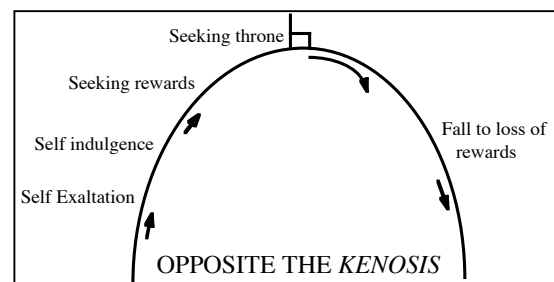


Chart 1.2

In the upside down *kenosis*, you will be trying to exalt yourself, indulge yourself, get a reputation, and finally get up here on the throne so that everybody swoons and bows around you. Well, if that is the accomplishment that you have in your lifetime, what comes after death? You will get the big fall, because if you get your life and rewards now, you will not have them after death. This bad news is a fact that is not up for debate. Do not sell your eternity for temporal gain. Lay up treasure in heaven. The way to life is through death. The way to death is through life. You climb, you lose; you go down, you win. Let this mind be in you.

Paul was in a predicament when he looked at his disciples. This one is climbing, that one over there is climbing, and that one over there is climbing. They are all climbing up toward the throne. Who am I going to send? I cannot send these climbers because they are too busy with their own stuff. So who am I going to send? Timothy! He has the same

mind as Paul. He is like-minded with Jesus.

Like-mindedness with Jesus is stated by God in Philippians as our requirement. If you will take this seriously, if you will pull this requirement in and make it part of your life, you are going to thank me for eternity. But you can be deceived. You can think that you are on this path when you are actually climbing, and trying to accomplish those dreams that you have: “Oh, I am going to get this, I am going to accomplish that, and I am going to do this.” But whom is God going to send to the lost people? the climber or the like-minded. I want to be like Timothy. I want you to be like Timothy.

Certainly, we would not have to worry about that deception if you could feel the fire. If you felt the fire, I would not need to be talking to you about this stuff. You’d be telling everyone: “Man, I’m telling you right now, you do not want to go there.” And you would instantly become the greatest evangelist the world has ever seen.

Okay, then, this lack of concern is because we have our own agendas. If you lack the concern, if the church is not accomplishing the witnessing that God has commanded us to do, then they either do not know how, or they do not have this concern, or they have other concerns in its place which will stop you cold in your tracks, or there is fear.

Fear

Fear will stop you as well. But if you fear God more, fear will not stop you. If you fear God, the lake of fire will take on reality. Let’s look at the lake of fire in Revelation 19:20. This is just before the millennial reign, the battle of Armageddon has taken place by then, and the Antichrist and the false prophet are captured. All of Antichrist’s warriors are killed, but the false prophet and Antichrist are taken alive and cast into the lake of fire. That event in verse 20 is a real event with real people with a real lake of fire, and so as a result of these happenings, there is going to be

the belated awakening to reality that this lake of fire is a real destination. The first ones into this destination are the false prophet and the Antichrist.

Well, there are going to be some other people that are going to join them in that lake of fire, and that will occur at the Great White Throne judgment. This is a works judgment of the sinful dead. At the end of that judgment occurs the execution of the lost sinners, and that execution is going to be into the lake of fire. First, death and hell are going to be cast into the lake of fire before the execution of the sinners. I think death and hell are demonic beings who are over those two provinces, death and hell.

America’s legal system follows the biblical pattern. First the criminal goes to jail. Next he goes to trial where his sentence is pronounced. Then he goes to the penitentiary for the carrying out of the sentence. In the biblical scenario, hell corresponds to jail. The sinner goes there upon death to await judgment. The Great White Throne Judgment corresponds to the court trial where the sinner comes before the judge, and the sentence is pronounced. Then the sinner is cast into the lake of fire, which corresponds to the penitentiary, for the carrying out of the sentence. And so you go from jail to the judge to the penitentiary. You go from hell to the judge to the lake of fire. There is correspondence between these divine and human institutions.

The awful reality is that these people are going to go into the lake of fire. Make no mistake about it; these are real live people — your sons, daughters, fathers, mothers, grandparents, other relatives and friends. He says,

Revelation

20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged out of those things

which were written in the books, according to their works.

20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

20:14 And death and hell were cast into the lake of fire. This is the second death.

So here is the execution of death and hell. But that is not the only ones that will go into the lake of fire. Notice in verse 15:

Revelation

20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

This terrible event about the lake of fire is real.

I believe that you will have to execute some of your relatives and friends by casting them into the lake of fire. The saints who were responsible for the people not hearing the Gospel message because they did not warn them properly are going to be doing the execution.

You think about your child who has not been saved. Why hasn't that child been saved? Are you waiting for your child to get it through osmosis in the church setting or in Sunday school? That may not happen. It is up to you to get that child saved. Do you have a parent who is not saved? Are you doing something about that? See, there are responsibilities on us. And it says in Ezekiel that if you do not warn the wicked of their wicked ways so that they may turn, their blood will be required at your hands.⁵ Now that is a threat to me. And this is where I come down. I believe that we will participate in the execution of those that we had responsibility for. If they are going to the lake of fire, I do not think they are going to go jump in. And I do not think the angels are going to have to cast them in. The angels had nothing

to do with the failure. Warning the lost and proclaiming the Gospel are the church's responsibility. Now if you tell the Gospel and warn the wicked, and that wicked person turns not from his wicked ways, you have delivered your soul. But they still are going to be executed, and I believe that is where the angels will do the executing.

Steve: Where did you find that? That hits me hard.

V: It is Ezekiel 3:17-19. So what I am saying here is that if there is a lack of concern, then there is no real visual faith concerning the lake of fire. It is needful for us to see with the spiritual eyes, and if you can see with your spiritual eyes, then those realities of people being cast by you into the lake of fire will happen to you.

There have been times when I have gone to get gas, gone in there and paid for the gas, gone out and got in my car and driven off and get down the road two or three miles, get the haunt on my heart, turn around and go back to that gas station, go in there and apologize, and then present the Gospel because I realize that person could have been assigned to me. What if I have to cast him in? He is going to say, "Why did you not tell me? You were just concerned about gas? You were just concerned about the affairs of this world? That is all you are about? What kind of Christian are you?"

But I will tell you something else, that is nothing compared to having to cast in a relative. You have a spouse or a parent or a child or an aunt or an uncle or a cousin or a brother or a sister? Man! It is not enough to approach the judgment with the self-centered idea: "I've got my salvation. It's too bad that you other people did not get yours." Tell that to your little daughter or son. Basically, that is what you are saying when you ignorantly hand their salvation over to the church to accomplish.

⁵ Ezekiel 3:17-21

Oh, man! I have a hard time believing what we have come to. But yet the church is deceived into thinking everything is okay, and that somehow it is all going to come out, and everybody is going to be okay, somehow. But God's Word says, "Those not written in the Lamb's Book of Life will be cast into the lake of fire. That is the second death."⁶

Boy, since the haunt has gotten on me, I am telling you that it is a hurting thing! I have done a lot of strange things for my extended family. They got to where they dreaded my being around any more. But I am not going to have to cast them into the lake of fire.

Homer: Just to expand a little bit on it, I think that we have a responsibility to proclaim the Word. Whether it is to a relative or someone else, it is up to us to plant that seed. Maybe someone can water it, and then God alone gives the increase, so once we proclaim, I think our responsibility of what we are supposed to do has been honored, and then we can back it up with prayer."

V: I can go with that, Homer.

Joe: But not necessarily just one time but every time we have the opportunity.

V: Oh yes! We should never give up.

Carl: I have a brother-in-law who jokes about others who are not saved. He acts like he has no responsibility for evangelism—no fear and no motivation. I pray, "Lord, how can I get this issue straight in his mind?" No one is just going to walk through life and go to church on Sunday and then just walk into heaven and think everything is cool, and strut around like Mr. Cool. I told him not to think like that because it is not going to happen. God is going to face you, and you are going to

face Him, and He will ask you what you did. A lot of us think that we are just going to walk right into heaven, and it will be all glory. But it is not going to be like that.

V: We have great responsibilities.

Wanda: Why shouldn't we believe that everything is OK? The church teaches us that if we bring our family and money and attend regularly, then we are doing just fine.

Homer: Most people who knew me and were lost disbelieved everything I said. When I first became a Christian, I witnessed to all my friends, but they rejected me and my witness. I gave up. Since then I backslid until I met you, Dr. V. Then I got right with God again. I had been running with my friends. But since I have come back to Christ and started serving Him, all my old friends whom I wrongly followed back then, have now been saved.

Pete: I may be the only person like this. But when it comes to witnessing to family members, they seem to be the hardest people to talk to. Is that common?

Everybody: YES!

V: Relatives are very difficult to witness to. It is hard for me, very hard! I can witness much more easily on the streets. With my family, I fear broken relationships.

Good Things Crowd Out Evangelism

The greatest enemy of God's best is always a good thing! So beware of deception that will keep you from launching out on God's mission. He has a plan for you, everyone of you, and there will be all kinds of substitutes, which are good things, put in your path for you to go off and do this wonderful thing here, this wonderful thing over there, or do this religious thing here. These substitutes (see Chart 1.2) will keep you from God's path, the path to which God is calling you.

"Let this mind be in you which was also in Christ Jesus." And that is what He is call-

⁶ Revelation 20:14-15 And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

ing us to do. It is a self-sacrificing, servanthood path where you do not get to do your thing, you do not get to go where you want to go, you do not get the career you want to have, you do not get the pleasures and things of this world that your flesh desires. Instead you get a cross, you get to deny yourself, you get to follow Jesus, and Jesus said, "This is where I go, you follow Me." Guess where you are going? You are going down (Chart 1.3), you are going to sacrifice, you are going to be obedient unto death, even the death of the cross. "So if you are going to die on the cross, get your cross and come on with me." That is what He says.

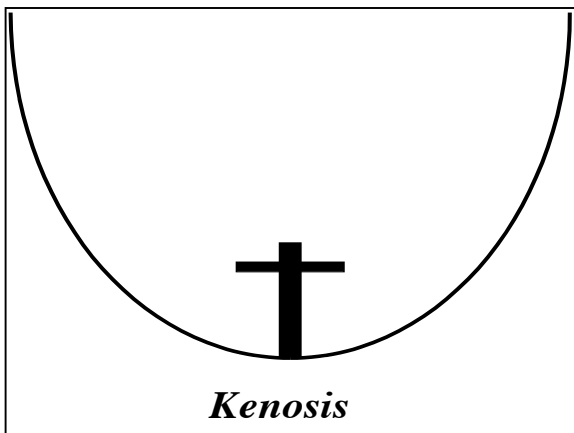


Chart 1.3

Pete: There is something that helps me out, and maybe it will help somebody else in here. When I was struggling in my emotions, you know how we do, I would always say to myself, "It is not about me, it does not matter about me, does not matter what I think, does not matter how I feel; it is all about Jesus." And that helps me.

V: Yes!! That is good thinking.

Steve: If you follow the pattern of the *kenosis* in Philippians, you can always look up to the Lord in heaven and take His hand because you can see Him through the eyes of faith. But if you follow the other pattern, you cannot see what is on the other side, and by the time you get to the top where you can see,

it is too late and you are going to fall.

V: That is good, Steve. Following the *kenosis* requires the eyes of faith, and when you are on the *Kenosis*, you can see across the gap to the other side. You can see that you are laying up eternal treasure. You can see that you are following the Lord. You can see the results, and you can even hear his, "You are doing good." But when you are on the opposite of the *kenosis* path, you hear the applause of men: "You are doing good! You are the man!" And so that makes you climb even more. The deception is strong.

Jack: Is that the joy that Jesus was referring to when approaching His death and seeing the joy on the other side?

V: Yes! Even when there are tears running down your eyes from the pain, you can rejoice if you can see the other side and the joy it holds for you.

RELEVANCE OF CHRIST

Okay, I want to look at the relevance of Christ. The relevance here is expressed in our textbook, and I think he does a very good job. I will briefly summarize the statements dealing with relevance.⁷

1. Inner Emptiness. If you depend upon Christ, there will be a **filling** of that empty void on the inside. If you depend upon things or climbing, you will never have enough, and you will never achieve the goal of being filled. So depend upon Jesus.
2. Purposelessness. If you are filled with the Spirit you will have purpose in life, the **mind of Christ**, and your direction in life will be understood. You will know where you are going, and why you are going there. So the purposelessness will be re-

⁷ Paul Little, *How to Give Away Your Faith*, 2nd edition, Downers Grove, IL. InterVarsity Press, 1988, Chapter 7.

- placed with life-changing purpose, the same purpose that Jesus has.
3. Fear of Death. If you are filled with the Spirit of Christ, fear of death will disappear. You may have anxieties, you may have fears, but ***none of that will stop you*** from going through the barriers and crossing over to follow the Lord into a sacrificial death, even the death of the cross. Thus you can do like our forebears who have refused to recant their faith in Jesus in order to save their lives.
 4. The Desire for Inner Peace. You see, there is an understanding within everybody that there is going to be a judgment somehow, a payday someday. What are you going to do about the mistakes that you have made? How are you going to pay for those? The good news is that ***Christ has already paid for those sins***. You can have inner peace fulfilled in your life through Christ.
 5. Loneliness. You have an ***eternal fellowship with Jesus Christ*** available to you. You never need be lonely again. Once you get in yoke with the Lord, He is there with you forever. And you may have human loneliness, which I have often, where you want the interaction of friends and family and that kind of thing, but I'm never alone. I have that eternal fellowship with my Lord, which intensifies with the intensity of human loneliness. This item has a special relevance for me.
 6. Lack of Self-control. When you have Christ, you not only have the new motivation in you, but you have a new power in you. So there are a lot of things you could never do without Christ, but you end up being able to do them with Christ. I have seen miracles in my own life. I have ***become a different person***, a person that can get along with different people instead of having to have my own way.
 7. The Integration of the self. The thing about Christ is that He will ***integrate the entire personality***, give you a whole new set of values, a new use of your time, and a new understanding about your talents. He will give you new relationships and a new way of disciplining your children, He will give you a new way of doing your work, and He will give you a new way of how you play. He integrates your entire life and makes you whole in Jesus Christ. This item holds an especially good relevance for me.

FAITH

If you are not a soul winner, a person who is willing to be used by the Lord in winning souls, it may be because you do not have a true kind of faith.

1. Indoctrination faith is a false faith. I call this the modern-day Gnosticism. It's the kind of faith that is built solely around head knowledge. It is an ability to understand all the right answers, but the knowledge and understanding do not change your life. You can have a person who goes to church and sings all the songs, opens the Bible and reads all the passages, goes to Sunday school and answers all the questions, and yet his life, where it really counts, is not there. He can shed His faith like an article of clothing. For example, you can see kids who are raised up in Sunday school and in church and in a Christian home. When they go off to college, the first thing they do is shed that faith and become just like all the rest of the people because there is no inner commitment, nothing that holds them firmly in place. This is an indoctrination faith; it is a head faith. That is all it is.
2. Conformity faith is another false faith. Conformity faith is a faith from the outside. It looks very much like this Chart 1.4 (on the next page). You are on the

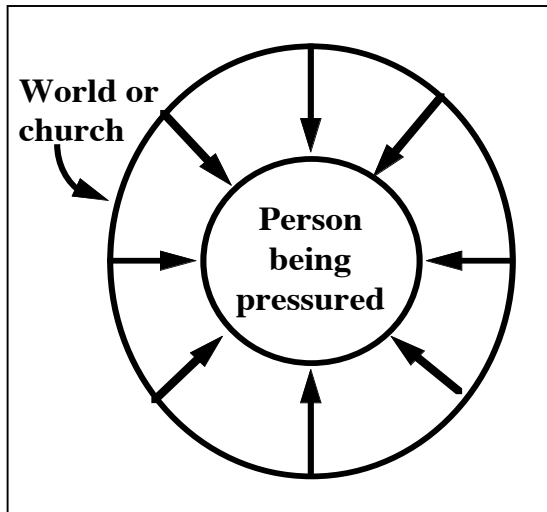


Chart 1.4

inside, and this is the world out here. Outside pressure from the world or your environment makes you into what you are. You are conformed by these pressures. Now let us say that these pressures are world or church pressures. Church pressures can make you into a person who goes to church, who gives his money, who goes to Sunday school, who conforms to the desires of the corporate body. That is a false faith. That is a faith from without. It is coming from the outside and pressure-forming you, but it is not transforming you.

3. Environmental Faith. I once got into a debate with a professor who was extolling an environmental faith. Environmental faith is one of these kinds of faith where you kind of ooze into Christianity. You never get born again—you just kind of drift in; you just kind of change slowly. You kind of go from being born as a Christian infant, to a Christian baby, to a Christian toddler, to a Christian this and to a Christian that, until you just. . . . You ask that person, “When did you get saved?” “Oh, I was born saved.” That is kind of oozing in.

The question is how does one get to be a

Christian? His answer was that they were born good Christians, and they grew up as good Christians. It was concluded that they never came to a pivotal point, a crisis point in their lives. How could someone be a Christian without getting saved? And so this scenario describes an oozing into Christianity. You just kind of ooze into it, and you just confess it somehow and there is no forgiveness, there is no nothing, you just ooze into it. I do not believe in that kind of Christianity.

Oscar: Thus you become a church person depending upon being born to a very religious family. A child in the church is going to be conformed by the church, but you have to be transformed by Jesus.

Henry: Is environmental faith and conformity faith much the same thing?

V: Pretty close except environmental faith is an oozing into faith. It has a life-long progressive process to it.

4. True faith is an inside out job. (see Chart 1.5). If you have true faith it goes out like this in different behaviors, values, personality, use of time, the whole thing. So this is a true kind of faith where you are changed from within, and your behavior is responding to that inner change. True faith is from inside out. It does not

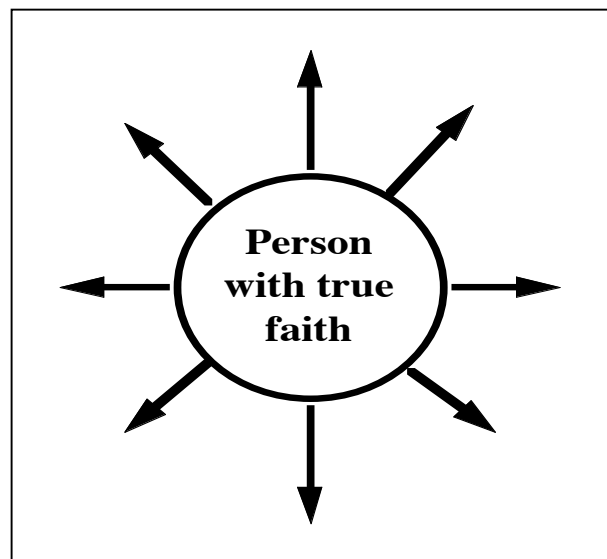


Chart 1.5

depend upon an environment. True faith will change the environment.

Oscar: You lost me. Conformity faith and environmental faith are not the same?

V: Right. Conformity is the pressure from the outside, but environmental is not formed by pressure. It has the oozing concept to it. There is some correlation there, but they are not identical.

Jill: The conformity faith would be kind of like it was in history when everybody was Catholic. You were Catholic because the world said you are Catholic.

V: That is right, and that would be conformity faith because of the pressures.

Tim: You also call that a temporary faith or a temporal faith?

V: Yes, it would be temporal. All of the false faiths are temporal, not eternal.

Mary: Can you describe the true faith with the inside-out thing, I did not quite understand.

V: Okay, the true faith is a change from within because the Lord comes to indwell you and live within and through you. He, then, sets up shop, and the next thing you know there is something happening to you. You are being transformed from within because your essence is changing. And you are becoming like Jesus. As a matter of fact you now have the Spirit of God living within you when you did not before your new birth. So there is something tremendously different about your very essence, and your behavior is going to reflect that new essence.

You remember the head knowledge in the first one, indoctrination faith? In transforming faith, however, your head knowledge is also going to change you because it is the mind of Christ that you are going to assimilate into your whole being.

Mary: So concerning indoctrinated, con-

formed, and environmental faith, you basically could say that you would be limited in obedience because you could only go as far as human power would take you.

V: Right. Now this question about faith needs to be asked of the people. And they need to come to grips with it: what kind of faith do I have? And there are some real consequences for us if we have the wrong kind of faith.

Ted: I know that in, for instance, Lutheranism and Catholicism you are baptized as an infant, you grow up in the church. Would not that be considered conformative faith?

V: It would be environmental faith for a child. Sacramental baptism of an adult, however, would be conformative faith.

Jack: After marriage my wife and I could not really agree on a church, and so we ended up in the Methodist Church. A couple of weeks ago, we had a confirmation in the Methodist Church. In this church when the children are born, they are baptized. I, a former Baptist, questioned the idea of baptizing a child and then later sending them to confirmation class so that they understand what the Scripture says about becoming a Christian. I have to take it on faith that the pastor of the church is leading these children through this class and that they understand the Gospel and make a profession of faith during the class.

Jack cont'd: I think that in this church, everybody goes through the environmental kind of faith at some point, especially if you are brought up in the church. But you must come to that point in your life when the Holy Spirit confronts you with the problem of sin.

Jack cont'd: That transformation happened to me. When I was a child living down in Houston, we would go to church every time the doors were opened. I even made a profession of faith. I thought I was a Christian and was doing all the right things.

But many years later, the light came on. I always thought I was saved, but that fear of dying and going to hell was continually haunting me. Finally in one service, the Holy Spirit confronted me with my sin and its penalty. And that was when I was born again.

Jack cont'd: I understand where you are coming from because that oozing faith is a question I had while attending that confirmation service. It is certainly something you have to think about.

V: Salvation is an event that must have both repentance and the new birth experience. In salvation there is a movement from one realm to another, and so you are saved from something to something. And oozing dispenses with that event as also does conformity faith. Conformity and environmental faiths disregard the will of the candidate. Those faiths are a bringing of the person under the corporate will of the body, whether it be a church, society, community, family, or even a culture. And that person, then, becomes like the environment. That is conformity. But now environmental is where a person oozes from birth into a very gentle, progressive state of mind, and it correlates pretty close to conformity, but it is not conformity. It is this oozing idea. There is not the event of stepping over the line. Environmental faith is when you start over the line in your pilgrimage, and you become more like your environment.

Sybil: I was born in a Catholic home, got baptized as a baby, and did the confirmation thing in the eighth grade. A year or two later, I was at home by myself watching a Billy Graham crusade on TV. That night I realized that I was a sinner, and that all that religious stuff that I had done before did not mean anything. I did not have any knowledge in my head that I was a sinner, and that I needed faith in Jesus to be redeemed. I got saved that night just watching TV and hearing the Word of God proclaimed by Billy Graham. The

problem with the confirmation was that it was just the next step in religion. It was like that oozing you were talking about. You are just moving right along through the religious steps, but you never really get the heart knowledge that you are a sinner.

V: Yeah. And that lack of heart knowledge is a huge problem. Until you get the heart knowledge, this head knowledge is just going to be condemning, and the conformity and oozing are not going to be effective. This false faith will be temporally effective in changing you to make you like the rest of us or the rest of them or whatever. But to be effective, it has to be something changing on the inside. Until that happens you cannot become a true disciple of Christ.

Homer: My question is about being a pastor of a church that has some things going on that are more like the conformity type of faith. How would you deal with that situation where you would not be able to do your job according to the church's tradition? In order to do your real job, I would think that you would have to operate according to God's Word. Can you maintain ministry within the church and try not to create a conflict?

V: Well, that strategy that you are describing is about teaching them by example. There is a place, however, for confrontation where you present the Word of God and call for a decision, but not force them to be like you. Give them an opportunity to make a free decision, a choice that they want to make. If they can understand the consequences of their choice, that would give them an opportunity to make an informed choice. That is what we all want.

Carl: Suppose you are someone who does not feel that you have the knowledge that someone else may have, and you do not want to challenge him. You are praying about it and asking the Lord to guide you in the situation so that a change can come about. But you want it to come about without con-

flict or confrontation disrupting the church. It is a very difficult situation, but you know that you have to try to do something. Sometimes you know that you are in a particular position because that is where the Lord wants you to be. You know of your responsibility to confront the problem where you are. Sometimes everything around you seems to be very offensive.

V: Well, I am not sure whether I understand your question right, but I think what you want is for them to make the right decision and there be peace all around. Sometimes there is not going to be that kind of peace. There is going to have to be confrontation dealing with bad choices. I know when I was growing up, when I made the wrong choices, my daddy took away all my peace. And so I followed his example, and when my children were growing up, I took away their peace when they did wrong. So there is going to be some lack of peace whenever there is conflict between right and wrong. We have to make sure that we are right according to the Word of God, and then we will have peace in the midst of conflict.

When you have true commitment faith, that true faith as discussed above, you can follow Jesus no matter what hell throws at you, and you can holler to everybody, "Come this way, this is the way that we are to go." You must use God's Word and stand on it even when they are lighting the fires around your feet. You can sing praises to the Lord because you have true faith, the real thing. But the person with conforming faith, man! He will recant his faith in Christ whenever it starts getting hot. False faith cannot take the discomfort. Even true faith will seek comfort, but true faith will empower us to take the discomfort.

Jack: I would like to touch on that. My children, the youngest one is eight. The eleven year old trusted Christ when he was five, and he can explain to me how he is

saved. My eight year old trusted in Christ also when he was five. I have continuously let them know, "Look, you know why you are saved?" "Yes, because I am a sinner, and I asked God to forgive me, and I believe He died for me." They know that. "Did you mean it?" "Yeah." And just recently two weeks ago they came forward to be baptized. And I said, "Baptism is an obedience, you are saved already, you just need to follow Christ in obedience to His command." They came forward, and two other children came forward, too, to be saved. They are children, and they mess up, but then when they get out of line, I take the peace out of them (my dad did the same, too). What I am trying to get to is that I know that we make the mistake of trying to ooze them in there. When they make a mistake I try to tell them, "Do not ask God to help you be better, ask Jesus to live through you." I try to explain to them that if He is supposed to live His life through you, then you give Him your life and give Him control. Do not ask Him to help you to have a better attitude or be a better person, ask Him to live your life. That is one way I am trying to counter that oozing scenario, not just try to be better or to do good, but to ask Him to live His life through them.

V: Yes, that is good, but they probably need more explanation. The statement about letting the Lord live through us is greatly misunderstood. Because our wills are still intact, we need to know "how" to let the Lord live through us. The answer to "how" is by self-denial. Self-denial requires actively saying "no" to self. It requires that we yield our comforts, possessions and time for the welfare of others. We must practice self-discipline for the purpose of profiting others and the Kingdom of God. It is not just concerned with eliminating sins of commission, but it is also equally concerned with eliminating sins of "omission."

Now, let me talk to you all about the benefit of conformity. There is a temporal

benefit for conformity. When you are preparing your child to follow the Lord, it is going to be important that you bring conformity of your child to your rules. And as you establish rules for that child's welfare, and you force that child to obey those rules, you are preparing that child for the eventual switching of his allegiance from you to his Lord. You see? There is a temporal benefit to conformity, but if it is a conformity and temporal faith only, it will not pass the ultimate test, because you see your child is going to mess up and mess up. They need a new power within, and that comes only from that inside change resulting from true faith, not external conforming. So having true faith is very important. But, the preparation for your child's making that transition to true faith comes through temporal conformity that you impose upon your child. Conformity faith for children is not only helpful; it is needful: "Train up a child in the nurture and admonition of the Lord, and when he is old (and making his own choices), he will not depart from it."

Now I want to tell you about oozing. I grew up in Sunday school and church. I had good attendance. I was born into a Christian home, and I had a genuine reverence for God and had good church attendance. I was just oozing right on into Christianity. If anybody asked me if I was a Christian, my response was: "Yes." But then the time came when in a sermon, I heard that I was a sinner, and then I heard what the penalty for sin was. Hell was described, and I could see the flames, folks. When I saw the flames and the invitation came—pow! I went to the front in answer to the invitation. I said, "I want to be saved. I do not want to go to hell." Here I was oozing for eight years into this stuff. I knew all the stories, I could testify, I could find any chapter and verse in the Bible. But I was not saved. That was oozing in. But I came to a point when I heard the Gospel, really heard it, and when I heard it, man! this is what I need right here. And then I made a decision. From

that point on, it was an inside job. Jesus came to dwell in me, took up residence in my life, and started changing me.

Even though I was oozing into Christianity and making good progress, there came a point when I had to make a radical change, and that change was to admit that I was a sinner and that this oozing business was false. I had to confess that I was wrong and beg for salvation: "Please save me, Lord." He did!

Betty: When I was growing up, I would hear my grandparents say that when they got saved, their behavior changed. They quit doing the things that they formerly did and quit going to the places where they used to go. Would you say that is true faith?

V: That is an evidence of true faith, but it is not a "proof" because conformity faith has that same appearance. So it is not an absolute proof. When there is an inside change, there will be external evidence of that internal change, the very least of which is a public confession of faith. But you can have conformity change shaping you while remaining the same on the inside. And if you looked at the behavior of this person and the behavior of the person with true faith, they could be identical. However, there is quite a difference between the two when ultimate decisions are made.

Beth: What is faith that is based on feelings?

V: Feelings would be subjectivism, which could be classified as a false faith, which is also inside out, but just temporary. Subjective faith is everywhere today, and it is next.

5. Subjective Faith. This faith, though false, looks and acts very much like the real thing because it comes from the inside. Basically, it is Existentialism, which has been baptized into Christianity. In this kind of faith the subject creates truth and reality. Objective beliefs are jettisoned for the purpose of giving the Christian the

freedom to decide for himself what his truths and realities shall be. This then allows the objective truths of the Word of God to be discarded at the will of the subject. All of us have fallen prey to this kind of subjectivism to some extent. Our present-day America is flooded with subjectivity. For example, the U.S. Constitution is being reinterpreted in order to make it say what the judges want it to say. Also theology is changing to the point where it is practically unrecognizable.

Beth: It all goes back to relevance. All of the topics of relevance: loneliness, fear, lack of concern give shape to our lives. Makes you wonder.

V: Yes. If you cannot overcome your feelings, then you are not a disciple because you are not meeting your first requirement of self-denial.

SOUL-WINNING

Now how do we get involved in a spiritual interview, a soul-winning interview?⁸

How Can We Switch the Conversation to Spiritual Matters?

Here are some suggestions on how to shift from a conversation of worldly things to spiritual matters. There are six suggestions; three of them are single questions. Two of them are a set of three questions, and one is a set of two questions.

1. Ask the person's opinion for the most pressing spiritual need for today. This is a freedom kind of question that gives freedom to the candidate to speak openly. Because it is just an opinion, they will be more likely to disclose what is important in their minds, and you can operate from there.
2. Ask for an opinion for what it takes to be

⁸ See Appendix 1-B for an example interview.

a Christian.

3. Ask "Have you come to the place where you know that you have eternal life?"
4.
 - a. Are you interested in spiritual things?
 - b. What do you think a real Christian is?
 - c. Would you like to become a real Christian now?
5.
 - a. Have you ever trusted Christ, or are you still on the way?
 - b. That's interesting, how far along are you?
 - c. Would you like to become a real Christian and be sure of it?
6.
 - a. Can I ask you a personal question?
 - b. If you were to die today, would you go to heaven? (This is the big question that is in the tract by the same title.)

ROADBLOCKS TO WITNESSING

These roadblocks are listed and discussed in the textbook, *How to Give Your Faith Away*, by Paul Little, Second Edition, 1988, Pages 110-128. You should write each question on a 3 x 5 inch card with **your** suggested response on the back. The response that you use may not be the answer that will completely satisfy the person. You may not be able to do so, but I want you to give an appropriate response, and then try to move the person beyond that question. When you have prepared your cards, find a family member or a friend and practice answering each of these roadblocks. For suggestions or ideas on some answers you may refer to the textbook *How to Give Your Faith Away*.⁹

1. What about the heathen? God is just, and He will not judge them for not hearing the Gospel. He will however judge them for

⁹ If you would like to buy a copy of this book, and you cannot find it in your bookstore, Seminary Extension may still have a supply of them and can send you one. The book sells for \$20 plus shipping and handling of \$5. You must have a Visa or Mastercard to order by phone: 800-229-4612.

violating their own consciences.

2. Is Christ the only way to God? According to what Christ Himself said, He is the only way.¹⁰ This way is determined by divine decree, not by societal laws or by emotional desires.
3. Why do the innocent suffer? Creation was perfect and without suffering when God created it. However, God sent His only begotten Son to relieve the suffering in eternity.
4. How can miracles be possible? If there is a God, then miracles are possible.
5. Is not the Bible full of errors? Not one error has ever been found by archeology or other sciences. Have you read the Bible? What errors are you speaking of? If you have not even read the Bible, then you are asking presumptuous questions about something you know nothing about.
6. Isn't Christian experience only psychological? It certainly can be. However, those who are dying for their faith in Jesus have a faith that is attested to in the highest order.
7. Why will a good, moral life not get me to heaven? We do not have the power to live without sin. In fact, we have already sinned. Thus the condemnation resides on us already. Your only escape is by relying on Christ Jesus.
8. Isn't faith something that is not true? Faith is only as good as its object. Intense belief does not create truth. You must have truth first. That truth is Jesus died for our sins and then was resurrected to live in eternity as our savior. If Jesus is real, then you will be held accountable for rejecting or receiving Him.

¹⁰ John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me.

Questions To Chapter 1

1. What are the common barriers to evangelism?
2. What are the five kinds of faith?
3. Which of the five (are/is) the faith(s) that our Lord wants us to have? Why?
4. When witnessing to an unsaved person how can we switch the conversation to spiritual matters?

Chapter 2

DEFINITION AND THEOLOGY OF EVANGELISM

Following are some of the experiences of students during the trial and error part of presenting the Gospel, and things they have learned or troubles that they have encountered that they would like to share with the class.

STUDENT EXPERIENCES IN PRESENTING THE GOSPEL

Tim: The first time I did this I goofed, I just was not thinking about what I was doing. I just thought I was going to put a little seasoning on that tract I gave him. I was not even thinking about the personal contact, but I went all the way to the point of asking him if he wanted to accept Christ. However, I did not ask him; I failed to ask him the final question. But he was glued to his tract there for about a minute or so. The Lord provided the opportunity.

James: After class Monday night we went to Jack in the Box. The crew was running back and forth. Nothing was going right for them. I felt the urge to give a tract to the cashier. He was just goofing up right and left trying to get my order right, and he just could not do it. I thought, "Man, God is holding him right here for me to give him a tract." I gave him a tract, and he looked at it, and said, "Thank you," and kept it.

James cont'd: Also present were a little girl, her grandma, and her mom or older sister. I went to give a tract to the little girl, and as soon as I reached to hold it out to her, she went to stand by her grandma. I thought, "The Lord wants me to give one to the grandma." So I go over there and give one to the girl and give one to the grandma. I left the secret agent tracts by the soda fountain, and just as I was thinking, "The Lord wants me to give the tract to the sister, too," the

little girl walked over to the older sister and gives her the tract, and says, "What does this say?" And the sister sat down and read it. I thought, "All right! We did good on that one."

James cont'd: There were a couple of people back sitting by the window, and I thought that they were seminary students, but I might as well give them a tract anyway. And so I gave them each a tract, and the way they responded it did not look like they knew what it was. They probably were not seminary students. But it was a real cool deal because I could tell that the Lord was just setting me up, sending me this way and that way.

V: Yes, the Lord was cooking in that situation.

James cont'd: And as soon as we walked out the door, I saw a truck full of knot heads who were acting silly, so I gave them tracts. And it was going just like clockwork.

V: That was a good testimony. That does not count as one of the three interviews.¹

Jill: I had interviews with three people. One of them accepted Christ even though they had beer bottles in their hands. As we were approaching, this young lady said, "I don't want to have anything to do with you church people." As we began to tell them that we were not there from the church, we were coming to introduce her to Christ. She said, "No, I am a Jehovah's Witness, and I don't want to have anything to do with you." So we asked, "Can we talk to these other guys?" And she said, "Well, we were having fun until

¹ Each person was required to conduct 3 soul-winning interviews, which included an invitation for salvation.

you came . . .,” but the other guy accepted Christ. How can I deal with that one that got away?

V: I do not know how you are going to get those. It hurts your heart sometimes, because you can see it in their faces sometimes that they are ready. And then something comes along and takes them away, and you just weep in your spirit: “Ohhh, there went one.”

Ann: There is always prayer. “The effectual fervent prayer of a righteous man availeth much.”²

V: Yes, he could be reaped by another reaper somewhere.

Betty: I have taken three different tracts: The Smiley Face, some that Jackie gave me, and the “Thank You.” I carried all three in my purse. I offered the little Smiley Face to children and said, “Here will you take this, this is part of my homework.” When they look at it, of course, the Smiley Face gets their attention. This little boy said, “Why are you doing homework, you’re old?” My answer is that I am going to school to learn more about God and Jesus, and then we will get to talking more. And that is how I can get the kids’ attention. The door gets opened because they want to know why I have homework.

Betty cont’d: The adults respond the same way about homework. Describing the tract as homework opens up doors of communication.

Betty cont’d: When I was teaching my classes, I took my homework to school and the kids would see it laying on my desk, and they would come up and start asking me what I am learning? And then I can tell them what I have learned about my life and how God has changed my life.

V: That is interesting that a statement about it being homework draws that much

attention.

Betty cont’d: One of my son’s friends came to camp, and I gave him a Smiley Face. After reading it, he asked for four or five more and said: “I’ve especially got one friend that I am really worried about.” So I gave him five to hand out to his friends . . . I use whatever works for me.

V: Yes, you bet. We do not have a set pattern. It is different for each one of us.

Joe: One day last week I was off from work, and I decided to go fishing down at Lake Aquilla. I use Chick tracts usually, and I took some tracts with me. I met a couple of guys pulling their boat up on the dock. I introduced myself and found out they were students at Baylor there in Waco. Both were going into teaching. I soon found that I was in the middle of telling them my testimony and presenting Christ to them in just a real good conversation. It just flowed really naturally.

Joe cont’d: When they got ready to leave, I ran over to my tackle box and pulled out, some tracts and said, “Here, I want to give you guys these to take with you.” It was just a real neat deal. I had never given out tracts when I was fishing before. But now I have.

V: Yeah, that was good, Joe. We all need to have our tracts with us at all times.

Oscar: We invited Billy over to eat the other night. After he arrived, he went with me to Fiesta to buy some spices. While there, I took some tracts out and did the secret agent thing. Those are the easiest kind. When checking out, I told Billy that I was going to give the clerk a tract. I was about to give it to her when a cop walked up. I put it back into my pocket, and thought, “Oh, man!” He just asked for something and walked away. Once he turned his back I go up to the clerk and said, “Here, this is for you.” She said, “Thanks,” and I left. But there was some fear, you know? I was not scared to do it, but

² James 5:16

when the cop walked up, I was afraid.

V: One time I was leading a group in the Atlanta airport, and we fanned out in all directions and down all the concourses. There were about ten or so of us that were going to hit the various concourses in the airport that seemed to go everywhere. And so, we paired up and picked one. Well, it turns out that it was against the city ordinance, and we did not know that. And the police gathered up nearly the whole bunch, and locked them up. I was still out witnessing because the police had not found me. In the group that was locked up there was this one woman who was very nervous. When she got nervous her mouth went to working. She named everybody that had come, and told the police where we were: "Oh, Bill Vinson, our leader, is down there (pointing). Then they caught me too. The good of the experience was that it got us past the fear of police.

Steve: I have passed out tracts to several police. They are just like everyone else.

V: Yes, they are. Back then in the early seventies, Atlanta was the murder capitol of America. It was so bad that when I think about the times that I have gone out on the streets of Atlanta and what we experienced out there, I shudder today. God had to send angels to keep us alive, because it was really bad.

When we first started going out on the streets downtown, there were two policemen walking a beat around every block, every four blocks had a mounted police, and every eight blocks had a patrol car. They just patrolled around and around, but when I left there in 1978, you could not find a policeman downtown because the crime had fled from the light. The city busses would stop and I would get on the bus and preach. It was like a church with a center aisle, pews down each side, and you had 50 in every bus, and I preached to a captive audience, but they loved it. The bus drivers were grateful for us being

there, the police were grateful, and we were allowed to preach on the busses and at the bus stops. We had large congregations at some of the bus stops. Sometimes there were around two hundred people at one of the central locations where there were three or four routes picking up right at one stop. If the timing was right, there could be upwards of three hundred people just waiting there, just standing around waiting. And it was a ready-made congregation. But anyway the police were our friends; they loved us, protected us, watched over us, and all that because we were a blessing to Atlanta. The Gospel is a blessing. We gave out about a million tracts in the city of Atlanta over a four-year period.

Sybil: What did you preach on the bus?

V: I would preach a quick salvation sermon.

Carl: And you never had any mockers?

V: Sure, I had some mockers. You just preach louder. Not everyone liked it, but the bus driver liked it whether he was saved or not. He liked it because it increased his safety. Cabbies and bus drivers were being killed in Atlanta. It was a bad situation during those days.

Henry: What did you preach there?

V: I never knew what I was going to preach exactly. A lot of times it just came out, you know. However, there was always salvation and an invitation included.

Pete: Would you say, then, on the bus that if you got the authority figures with you, then you are all right?

V: Yes. The only thing that the drivers did not like was getting off schedule. Since I had a railroad watch just like the one required of all the bus drivers, they respected me even more. They have to leave each stop at an appointed time. So when they get to a stop ahead of time, they have to wait there until the time for their departure comes around. So

I had to watch it that I did not delay them from leaving. When I got on the bus I would say, "How much time do I have." He would look at his watch and say, "You've got six minutes." "Okay, that is what I needed to know." So I did what I was going to do in six minutes and then got off. I did not delay anything. As long as I kept it going like that, they let me keep right on coming back.

My first time preaching on a bus came one night when the street was about dead. A bus came up, right in front of me and my partner. The door opened up, and I was standing there, and my partner said, "If there were a Spirit-filled man around here, he would get on that bus and preach." I was standing there, you know, my wheels were turning, and so, "Doggone, I am a Spirit-filled man, I am going to get on that bus." There was an old timer sitting on the front row who said after the sermon, "Sonny, I've seen a lot of things in my life, but I ain't never seen anything like this."

Okay, any more testimonies?

Tim: As a matter of interest, six or seven or more Fort Worth policemen who work the graveyard shift meet at Tandy parking lot to pray before they go out on patrol.

V: That is good to know!

Pete: I have a question. Last Wednesday night, I got an idea from one of the brothers who were in our course last semester. I picked somebody out in the church to go visit with me. While the church stayed and prayed and sang hymns, we went out to visit together because that is a great time to reach people. I found in that community that late in the evenings, most are at home sitting on their porch. But anyway we caught a young man at home on his porch, and we got to lead him to Christ. I gave him *The Four Spiritual Laws* tract and went through it with him. He made a profession of faith . . .

V: . . . *The Four Spiritual Laws*! That is

the first tract I ever used.

Pete cont'd: The question is, "How would you try to draw him into the church?" I know how to preach the Gospel, but if they do not make a further response . . .? What method would you use? I know that I intend to visit him more and his family and become friends with the family, but . . .

V: There is need for a follow-up group. You should have your best evangelists out there doing the front part. Then you need to have a follow-up team who can do more of the relational part of building bridges and that kind of thing. Your evangelists will be more like me—not gifted in follow-up. Your follow-up team would come behind to make sure the new convert understood what he did with the evangelist. Then they need to be told about the first step of sanctification, baptism. Then the invitation to join a group of like-minded people at your church should be extended. If they are not interested in your church, then supply his name and address to another church. There should be an element of confrontation about that. If it is not our church, which church? It should be so that they have to deal with the issue rather than escape and kind of drift off. Please remember that once you get them born again, God is their Father. We are not their Father, but we are their brothers. And so as an older brother, we have responsibility for guidance and oversight and that kind of thing. I do not know how you are on the follow-up capabilities and all . . .

Joe: I am pretty good at it, but what I am trying to do is keep from doing all the work. And, like you said, I am trying to send someone to a different family every week. There are five families I am trying to send someone to every week to have fellowship with them.

V: Here is what I would do if I could. You need to have somebody that you can call on to do the follow-up ministry. For example,

you visit a prospect and he gets saved. Now you need to be able, and I am saying “you” very loosely here, to send a specialist to follow-up. It could be the captain of the evangelism team. However, if someone is gifted in evangelism, then put him where he is strong, in evangelism.

While the captain of the evangelism team is training somebody, and you are training somebody, those two trainees could be your follow-up team. And they could do the follow-up, which should include going through the plan of salvation with the convert. This exercise would give them evangelism experience and bring them up to speed so that they can go right out and be effective on the initial evangelistic contacts if it turns out that they have the gift of evangelism.

Please remember that you are going to find in your church that some are going to be gifted for things other than evangelism, and they should not be thrust into evangelism unless it is for training purposes. Certainly, everybody has to go through some uncomfortable areas. But when it comes to placing people in *assigned* positions, that assignment should be gift oriented, and those who are not gifted in the area of evangelism may really do an effective job in follow-up. And they can build into their skill set the presentation of the Gospel so that when they are alone, they can do evangelism even though they are not gifted in the area. But we are going to talk more about gifts later.

Jill: I have a question about the training aspect of it. In the book I was reading, it says, the ideal time for training is two years. Do you agree with that?

V: The ideal what?

Jill: The training time is two years according to what I read in the book. I thought that was kind of long.

V: That seems long to me. The way I trained evangelists for the Fishers of Men was

short and sweet.

First I recruited from the ranks of the newly saved. Every Sunday when somebody got saved, I would grab them and say, “Hey man, how about coming with me next Tuesday night, and I will teach you how to share your faith.” And before they have learned how to quench the Spirit, I would take them out on the streets of Atlanta, right down in the middle of murder country, and I would tell them, “Your job is to do nothing but carry my tracts and watch my back. If you see somebody coming at my back to attack me, holler a warning.” And I would say, “Now carry my tracts. Do not say anything to anybody, and do not give out a tract. Especially do not give out a tract.”

And so they would be out there watching me, and excitement would build, and they would get antsy: they would want to give out a tract. And every once in a while I would freshen the restraint and say, “Do not say anything or give out a tract.” They would agree and be holding the tracts and seeing people go by who would not get a tract. But within three weeks they would slip somebody a tract as long as I appeared to be not looking.

And so the next thing you know, here they are, they are giving out tracts, they are stopping and talking to people, and the ministry is caught as much as it is taught. My approach was a lot different than most. They learned how to present the Gospel by hearing me do so time after time. I did no academic training until after they had caught the fever and were full-blown soul winners. That is when we began to do the academics. In this classroom, we are doing it in reverse to what I have normally done.

Oscar: One day while I was down at Beautiful Feet, we had just opened up the lunch line and people were lining up and getting ready to get their lunches and stuff, and I was going down the line giving tracts to the men and the women there. There were

three Hispanic men who had been coming there regularly, and they are always very gracious when I gave them a tract. When I went to try to give them another one in the following week, they said, “Do you have any in Spanish?” I gave them Spanish New Testaments.

V: We need to have a supply of tracts in Spanish for use in the initial evangelistic encounter. Then we would use the Spanish New Testaments in the follow up.

Mary: How do you get your church involved in evangelism?

V: One at a time. You cannot do mass recruiting. You have to get them one at a time. As you look at your people, there is usually a spiritual draw to help you in your selection. You cultivate the one. And then you recruit and cultivate another.

Joe: I want to implement a Monday night visitation program. How do you get them enthused about it, and . . .

V: You have to look at that with spiritual eyes. You cannot do it with a formula. It will cost you time and effort in training a recruit, but there just are not any shortcuts.

Don’t forget your every-day tracts. Many have titles that are very interesting to the public at large. There was a tract that I used in fast food places. It was a booklet, a lot bigger than a Smiley Face, about 50 pages in the booklet. And the title of it was, *Don’t Read This!* And I could drop those on several tables in a restaurant. I would watch the people try to sneak them without anyone seeing them.

Ted: Last week, I went out and passed out a hundred tracts. I did not talk to a hundred people, but I did talk to some. The third person I encountered was very negative, and I asked myself what I was doing out here? But I stuck it out, and the Lord blessed me for it.

V: Did you have a partner with you?

Ted: No, I was by myself. But I found out later that there are three others from the church already going on visitation. I am going to get together with them.

V: Sometimes if you just have a partner, you are better able to take the hits. A partner can make all the difference. Together you will have more courage and also more stamina. A little encouragement can get you over the hurdle.

I was in Washington, D.C. on a business trip, and I went to a restaurant to eat by myself. I was tracting the various people everywhere I went, and I gave one to the waiter when he served my food. He thanked me graciously and left. I was enjoying my meal when that same waiter came back, and he had torn that tract up into a bunch of little tiny pieces, and he threw them right in my face, and they went down into my food. He created a scene, and a lot of the people saw all that. I was wounded deeply, and I thought that I could not do this any more. Every one of you is going to have those kinds of struggles to go through. I wish you did not have to, but you have to go through them. But they are easier if you have a partner. When you have a partner, it makes a world of difference because you are not lost in your own thought patterns. The partner will say something that will break you out of it. It is good to be in partnership, especially if you are in a dangerous area because you need somebody to watch your back.

Henry: I think the hardest situation is where you work. I work for a dealership and the head mechanic is a pretty smart guy. I am just a puppy starting out, and I gave him a tract, a cartoon tract. I received some pretty harsh words. He was going fishing that day. He came back the next morning, he was rude and he goes, “Here, I don’t need this, who do you think I am? What do you think is wrong with me?” It really hurt me. Then I had to

deal with him for another year. It is hard!

V: Yes, it is hard, but we can't let him go to hell without a warning.

Steve: I take on the bunker mentality. If you are going to hate me, go ahead!

Steve cont'd: Everybody at the company where I work just knows they have to put up with me. That is just the way it is. I am always trying to witness to the business people that we connect with. In a recent meeting in which I was the project leader, my president warned everybody in the other company that I was a Baptist minister because he knew that I would get a sermon in there sometime during the meeting.

V: I love it!

Homer: When I went into my own bivo-cational business, I used my pastor's card in my second vocation because it had my home phone number on it. Since my business was located at my house, I thought why have new cards made? Every time I did business, and somebody said, "Oh, have you got a card?" I would hand them my pastor's card, and say, "I work on cars, but I also work on souls." One of my vendors always wants to talk to me about religious things. And that connection came from that card. So there are opportunities coming pretty regularly because I hand out business cards with a religious connection.

VIEWS OF EVANGELISM

What are the eight definitions or views of evangelism?

1. Everything we do.
2. A Christian presence.
3. The changing of the structures of society.
4. Social action and good deeds.
5. Pithy and popular sayings.
6. Technical definitions, *i.e.* *Euangelizo*, which is the verb of evangelism. It means to give out the good news.

7. Descriptive definitions.

8. "Evangelism is a concerted effort to confront the unbeliever with the truth about, and the claims of, Jesus Christ, and to challenge him with the view of leading him into repentance toward God and faith in our Lord, Jesus Christ, and thus into the fellowship of the church."³ (Drummond)

Explanations of the above list.

Item #2. Basically the Southern Baptist's thrust into Mexico is on the principal of Christian presence because you cannot go into Mexico as an evangelist. You have to go in there as something else. I think India is the same way. You have to be something else in order to go in there, and then by your presence, Christian salt and light is what you are trying to give, and hopefully there will be some relationships that become intimate enough where you can safely present the Gospel. China is this way, too, I think.

Item #5. One such saying is, "One beggar showing another beggar where to get bread."

Item #6. *Eu* is good, *angelizo* is announcing. And so at this point you would take evangelism and go to its root, which is *Euangelizo*, and then take the word apart and it is made up of two other words, *Eu*, pronounced "U," means good like in the Eucharist "good grace." The other part is *angelizo*, which is the announcing of a message. Thus evangelism is the announcement of the good news.

An angel is a person who brings messages from God. And we have been given a message, and we have been sent to announce that message. That is why we are called evangelists. The denominations that are represented in this room are called evangelical denominations. Evangelical denominations are all denominations that base salvation on

³ Lewis A. Drummond, *Leading Your church in Evangelism*, The Broadman Press, 1975, page 21.

the Gospel—The Gospel is the power of God unto salvation (Rom. 1:16).

Item #7. This would be where you are describing what happens rather than giving a technical description. A person gets remade. He gets a new character, he gets a new spirit, and he is sealed by the Spirit. That is describing what happens.

PROGRESSION IN ACTS

Havlik⁴ in chapter 1, deals with this subject.

Acts

1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

This verse is the plan. And the plan is that as soon as you get the power, you are going to be witnesses unto Jesus starting in Jerusalem, then going into all of Judea, and then into Samaria, and then into the uttermost parts of the world. So what we are looking at here is the basic plan, and it is being announced. You do not even start to plan until you get this power. If you get the power, then you can begin to implement the plan. Here is the plan: Acts 2:1. The power comes when Pentecost occurs, and the believers are filled with the Spirit.

Acts

2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

And then in Acts 5:14

5:14 And believers were the more added to the Lord, multitudes both of men and women.

An expansion of the church began to

occur because something happened to the believers. The new power and attitude of the believers were the keys that God was using. With these ingredients, there were believers being added to the Lord, multitudes, both of men and women. And so the church is an evangelistic church that is shown to be growing right here in that central location of Jerusalem. It is getting ready to be moving out into Judea. Then, Acts 6:2-4 shows new ministry.

6:2 Then the twelve called the multitude of the disciples [unto them], and said, It is not reason that we should leave the word of God, and serve tables.

6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

6:4 But we will give ourselves continually to prayer, and to the ministry of the word.

Here in Acts, an expansion of ministry is being shown. This is what Joe was talking about just now. They are expanding the ministry so that they do not have superstars, but everybody is to minister because they are called to ministry under God. Then we go to Acts 6:7 to see the multiplication.

6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Notice that the number of disciples multiplied. This is not simply an addition of some Christians. Basically, this is a great growing church, and it is exponential growth of real disciples. This is not add-on growth like one of you was describing in his first church experience.

You do not do this kind of growth ministry by yourself. The job of the pastor is to equip the flock so that the flock can do the work of the ministry. If you will do that, you see, then there will be multiplication, not add on. If you insist on doing it all yourself, then

⁴ John F. Havlik, *The Evangelistic church*, Nashville, TN, The Convention Press. This book may still be available from Seminary Extension.

all you can do is add on ministry. Add on is profitable, but you are robbing your flock of being filled with the Spirit and moving out into action, living the great adventure, and having a part and a chance to be in yoke with the Lord Himself. So do not do that. Shared ministry is very important. There is no such thing as disciples without ministry.

Acts 9:3 describes the Lord's seeking after Saul who is going to be named Paul. And so the church gets a specialist at this time. The Lord is going after this specialist. Jesus is going to bring him into the fold, but he is going to use one of the flock to accomplish this task. Ananias was sent to talk to him, and help him get oriented and plugged in because this specialist does not know exactly how to get started. This is where Paul gets added to the group.

Acts

9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

9:5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: [it is] hard for thee to kick against the pricks.

9:6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord [said] unto him, Arise, and go into the city, and it shall be told thee what thou must do.

Acts 10:22 describes the conversion of a Gentile when Peter moves out with his Gospel message, not just to the Jews but into another realm which is totally different, the Gentile realm.

Acts

10:22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

10:23 Then called he them in, and lodged [them]. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

10:24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

Acts 13:2 describes the separation of Barnabas and Saul unto the work of the ministry to which God has called them. This calling is the sending of these specialists into a missionary journey into all the world.

Acts

13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Carl: Paul was the perfect person to do that ministry. He was raised in the old Law. I think that this qualification would foreshadow what God was going to do in Paul's life. The Law was important because Jesus came to fulfill the Law. God used Paul in expressing salvation by grace rather than by the Law. The result was the writing of so many epistles.

V: Carl, you are a blessing to my heart. You are bringing in some information from another course. You are linking those together. I appreciate that.

Betty: But Paul, too, had the enthusiasm, the burning desire. He had that before he was ever converted. He was going the wrong direction, but he was ambitious and . . .

V: . . . full of zeal.

Betty: So God was able to turn that zeal around and use it.

V: Paul was an educated man, an expert in the Law, and a zealot. God took those attributes and used them in His service.

Betty: One thing that came to my mind too was that when Paul was witnessing for the Lord, it took some time before people started

trusting him because of who he had been before. We were talking earlier about being discouraged and having stuff thrown in our faces. Well, Paul had to put up with it also from other Christians.

V: That is good . . . and comforting.

Tim: This is a perfect opportunity for us, as a class, to think about our past experiences and our past education. As a people here today reflecting on the example of Paul, we have been given an excellent opportunity to take a moment to reflect on who we are and where God is sending each of us as individuals—what are we to be doing today? What am I supposed to be doing? What are you supposed to be doing?

V: Amen. Each of you is bringing a mix of your life, your history, your network, and your skill set into God's call on your life. All of these things are important. It makes you who you are. God will add to those things His spiritual gifts, calling, and divine power in order to give you the steppingstones for the work that God is calling you to do, and you can step up on those things, and do your calling.

Sybil: I was thinking about the oozing concept. That was pretty much Paul. He said in one of those epistles that he was circumcised the eighth day and such and such. I think that Paul's history was a perfect opportunity for God to use him. He had not been truly converted yet. He was only in one of those false three faiths, one of those religionists who were ignorant of the true faith. He had somewhat oozed in. He was not truly converted until chapter 9. Then he was ready.

Steve: There was a beautiful point that our teacher said about Barnabas in our Missiology class. Barnabas was a great encourager and a great missionary. So evangelism and theology and Missiology go hand in hand.

V: We cannot pull evangelism and theology apart. Evangelism and Missiology are

closely connected.

Steve: Would you call it a mistake that Paul was in one of those conditional or conforming faiths? You said it was a conforming faith at the same time when a child is coming up?

V: Legalism is a conformity. And Paul was a legalist, a Pharisee. And that means then that he is conforming to a mold. He was working toward getting himself saved by getting himself formed into that mold. When he actually got saved, the Lord came into him and broke the mold wide open. But there is a lot of Paul that stayed after that rebirth, you see. There was a new Paul, a Paul that had the Holy Spirit indwelling him, and making him change from the inside out, which is a true faith, and the power was there, too. Also there was that entire heritage that he brought into his new life. That heritage included the knowledge and the skill set from his pharisaical history. All that was in place, but there is a new motor in him.

Jack: I have always viewed Paul's persecuting the church as from a pure heart. He loved God, and he thought that what the Christians were doing was wrong. But he loved God, and when God met him on the road to Damascus, He said, "Why are you doing this to me?" I think that God knew that Paul loved Him, but He wanted Paul to know that "Jesus is Me." And, you know, that is where Paul comes to a realization of who God really is, and he accepted Christ and got the power of the Holy Spirit.

V: Similar to the Jews' persecuting the church, God warns us that there is going to be much persecution of the church in the future by people who think they are doing it for God.

SEPARATING THEOLOGY FROM EVANGELISM

If you separate theology from evangelism,

what happens to your theology? Also what happens to your evangelism?

Joe: Evangelism would be dry without a basis.

Beth: No foundation for evangelism.

Pete: No life to theology.

V: Okay, so the evangelism is like selling a product that has no definition.

Ted: You could call it religion.

V: Oh, that is good. Okay, so it would be the selling or the giving away of a generic religion.

Jack: The evangelists would die off because they would not have any theology. They would not have any reason to evangelize any further. The theologians would die off because they would not evangelize. They would be sitting around studying the Bible all the time and doing nothing else.

Sybil: Oh, I just remembered; theology would die off because . . .

Mary: . . . that is where the Holy Spirit is.

Sybil: . . . but the religion could grow even when it is not salvific.

V: Okay, now why would the theology die off?

Several students: Without evangelizing, there would be no growth.

V: There is life in the Word. Therefore the study of theology is life giving. But then if we become monks, we will not take it out of this room, we will grow spiritually, but once we all get old and die, there will no longer be a church. This may be why so many churches are dying today.

Christian faith without works is dead. Theology without evangelism would also be dead, a modern-day Gnosticism. Some of our churches do not practice evangelism and have become monastic. They are content with

doing their own thing and letting the world go to hell.

The evangelistic church without a theology would be open to any and everything.

Homer: I believe it is a plan without a purpose.

Jack: We were saying in the seminary's Missiology class that evangelism is the core of the mission. So with the exclusion of evangelism, the church would have no mission, which is no church.

V: Okay, if a church has no mission, or if a church is without a theology, it ceases to be a church. It becomes a club.

Beth: Anything goes.

Wanda: I have heard it said that all religions go to the same goal!

V: Yes, I have, too. Because of erroneous thinking like that, it is very important, then, to make sure that our evangelism is on a sound theological base. And it is also important for us, when we are in systematic theology or New Testament theology or whatever we are doing, that we realize that the core of theology is evangelism. And the two have to be interlinked inseparably.

Suppose they are separated. Then suppose that we pick one side or the other to be on. If we are today on the side of theology, then we will be modern-day, monastic Gnostics. If we choose to be on the evangelism side, then we are selling a generic (big tent) religion in which anything goes. And this religion of Existentialism, which is composed of feelings, is sweeping the land. In it, feelings determine truth. Truth becomes subjective. In essence, we determine our own truth. And that is what is going on in our school systems today.

Subjectivity is why we have some serious problems with our children in the school systems. The schools and the kids are operating on their feelings. The subjectivity varies from

child to child, and even within the same child from day to day. Rather than having something that is sturdy and stable and provides the security that all can hang on to, they are floating around with this feeling stuff. Hey, what are you going to do? You cannot even talk about the truth because in Existentialism there is no objective truth. The truth to Joe is not the same truth to Sally over here.

We need to link evangelism and theology back together again. We must make sure that our evangelism rests upon the solid base of theology not just the nickels and noses of the institutional church.

THEOLOGY OF EVANGELISM

What is meant by a theology of evangelism?

1. The theology of evangelism is a statement of biblical teaching in an ordered and consistent manner as it pertains to evangelism.
2. According to Drummond, theology and evangelism are united.
3. Our message is one of power and relevance.

Power: Romans 1:16

1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

This is a statement of power. When I preach the Gospel, not in a church setting, but in the streets or in an informal setting, I have so much confidence that the persons are going to get saved that I am always surprised and shocked when they do not because I have so much confidence in the power of the Gospel.

Now in a church setting for the most part, I know how people have become desensitized to the Gospel message. They can hear it and think about turkey, their noon meal, their job, and they can even sit there and not hear it.

But when you have somebody stopped on the streets, you usually have their undivided attention. Their attention will be zeroed in on you. Every word you say is listened to and heard. If I present the Gospel like that, it is a shock to me when they do not open up to receive the Lord.

My confidence when preaching is because of the power that is in that Gospel. When someone hears it, there is something that comes into the hearer with it. It is not just plain words that go into your ears. There is an additional something that goes into your ears. Yes, there is understanding that goes on in your mind. But there is something else that comes, too, with that understanding. That something is God's power unto salvation.

Relevance: Romans 6:8

6:8 Now if we be dead with Christ, we believe that we shall also live with him:

6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

This is a relevance statement, and it has to do with all of life. When you preach the Gospel, you are trying to bring a message to someone who is going to be quickened by that message and be brought into the realm of life unto God. All things they own, do, and are, are going to be quickened unto God, as long as the will kicks in, in each area of life. And this is relevance for life. So when you are preaching the Gospel message, there is nothing more relevant or powerful than your message. Power and relevance go hand-in-hand in the Gospel message.

Jack: The other day I was coming in from Mansfield where the church is, and I stopped to get gas. I had my two little boys with me,

and I had some tracts with me. I handed one to a Muslim, and I asked him, "Would you like to be sure of eternal life?" My two children were watching. Once you find out the relevance of Jesus, then it is obvious that it holds relevance for everyone. The Muslim replied: "Well, I don't believe in Jesus!" My children gasped, "Did you hear what he said? He does not believe in Jesus?" He continued on: "Oh, Jesus was a prophet, a great teacher, good man, a good person. I respect Him." Then I said, "I hope that you will respect what He said then!"

Mary: I have had a similar experience, and what I remember saying to the person was, "One of us has to be wrong because we are both totally different. And I know that what the Bible tells me is the truth because I have a relationship with Christ, and it is as much of a relationship as I can have with anybody. I have a relationship with Him, and I experience His love and care and power. So you cannot tell me that what the Bible says is wrong because I experience what it says. Can you make the same statement about your God?"

V: Choice between two opposing things will work only if the two things are known.

Jill: I had three alien students in my class, two Koreans and one Hispanic. The little Hispanic boy said something about God, and the other two said something about "phooey on your God, I believe in Buddha." I thought it was going to end up in a fight, because the Hispanic boy said, "Your Buddha is nothing but a stupid statue, and my God is real. He is truth, not just a statue." They tried to get me caught in the middle of it. I did not know what to say because, you know, I am in a school setting. However, some children really do know the truth.

V: These opposing beliefs could be a matter of opposing cultures instead of opposing a lie by the truth. I think that if the truth is not known, then it is culture against

culture, lie against lie. If a person knows the Lord, you cannot tell him that he does not or that the Bible is wrong because the reality is in the heart. I mean your whole life revolves around that truth. That is what conversion means: your worldview changes.

Ted: You believe in something, and you know it.

V: Yes, and it is a total thing in you. It is more than just a head thing.

Steve: I was reading Paul Little's book, *How to Give Away Your Faith*.⁵ In one situation, he said his son was running through the house singing the song, Jesus is, and Jesus said. The author said that in that situation he hoped his son knew the reality of what he was saying.

Steve cont'd: I think about knowing as in the three faiths. I tend to disagree with the author on the necessity of a child "knowing" what they are singing. A child is young and unable to comprehend some things. As you were saying, you should conform that child into singing about Jesus, and then when he is old he will be able to decide on Jesus himself. I feel that as long as he is praising the Lord, . . . Jesus said, "Out of the mouth of babes and sucklings thou hast perfected praise?"⁶ So I think that his son was on the right track at this point. When he gets older he will decide.

V: Amen. Yes, he is on the right path.

Because of its power and relevance, I have confidence in the Gospel. I was on the streets one night and it was a freezing night, and I was at a corner getting the passersby from two directions because I was right at the corner, but I was freezing to death. And there was a jewelry store there, and it had one of those insets where you had a glass window case on each side of the recessed door, and

⁵ Paul Little, *How to Give Away Your Faith* was one of the textbooks required for this course.

⁶ Matthew 21:15.

you had to go between these two glass areas where they displayed merchandise to get to the door. I just stepped in there, but it was so dark that I could not see. I stepped in there and turned around and had my back to the door, and I was looking out to see if anybody was coming by.

I got this strange feeling that somebody was watching me. There was a guy behind me that I never even saw. He was standing in there out of the wind, and I did not see him when I went in there. But he was standing right behind me. This guy was about six foot six, and a very well built three hundred pounds. He had broad-shoulders and narrow hips. He was a black guy, and he had on these flashy clothes, and I found out later he was a pimp standing guard over his girls. I stood in there until my eyes adjusted to the dark, and I was fidgeting, and I looked around and I saw something white on the ground behind me, and I looked down studying it, and it was shoes. I started looking upward, and there he was. And so I concluded that it was a divine appointment. He did not say anything. I said, "Well, this is great that you are here like this. I have a wonderful message to tell you." He stood there saying nothing, and he could have pinched my head off. I presented the Gospel to him, and he never said a word. The more I talked the more puffy anger he started displaying. Finally, I gave the invitation. I said, "Jesus is knocking on the door of your heart right now. This is your opportunity. Do you want to receive Jesus Christ right now?" And he screwed up his face, and I said, I take that as a "yes." He bowed up, but he did not hit me or anything. He just stood there. And I said, Just bow your head with me right now and pray this prayer. And I just bowed my head before him, and I prayed. I said, "Dear Jesus," and I waited, and I waited, and he did not say anything. I could hear his breathing, and it was getting worse and worse. I looked at him, and I said, "Bow your head and say after me!" I said,

"Dear Jesus." And I waited and waited, and the fear started welling up in me, and I broke out in a cold sweat. I thought, "This is it; he is not going to do this, and he is going to grab me and drop kick me right out into the street." After waiting seemingly for an eternity, he finally said, "Dear Jesus," and he followed me in the rest of the sinners' prayer. That demonstration of God's power has created in me great confidence in what God will do with the raw Gospel message.

Henry: Do you believe that when you cannot get them to say the prayer with you, that saying to them, "Well, I am going to say the prayer for you, and if you agree with the prayer just say, 'Amen'"?

V: Yes, or raise your hand if you have a group like I would do at the bus stops. I would just say the prayer. I would say, "You just say the prayer after me," and I would pray it whether I heard them or not, and then I would ask for a show of hands or something like that.

Beth: Well, do you believe that that gets the job done?

V: Yes, I do if it is sincere.

One time I was taking a short cut across a football practice at a downtown high school football field, and there was a group of football players and the coach, and they were just winding up their practice. They were in a talk session where the coach had them just before they were going to the showers. He had them gathered around, and he was lecturing them about their performances.

Just as I came within a good whistling and shouting distance, he turned them loose. As soon as he turned them loose, they shouted and started for the showers, and I whistled real loud waved at them to come to me. They thought I was another coach. They all gathered around me as if I was some visiting coach or something because I was out there on the football field.

While I presented the Gospel, the coach came over. When I got to the invitation, the coach started going around the circle saying, "Do not listen to him. This is not the truth. This is not the truth." I do not know exactly where he stood on religion, but he was definitely opposed to Christianity. I did not break my pattern or anything, I just went right into the invitation. I said, "I am going to pray the sinner's prayer now, and since I was sent here by God for you, this is your opportunity. Pray after me if you want to be forgiven for your sins." The coach started getting frantic and loud, and so I said loudly, "Dear Jesus . . . say it after me. Dear Jesus." Nobody said a thing because that coach was watching real close. So, I said the next phrase, "I open the door of my heart to you." There was one guy that said, "I open the door of my heart to you." And then the next statement was, "Please come into my life and forgive me of my sins." There were about six that said that. And then as the prayer went on, pretty soon the whole team was just saying the prayer! Oh, wow! That coach's guys got something that he did not have.

God's power comes at the strangest times. I would like to tell you about a basketball game, a baseball game and the time that Muhammad Ali was fighting, and I went down there to stop that fight and preach to 10,000 Black Muslims, but we just do not have the time.

Beth: Or what about the time you got thrown out of a church for being too radical?

V. Yes, but now we must continue our list under the theology of Evangelism.

4. We are called to participate in the *Missio Dei*, the mission of God.

The *Missio Dei* is God's mission. *Missio hetero* is some other mission, and if you are on your mission or on someone else's mission, you are not on God's mission. The *Missio Dei* is singularly God's mission. Now

what we like to do is to have God on our mission. Please know that this reversal is our favorite trick. We go on our mission, we map out where we are going to go, and we say, "Hey, God follow me. I am going out here to do this wonderful mission. Bless this mission."

Instead of finding out where God is going and following Him on the basis of His command to follow Him, we say to God, "Follow us." Now this is *missio hetero* when I am heading where I want to go and asking God to follow me and bless me: "God bless me and this mission."

If you have ever had the *Experiencing God* course by Henry Blackaby, you will have learned that the principle found throughout the entire course is to get on the mission with God. Find out what God is doing, and get on board. God is at work. He has a mission in this world, and if you will just get on board with God, then all the power of God will be present because it is His mission, His power, His plan, His everything. And so this *Missio Dei* is extremely important, and if we start mixing and matching, we get *missio hetero*, which is some other strange mission, and God will not bless that. The commandment is to get in yoke with Jesus (Matthew 11:28-30).

11:28 Come unto me, all [ye] that labour and are heavy laden, and I will give you rest.

11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

11:30 For my yoke [is] easy, and my burden is light.

He says, "Take my yoke upon you." The burden is light only when you take His yoke upon you. Now if you do not take His yoke, and you develop your own yoke, and go over here and do your own ministry, your own work, your own everything, then the burden gets pretty heavy. So it is important that we do not mix up our own desires and fleshly

wants with God's mission. Luke 19:10 is God's mission.

19:10 For the Son of man is come to seek and to save that which was lost.

That is why He came. He did not come to seek the saved. He came to **seek** the lost, and to **save** the lost. *Missio Dei*: "I came to seek and to save that which is lost." That is what the Lord identifies as His mission. And it is singular. To be on his mission means that you participate with God on the seeking and the saving of that which is lost. Now to do that, it is not just for you as a minister to be on the evangelistic thrust of presenting the Gospel to everybody that you see. That is not your job. Your job is to find out what God is doing, get on board with Him because His job is to seek and to save that which is lost. If you will get on board with Him, then you can see that participationally shared ministry is the way to get this job done, and that means then that a goodly part of your job as ministers is to equip the flock so that they can get in yoke with Jesus Christ when He goes to seek and to save that which is lost. If you do your job, then you will be in the multiplication business, and the church will grow and expand and prosper. Society will look at the church and say, "These people believe this Gospel," and that will give credibility to what you are saying. And then when your members present the Gospel in power, and an invitation is given, people will get saved, and your church will grow in both quality and quantity.

Next you are going to have, then, specialists called out of your church, and the gifted are going to be distributed throughout the full scope of ministry. We will get to that later.

I am going to teach the whole five-fold ministry of the extremely important *Missio Dei*. If you step off center just a little bit, you are in *missio hetero*, and God does not bless *missio hetero* because God is in the *Missio*

Dei, His Own mission. So you see, it is an important concept.

5. There is a biblical methodology for evangelism, and it is found in Christ. You can look at Christ and see what the biblical methodology is.
6. It involves opportunity (Luke 19:1-10). Watch for the opportunity here in this passage that just jumps right out at you. When you see the Lord do it, you should become sensitive to seeing them in your own life. As you are going through life, and you enter into the *Missio Dei* in partnership with the Lord, those opportunities should become readily apparent.

Luke

19:1 And [Jesus] entered and passed through Jericho.

19:2 And, behold, [there was] a man named Zacchaeus, which was the chief among the publicans, and he was rich.

19:3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

19:4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that [way].

19:5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

You see how the Lord took the opportunity? He sees Zacchaeus in that tree, and He takes that opportunity. He says, "Come down from there." He concludes, by seeing this man in the tree, that this guy wants to see Him. So He says, "Come down because I am going to go to your house today." And the Lord took advantage of the opportunity there where He found it.

Luke

19:6 And he made haste, and came down, and received him joyfully.

19:7 And when they saw [it], they all murmured, saying, That he was gone to

be guest with a man that is a sinner.

19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore [him] fourfold.

19:9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

19:10 For the Son of man is come to seek and to save that which was lost.

There is the *Missio Dei*. Jesus saw the opportunity. He seized upon it, and proclaimed that today salvation is come unto this house.

This is our methodology too. This is the *Missio Dei*. So when you are going about your life, you are to be looking with the eyes of Jesus. As you encounter people, you are going to start doing this kind of ministry just like Him. And if you are already doing it, you are going to do more of it. And if you are already doing a bunch of it, you are going to start doing tons of it. But this is the concept that is being shown in this passage. Jesus gives an illustration of not only grabbing hold of opportunity but also of expressing the *Missio Dei*.

7. It also includes involvement.

We are prone to get lost in the culture and society. We tend to be so wrapped up in our day-to-day activities that we never see the opportunities. Because we never see the opportunities, our involvements with society are strictly secular. Or you can be a seminary person like me, and just be around saved people most of the time, and not be involved with many lost people. I am not saying be in yoke with lost people, but relate to their pursuits so that you have a context in which to present the Gospel message.

Involvement is important. Without it we become monastic, or we become a chameleon, and you cannot tell the difference between a chameleon and its environment.

Sometimes you cannot even see the chameleon because it blends in so well with the environment. Well, Christians are beginning to blend in, and you cannot tell the difference between them and the lost people.

Mary: All of us are somewhat guilty of that. Paul was who he was in the different churches that he went to.

V: Yes, and this is what we are supposed to do. We are supposed to go into society and establish relationships without forsaking our identity, but by getting involved with people on their turf. In the occasion of Paul's meeting the philosophers, he talked to them with philosophy. He went to their turf. That is what we are supposed to do. So involvement is important for us, not just to be isolationists or chameleons where we blend in and nobody knows that we are Christians. You need to stand out. You need to be carrying a banner.

8. It involves incarnation.

Incarnation is bringing Christ into the environment. When you come into society, when you walk into a room, you bring Christ into that room. You incarnate Christ in that room. You are the body of Christ in that room or wherever it is that you might be going.

Some people bring Christ into some bad places and behave wrongly. That is sully the name of Christ. But you are to incarnate Christ by bringing Christ into your environment as light and salt.

9. It involves liberation.

Now this is to free you from yourself, from others, from bondage, from sin patterns, from all kinds of things. Galatians 5:1-9.

5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

5:2 Behold, I Paul say unto you, that if ye

be circumcised, Christ shall profit you nothing.

5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5:5 For we through the Spirit wait for the hope of righteousness by faith.

5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

5:7 Ye did run well; who did hinder you that ye should not obey the truth?

5:8 This persuasion [cometh] not of him that calleth you.

5:9 A little leaven leaveneth the whole lump.

Now what I want you to see here is that Christ has freed us from bondage. Now as a Christian you have been freed, and the Doctrine of Salvation has this element of freeing you. You were in all kinds of bondage. You were all bound up in sin. You could not get loose. It was like you were in a pit. You could not get out of the pit, and so there you were helpless and unable to free yourself. But Christ comes along and breaks the bonds, lifts you out of the pit, and puts you on solid ground. You can walk around now and do things. You have freedom to participate in the *Missio Dei*. *Missio hetero* binds you up again, and puts you back into the pit.

Now when the typical Christian is loosed from the pit and is free, he will seek to get his bondage restored. "Oh, we are free! Oh, let us follow the Lord. Well, now we do not want to be too radical out here alone in following the Lord. Why don't we set up some routines and some by-laws and some check-offs here so that we can keep under control? Why don't we issue everybody a nice set of handcuffs so that we won't be stretching our freedoms too far out there?" So we get us a nice set of handcuffs, and we can get some leg irons so we do not run around and crash

into people and stuff. Now we are moving slowly. Yes, this is looking more like a church. Why don't we dig a big pit right here, and all of us jump in there. This is really looking good here, and there is no danger here, and we won't insult anybody down in here like this." So here we are, back in the pit.

Now what Paul says is to "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

There are two yokes: first is the yoke of Christ where the burden is light, and the other is the yoke of bondage. Now if you get in the yoke with Christ, you go where Christ goes, and you do what Christ does. That is scary, and you become a slave to Christ in that scenario. So most people say, "The *Missio Dei* is too scary for me. I would rather get into the yoke of bondage. I will jump back down in this pit here, and be with the majority. Then I won't offend anyone and they will not be angry with me."

We are deceived into thinking that we will be okay if we all get in bondage once again. On the contrary, God paid for your freedom. Stand up and stand fast in your freedom and do not be yoked again with the yoke of bondage, which is *missio hetero*.

Now every one of us has been brainwashed into thinking that true freedom is to be able to do your own thing. But that is not true. That is *missio hetero*, which is the yoke of bondage. What true freedom is, is the *Missio Dei*, the yoke of Christ, to go where He goes, do what He does, let Him spend you as His resource. When you do that, true freedom exists, and the great adventure is yours. And not only that, there are huge rewards in eternity, too. You win in every direction, no matter how you look at it. You are a winner if you give your life to Jesus.

Henry: Talking about the yokes, there is a

scripture that says, “Where the Spirit of the Lord is there is liberty.”⁷ Is that referring to what you are talking about? Is that a way that you can tell whether the Lord is present or not?

V: No. The Lord is present even when you are in the yoke of bondage, but liberty is in the throwing off of the yoke of bondage and getting into the yoke of Christ. No, it would not be how you would know the Spirit’s presence.

Homer: When you were reading those passages, I got the idea that you were describing “falling from grace.” Would “falling from grace” be like moving back into bondage again?

V: Yes, sir, it would be falling from the grace of our sanctification process, but not from our justification. It is a saved person jumping right back into the pit of bondage. Sanctification grace is to give you the opportunity to be out here walking on level ground with the Lord. And that is a wonderful gift. It cost Him dearly to give that to us.

10. It includes hope.

We deal with the Triangle of Piety in several courses, and one of the three parts of piety—Faith, Hope, and Love—is hope. Hope gives motivating power to your Christianity. Please see that a loss of hope will stop you from moving forward. If you lose your hope, then despair sets in, and despair is crippling and paralyzing. When you have no hope, you just want to sit down and give up. But where hope is, there will be a drive and a power to enable you to move forward. And so one of the elements of the theology of evangelism is hope. You ought to be able to see to the end, see the judgment, and see these people escaping the lake of fire. That should drive you forward if you have that hope.

Carl: Can that hope be equated with the Lord giving you strength?

V: It includes that. Hope is bigger than the strength and joy of the Lord. Hope is something that would include those things, but it goes beyond that too and includes other things. One thing that it includes is the suffering that you are going through right now. It enables you to suffer under the resistance and all of the barriers that are coming against you. You can see past all of that to the judgment. You can see beyond the immediate problems. It is the hope that takes you forward through the problems. The Lord, instead of taking us out of problems, takes us through the problems. Because He goes through them and because we are in yoke with Him, then where He goes we go with Him.

Ted: There is that scripture that when I was a child I went where I wanted to go . . .

V: . . . and when I was old I did not do that any longer (John 21:18). It is important that we be led by the Lord rather than go where we want to go.

THEOLOGY AND EVANGELISM MUST BE UNITED

List the seven reasons for uniting theology and evangelism.

- a. They are never divorced in Scriptures.
- b. Without theology, evangelism degenerates into religious sentimentalism.
- c. God honors the ministries of those who unite them.
- d. Theology makes the Gospel plain.
- e. Theology makes the evangelist sure of his message.
- f. Theology and Gospel understanding result in zeal.
- f. Theology helps us conserve the results.

⁷ 2 Corinthians 3:17.

CHARACTERISTICS OF CHRIST'S MINISTRY

What are the ten salient points from Christ's ministry?

- a. Christ gave Himself.
- b. He confronted people over great issues.
- c. He never compromised His demands for the sake of numbers.
- d. He respected human personality by

not forcing them.

- e. He challenged men then and there.
- f. He knew what He was about and where He was going.
- g. He did not do it all Himself.
- g. He was compassionate.
- h. He ministered to the whole man.
- i. To Him prayer was indispensable.

Questions For Chapter 2

1. What are the eight views of evangelism?
2. What is meant by a theology of evangelism?
3. List the seven reasons for uniting theology and evangelism.
4. What are the ten salient points from Christ's ministry?

Chapter 3

SIN, SALVATION, CHURCH, AND MINISTRY**SIN PROBLEM**

Man has a sin problem. Man is made up of “being” and of “works,” and we have sin problems in both of these areas. We have a sin problem in our personhood, and we have a sin problem in our works or behavior.

Usually, the behavior coincides with what you are as a person. If you are a sinner by nature, and that is all you are, then you are going to be expected to behave sinfully. It would be ironic for a sinner not to sin. In the same token, if a person is righteous in his personhood, he is expected to behave righteously because you are supposed to do what you are. Jesus did that perfectly. We, on the other hand, have a problem getting our personhood and our behavior joined together and matched up in a proper way.

Sin in Your Being or Personhood

If we have a sin nature, we need a cure for it, and that cure is the new birth. Once you have the new birth, you have an indwelling Christ in your heart who begins to make you like Himself, and that is an inside out work. That work is not an environmental faith, but a real faith, a faith that has an outward manifestation of an inward change. Your behavior needs to correspond to that inner change.

Behavioral Sin

The sin problem of behavior also has two dimensions to it. You have the sin of commission, which is when you do things that have been prohibited by the Lord. But then there is the much larger area, the sin of omission. That is where many of us get hung up. Some of us are troubled with the sin of commission, but where the majority of the church is getting caught is in the sin of omission. We will discuss this more in a few

minutes.

SALVATION FROM SIN

You begin salvation with something that happens to your *personhood*. That happening is the new birth in which the imputed righteousness of the Lord becomes yours. This event changes your destination. You are destined to heaven once your person has been reborn, but there is a call on your life to walk a new walk for the rest of your life. That new walk is where your behavior is saved as well. Your new behavior is to glorify the Lord, and if your behavior glorifies the Lord, there will be treasure laid up in heaven for you. You do not deserve it because the Lord Jesus does all this good behavior through you.

You do not even deserve to go to heaven. That is also a gift. And so when He gives you this gift, you are going to go to heaven because of what has changed in your personhood, in your being. With this new birth in your personhood, there is this new demand on your life, then, because you have been purchased. You are now not your own. You belong to the Lord. There is a call to follow Him. He says, “Follow me, and I will make you fishers of men.”¹ That promise is what we are studying in this course.

If, in our fellowship, we stumble and do sins of commission, we need to be cleansed of those sins. There needs to be some rectifying of our behavior through repentance, turning from those sins, and moving back onto the specific path that the Lord has laid out just for each of us. We should get behind the Lord on that path and follow Him.

¹ Matthew 4:19.

Sin Problems

We usually stop with the *sins of commission* in our self-analysis. I want to help you to see that there is a huge category of sin which is called *sins of omission* that will retard your growth, impede your walk, and limit your capabilities of bringing glory to the Lord. Sins of omission are everywhere. One of those sins has to do with witnessing. One of them has to do with being a good steward over your resources. There are gifts of time, network, opportunity, skills, spiritual gifts, and finances all of which we are to be good stewards over, and if we do not exercise stewardship over them and employ them for the benefit of the Kingdom of God, those are sins of omission.

The Sin of omission is to set something aside and not use it when it is a precious gift purchased by God for you to use for His Glory. It is also disobeying by not doing what the Lord expressly has commanded you to do. And so we have to deal with these sins of behavior, *i.e.* not only the sins of commission but the sins of omission.

Prior to sins of behavior, we must deal with the sin nature itself, which is in our beings. We have to examine both areas. In doing so, we are looking at two facets of the human predicament. The cure for that predicament is the Doctrine of Salvation. It is important that you see the Doctrine of Salvation in this light. The following chart 3.1 is a simple drawing which illustrates the Doctrine of Salvation.

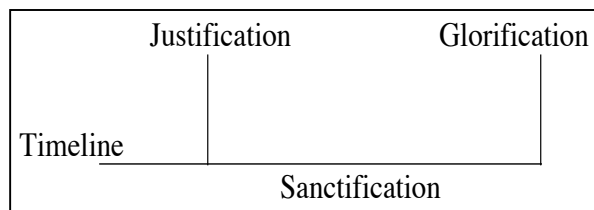


Chart 3.1

Justification is shown as an event on the timeline. In that event, you hear the Gospel,

and you pray, “Oh, Lord Jesus, I’m a sinner, please forgive me and save me; come into my heart and set up shop in my life. Make me what you want me to be.” This event comes with the Gospel proclamation, the hearing and acceptance of its gift of life. As soon as you hear the Gospel, you are to repent of your own way of life and agree with God that you are a sinner.

You understand that the wages for sin is death.² The second death is eternity in the Lake of Fire.³

You hear that He sent His only begotten Son to pay your penalty (your deserved wages) by dying an undeserved death on the cross.

You hear that Jesus is offering to give you the gift of eternal life if you will just believe this Gospel and be willing to agree with Him and receive it.

Next if you have heard this good news and have believed it, then you call out to Jesus in your helplessness and human hopelessness in the typical sinner’s prayer quoted above. At that moment, the Lord washes your sins away, comes into your life in the person of the Holy Spirit, gives you spiritual gifts of enablements, sets up shop in your heart and starts the process of changing you into His own image, and lives His Own Holy Life through you because you are now a new creature.

Overview of the Doctrine of Salvation

In this event called **justification** occurs the new birth, and that new birth is a **personhood** cure. The horizontal line (timeline in Chart 3.1) that continues after the event of justification represents the Doctrine of Sanctification. **Sanctification** is the linear process of changing you into the likeness of Christ that takes you on out to the end of life. This

² Romans 6:23.

³ Revelation 20:6.

is the part of salvation that deals with your **behavior**.

You get your personhood, or being, cured at justification. Following that cure is a process in which you are to manifest outward behavior that reflects that inner change coming from the cure. Sanctification is that process which continues and grows for the rest of your life.

Following sanctification is another event, and that event is called **glorification**. Glorification occurs at the end of your temporal life. At that point you are going to continue to live in a timelessness that goes on for eternity.

Please understand that you are going to go to heaven once you go through justification. Going to heaven means you are going to go through the glorification gate. ***What you do in sanctification determines your situation once inside glorification's gate.***

God has a plan for your life. At the new birth, He puts into you spiritual gifts and brings you to the beginning point of His plan of sanctification. He knows how much time you have left. He knows whom you are going to cross paths with. He knows all about you. He has shaped you for a particular ministry. He has a call on your life. He wants to use you to bring glory to His name and to lay up treasures in heaven.

There is, then, a path that He lays out for the justified person, and each justified person is asked to begin his path of sanctification with a passive obedience. The very first act that the new Christian has to do is to be baptized, and that is a passive act of obedience. It is passive because you do not baptize yourself. To baptize yourself would be active, but to obey passively is to let somebody else baptize you. That makes it passive. From that point on, it is active obedience, *i.e.* to get after your works of ministry and learning, but you ought to at least be able to get through that passive part of obedience.

Then you start out on this active path in the sanctification process. It is up to you to discern that path. You can seek guidance from counselors. The elders of the church should be consulted at this point because they should have the wisdom to help you discern what your gifts are, help you get plugged into ministry, and to give you encouragement to move along in the path.

Most people have no understanding of this need for active ministry in the area of sanctification. ***They need to get moved into this process much faster and not be allowed to drop through the cracks. The church elders should do this oversight.*** However, the primary responsibility is on you to get on your path and stay on it. Ignorance is no excuse.

Do not get on my path of ministry! Do not get on Billy Graham's path! Do not get on your pastor's path! Get on **your** path. God has mapped out your path for you, so here it is depicted on the sloping line on chart 3.2.

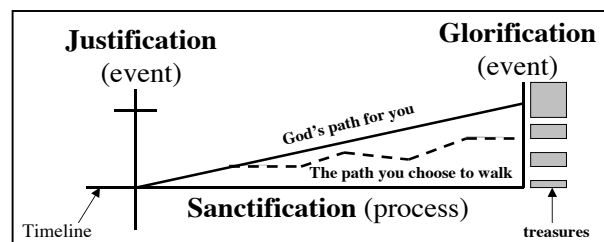


Chart 3.2

Once you get on your path in the doctrine of sanctification, you may have sins of commission when you fail to stay on path by doing things you are forbidden to do. When you get off your path, you will end up below your path. You will be wobbling around down below your path, with sins of commission and omission (see the dashed line on chart 3.2). Perhaps, you may then go to a revival service and hear a sermon which points out the sin in your behavior of getting off path. At that point you will repent and get

back on path.

Do not forget about sins of omission. As a general rule, few are preaching about omission unless it is tithing or church attendance. So you may just stay off path without growing. Your sins of omission will stunt your growth. You will leave the sloping line on chart 3.2 and will follow a flat-line path horizontal to the bottom line. Your sanctification will be incomplete. There will be tremendous loss to you in your glorification because you did not exercise the stewardship principle of maximizing your profitability for the Kingdom. Yes, you still go to heaven, but there is much loss of rewards (see the small blocks of treasure on the right of chart 3.2).

Now chart 3.3 illustrates another situation in which Saint B has very few gifts, very small potential. His call is not as steep as that for Saint A. Please notice that Saint B's actual path is depicted as B's dotted line. He is close to his path (see how close the dotted line is to the solid line for Saint B). Even though Saint A is more equipped and has much more potential than Saint B, Saint B will be Saint A's boss in heaven. Saint B was closer to reaching his potential than Saint A came to reaching his potential. Saint B has applied stewardship principles to his walk that Saint A has squandered away. Look at the gap between Saint A's path and the path that God had planned for him. The gap between Saint B's path and the path God had planned for him is not as big.

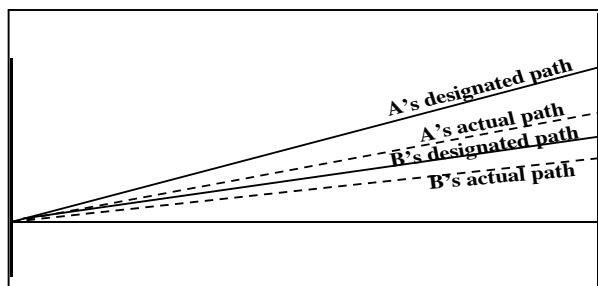


Chart 3.3

Tim: I notice that both Saint A and Saint B fell down below their paths because of sin.

If they heard some preaching on their sin, they could repent and get back on path, right? Do you agree that he can make it back up to the line? If both did this, then Saint B would be equal with Saint A in heaven, right?

V: I think that it is possible to make it back up to the line. It is in God's Hands whether He will allow you to resume His original path for you. He may provide a whole new path.

There is accountability and responsibility that is unmet whenever there is any time spent off path. There is terrible loss during this time. If both saints are on path for the whole duration, then I think that they could be equal in heaven. But remember, since more was risked on Saint A, he may end up higher in heaven (refer to the judgment in Mt. 25).

Now, for all their time off path, they are going to give an account. In my original portrayal of Saint A and Saint B, Saint B comes in good, percentage wise. Saint B is not expected to be Saint A and get on Saint A's path. That is not expected of you either. Saint B gets on his line, Saint A gets on his line, I get on my line, and you get on your line.

Perception within the church is this way: Saint B's path is not very high, and Saint A is looking down on Saint B because Saint A has a higher path. Saint A and the rest of the church see a great deal of difference between the performances of Saint A and Saint B. Saint A thinks, "Man, I'm knocking it out." But he is not comparing apples to apples. See, you have to get on your line. And if you are not on **your** line there are problems in your life. You may be ahead of everybody that you know of, but that does not mean anything. Those others may be very close to their paths. Do not evaluate yourself in comparison to others. You have to evaluate your accomplishments to what God has called you to do and maximize!

God says you are to look at yourself, study your gifts, and throw yourself into them with reckless abandonment⁴ because you are going to give an account of your stewardship.⁵ You are not going to give an account for what you do not have or for what you are not called and equipped to do. You are going to give an account for what you do have and whether or not you met your calling.

Oscar: As you were saying about omission, I was passing some guys the other day who were Muslim. They were on a corner selling papers. One of them approached me, and I handed him a tract. I missed the other guys. I missed that opportunity. Was that a sin of omission?

V: That was a sin of omission if it was missed intentionally . . . omission is a haunting sin. Omission is the thing that is eating my guts out.

Pete: Last Tuesday I was not planning on witnessing to my niece. It was late and I was studying. I had given a tract to her, and she had already read it an hour before. She approached me and said, "Here's your tract back." "Did you read it?" "Yeah, I read it but didn't understand it." I stopped studying and shared with her that she needed to receive Christ as her Savior. And she did! And so I would have committed a sin of omission if I had let her go on her way to Atlanta without dealing with her lostness while she was here.

V: That is a wonderful testimony because it serves to illustrate the next thing. The reason many times that we commit the sin of omission is because we rationalize our cost to be too high. "I cannot do this, I am studying, or I am too tired, or I cannot afford to do this . . ." or many things like that. Stewardship comes at a cost. It is going to cost you self-denial at a minimum because there is no such thing as discipleship apart from self-denial.

"Any one who will come after Me [Jesus] **must first deny himself**, take up his cross and follow Me [Jesus]."⁶

Steve: Friday night I got a friend to go downtown to hand out some tracts with me. At first I was kind of timid. I was on the outside of the crowd trying to hand tracts to them, but they were pushing me away, you know? About half way through, I just penetrated the crowd so that they were walking all around me. They all began taking tracts. I was kind of timid. I can share my faith in a church setting, I can preach, I can evangelize, I can work with the youth, but when I got out there among those people for about fifteen minutes, I was just . . .

V: . . . ready to give up!

Steve: Yes. However, after immersing, it got much better. The first group was composed of four kids, and one girl looked like she wanted to accept Christ, but her friends said that they did not have time. I said, "Give me three minutes, and your life can change forever." The girl said, "Sure." They went through the tract with me, and they all accepted Christ. Three of them went to the Catholic Church, so they probably would never have heard the presentation of the pure Gospel.

Steve cont'd: The last group, a boyfriend and girlfriend, were walking out when I stopped them. He said, "Well, I may go to hell, I'll figure it out when I die." I told him that it would be too late to figure it out then. So I asked the girl, "What about you? We are all going to go sometime wherever we go?" He said, "We do not have time for this." I said, "Well, she looks interested. It is too important in her life for you to take it away. Just give me a minute." She accepted Christ, and then he accepted Christ also. So, our shaky beginning turned out good.

⁴ 1 Timothy 4:14-16.

⁵ Matthew 25:14-30.

⁶ Matthew 16:24.

Ted: When you are in omission, what is repentance?

V: It is a look back at what following the Lord means. It is reactivating your life around the principles of discipleship, which are self-denial, cross bearing, and fellowship of the Lord on His path for you.

Ted: If we repent we can get back on the track?

V: Yes, you can get back on God's path for you, but you cannot get back what was lost. Sometimes our public sins will eliminate God's original path for us, and our only option is to get on His new lower path.

Wanda: Suppose you have two or three people who have come into your life, and you are convinced that God caused the meeting. If you have not done anything with them, are you saying that your relationship with God is going down?

V: That is what I am saying. You need to do something about your opportunities. That is why we are in this class, hammering away at trying to learn how to be real disciples.

Beth: That would be sin of omission?

V: Yes, by not taking advantage of your opportunities.

Beth: We would not be spiraling up. We are spiraling down!

V: Right.

Tim: That works the same way when we are dealing with other Christians too.

Tim cont'd: I'll just tell you the situation that happened to me this weekend. I went in to my office on Saturday, and there was a message from one of my clients to whom I had witnessed. He said that my company did not keep its promise to him. Our president had made the commitments. I know that when he makes them, he has every intention of doing them, but he gets so busy that he forgets about them. It has happened with me

personally, but it has also been happening in connection with some of our clients.

Tim cont'd: I transferred that message to the president's voice mail, and I wrote him a two-page letter that when my Christianity and my walk with the Lord starts getting questioned through my working for him, and trying to cover for him, it might be time for me to start looking for someplace else to work. I called to his attention the fact that he makes a lot of commitments to people that he does not keep. He has made them to me, he has made them to other people, and as far as I am concerned, I would rather not hear the commitment at all than to hear the commitment, and the commitment not be kept. I let him know that I knew that other people felt the same way. I told him: "You need to take a look at yourself on this."

Tim cont'd: I walked in this morning; I had no idea what kind of response I was going to get because of my warning. He did not fire me; he thanked me and told me that he needed that confrontation.

V: The preacher businessman strikes again.

We have a lot of things that we are messing up on because they are in the area of omission. The sins of commission are more easily recognized, but it is the sin of omission that is just eating us alive.

Jack: Something we learned in Isaiah was that wherever there is a king, God put that prophet there to keep him straightened out.

V: Yes. And if that prophet does not speak out, then his sin of omission allows more suffering for the citizens.

Tracts deal mostly with Justification

Justification is what we have in our tracts with an invitation in them. Now what we are doing in this classroom is dealing a lot with sanctification, the ongoing part of salvation for disciples, so that we will be moving out,

meeting our obligations, and taking up the challenges that are before us so that we can do something about the justification part of salvation for the outsiders.

Sanctification has to do mostly with behavior after the new birth rather than ontology, or your personhood. The new birth is basically the sanctification of your personhood. But then there must follow a lifetime of new behavior, and we typically call that period of life the period of sanctification.

Justification has to do with your personhood. Do not get behavior mixed up in justification. If you present the Gospel in such a way that all of this about sanctification is packaged in justification, your message then becomes a works-oriented salvation.

Bob: We should not be preaching anything we are not living. If we are in the process of sanctification, then we may preach the things of sanctification because we are living it. We become hypocrites when we preach something that we are not living.

V: That is a good point because preachers and teachers are under obligation to be doing anything that we say should be done. If we do not, we condemn our own behavior with our preaching.

Bob: So if we are not doing the ministry, then we should not teach it?

V: No, we do not get off that easy. Instead of not teaching it, we need to start doing it. The lesson that I teach puts the hearer under obligation, but it puts me doubly under obligation. Anything that I preach that I am not doing puts me in jeopardy, not only of just being disobedient, but for leading God's flock astray because my example is preaching louder than my mouth is, and it is saying, "Do not believe this message because I certainly do not."

Tim: The sanctification that you are talking about is our sanctification, our walk. But

once we have led someone through justification, then should our teaching turn to sanctification, i.e. discipleship?

V: Yes, but here is what I want you to be cautious about, and that is trying to pack in all the behavioral requirements at the moment of dealing with personhood. Or conversely, teaching justification where you are supposed to be dealing with sanctification by putting justification out there as the only emphasis. Our churches are doing this over and over again, getting them mixed up, or even getting them reversed.

Jack: See if this is correct. In my church, I had to deal with this problem: If the church has the sanctification problem, then it has trouble going out to preach effectively to the justification problem.

V: Right on target. You need to get them lined out correctly on *sanctification* if you want them to be obediently witnessing, taking the Gospel to the lost, truly being involved in the *Missio Dei* as disciples of the Lord Jesus. If your people are not obedient, they will not do that ministry on the outside. Instead, they will emphasize some alternative busy-work on the inside as if they are in hiding. They will put in the place of the *Missio Dei* extra prayer meetings, and they will be known as the greatest praying bunch of people. To them God says, "Why don't you people just shut up? I am sick of you asking Me to save the lost. Get out there and do something with the Gospel that I have entrusted into your hands!"

Mary: We become the worthless salt!

V: Right. You have the flowing river, the wonderful life-giving Jordan River, but it gets to the Dead Sea where there is no outlet. It just bottles up right there, and it becomes dead. No life. Are we the river? or the sea?

Pete: If people are not coming to our church, we have to examine our lives.

V: If there is no flavor in the salt, the salt is worthless.

Homer: I gave an invitation for help in visitation. Nobody came forward. A person was recommended, but he turned me down too. I do not reject praying like we have been doing, but we are not doing anything else. We are not talking to anybody except each other. I do not have anybody to go with me or to advise me in my own church.

V: Homer, you have to teach them about sanctification. They are hung up on justification as the only requirement of salvation.

Class, justification, sanctification, and glorification are all gifts. All of salvation is “by grace through faith. It is the gift of God, not of works lest any man should boast.”⁷ When you get to justification what do you do? You supply the *will* by falling on your knees and crying out, “Lord, give me the gift of eternal life.” Bang! You have it.

When you get to sanctification, The Lord says, “I am going to give you spiritual gifts for your ministry: the opportunities, the call, the directions for following me, and I am going to give you the power. All you have to do is supply the *will*. And if you will do that much, then we (you and I) will get out here in ministry together. Then I will put eternal rewards on you like you would not believe. All you have to do is say, ‘Yes. Yes. Yes. Yes.’”

Everything concerning salvation is a gift. ***But it all requires your will.*** Your will has to be “fall on your knees and receive the gift.” Your *will* has to be to “step out,” not to have the ability, but just say, “I *will* follow Him if it kills me.” Then you step out. Good things start happening when you step out. There will be some cost on your body, time, and finances. There will be costs for you in all areas of your life because of the requirement

of self-denial.

Bob: The common and popular thing that we see so much of is to get salvation in its entirety wrapped up in justification.

V: Correct, we are not teaching the whole doctrine.

Sybil: I find it very encouraging and very exhilarating to do this thing that you are saying: that I should just step out and do it.

V: Step on out and meet your call—if you are willing.

Sybil: I am terrified sometimes when I try to witness to some of these people. But when I get involved in the witness, the fear diminishes.

V: In order to experience conquering fear, we have to step out. When we do not step out, we shrink back and make Christianity a spectator sport. Then we end up filling our time up with prayer and meetings. However, these prayers are ineffective because they are made while we are in the midst of disobedience. Do you think God is going to swoon over that kind of prayer? Not a chance!

Steve: The thing is that it is not even about saying the right words in the witness. It is like, I want to say the foolishness of . . .

V: . . . **yes!!!!** One time I was home recuperating from hernia surgery. I had been away from the street ministry for several weeks and was itching for action. While home, some delivery people delivered something that my wife had ordered. Two men brought that furniture in, and as soon as they got in there, I started into a Gospel presentation. And I got my words backwards and upside down, and turned around and tangled up because I was out of the groove. I was no longer on target with my established method of delivery. I stumbled all over the points in the Roman Road to Salvation to the place where I thought that they were just going to

⁷ Ephesians 2:8-9.

burst out laughing at me. However, I gave the invitation, and they both said, “Yes.” You know, that shows how human ability is foolishness and has nothing to do with this supernatural work of the Holy Spirit. It is not our skills or superior knowledge. It is God! And the experience was wonderful because it became crystal clear that God can use me in spite of myself.

Oscar: You know I have noticed every time I have ever put together a sermon God shows His involvement. One time I spent a full week putting one of my messages together. I gave it, but when I got done, I found out that many of the things from my notes were left out, and things that I had never thought of in my preparation were said. I praise and glorify God for how He uses me because every time that I have preached, somebody has given his/her life to the Lord. I do not take any of the credit.

Wanda: It just shows you that God is going to take what you have to offer and fix it up to go where He wants it to go.

V: Amen!

Wanda: All we have to do is be willing to step out there and open our mouths, and then, you know, we . . .

V: . . . get to see His miraculous work.

Jill: I have a question about justification. Can you be 100% sure that you are saved?

V: Yes.

Jill: At the moment you make a commitment? because not everybody will be assured.

V: If they get saved, they will know it if you use God’s Word for their assurance. First John 5:11-13⁸ provides the assurance of

God’s guarantee. What I normally ask the new Christian is, “Where is Christ?” And if they start talking about in heaven, over here, or all around, or stuff like that, then I conclude that they did not get it. Then I go back to the beginning of the presentation.

Jill: If they open that door, they have it. If they do not . . .

V: . . . If they do not, they will not confess that Jesus is in their heart. In that case, I just go back to the beginning, and go through it all again—knocking on the door of the heart.

If there is a true new birth, there is also a new nature that is given to the person right then and there. The old sin nature is not obliterated however. You are going to walk throughout sanctification with that old-nature baggage for the rest of your life. You are going to carry that old-sin nature all the way to the grave. But God uses that old-sin nature to test your will. For you to be obedient to the Lord, to follow the new nature that is in you, which is Christ Himself, you have to grab that old-sin nature, throw it down, and subdue it, and then start walking after Jesus. That old-sin nature will get up, grab you, throw you down, gain the upper hand, and then you will be walking on a self-determined path again. You will have to get back up and grab it and throw it down so that you can follow Jesus again. Sanctification is a continuous fight like that.

If the old-sin nature is winning, it is a problem with the will. The will is giving in to the old nature. Justification, sanctification, and glorification are choice issues, and so it is up to the preacher and teacher, to continually put those choice issues concerning self-denial and *kenosis* to the forefront for our consideration. To obey God or not is our

⁸ 1 John 5:11-13 And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; [and] he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God;

that ye may **know** that ye have eternal life, and that ye may believe on the name of the Son of God.

choice, a function of our wills. So that is why you, as pastors, teachers, and leaders in the church, must deal with this sanctification part of salvation. Hammer it home.

If you do not get the full scope of salvation taught, and you are just preaching an event or punctiliar salvation, then all you are talking about is something that has already happened in their lives, the new birth. Then when they are praising God about what God has done for them, they end up just celebrating the new birth (justification). They begin to think that they are already completely saved and do not need anything else in their salvation and even wish that everybody else was just like them as if they were the perfect models for salvation.

Many saints are just thanking God, and believing that they are perfect and that they are going to be glorified with mansions, crowns, and rewards just because they can breathe in and out without getting mixed up.

This idea that salvation is nothing more than the new-birth event is a common problem that we have. We need to address that problem, and why we have these zero-based Christians who are filling up our churches—they are going to go to heaven, but they are going to go to heaven as through fire. They are going to have a smoky smell to them. And they are not going to have any rewards because somebody did not teach them.

HOW IS THE CHURCH RELATED TO FATHER, SON, AND HOLY SPIRIT?

1. In relation to the Father, the church is the chosen people, like Israel. 1 Peter 2:9-10.
2. In relation to the Son, the church is the body of Christ, the agency of God's work. 1 Corinthians 12:27.
3. In relation to the Holy Spirit, the church is a fellowship sharing the love of God.

Acts 2:42-47.

The local church is kind of like a colony of the Kingdom of God. Visualize the Kingdom of God being this much bigger entity, and a church as being a small colony that is among all the other colonies. That bigger Kingdom of God includes all past Christians, those who have died, and those who are going to come after we are dead. But it includes all these little colonies that are out here in the world.

The colony concept is a good analogy for the local church. In this case, the colony would be an immigration center, recruiting center, training center, all of the stuff that goes on concerning sanctification. All of this activity concerning the work of the immigration center occurs down here in these local colonies that are training and recruiting and becoming gateways of immigration into the larger domain called the Kingdom of God or the Kingdom of Heaven. This is a look at the relationship of the church to the three persons of the Godhead and at the relationship of the local church to the Kingdom of God.

WHAT THE CHURCH IS

We will now examine what the church is. If you look at the world, and you have all the people in the world, and over here is the church (see chart 3.4), Salvation is the moving of this person from the world into the church. We have now a church being made up of people being called out of the world. Church in Greek is *ecclesia*. *Ek* is “out of,” *caleo*, is “called,” and so the name of church

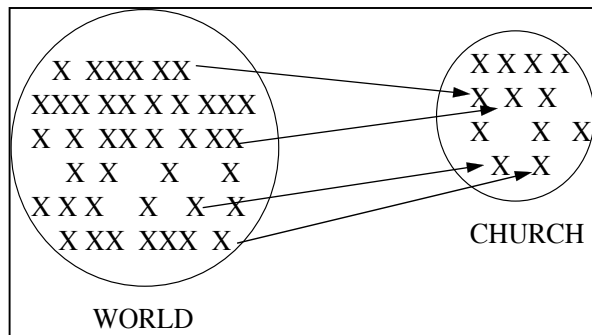


Chart 3.4

is also its defining characteristic. It is composed of people called out of the world. These people, when they are called out of the world, are called for a purpose. That purpose is “to be used by God.” And by definition, the word church means to be set aside for God’s use. That parallels the definition for the word sanctification or holiness. To be sanctified is to be made holy—cleaned up and set aside for God’s use.

When we are speaking of the Doctrine of Salvation, that line, that process between justification and glorification, has to do with sanctification. If you have been called out of the world and into God’s sanctification process, then you, by definition, are the church. The church is made up of holy people because the term “holy people” means people whose personhood has been totally sanctified and whose works are now in the “sanctification process.” When you have been called out of the world, you have been called into the Lord’s domain, and are set-aside for His exclusive purposes. Thus God marks the people that He owns: “This is My property. My property has My seal on it. And I am grooming My property for a work that I will choose.” God’s people are in training for that big and special work that He is preparing them for. That is why we showed that upward inclined line in chart 3.2 because it was needed to show challenge, growth, and process. However, that upward line, the upward call of the Lord, is really downward because it is expressed via the sacrifice of the *kenosis* (Chart 3.5).

If you have been justified, then you are involved time wise in this kenotic-sanctification line, i.e. you are a holy people in process. That process begins with justification. You are holy the minute you walk through the gate of justification. You are an absolutely holy people in your ontology, i.e. in your personhood, when you are justified. Because you are holy in your personhood, your person is going to go to heaven. That is

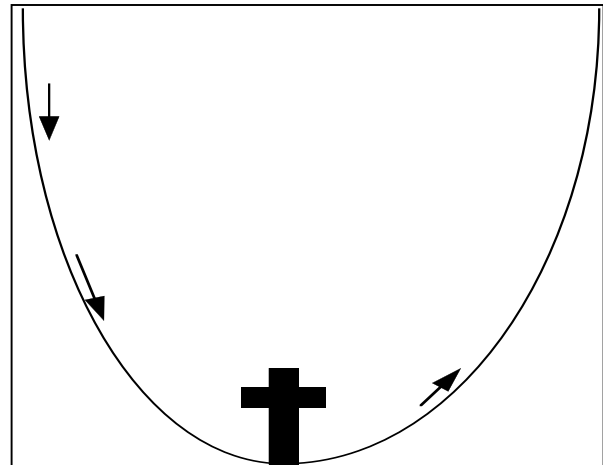


Chart 3.5

glorious.

Now, God wants to do something with your function, i.e. your behavior, your works. That behavior is going to be a big wrestling match between the nature you brought with you, and the brand new baby nature which was given to you in your new birth. The very first act of obedience, then, is something very simple. It is usually a very passive kind of thing. He starts you at the beginning, that point in which you can begin to get potty trained, and then He takes you to the next level where you can begin to get off bottle milk and onto baby food, and then to the point where you will be able to tie your own shoes, then be able to walk, run, and then be able to wield a sword, put on the shield of faith, and the whole armor of God, and finally able to go out and do battle. As a mature, battle-worthy saint, you will fight all the way to the death, but your main enemy is your old nature. You will have to do battle with that from the minute your eyes open in the morning until they close at night.

Sybil: Is that old nature Satan?

V: No, it is you! It is your old nature. Satan tempts the old nature by appealing to the flesh. As long as you can defeat that old nature by saying, “No,” to self, denying yourself, then you can follow the Lord. If you

cannot deny yourself, you cannot be a disciple of Jesus Christ: Saved? Yes. Disciple? No.

Carl: He that is in us is stronger than he that is in the world.⁹

V: Yes!!

Carl: If it is still us, how does it connect with Eph. 6:12? "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places]."

V: It is a spiritual battle that continues after being an over-comer of your old nature. When you step out after having victory over your own old nature, Satan is there? Out there is another place where you are going to wrestle with Satan. This is when he tries to deceive you into believing a lie so that you will be filled with fear or will follow the wrong path. But if you never even get past your own self . . . he has you. He does not even have to lift a finger to get you.

Sybil: He is going to be there fighting against you. The more you want to give your life to God and answer His call for you, the more Satan is going to fight you. But it comes down to your will as to whether or not you are going to stay with the Lord or follow where Satan is trying to take you.

V: See, the very first step of discipleship, and I really want to hammer this home, is self-denial, the downward trek of the *kenosis*.

Beth: Romans 12:1-2, we are a living sacrifice to be given to the Lord. That is worship.

V: Correct. If you are not willing to deny yourself, if you have to indulge yourself, then you cannot be a disciple. Following **self denial** comes your **taking up the cross** upon which you will be crucified and **following Jesus** into sacrificial ministry.

What is the opposite of discipleship for a Christian? The opposite of self-denial is self-indulgence. The opposite of taking up your cross is to throw it down in your rejection of the sacrificial life. The opposite of following Jesus is doing your own thing or someone else's thing.

Wanda: Discipleship is self-denial, picking up the cross, and following Jesus?

V: Right, and there is no discipleship without all three elements because our Lord said, "If you are going to follow me, you must first, second, and third." So Jesus defines discipleship. Those three things are what it takes. Discipleship results in the *Missio Dei*.

What we tend to do is redefine discipleship by removing the three requirements. So, we say that all Christians are disciples. Thus we can please ourselves by indulging ourselves, never stepping out on God's path for us. Instead, we shrink back and let everybody else take the hits. We are like those who stayed in the boat when Peter got out, you know? Then we could criticize the disciple because he got wet. We redefine discipleship so that we can indulge ourselves and "enjoy life."

What about this death part? All of our forefathers who died at the stake by being burned alive are dismissed as flukes. We do not want to do that death part either, so we back up to a safe place so that we may retain our life in safety. Not only do we seek safety from death, we even seek safety from all discomfort, which might ensue from witnessing or taking a stand against political correctness.

What about following Jesus? We tend to follow a religion or a pattern or a tradition or our own interpretation of what Christianity is. And it can look like the genuine thing. But that is not *kenosis*, not even close to *kenosis*. If there is no sacrifice, pain, suffering, loneliness, and repentance from your self-centered-

⁹ 1 John 4:4.

ness, then it is not *kenosis*. If you are running with the crowd, then you are not following Jesus because He does not run with the crowd. He marches to one call only—the call of the Father. We are to march to one call only—the call of the Son of God, Jesus, our Lord.

Where is the sacrifice? If Christianity without sacrifice is not Christianity, where would you be if Jesus had not sacrificed Himself? There would be no Christianity. We would just have religion, a feel-good religion. We would just do our own thing, have a good time, get some goose bumps, sing our wonderful songs: “Oh, man, I feel so good coming out of church.” Does this sound familiar? Where is the world with that kind of Christianity? They are lost and going to hell, and there is no hope for them unless you are **willing** to continue the Lord’s sacrifice. So sanctification is shown with an upward path that indicates difficulty. But it is really downward because it is really the *kenosis* that involves difficult self-sacrifice. Holiness, the process of sanctification, is a life-long growth of *kenotic* sacrifice.

WHAT THE CHURCH DOES

Now what does the church do? We have shown what it is, we have shown what its relationship is to the Godhead, now what does it do? We are getting into the main part of behavior or function of the church. This is the part we are to do.

The *Missio Dei*¹⁰ (the Mission of God), the ministry of the church, the five-fold ministry, is extremely important. After we learn it, we will get into the gifts and how to link them with the *Missio Dei*. That will be important for starting, leading, or correcting a church. If you are a Sunday school teacher, your Sunday school class needs to be practicing this principle because that class is

like a small church. “Where two or three are gathered together, there am I in the midst.”¹¹ (See chart 3.4.)

When you meet together, you have this ministry responsibility of the church (see chart 3.6 on the next page). The right side of the chart is like the left. For the *Missio Dei*, we are going to be dealing with one-half, the right half. The other side is just to show that it changes a little for different churches which have different characteristics. However, the change is not in substance, just in orientation. Thus I want you to see the five lines. One is vertical, two are somewhat vertical, and two are horizontal, one pointing inward and one pointing outward. There are two foundation stones: baptism and the Lord’s Supper. On the outer vertical line is the word *kerygma*, which is preaching. The word on the horizontal line outside is *diakonia*, which goes to the outside from baptism. *Diakonia* is service. Many times you will see this word translated as ministry. This outside cornerstone is baptism, and it is a visible foundation stone that marks the entrance to the model. The horizontal line pointing inward is *koinonia*, which means fellowship, which means to hold together jointly in partnership and in participation. The middle line pointing upwards has no horizontal dimension to it. It is purely vertical, and it is *leitourgia*. *Leitourgia* is worship, and it is a purely vertical line. The cornerstone under it is the Lord’s Supper. The two ordinances (cornerstones) of the church are baptism and the Lord’s Supper. *Kerygma* is preaching, and it connects not only to the inside but also to the outside. The line between *kerygma* and *leitourgia* is *didache*. *Didache* means teaching.

¹⁰ Luke 19:10.

¹¹ Matthew 18:20.

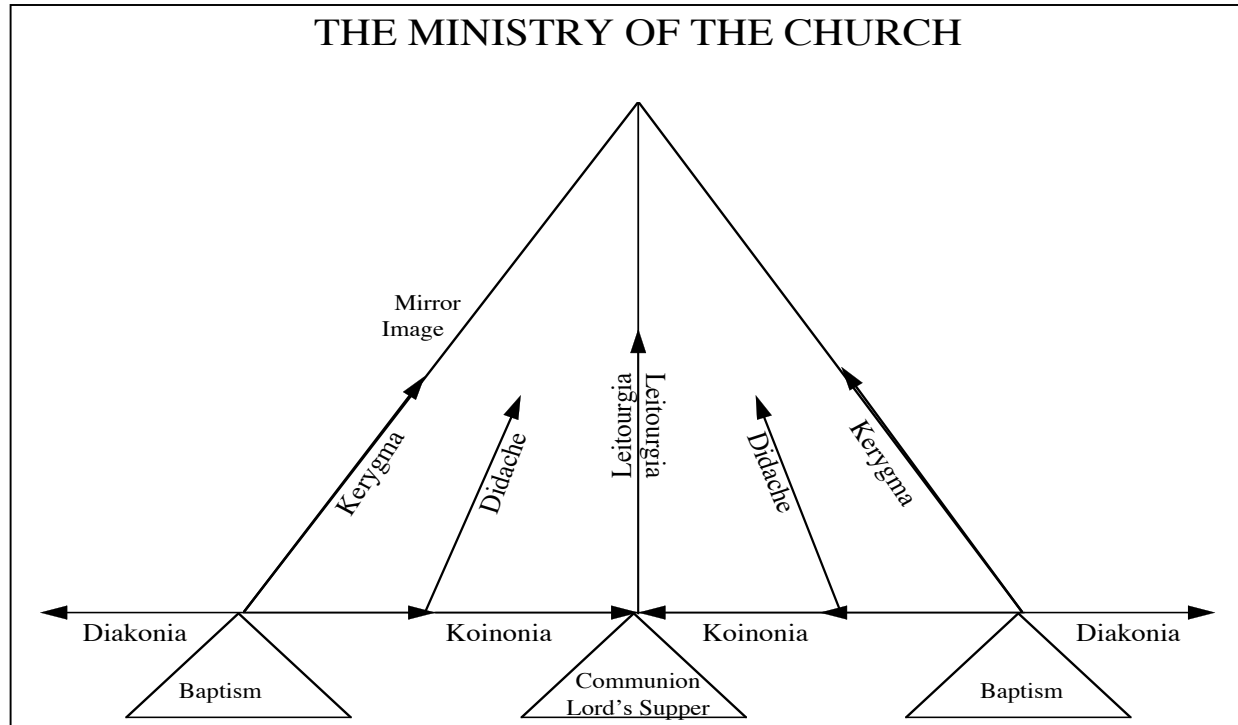


Chart 3.6

Leitourgia: Worship

Everything begins at *leitourgia*, which is worship. When you receive justification, you are down on your knees before God and calling out for mercy. That act is a vertical up, because it is between you and God. You are asking God for mercy. This worship began with justification, the sanctification of your person. Every attempt to approach God must be through *leitourgia*, worship.

A wonderful Old Testament illustration of worship is that of Isaiah. When Isaiah, in chapter 6 of his book, met God, he saw God high and lifted up, and he said at that point, “Oh, Woe is me!” You see, all of a sudden he is demonstrating justification in the “Woe is me.” That is what happens to me and happens to you when you encounter God’s Word that says that you are outside of His limits. You say, then, “Woe is me!” Then He cleans you up as He did Isaiah. The angel took the coal and purged away the unclean lips and gave him a cleanness. That is what happens to you when you ask for forgiveness.

After Isaiah met God and was cleansed, he could then hear the Lord. The Lord was saying, “Who will go for us?” Isaiah responded because he could then hear. He could hear the Word before, but now he could hear God’s call to sanctification, and he responded and said, “Here am I, send me!” You see, Isaiah is moving forward into sanctification after passing justification.

All of this in vertical up is worship. Isaiah 6, then, gives you a good pattern of this initializing ministry. When you go to church or when you go into your prayer closet, or you open your Word, or you come into class, and you hear the Word being brought to you, this is what is happening to you. Immediately out of *leitourgia*, ought to come some change, because if you get the *leitourgia* right, the first step of ministry, there is going to be some more ministry in your life--if you are willing.

Koinonia: Fellowship

Leitourgia will generate the next step,

which is *koinonia*. There will be a love that will begin to well up in your heart for the brethren. You are going to love the brethren.

Has there ever been a time when you encountered a Christian in the streets or somewhere? When he began to talk, you just wanted to hug him. I mean, you just wanted to squeeze him to death because you loved this guy. You may not have even known his name yet, but you loved him. That is *koinonia*! That experience is an outworking behavior of an inner change by the Holy Spirit that is working on and in you because you have had a legitimate experience of true worship. After that kind of worship, there is going to be in the next step—legitimate true fellowship with the brethren.

Let us just say that you have had a good *leitourgia*, and you have had a good *koinonia*. You are then ready for the next step of the *Missio Dei*.

Diakonia: Service

You now have a compassionate heart that is going to try to benefit others. *Diakonia* not only will serve the brethren, but also it will move outside of the church to a social kind of ministry. When you see a hungry man, your heart is going to break. You will want to feed that man. You see a naked man, your heart is going to break. You want to clothe that person. You go to the jail, and your heart breaks. In a business flight over a large city, when you look down and see the lights, you realize that all these lights represent people. Untold lives, God has a plan for every one of those people. Seeing multitudes of lights, you think every light is a story. Some lights represent a whole family of stories. Every one of those people is important to God.

Can the church have this drive to reach the lost with the Gospel and skip over the hurting people? No, the church will want to help, via *diakonia*, the suffering people also. The church's responsibilities do not stop at

the boundaries of its own location. The church will have missionaries who go all the way across the world to minister to people. *Diakonia* is why we send clothes and food to the starving people.

Kerygma: Preaching

Let's say you have a good *leitourgia* and a good *koinonia*. Those two parts of the *Missio Dei* generate the next step of a good *diakonia*. Then, the fourth step will follow—you must start your *kerygma*, i.e. preaching. Your preaching is real because of your true worship from which all ministries flow. Your preaching is validated because you are not fighting and beating up each other because your *koinonia* is real. You are not turning your back on the suffering of the world because *diakonia* is flowing out of your soul.

There is legitimacy for the preaching, or witnessing, of the person with true *leitourgia*, *koinonia*, and *diakonia* because this person truly loves. He loves people on the inside (the brethren), and he loves people on the outside, and so therefore his *kerygma* is not sounding brass anymore. There is legitimacy to what he is saying. He actually believes this stuff that he is preaching. So the preaching comes next because his love will demand that he preach God's Word for both the saved and the lost.

The preaching line contains both a vertical element (worship of God) and a horizontal element (service to man). If you analyze this slanted vector, it would be both vertical and also horizontal. The vertical element calls the people to repentance and growth based on God's Word. The horizontal element is your willingness to bring the Word to them in sacrificial preaching and example.

Didache: Teaching

When you move into teaching, *didache*, there is more of the vertical and less of the horizontal, but there is still a horizontal di-

mension to it. That dimension is a little piece of relationship to man. You do not get perfectly vertical until you get into the worship.

If you have a good *leitourgia*, and it does not evolve into a good *koinonia*, there is not going to be any *diakonia*. If you cannot even love the lovely, how are you going to love the unlovely? If you cannot love the unlovely, how are you going to preach a non-sounding-brass, non-tinkling sermon. Are you just going to tinkle around all over the place? tinkle, tinkle, tinkle? The people would then say, "Here comes the tinkler." If you are just a tinkler, you do not care about the lost, and you do not have any love, then what kind of preacher will you be?

This model of ministry is a chain, and if a link breaks, then you have lost your ministry, the *Missio Dei*. That is why the Southern Baptist Church is the feeding ground of the cults. We know nothing. You know why we know nothing? We never get here to *didache*. And when we do it is superficial, and there is no deep study. It is a miracle to get somebody to bring a Bible to your Sunday school class. If you were to ask them to open it up and read it, they would say, "Oh, I do not read in public. Do not ever ask me to do that." A lot of times what we do is we print out the Scripture for them, and hand it out to them. You have a little offering envelope with a little check off there, Brought Bible. "Yes, I brought my Bible. I do not read it, but I brought it. Check that off! I scored a hundred on mine. I gave 15 cents in here. Brought my Bible. Prayed. Showed up. Sacrificed. Contacts: I had two contacts—my wife and my child."

Thus teaching, *didache*, must include what we are teaching in all of our courses—discipleship. If we are not teaching true discipleship as self-denial, cross-bearing fellowship of Jesus where He wants to go and minister, then we are not teaching Truth. We are

instead teaching and promoting and breeding harlotry.

Here, in summary, is the five-fold ministry. It starts with *leitourgia*. If that is good, you have a good chance at good *koinonia*. If you have a good *leitourgia*, and a good *koinonia*, then you have a good chance at a good *diakonia*. If you have a good *leitourgia* and a good *koinonia* and a good *diakonia*, then you have a good chance at a good *kerygma*. It is a miracle if you get all the way through *didache* and complete the cycle, because then you are growing qualitatively in your church.

Diakonia and *kerygma* are the two ministries that connect to people outside of the church. If you get those two ministries active, you are going to grow quantitatively. But if you are fighting like crazy, and you turn a cold shoulder at the *diakonia*, outside, they are not going to be knocking on your door. Why should they? They are better than you anyway. They do not want to be a bunch of hypocrites. But if we have a good *leitourgia*, a good *koinonia*, a good *diakonia*, and a good *kerygma*, it would be a miracle for then we are able to have a chance at a good *didache*.

We start with the vertical worship. If you have a good worship, you can have the first horizontal pointing inward which is a good fellowship, and that fellowship is with the brethren. If you have a good worship and a good fellowship, then you can have a good horizontal outreach, which is called service or ministry to the outside. If you have a good worship, a good fellowship on the inside, and a good service on the outside, your preaching which is the vertical with a horizontal element to it, which connects to the outside of the church, will have a good chance of being good. If that is good, then the fifth ministry has a chance of making it, and that is the teaching that has more vertical with less horizontal, but it still does have the horizontal (example and training) element to it. Then

the ministry cycle is completed with the teaching, which will lead you to cycling again at a deeper level.

You start over again with worship; you hear the call of God, and you will love the brethren even more and minister to the inside. That leads to the outside, and you will love those on the outside even more than before, even to the point of starting to buy tracts.

Ted: What do you refer to this whole thing as?

V: This is called the five-fold ministry of the *Missio Dei*.

I want to explain what I mean by the *Missio Dei*. The Lord said, "I came to seek and to save that which is lost."¹² He implemented this ministry Himself. Because it is the Lord's ministry it is called the *Missio Dei*, the Mission of God. If you will implement this ministry in your church, then your church will be involved in the *Missio Dei*, the "seeking and the saving of that which is lost." But you will not be doing it in lockstep conformity.

What happens in lockstep ministry is that Johnny, Sally, Tommy, and everybody are on the same path. They cannot discern what God wants for them. Johnny has to get on this path, because the pastor says, "This is the path." Everybody gets on that same path. Sally has to get on the same path. They are not looking at what God is calling for them to do personally and individually. They are not looking at what God has gifted them to do.

Class, God is responsible for your path. He picks it out, gets you on it, and enables you to walk it. But if everybody is in lockstep on the same path, then you cannot practice the five-fold ministry, because everybody is doing one thing, or two things or something that is contrary to their gifts. When operating outside of your call and gifts, you will be very

uncomfortable and unsuccessful. People in lockstep can hardly stand the ministry. However, if you can look at your gifts and determine where you fit into the five-fold ministry, and get connected in the correct ministry, then the whole body is serving where they fit best. There will be some in *diakonia*, there will be some in *kerygma*, there will be some in *didache*, there will be some in *koinonia*, and there will be some in *leitourgia*. We all should work and do that which we are called and equipped to do, and then the whole ministry gets done, and this 5-fold ministry model will cycle, and we will grow and begin to look forward to doing our ministries that are connected to our gifts and calling. You will think: "I've got to get back to church, to my brethren there, where I have my *koinonia* ministry. I just want to love them."

When the evangelist or servant leaves through the portals of the church, you are going out into the world, and you say, "Man, I can hardly wait, I have to get out there to my ministry in the community."

Some may have *diakonia* or service ministry to do. These saints have to do something to help suffering people who are drowning in life's problems. You could be one of these out there just pouring your heart out.

Then there may also be some that are evangelists with their *kerygmatic* gifts, and they are going to be . . . "just give me an open door and a little encouragement, and I will be out there doing what I am good at--evangelizing." When evangelists are handing out tracts or witnessing or preaching on the street or in the homes, they are being fulfilled in their hearts, and they will just feel like this is heaven on earth.

Then there are going to be some that are going to be worship centered, and they are going to be bowing down and worshipping and sacrificing to God. You who are of this group will be presenting your gifts before the Lord, your sacrificial offerings of material

¹² Luke 19:10.

goods, service, and praises. You may be an usher, worship leader, or the pastor. You will receive a touch from the Lord to be passed on to others, and you will say, "Man, it cannot get any better than this!"

Now, let us just take that worshipping person who is gifted in that area, and say, "Oh, no, you must come up here and go with Tommy and Sally and everybody else, and you must go out here in the streets and do some street preaching." Ohhhh! They cannot stand it because they are not equipped for that kind of ministry.

The whole-body ministry is the *Missio Dei*: Jesus came to seek and to save that which is lost, and His body is going to do exactly that, but His body is made up of fingers, hands, arms, legs, all parts of the body working together to do that *Missio Dei*.

Each individual has his private ministry for which he is called and equipped by God. However, when you are the only Christian out in your regular work-a-day world, you must be ready to do all the ministries. Whatever need you come upon, meet it unless it is so big that it takes a group effort. That means then that you should be willing to lead someone to Jesus for salvation, even when your gift is not evangelism. Or you may have to feed a hungry man when your gift is not service.

Ben: I get really frustrated sometimes. We have a program called Families in Crisis, because so many in our church are involved in jail ministries. On Monday nights, we serve dinner, then we have worship service, and then we give out groceries. Different members from the congregation who have the spiritual gifts of preaching or teaching will lead the worship service by giving the sermon. My frustration is because most of those people only show up for that dinner and those groceries. Then I get mad at myself because I know that I am not supposed to feel the way I feel towards them.

V: I understand what you are saying.

Ben: It is not that I do not love them, but it is like, you know, I feel like I am doing something right by just doing what we think the Lord wants us to do, but we do not seem to be getting . . . well, no, I cannot say that we are not getting any fruit because there have been two or three who gave their lives to Christ. But then you do not see them again. It is like you reached them in that moment that you were preaching, and when you made the call they came forward. But now they do not even show up for the meal or the groceries any more. It is so frustrating.

Carl: When Isaiah was called to preach, he asked God, "How long?" God said, "Until there are no more people. And, by the way, they will not be listening." It is tough. Some times, it is really tough!

V: Ministry is not self-centered; it is other-centered. It is always win-win, but *our* win may be experienced only in the eschaton.

THE GREAT COMMISSION

Here are some passages that define the five-fold ministry, the *Missio Dei*. Matthew 9:35-38 is where the five-fold ministry comes from, God's proclamation of what the *Missio Dei* is.

Matthew

9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

9:37 Then saith he unto his disciples, The harvest truly [is] plenteous, but the labourers [are] few;

9:38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

The key words and my classification of them that came out of that passage are:

Verse/Key Word	Greek Classification
35: teaching	<i>Didache</i>
35: preaching	<i>Kerygma</i>
35: healing	<i>Diakonia</i>
36: compassion	<i>Koinonia</i>
38: pray	<i>Leitourgia</i>

The next passage which describes the *Missio Dei* is Matthew 28:19-20.

Matthew 28:19-20

28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen.

Verse/Key Word	Greek Classification
19: teach	<i>Kerygma</i>
19: baptize	<i>Leitourgia</i>
20: teach	<i>Didache</i>
20: be with	<i>Koinonia</i>

The next passage which describes the *Missio Dei* is Mark 16:15-18.

Mark 16:15-18

16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

16:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

16:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Verse/Key Word	Greek Classification
15: preach	<i>Kerygma</i>

16: baptize	<i>Leitourgia</i>
17: cast out and heal	<i>Diakonia</i>

The next passage which describes the *Missio Dei* is John 17:13-18.

John 17:13-18

17:13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

17:16 They are not of the world, even as I am not of the world.

17:17 Sanctify them through thy truth: thy word is truth.

17:18 As thou hast sent me into the world, even so have I also sent them into the world.

We have the same mission as Jesus. Our mission field is the same as Jesus'—the world. We have the same sanctification as Jesus'—the Word of God. As God sent Jesus, we are sent by Jesus into the *Missio Dei*.

Luke 19:10

19:10 For the Son of man is come to seek and to save that which was lost.

This verse is undeniably the mission of Jesus Christ expressed in His Own Words. The *Missio Dei*, is to “seek and save the lost.”

Here is what is going on. The Lord was given the great commission, and He has given us the great commission. He is saying to us, “This is what I want you to do. This is what I came to do, and I want you to do the same thing.” When you analyze the great commission, you come up with the five-fold ministry, which constitutes the *Missio Dei*, which is defined in the Great Commission statements in God’s Word. The only time you are to be responsible for all five ministries is when you are alone. But when you are in a church setting where two or three are gathered in His name, there is a division of responsibility

based on your gifts, calling, and equipping.

God equipped you and enabled you to do things I cannot do. If I wanted you to walk in lockstep with me, you would be cloned, and we would be leaving out a significant part of the five-fold ministry. In the lockstep scenario, the *Missio Dei* becomes the *missio hetero*, and we are all on an upward climb of our own making (does this sound familiar?), opposite of the *kenosis*. When you start moving opposite to the *kenosis* there will not be a great harvest because we will all be indulging ourselves, or we will be so misfitted and hurting that we would just want to get out of this religious mess by saying: “If this is church, you can have it. Get me out of here!”

But when done right, your ministry within the overarching *Missio Dei* should be like throwing Brer Rabbit into the briar patch. For you to fall in line with your gifts following Jesus into the world, ministering in the *Missio Dei*, you will experience the great adventure. The ministry will then be right for you even though there will be pain and suffering, and possibly even loss of life.

The *Missio Dei* is one reason why you are sitting there saved. Because of our great forefathers who actually believed all this stuff to the point of doing it, they started a tidal wave that has swept this world. You are the beneficiaries of their sacrifices. But we do not want to stop that wave. We want to propagate the wave so that it can go further and further, and more people can benefit by getting saved too because of our doing the *Missio Dei*.

So get your churches into the process of sanctification. Help them to see that sanctification is in the proper form of the *kenosis*. Help them to see that when they are in the *kenosis*, they will be following the Lord by obeying the command to “have this mind in you” that was in my Lord Jesus Christ who did these things. You follow him into His ministry, His Mission, the *Missio Dei*, and the

next thing you know, you will be doing things that you can no longer live without doing. You would rather die than not do what it is that God has called you to do. Because it is the most thrilling thing in the world just to be able to follow the Lord and to do those wonderful things for which He has equipped you to do.

Those thrilling things that I just described are ministries that you can do, and others cannot do. But you can do that special and total ministry when you link arms with those who can do other things that you cannot do. Each person in the church will complement and supplement the others and vice versa. The next thing you know, you will have the whole *Missio Dei*, and people will be getting saved and edified. There will be growth in the church, both quantitative and qualitative. In this scenario, you will start the multiplication process instead of just the plain old addition by the pastor kind of thing.

I have included as an appendix 3-A entitled The Five Ministries of the Church. This appendix lists various ministries that are sorted down by where they land in the five-fold ministry. These various ministries are not exhaustive, but they should serve to help you see how the various specific ministries connect with the five-fold classification.

In order for the individual Christian to find where he should apply his time in ministry, he should find out his spiritual gifts, and then determine which of the five-fold ministry categories best fits God’s calling, and then select a specific ministry to do.

He may need some mentoring in the specific ministry because his training and skills may be insufficient at first. However, the idea is to help the saint get plugged into the Lord’s *Missio Dei* in a capacity for which he is equipped and called. The accomplishment of this ministry may require some additional education and training, which is the job of the churches and the schools.

You should take the Spiritual Gifts Test (Appendix 3-B). A grid, which you can use to sort out your answers for analysis, follows the test in the appendix. In the beginning of

Chapter 4, I will give you some additional instructions for this analysis—to help you understand what the results of the test are.

Questions For Chapter 3

1. How is the church related to the Father, Son, and Holy Spirit?
2. Draw the chart showing the Doctrine of Salvation.
3. Draw the chart showing the called out ones, or the ecclesia.
4. Draw the chart showing the Ministry of the Church (the five-fold ministry of the the Missio Dei).

Chapter 4

SPIRITUAL GIFTS

USING YOUR SPIRITUAL GIFTS TO FIND YOUR PLACEMENT IN THE *MISSIO DEI*

In your analytical work concerning your spiritual gifts test, you should find the first gap from the highest scores to the next lower. Your primary gifts then are the ones with the biggest scores. The gap indicates where your primary gifts stop. Your very top score points to your supreme gift. That gift is going to be heading up who it is that you are as a minister. You should try to relate the next closest score to that primary gift. You should then look at the Five-Fold Ministry of the Church, and make a determination of where you fit on that Five-Fold Ministry Chart 4.1.

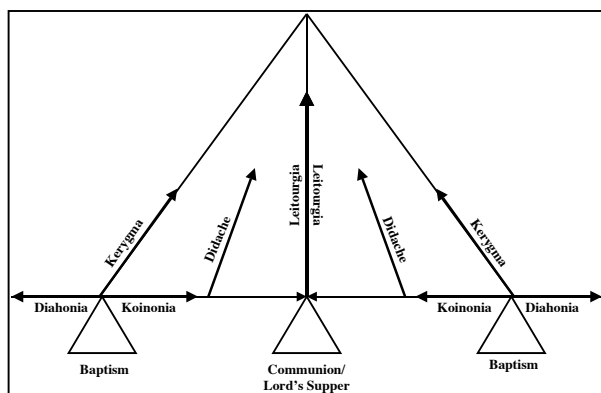


Chart 4.1

Jill: I understand what you are saying, but I had two twenties, and then three seventeens and three sixteens. Is my drop between the twenties and the seventeens?

V: Yes. You apply your two twenties as your primary gifts, that is who you are. Let's just say that you come out on the ministry chart at *leitourgia* (worship). The worship service itself could very well be involved in your expression of that gift, i.e. in the music, the taking up of the offering, or ushering, but it also includes prayer and sacrificial giving

with no strings attached. If you give to a family in need, that ministry would be *diakonia* if it is to a family who is outside the membership of the church, or *koinonia* if it is a family inside. That would not be the *leitourgia* kind of giving. *Leitourgia* kind of giving is in the offering plate, and you do not know which ministry it is going to be used for. *Diakonia* or *koinonia* giving is in specific ministries.

Student: I do not understand where you make the split.

V: It is where the gap occurs.

Student: I do not have a gap. I went 20, 19, 18, 17, 16, 15, 14, 13.

V: Okay, you are highly gifted and can practically fit into all ministries. I suggest that you take your top five. See how they relate. If they do not relate, if there is an oddball in there that does not seem to relate to the others, throw it out. It is a spillover. You need to be able to say in a sentence who you are, what gifts you have, and where you fit in this Five-fold Ministry chart 4.1 (you must do some hard analytical work here that requires some heavy-duty thinking). Once you locate yourself within one of the Five-fold Ministry categories, then you are going to come down with a specific ministry that you think you would just love to sink your teeth into and run with. You may already be doing that ministry.

Leitourgia: Worship

All ministry starts with worship. In worship there is a meeting of the person with God. Prayer, praise, sacrifice, repentance, commitment, giving, preaching, greeting, music, practicing the ordinances, amens, invitations, counseling decision-makers, planning for worship, submitting to the Scripture, etc., etc. are all elements of worship. In true

worship there will always be a change of life. No Christian can meet God without experiencing a call to ministry or a command to change one's life toward holiness. Out of worship all other ministries flow. When worship is faulty, the other ministries will either be omitted or perverted. The next ministry coming out of worship will be *koinonia*, or fellowship.

Koinonia and Diakonia: Fellowship and Service

You need to understand what these ministries on Chart 4.1 are. There is much confusion between *koinonia* and *diakonia*. So, I am going to address them together.

Koinonia and *diakonia* are both on the same line. There is much overlap between them. The office holder of both ministries is the deacon, but many members are called by God to this ministry without being in the *office*. The office holder should assume leadership responsibilities.

The *koinonia* ministry, fellowship, has to do with the drawing of people closer together, unifying the church into a team. Deacon ministry is *koinonia* ministry, when you are ministering to the people of the church, not outsiders. For example, there may be a widow lady in your church who needs a roof, and the deacons come together and put a roof on that lady's house. That would be *koinonia* ministry by the deacons.

Diakonia ministry is specifically pointed to the outside, and that would be putting a roof on a neighbor's house who is not a member of your church. *Diakonia* looks similar to *koinonia*, but it is clothing the poor, feeding the hungry, and things like that for people outside the church. *Diakonia* normally relates to material things. However, it also could be social ministry like counseling.

You pastors need to be able to point to one or two things as your specific areas of

specialized ministry. When you start being all things in the church, a superstar minister, you will be cutting out the other ministers that God has called, and you are going to answer for that. You may be able to do it, but if you do it at the expense of shared ministry, then God help you! Please take this to heart!

You are supposed to find where you are. There is no whole "Jesus Christ" walking around as an individual person. He is embodied partially in you individually and wholly in your total church corpus, and He has partially gifted you individually and wholly in your church, and He is going to use you individually as part of a whole team.

Jesus says, "Follow me, and I will make you fishers of men."¹ He takes you on His path for you. He takes me on another path for me. He takes somebody else on another path that is just for him. That way, you can be jointly fitted together and become the whole body of Christ. If, however, you become the superstar minister, you are going to block a lot of people out of where they are supposed to fit. You are going to bring despair and the inability for them to rise up and walk with Christ. They are going to say, "I cannot do this. I cannot do it as good as he can." They are correct. No one should be like you, the superstar. The proper way of alignment is that the superstar should be equipping the saints to be stars. The superstar should focus on a specific ministry to specialize in and then help the other saints to find their ministries and get equipped for them.

Joe: In cases where it looks like you are doing too much, should you graciously decline?

V: Yes, but you need to go into that situation, like I have described, as an equipper of the saints. Please know that you and anybody in a classroom like this should now be an equipper. You cannot escape easily from

¹ Matthew 4:19.

this responsibility. If you do not receive a church commission to do the equipping ministry, then you should go do it one-on-one. You should say to the person whom you perceive to have God's Hand on him, "Look, man, I want you to rise up and meet the call on your life. I will help you find your gifts and find where you fit in."

Henry: On the *diakonia* part of ministry, is not that also considered outreach or taking God's Word outside the church?

V: No, that ministry you are describing is *kerygma*. *Diakonia* normally deals with things; *kerygma* deals with the Word. You can, however, put them together in tandem. When you go out and do service ministry, you can add the Word ministry to it. You can feed the hungry man and then give him the Gospel.

Henry: More or less, the *diakonia* ministry is an outreach helps for the physical needs of the outward community.

V: Yes. Now *koinonia* ministry is also helps, but it is spiritually yoking for unity of the team members as well. It is the hooking together, the bringing together; it is the lightness with light. You cannot do *koinonia* with the darkness. You can do it only with the light.

Sybil: I don't know where I am getting this, but in the *koinonia* ministry, is not that also a healing ministry?

V: Yes. Healing would be the same *koinonia* ministry if it is inside the fellowship. Healing on the outside is *diakonia*.

Joe: A pastor should also be a teacher, is that correct?

V: A pastor is an equipper who must do it through preaching, teaching, and training.

Joe: A teacher is an exhorter also, isn't he?

V: Yes. A teacher should do exhortation.

Jill: Mercy would go in both *diakonia*

and *koinonia*?

V: Yes, it goes in both.

***Kerygma*: Preaching**

When you are dealing with *kerygma* ministry, it is not only pulpitering. It is also not limited to men alone, because women are to share their faith and the Gospel, too. You need to see that there is a nexus here between the outside and the inside. So, preaching, as in pulpitering, could have both outsiders and insiders in the congregation. Preaching inside the church has much teaching content. This ministry inside the church is prohibited for women because the Bible prohibits both teaching and usurping authority over the men. However, women are required to preach outside of the church. However, preaching is called witnessing when you are outside the church.

On the streets there are no restrictions that prohibit a woman from proclaiming the Gospel. If you should witness to someone on the streets who, you come to find out, is already saved, then hopefully they are going to get the idea that witnessing is what they are supposed to be doing. And, they should wonder, "Why could she not tell that I was a Christian?" When you are dealing with the outside, every man, woman, and child is responsible for proclaiming the Gospel. When you are dealing on the inside, you are talking about men proclaiming the Gospel in the pulpit and teaching both men and women because that is a position of leadership. However, women have no restrictions on their ministry as long as they are not teaching or usurping authority over the men. The Bible is very specific about that. We do not want to cross that boundary in this class.

***Didache*: Teaching**

Didache is teaching, and that is strictly on the inside. If your gifts are showing leanings toward the prophetic ministry, then there is a

nexus with the outside. Thus if your primary gift is prophecy, *kerygma* is probably where you are going to be, because you deal with both the outside and also with the inside on the one vector. Now *didache* is all on the inside, and that is the teaching of the doctrine and training for application of ministry. Women are to apply this ministry by teaching women and children.

Tradition applies here under *didache* because it means the handing over. The verb “traditor” means to hand over. So when you are dealing with tradition, you are supposed to hand over your doctrine just like it was a baton in a relay race. You run one lap around life’s track, and then you hand the baton over to the next generation. They run their lap, and they hand it on, and you keep passing it on so that the Gospel can keep on going. If you do not pass the baton, if you do not do the *didache*, then what are they going to run with? The answer is that the next generation will run with every wind of doctrine, and that, my dear friends, is where we are today.

Oscar: Is worship strictly a personal thing, or how do you relate that to . . . ?

V: It is. And that is why giving, sacrificial giving, in the worship ministry has no strings attached. It is, “Here it is Lord,” and you give it to the Lord for His exclusive use in ministry to the world, and it is just like it went to heaven. However, you cannot blindly give your resources into someone’s care who is not a good steward. That would be to squander God’s resources. If the church is practicing good stewardship, then putting it into the offering plate is good. However, if the church wants to build an idol, your contribution to it would be wrong. Good stewardship by humans is a big test for us. God will reward us not merely on how much we sacrifice, but on how much profit we bring with those sacrifices of the resources entrusted into our care by God.

You ought to be able to analyze your

spiritual gifts, now, and figure out who you are. I want you to make a one-sentence description of who you are, and place yourself in the Five-fold Ministry model. You ought to be able to place yourself on a vector, and then begin to daydream about a specific ministry that fits that vector which would just scratch where you itch, and you could not live without it. See appendix 3-A for an example of delineation of ministries that are grouped under each of the five classifications of ministry. Students in prior classes compiled these lists as their project for this course.

Oscar: Do you seek to walk in that or pray for it, or . . . ?

V: You need to do both to get into your proper ministry. That is basically what we are saying. What I am doing all of this for is not just for you. ***It is for your people.*** The primary beneficiaries of this course are your people. You are becoming equippers right here by seeing how it applies to yourself. Because of your studies, you can now propagate this teaching and bring others up to speed. This is just added gravy for me for you to become equippers. My job is to show you how to get yourselves in there. But that is not where it stops. It goes on to your people and then on to the next generation. I want multiplication to come out of this study.

Holy Spirit Power

What is the meaning of the Holy Spirit in terms of power?

1. In Christ
 - a. Conception, Matthew 1:18
 - b. Baptism, Matthew 3:16
 - c. Temptation, Mark 1:12
 - d. Ministry, Luke 4:14-21
 - e. Death, Hebrews 9:14
 - f. Resurrection, Romans 1:4
2. In the disciples/church/us
 - a. What to say in crisis, Matthew 10:16-20
 - b. Regeneration, John 3:5

- c. Sealed in Christ, Ephesians 1:13-14
 - d. Assurance, 1 John 4:4-12
 - e. Indwelling, John 14:17
 - f. Filling, Ephesians 5:18
 - g. Teaching, John 14:26
 - h. Helping, Romans 8:26-27
 - i. Comforting, John 14:16
 - j. Leading, Romans 8:14
 - k. Raising from dead, Romans 8:11
 - l. Producing fruit, Galatians 5:22-23
 - m. Imparting gifts, I Corinthians 12:8-10
3. In the world, John 16:7-11. The Holy Spirit convicts and reproves the world of sin.

This would make a good series of messages for your churches. You could preach this as to what the source of the power is in Christ, and then the source of the power in us, delineating all through these areas where the power of the Holy Spirit has historically worked.

Spiritual Gifts Flow Chart

One of the most misunderstood parts of Scripture in theology that I have ever encountered has to do with spiritual gifts. I want to lay out for you how the spiritual gifts link together, and we will go to the actual Scriptures so that you can see clearly what spiritual gifts are all about. God wants you to understand this part, and He says so in one of these Scriptures.

The Holy Spirit gives enablements to you, and they will enable you to do ministry. Those enablements feed into ministry (see chart 4.2 on the next page). Ministry is what you are going to do. Enablements are tools that are given to you for you to do ministry with. Following that ministry are the results that come from that ministry.

God has one of the Trinity assigned to each part of the three facets of spiritual gifts. The Holy Spirit does the ***enablement*** part. The Lord Jesus says, "Follow me," which is the ***ministry*** part. Thus the Holy Spirit

endows you with enablements, and Jesus says, "Follow me into ministry," and then God the Father, Himself, gives the ***results*** of ministry.

In these three categories on the chart, you have delineations of enablements, of ministry, and of results. In order to prevent confusion, you need to turn to 1 Corinthians 12:1. God says,

12:1 Now concerning spiritual [gifts], brethren, I would not have you ignorant.

Right off the bat, God says, "Look I am going to give you all this teaching; I do not want you to be ignorant." You can choose to be ignorant, but it is not going to be God's fault because He has given you the explanation and instructions right here. We will skip past where He talks about how you used to be "dumb," but now you are wise.

Gifts Are Enablements (Ministry Tools)

1 Corinthians

12:4 Now there are diversities of gifts, but the same Spirit.

That is saying that there are diversities of enablements. The word for "gifts" in that verse means enablements. The Holy Spirit is the person of the Trinity who is in charge of this category of gifts. There are many kinds of enabling gifts from the Spirit. He says, "But they are all given by the same Spirit."

Administrations Are Ministries

1 Corinthians

12:5 And there are differences of administrations, but the same Lord.

The word administrations means ministries. Now God says that there are many kinds of ministry, but they are all under the lordship of Jesus, another person of the Trinity. So you have the Holy Spirit in charge of the enablements, but you have Jesus in charge of their use in His ministries. There are many different kinds of ministries, and the Lord is in charge of all of them.

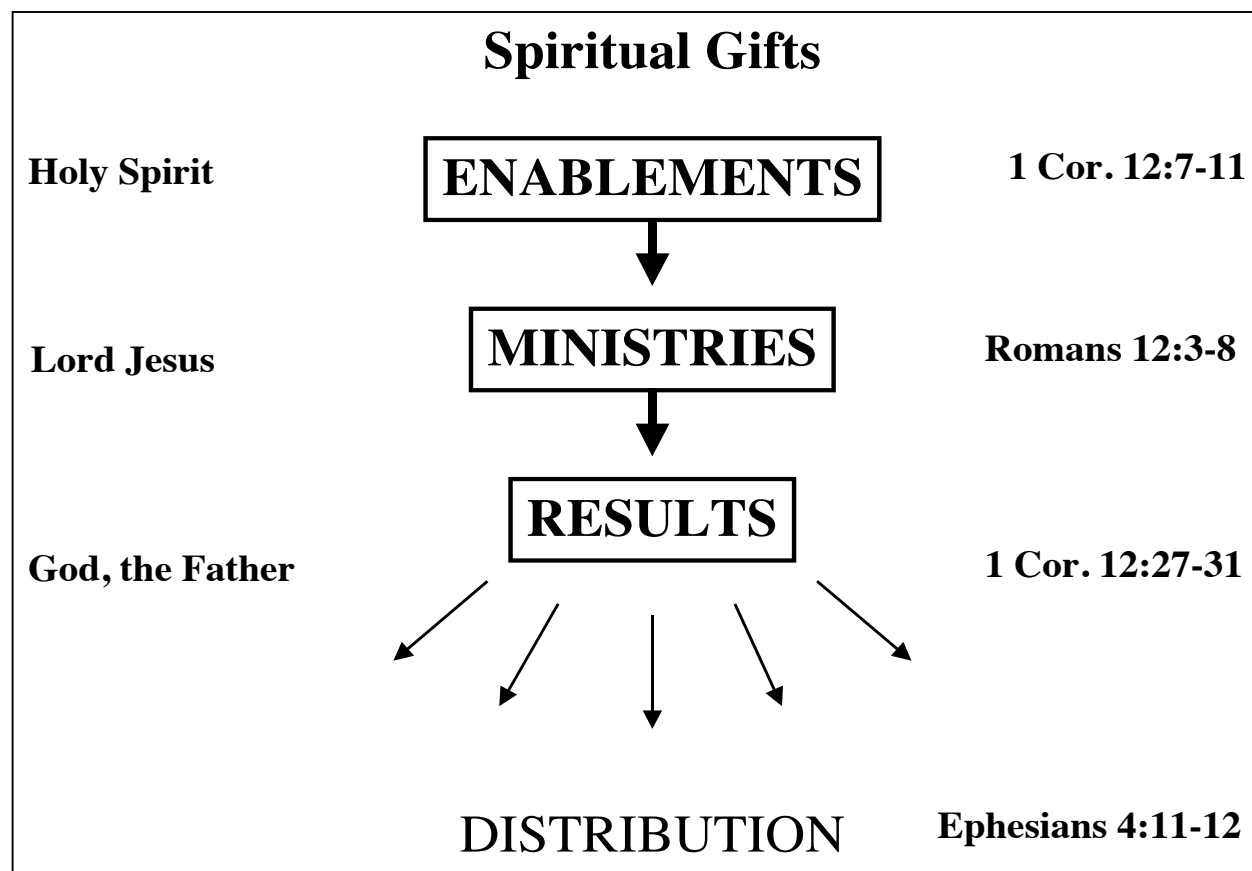


Chart 4.2

Operations Are Results

1 Corinthians

12:6 And there are diversities of operations, but it is the same God which worketh all in all.

The word for operations means results. All right, He says there are many results or effects, and they are under God, another person of the Trinity. God the Father produces every one of the results from your ministry.

Now there is no schism in God. The Holy Spirit, the Lord Jesus, and God the Father are the same God. There is no schism or double-mindedness in God. So the Holy Spirit, the Lord, and God all work together in perfect harmony for the one Kingdom of God. They do not work at cross-purposes. They work together as a team to produce a growing Kingdom of God. The Kingdom of God is

being produced through the *Missio Dei*.

Every one of us is gifted with enablements. Enablements are some of the things the Holy Spirit gives to you when you are born again. The new birth is similar to your natural birth. When you were born, you were given certain hair, certain eyes, certain human characteristics. That is the natural version of who you are. But when you were born again, the Holy Spirit gave supernatural and spiritual characteristics of who you are. You did not pick your spiritual gifts out.

The same way that you got your hair when you were born, you get these other kinds of spiritual things in the new birth. You did not go to a store to get them. They were just given to you, and that is who you are. And God Himself decided just who you are going to be, just how He is going to equip

you. He has it in His mind just how He is going to use you. If you let Him use you with all the equipment He has given you, He is going to produce wonderful and supernatural effects for the Kingdom of God for the glory of Jesus. And that glory is given because God is in charge of it. All we have to do is be submissive to our calling and following of Jesus.

So first, there are all these enablements that we are going to look at. But I want you to see that God the Holy Spirit is in charge of the enablement area, and every one of us has enablements.

When it comes to ministry or the application of the enablements, Jesus is Lord. You will follow Him, and He chooses your ministry. The Holy Spirit is in cooperation, and has endowed you with gifts that are just suited for your ministry that Jesus has chosen for you. If you will now follow Jesus into ministry, you will have the complete fulfillment in your life.

So when it comes to results, God the Father will produce them from your ministry. Thus the cycle is completed. **Enablements** are to be used in **ministry**, and God will produce the **results**. The three persons of the Trinity are doing it all. We provide only the willingness.

Now these are the three categories of spiritual gifts that are delineated, you see, in verses 4, 5, and 6. God says through Paul, “Now Brethren, I do not want you to be ignorant, [and so I am going to link each of these categories to a person of the Trinity so that you will not confuse them].” And so He lays them out. There are many different enablements, but one Spirit. There are many different ministries, but one Lord. There are many different results, but only one God.

With God’s plan, we cannot get them confused. Now, what do we do? First of all we get confused by tearing the linkage apart so

that they are no longer linked to the three persons of the Godhead.

We just want to talk about spiritual gifts without distinctions. And so, many saints try to do an enablement. Friends, you cannot do an enablement. But we have people running around trying to do enablements as if they were ministries. Then they say, “Okay, let us do some of these results as if they were ministries.” You cannot do a result either. The only thing you can do is ministry. When you start trying to do enablements and/or results you get things out of whack to the point where people are confused and think, “This is messed up. This cannot be right. These people are foolish.”

So, what we have to do is “follow Jesus.” And that is what I want for you in this evaluation of your gifts. I want you to begin to see what your enablements are, but I do not want you to do your enablements. I want you to do ministry. That is why I said, “Analyze your spiritual gifts and try to locate your area of ministry on the five-fold ministry of the church model.” Then I want you to get specific within the ministry category into a special ministry that Jesus is calling you to. That ministry would then be just tailor-made for who you are within the five ministry categories.

This plan will be very fulfilling if you will do it. God will plug you into His *Missio Dei* and allow others to plug in also where they belong because you are not trying to interfere with or intrude into their callings when you are gifted to be elsewhere. You then can all work together more like a team. That is what God is talking about when He says, “You are a body. Some are eyes, some are hands, some are feet,” in the body analogy.²

Old Sam came to me the other day, and said, “Dr. Bill, I think I am an eye.” I looked at his gifts, and said, “No, you are not an eye.

² 1 Corinthians 12:12-27

You are a toe.” He said, “No, no, I am not a toe. I am an eye.” You know, the Scriptures talk about the uncomely parts, but Sam did not want to be an uncomely part. He says, “I am not an uncomely part; I am an eye. I know I must be an eye; I am way up near the top here in comeliness. I have to be an eye.” And I said, “All right, let us go pray about it. You pray, and I will pray. You will get your answer, and I will get my answer, we will come back together and we will compare answers.”

Today Sam came back to me, and he said, “Well, Dr. Bill, what did you come up with?” I said, “Well, I came up with you are still a toe.” And he said, “That is not right! I came up with I am an eye.” I said, “Well, let me tell you what I really came up with. I really came up with God saying that you really are supposed to be a toe, but if you have your heart set on it, He is going to let you be an eye. But the only thing you are ever going to see is the inside of a sock.” (Much laughter around the room.)

Delineation of Spiritual Gifts

Let us go on down to delineate the lists of gifts (see chart 4.3).

SPIRITUAL GIFTS		
1 COR. 12:4 Enablements	1 COR. 12:5 Ministries	1 COR. 12:6 Results
Wisdom Knowledge Faith Healing Miracles Prophecy Discernment Tongues Interpretation of tongues	Prophecy Ministry Teaching Exhorting Giving Ruling Mercy	Apostles Prophets Teachers Miracles Healings Helps Governments Tongues
1 Cor. 12:8-10 HOLY SPIRIT	Romans 12:6-8 SON	1 Cor. 12:28 FATHER

Chart 4.3

We are going to look at the enablements. Those begin in 1 Corinthians 12:8-10. But

first let us look at verse 7.

1 Corinthians

12:7 But the manifestation of the Spirit is given to every man to profit withal.

I want you to see that God is giving the manifestation of the Spirit to every person. Everybody gets the manifestation of the Spirit, and there is a purpose there. That purpose is to profit the whole church. The gifts of the Spirit are not just to profit the individual, but to profit the whole.

1 Corinthians

12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another [divers] kinds of tongues; to another the interpretation of tongues:

12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Now here is the list of enablements. You can make a list, which I did in chart 4.3. I just made three columns on a sheet of paper, and I listed here in the enablement column: word of wisdom, word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, various kinds of tongues, and interpretation of tongues. You can get those straight out of the Bible and list them down. Those are enablements.

Now if you are trying to do an enablement, you are out of step. He spends two chapters dealing with people who are trying to do an enablement. Tongues are an enablement. And so if you try to do tongues, it has the same absurd nature as trying to do wisdom. Imagine this absurdity: you say that you have the gift of tongues, and I say that I have the gift of wisdom. Imagine our trying to do tongues and wisdom. The strange

results are: you get this babbling going on by the tongues person and this standing around with this studious look by the wisdom person. How do you do wisdom? What good are the babbling and looking studious? Tongues and wisdom are both enablements.

You can **USE enablements**, such as tongues and wisdom, **in ministries** like teaching or prophesying. **Using** enablements is when they come alive. Wisdom, used in the ministry of teaching, is very valuable, and the Bible tells us that tongues, being used in the ministry of prophecy, is very valuable.

Mary: Would it be fair to say that we get in on the action there in the middle while the Holy Spirit brings the enablement and God brings out the results.

V: Yes, but the other person of the Trinity is just as involved as the Spirit and the Father. We minister in yoke with Jesus. So, the work that we do is not actually done by us, but by Jesus through us. We provide the will and He provides the plan and the power to work the plan. In summary, the Spirit provides the enablements required for the Lord's plan of ministry. Jesus provides the plan and power to work it. The Father provides the results of our ministry. We provide our wills.

Each of you has enablements to do the ministry that Jesus has for you. You must **deny** yourself, **take up** your cross, and **follow** the Lord in His ministry for you. If you **will** do those three things, then God will produce miraculous results from your ministry.

Trouble:³ Would you say that when we try to do enablements, we are tied up in enablements, and we are not in the *Missio Dei's* ministry for results? In other words, we

would be self-centered, and not . . . ?

V: Yes, self-centered (edifying self) and not selflessly ministering to others.

Beth: The enablements are wisdom, knowledge, faith, healing, miracles, prophecy, discernment, and tongues.

V: And interpretation of tongues, but I do not believe that this is an exhaustive list given here. There could be additional enablements, e.g. Samson's strength and Daniels understanding of dreams, that are needed for doing the Lord's ministries.

Results are found in verse 28 (see chart 4.3):

1 Corinthians

12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Again, I do not believe that this is an exhaustive list of results either. All of these lists seem to be for the express purpose of reducing the confusion and giving us understanding of just how the three categories of spiritual gifts link together to make a whole. Then God asks a series of rhetorical questions.

1 Corinthians

12:29 [Are] all apostles? [are] all prophets? [are] all teachers? [are] all workers of miracles?

12:30 Have all the gifts of healing? do all speak with tongues? do all interpret?

12:31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

Love Is the Linkage of Ministry to Enablements

God uses love to show the motivation behind the application of enablements in ministry. Love is sacrificial service for the benefit of another. In other words, the service

³ Trouble was the name which Dr. Vinson had given to one of his favorite students who created trouble everywhere he went because he believed and applied the teachings. When Trouble's wife enrolled in the classes, she was dubbed Mrs. Trouble.

or ministry is at your own expense. And that is what Trouble was talking about when he said, "If you try to do enablements, you are not loving the people; you are loving yourself."

Homer: Some results though are the same as some of the enablements.

V: Exactly because God is going to cycle us, who are the results, back around into ministry again. Within the results, you have people receiving new enablements, ministries, and offices within the church (see chart 4.3). We who receive the enablements, ministries, and offices are also going to follow the Lord in His ministry as an application of our gifts. Then there is going to be another round of new results that are produced by God through our ministries that are also going to cycle back around again. Thus you can see that God's plan is to keep the cycle going. That is what we are trying to show here. The spiritual gift cycle is something that is going to propagate and expand and continue to produce more results for God's Kingdom.

Beth: Will you give us the list of results, then?

V: Yes. It is right there in verse 28. See "Operations (the meaning of "operations" is results) in chart 4.3. Again, I do not believe that this is an exhaustive list.

Now we will move to Romans 12:6-8. Notice that in verse 5 he is talking about the body of Christ, and so we are connecting up as parts of a body. Some are hands, some are toes, and some are eyes⁴ All the parts together make up the whole body.

Then, each part of the body has a function that is related to it. Ministries/functions correlate to enablements as seen in the following:

1 Corinthians

12:6 Having then gifts differing according to the grace that is given to us, whether

prophecy, [let us prophesy] according to the proportion of faith

12:7 Or ministry, [let us wait] on [our] ministering: or he that teacheth, on teaching;

12:8 Or he that exhorteth, on exhortation: he that giveth, [let him do it] with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

The seven ministry gifts (see "Administrations in chart 4.3) are not an exhaustive list of all of the ministry gifts, but what God is saying here is that if you are called to follow Jesus, and he says, "I want you to teach." Then, teach! Do not omit ministry or do the wrong ministry. When you are following the Lord, and He says, "I want you to give," then give! If you are following the Lord, and He says "I want you to prophesy," then prophesy.

Can you hear what God is saying? Every one of us is gifted to follow the Lord in His ministry. That is the giftedness of your life's application.

A caution is in order at this point. If you are gifted to do prophecy, and you are out here all alone on the street, and you encounter a starving man, then ***you must minister outside of your gifted area when there is a special need to do so.*** You are not to stand there and prophesy to that man whose primal need is food. You see what I am saying?

When you are alone, you are to minister as how the whole body should do it because you are the whole body of Christ in that location. If there is a group of you together, one will stand out and be called in his heart to do the specific ministry to that person because he is gifted for that ministry. The form of that ministry could vary. He could take up an offering in order to make it a team effort, or he could give individually right there on the spot from his own pocket, or he could take that person by the hand and lead him to where he can get the food or clothing or whatever the need may be.

⁴ 1 Corinthians 12:12-27

What I want you to see here is that you are the representative of Jesus Christ wherever you are. When you are in the corporate body, ministering in the corporate body, then be and do who you are. If you are a finger, be a finger. If you are a nose, be a nose. If you are an eye, be an eye.

But when you are out alone, you must be all things to meet the needs where you find them because you represent the whole body of Jesus Christ. But when you are in a group, the group represents the whole body of Jesus Christ.

When you are in the group you must fitly join together so that the *whole body does the Missio Dei*, and that nobody is left out of the ministry call. If somebody gets left out, the pastor, or leader of the group, is going to give an account for that omission.

Pete: Tonight when we took the spiritual gifts test, we found out some of our enablements. However, concerning the actual parts of the body, which ones actually correlate to a toe or which part would be a finger, versus . . . how do you know which ones are which?

V: Okay, the body concept is an analogy for teaching teamwork, not determining who are eyes, fingers, etc. We are not going to correlate enablements to body parts. Instead, we are going to focus on relating the enablements to the five-fold ministry model.

Okay, back to the categories. So now we have three columns: One column represents enablements, one column from Romans represents ministries, the third column represents results. Please refer back to Chart 4.3.

Distribution of Ministry Results

Now there is another passage that I want you to go to, and that is Ephesians 4. The distribution of gifted people is what I want you to see here. And if you looked all the way back to verse 4 you would see the body-parts concept once again. There is one body .

. . . , but now when we get down to verse 11, we find these five offices of equippers.

Ephesians

4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

What are the equippers to do? They are to equip the saints, so that the saints can do the ministry. So these people in Ephesians 4 are ministers being distributed by God. We saw in 1 Corinthians 12:28 the results of ministry which included some of the equipper officers being produced.

Now I am enabled with knowledge, and I come in here, and I teach you. Then some of you are going to become apostles, prophets, evangelists, pastors, and teachers, and some of you are going to discover gifts you did not know you had, and some of you are going to become, through all that is happening in this very class, equippers in your own right duplicating and going on beyond what I do. You will go out into the church with your enablements to minister, and all of a sudden there will be some new equippers coming out of your faithful ministry. New gifts will be discovered by members in your church. If you will do your ministry, I promise you as God's Word is my witness, that God will give the results. All He needs is for you to obey with a **willing** heart.

God has already given you this teaching and understanding on the *Missio Dei* in this class, spiritual gifts, and a call to ministry. He has given you the Lord, and He says, "Deny yourself, pick up your cross and follow my Son, just go follow Him."⁵ He will tell you what to do. If **you will** do that, **I will** produce these kinds of results. And these people receiving these gifts will, in turn, cycle back around to do what you are doing and even more."

It is exciting to be following the Lord and

⁵ Matthew 16:24

see Him use you in ministry that is producing a blossoming church. Yes! Hallelujah! And you have God's Word on it. It is not a formula in which you are going to do some magic hocus-pocus and make your church grow. What you are going to do is recognize that God has invested in you certain spiritual enablements. Those gifts are an investment that God has put in you. Boom! But then He wants a return on His investment. You ask: "Okay, Lord, what do you want me to do to give you back a return." His answer is simple: "Deny yourself, pick up your cross, and follow my Son! Okay?"⁶ The Son may say, "I want you to teach, I want you to evangelize, I want you to prophesy, I want you to. . . . Whatever it is I want you to do. You do it." And when you do it, bang! here is the profit on His investment in you, and He did all this production through a **willing** you.

Pure discipleship is how Christianity is supposed to work, and when you do your discipleship, there will be a bringing forth of profit for God's Kingdom from God's investment in you by merely submitting to Him. Your submission to God is how you lay up rewards in heaven. These people who get saved because of your part in the *Missio Dei*, seeking to save that which is lost, are going to be your reward, the stars in your crown. When you are in heaven, those people will run up to you and say, "Thank you for giving me the Gospel or thank you for giving me that tract or thank you for your part in a team effort to get me saved." And they will hug your neck, and they will want to hug you for eternity. You can hardly get loose of them. They are all over the place. Man! That is heaven!

In Ephesians 4:11, you have then the distribution of ministers. God takes these results of your ministry and sends one to be an apostle, one to be a teacher, one to be a prophet, one to be a pastor. He distributes those results because He is God, and He puts

them in this church and that church or in that mission field, and you are going to find yourself going here and there. You never dreamed that you would be wherever you end up. You are going to say, "Man! God is wonderful. It is amazing how I could end up being here." Some of you are in this room right here right now saying, "How did I get here?" But this is how it works.

Misplaced Comma

Now I want you to see the misplaced comma in Ephesians 4:12.

4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

You see this comma after the word saints in "for the perfecting of the saints," in the King James Version? The KJV is the version that has the misplaced comma. There may be other translations that also have it, but I have not seen any. I know how it got into the KJV, but it is not supposed to be there. That comma after the word, saints, means in the minds of these people who wrote this translation that they are thinking that these professionals (apostles, prophets, pastors, teachers) do the ministry, not the saints. If you put a comma after saints, then these professionals perfect the saints and also do the work of the ministry for the edifying of the body of Christ. But when you take the comma out, then the professionals equip the saints, and the saints do the work of the ministry. That is the way it is supposed to be because God said that He gives these gifts to every person.

Modern-Day Gnosticism

Wanda: Are there people who think all a church is supposed to do is mature the saints, just mature them, just grow them and that is it? Is that a common thing?

V: Yes, and this thinking then produces a knowledge-based system. These people do

⁶ Matthew 16:24

not teach the saints to “go” and “do” ministry. They just teach the saints to “come” and “know.” This kind of Christianity becomes a modern-day Gnosticism in which knowledge is thought to be salvific. So a Christian runs to this Bible study and that Bible study. He just soaks up more and more knowledge until he becomes so fat with Bible study that he can no longer move and do.

Wanda: Is it in 1 Corinthians 12 where it says that the gifts come to everyone?

V: Yes.

Wanda: You said this comma was misplaced in the perfecting of the saints for the work of the ministry. You are saying then that by removing it, the meaning would change to the perfecting of the saints so that they can do the work of the ministry.

V: Yes.

Ministry as the Private Possession of the Professionals

If you take that comma out, then the saints do the work of the ministry. With the comma in, then the equippers not only perfect the saints but they also do the work of the ministry. And the reason for the comma’s inclusion is that for these Anglicans who did this translation, their purpose was to protect their turf. They were paid ministers on the king’s payroll, and they did not want to have any of these saints running up here doing their ministry. If the saints did the ministry then the paid ministers might be at risk of losing their payroll. Their position was: “We want the money, we have the appointment and the collar, we are going to do the ministry, and the saints get it done ‘to’ them.” You see how that concept of ministry has carried over to the present time? You have the professional ministers who do the ministry, and you have all the saints who get it done to them.

Wanda: Nothing has really changed.

V: Yes, we are still trying to figure it out.

However, some saints do not want to figure it out because they want to do their own thing while calling themselves disciples and hiring someone else to do their ministry for them.

Empowering for Ministry

Now I want you to see that we believers need an empowering experience. We looked at the Holy Spirit in terms of power in Christ and also in us. Then we looked at what the Spirit does. He gives us gifts, and then we looked at the gifts to get some clarification. And then we saw that the Spirit convicted the world and reproved the world of sin, and now we need to see that we believers need an empowering experience. The passage is Luke 24:49.

Luke

24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

The Lord is speaking, and He says, “I am going to send the power to you.” And He gives a command along with the promise. That command is to tarry where you are until the power comes in the form of the Holy Spirit. If the disciples had not tarried there, there would have been no power. They would not have had a Pentecost. Their obedience, then, put them in place for that empowering experience. What you need to see, then, is this empowering experience is what each of us needs. You have the Holy Spirit within you if you have been born again. But is the **power** of the Holy Spirit in you? That is the next issue.

All of the divine power that you will ever need is inside you in the form of “**potential power**.” However, that potential power is realized only by obedience. No matter how far-fetched the command from God might sound, strict obedience is essential. You could say, “I will do the ministry when I get the power.” But God wants you to obey

every detail of His commands.

When it comes to power, God demands obedience no matter how foolish the command may seem. God comes into your heart with power to change you into a new creature at the sinner's prayer because you have obeyed by calling on the name of Jesus Christ. That prayer is an act of obedience. When you obey, you are receiving the Holy Spirit "with power." So you are empowered the day you were born again. You were empowered with all the power of God. Now you were still an infant, but you had the power.

What happened to you since that day? Disobedience! With disobedience comes loss of power. How do you get it back? Obedience! If you will repent and follow Jesus in His ministry, in submissive obedience to Him, you will walk in the power of God. Now do not come to God like this: "I want some power; give me the power to heal," then wave your wand around and start healing and showing off who you are. That is not obedience, and you will not have the power of God.

Here is where the power of God is: it is in **following Jesus**, and that requires the prerequisites of self-denial and picking up your cross. The power does not reside in just talking about following Him. It resides in actually following Him. When He says go out here and do something, and you look at that task and the associated discomfort and sacrifice and say, "Oooh, I cannot do that, that is too awesome for someone like me." That is right, you cannot do that. It takes the power of God to do God's tasks. But, **if** you will step out there following Jesus, you will see miracles all around you. Those miracles are the manifestations of the power of God.

God promises the power, and He gives the power to accomplish every task that He calls you to do, but He will not get you off of your rear end. You have to do that by mastering your own self-will! **If you will** get up and

step out, **then God will** do the rest.

Steve: That will be the same as the filling of the Spirit?

V: Yes, sir, that is the same as the filling of the Spirit.

Power does not come via somebody laying hands on you. Power comes only in your submitted will. You are going to encounter many gimmicks, and you are going to come against a lot of false teaching in this area, but do not be fooled. You follow Jesus! In your weakness follow Him. Let it be His power that is manifested in your weakness. Just like the Apostle Paul said, "In my weakness His power is made manifest."⁷ And no one would ever say that Paul did not have power. Look what he did in his weakness.

If you are not following Jesus in ministry, then that means you are following somebody else or your own ideas in the *missio hetero*, and your power resides in your own carnal abilities. I will tell you one thing: It is terrible to try to preach out of your own power. I have been there, and I do not want ever to go back. On the other hand, being in the pulpit while being Spirit filled, the Lord speaks through me with great power. That is what you want when you are preaching, witnessing, and ministering—God's Power!

Joe: I have always gone to my knees for about a half hour before hand: "God, I cannot do this, but I know you can. You can speak through me. Let my lips be your tool."

V: Power comes only when you obediently preach His Message.

ROLE OF THE PASTOR

Why is the role of the pastor of major importance in a church program of evangelism?

1. He determines the atmosphere of the church.

⁷ Romans 1:16

2. He is the model for the church.
3. He determines the success/failure of programs. Not many programs will continue to succeed if they do not have the pastor's blessing.

Once when I was an associate pastor, I trained up an evangelistic team and started a wonderful visitation program. The pastor of the church decided that he needed to go to some seminars instead of continuing to participate in the visitation program. Within a month, the program died. If it was not good enough for the pastor to continue, then the perception became that it was no longer worthwhile for the team members.

4. He is the primary reason for joining a particular church.
5. According to 2 Timothy 4:5 he must do the work of an evangelist in order to fulfill his ministry.
6. The church takes the attitude of the pastor.
7. The pastor (shepherd) is a bishop (overseer) and elder (dignity).
8. He is the officer in charge of equipping the local congregation.
 - a. Apostles have responsibility for the universal church.
 - b. Prophets are wandering proclaimers making application of God's Word and calling for repentance.
 - c. Evangelists are wandering proclaimers of the Gospel.
 - d. Pastor-teachers stay in one place shepherding one flock.
 - e. All are given by God to the Church to equip Christians for the *Missio Dei*, but the final responsibility is the pastor's.
9. The **major premise** is: "The evangelization of the world rests upon equipping every member of the church for the *Missio Dei* and getting them to use their gifts and equipping in ministry."
10. The **minor premise** is: "The final responsibility rests upon the pastor-teacher."

Item #7: Pastor means shepherd, and so if you are a pastor, then you are a shepherd, but sometimes God uses the term elder, and sometimes he uses the word bishop. Pastor, elder, and bishop, all mean the same thing, but the three terms are coming at the pastoral office from three different directions. Pastor is the overarching term that includes within itself the two sub-meanings of bishop and elder.

Bishop has a reference to the pastor in connection with his overseeing function. So if bishop is used in the Scripture (we do not use those terms today in our church talk, however, it is good biblical talk), then it means primarily the function of an overseer. To be an overseer means that you stand up above the heads of the congregation as the watchman who is looking around for danger. That is what a bishop does. He stands above the flock because they are younger siblings, and a bishop is an elder sibling, the elder brother who is supposed to look after his younger siblings. Thus the overseer functions as the watchman.

A pastor, then, is supposed to be a watchman. Isaiah and Jeremiah both talked about the watchman being on the wall watching for attacking hostile armies posing danger to the city. He does not sleep. When the babies are asleep, he is up on the wall, alert, looking outward, and he is looking for the enemy. That is what a bishop does, and it is also one part of what a pastor does.

Elder, the other term, is a title in terms of dignity. Thus the elder brother is a person that the younger should esteem because there is dignity of position in that person. Where does the dignity come from? It is not in his personhood. It accrues in his maturity and produces in his function. You should hold in high esteem one who never sleeps while you are sleeping. He does not have the income that you have, he suffers all the pain when you are comfortable, he watches out for you,

he teaches you, he ministers to your needs as they arise, and he is on his knees praying and begging God for help for you while you are just going about your life. That is what an elder does. And he is deserving of some esteem and dignity because of what he is doing for you.

The normal meaning of the term pastor is shepherd. The shepherd feeds the flock, he also does the oversight of the flock (which is where the bishop title comes into play), and he also holds dignity because of his maturity (which is where his elder title comes into play). God has tapped him and said, "I want you to adopt a sacrificial life style to do the shepherding of My flock, and by the way, you are not going to have all the things your flock has. You are going to be deprived. They are going to be indulged in their immaturity. You are going to take responsibility. They are going to be carefree in their immaturity. You are going to answer to Me for their welfare." Bearing that office of pastor is difficult!

Joe: Is that not what Paul meant in Corinthians where he mentioned that he suffered for the welfare of the others.

V: Yes, and that suffering, by definition, is *agape* love. So the elder brother must love the congregation via self-sacrifice for the benefit and welfare of the others. That is what Jesus did for us while we were yet His enemies. We are called to do the same thing for those who are of His Household, for our brethren, for our siblings.

And then when we are in the pastoral role doing all the ministry for the saints within the congregation, we must also step outside of the place of safety in the church and do ministry in the world. We have to do both *diakonia* and also *kerygma* which connect with the outside, lost world, even with God's enemies, and make great effort to bring these lost people along into the Kingdom. You must grab hold of one, get him saved, train him, turn him loose, and then grab another, get him

saved, train him, and turn him loose. After a while there will be other equippers whom you have trained. They will grab hold of one, get him saved, train him, and turn him loose. Next thing you know you have five trainers, and after a while you have ten trainers, and they are multiplying.

That foregoing process is how the ministry grows. That is where you came from. Because of somebody's faith, someone grabbed you, got you saved, trained you, and turned you loose. Now here you are sharpening your equipping skills for more service.

Joe: Paul loved ministry so well that in order to help someone out, he said, "I am a fool for Christ."

V: Yes, in the world's view, he was!

Item #8: Apostles, prophets, and evangelists are wandering all about. They have a wide-ranging responsibility, and so if there is going to be one person who is going to have a responsibility of evangelism "in the local church," it is going to be the pastor of the local church.

If the pastor is not there for helping the saints discover their gifts and get involved with Jesus in their own special ministry, if he is just there trying to build up some kind of edifice to himself, if he is just trying to get his payroll increased, if he is there for some other reason, maybe for bragging rights, then the members of the church are cheated. And the church members are robbed from participating with the Lord in the *Missio Dei*. And the world is robbed of the salt and light of Christian impact. So the bottom line is that the responsibility belongs to the pastor. He is going to give an account for every member of his congregation.

So when you are out here in these churches as pastors, you had better have this list memorized. Otherwise it is going to come back to haunt you. You are eventually going to give an account for this knowledge. If you

are a Sunday school teacher, you had better train your people for the *Missio Dei*. If you are a training union teacher, you had better train your people for the *Missio Dei*. If you hold any office of responsibility in the local church, you had better train your people for the *Missio Dei* because you are going to give an account for your people.

Item #9: The major premise is that evangelization of the world rests upon equipping every member of the church for the *Missio Dei*. But it does not stop with the training. *You pastors must also use your administration gifts to provide open doors to ministry for those who have been trained.* That is the major premise which is the foundation for discipleship. Discipleship requires self-denying, cross-bearing followship of Jesus in His *Missio Dei*. It is upon this foundation of discipleship that we are building which is the major premise.

Now the above list has some duplication with item 8e, but it is worth the repetition to hammer it home. This is big-league stuff here folks, and this knowledge and training is what we need to get out to every church. You are the carriers. You are going to get it out if it is going to get out.

THE FOUR CLERGY-LAITY MODELS OF RELATIONSHIP

Which is the best clergy-laity model of relationship? and how does education apply to it? (Four models plus eleven statements.)

1. **Clericalism:** Domination of the laity by the clergy, who are the ruling order. Clericalism is that kind of collar-wearing clergy who have all of the power vested in them. They do the ministry. You either applaud and pay for the ministry, or just be spectators and get the ministry done to you.

In my opinion, a primary example of clericalism would be the Roman Catholic

Church. However, superstar evangelicalism is another example of this model. There are many Protestant churches that have superstar pastors. In these churches, the pastor performs all the ministry, and the members just watch and applaud his performances.

Clericalism is not a shared ministry in which every member is a minister. In this model, the extent of church ministry by the members is all contained inside the church, such as deacons, teachers, and choir.

2. **Anti-clericalism:** A reaction of the church members as if the clergy does not exist. This is the other end of the clericalism spectrum. In this model, there is no such thing as clergy.

In my opinion, Quakers are an example of this model. The relationships in this model would be anything that is horizontal without any vertical eldership or anybody who is able to be the watchman, to oversee the flock. In this model, all ministry is done by the members. The ministries are inside and outside the church walls. In our early American history, the Quakers did much ministry in their leading the fight to abolish slavery. Normal church members did all this ministry.

3. **Dualism:** The clergy and laity each have their own assigned spheres of activity. In this case, you would have the laity who do not cross the line into ministry. Across the line on the other side is the clergy who do what they are supposed to do. The clergy do not do the laity thing, and the laity do not cross over to do the clergy thing.

In this model, there would be no preaching by the laity, no baptisms by the laity, no being sent by the pastor to supply for other churches, etc. The laity would enter the work-a-day world to earn the money to support the church, its ministers, and their ministry.

4. **Service model:** The people (both clergy

and laity) are the church. The clergy are there to serve and equip the laity so that they will do the work of the ministry which God expects of every saint.

The clergy are the equippers. The equippers see to it that every member of the church is helped to discover their spiritual gifts, to get related to the *Missio Dei* as represented by the Five-fold ministry model, and trained for the specific ministry to which the member believes the Lord is calling him. While all this equipping ministry is being done by the clergy, they are also to oversee (bishop) the church, meet their members' needs (elder), and lead the congregation into good pasture for feeding (shepherd).

- a. Our ministry is determined largely by our gifts. 1 Peter 4:10 and 1 Corinthians 12.
- b. This model contains the priesthood of the believer. 1 Peter 2:9
- c. This is the body concept (different parts and functions but with a corporate divine mission [*Missio Dei*]). Romans 12:3-8.

CHRISTIAN EDUCATION

I have eleven statements having to do with the application of Christian education:

1. The clergy should motivate the laity.
2. The clergy should equip the laity.
3. The clergy should help the laity set objectives.
4. The clergy helps the entire congregation develop a comprehensive plan (the *Missio Dei* as functioning in the Five-fold Ministry Model).
5. The clergy makes certain that every program is relevant to the members (person-centered).
6. The clergy helps the laity fulfill God's intent for them.
7. The clergy helps the laity reach out to the lost world.
8. The clergy helps develop leaders among

the laity.

9. The clergy uses administration in all phases of developing the laity for ministry.
10. The clergy helps the laity find and develop their gifts for service in the *Missio Dei*.
11. Deacons teach by example, meeting needs, equipping others, and linking all ministry to evangelism.

Item #5: When you are dealing with programs, you can make them program centered, or you can make them person centered.

Take this case: I am a clergy person. I am trying to equip the saints for ministry. I am trying to develop a follow-up team. I have ready a great evangelism team that goes out and wins people all over the place. I need a follow-up team to go behind them to go visit those who have gotten saved.

I want to grow the new converts, give them some assurance, bring them into the church, incorporate them into the body, get them baptized, start them in a new members class, start training them, and help them get out there in ministry using their gifts. Some of them may become evangelists, some of them may become teachers, some of them may become service-oriented ministers who feed and clothe the poor, etc.

In this example, I am trying to build a follow-up team. If I develop a program of follow-up, and I fit the people to the program, then it is program-centered, and you get people trying to conform to something they may not really fit into. But if you make it person centered, then you take the people, and you say, "How would you like to do this? These are the objectives, and these are the requirements to reach those objectives. How would you like to do that?" The prospect might say: "Well, I don't think I could do it just straight up and down, going there by myself, and doing all this ministry which I do not know how to do." I would say: "Well, we

will get you a partner and some training for you both.”

The prospect may say: “I do not want to go visit someone cold. We will also need some kind of an entrée.” My response would be: “I am open to all suggestions.” One idea for an entrée would be to take the new convert a loaf of home-baked bread. With this entrée, we could incorporate the teaching about Jesus being the bread of life. Maybe we can get the ladies of the church to bake some loaves of bread, and then we could go visit the new converts for follow up and give them bread and talk about the bread of life, the bread being the manna and the life-giving sustenance of God. The follow up visitation team could say: “Since you have committed your life to Jesus, we wanted to bring this bread as an expression of our love, and also as a symbol for us to use to begin to tell you about the bread of life.”

And so, then, the prospective minister might say, “Yes, that sounds like a good idea. We can get some bread and go visit the new converts two-by-two. What about our wives, can they go?” I would reply: “Yes, that is fine, you can go as a couple.”

The clergyman in this example has then become a person who is moving people out of the pews right into ministry. You are not forcing them to become conformed to some stagnant program or idea. You are giving them an opportunity to express their creativity and become all that God wants them to be. It should be person-centered because it is the people who make the difference, not the programs.

Item #9. The clergy uses administration with the laity. Many clergy people despise the gift of administration, but the gift of administration is something that you desperately need to help organize and lead and plan for the laity. It will help you get them up and out, and not all confused and running and bumping into each other and increasing in confusion and despair. Jeremiah said that God was going to punish Israel because of their drunkenness by smashing them together as he illustrated by smashing bottles together. That is what happens when you do not have administration in the treatment of your laity. They get to smashing together, and all of the energy is used up before they actually get into the world and on to their proper paths.

Questions For Chapter 4

1. Why is the role of the pastor of major importance in a church program?
2. List the four models of clergy-laity relationships and indicate the best one and why.
3. How does education apply to the service model? (There should be eleven statements in this answer).
4. Draw the spiritual gifts flow chart.
5. Draw and fill in the table that delineates the gifts according to enablements, administrations, and operations.

Chapter 5

MISSIO DEI: THE CHURCH'S VISION

V: Do you have a question?

Bob: Yes, sir, if a revival is for Christians to get on fire for God or to repent and get straight again, and an evangelist is a person who shows the Word of God to unsaved folks to get saved, then why do we call an evangelist to hold our revivals, and not someone like a prophet or an apostle who is supposed to inspire churches?

V: That is a good question, but you are directing it to the wrong person because I do not call evangelists to do revivals. I call teachers. When I am called to do revivals, I teach a short version of this very course that we are doing here. However, my invitations are not exclusively for sanctification alone, they include a call to justification.

Beth: Every church I have ever been in have evangelists for revivals.

V: If you have a “come and hear” mentality, then that is the only way people can get saved. They have to come into the saving field, and then you are going to preach a salvation sermon to them. If your sermons are evangelistic, then where is the pastoral teaching for reviving the saints? Something gets out of kilter if revival is nothing more than a shot of excitement and adrenalin for the saints because it is directed toward the unsaved.

There is a need for the church body itself to be doing the evangelism, and if they will do the evangelism, then the revival would be to boost up and exhort the members who are going to go out and do that ministry more expansively. Basically the purpose of this course is to implement whole-body evangelism. We want the church to have a single vision, the same vision of Jesus—to seek and to save those who are lost.

Now if revival is of the dead institutional church rather than the members, then the purpose changes. Basically this kind of revival would be an institutional revival, and for it, the goal changes from seeking to save those who are lost to getting a transfusion of new blood into your institutional church so that “it” can grow. Get some more members into your institution so that its death is held off. The traditional revival of getting new people saved and into our church is the kind which would serve that purpose.

Fortunately, there is some overlap between the two kinds of revivals because some folks are getting saved. The motives are different, and the quantities will be different. The institutional revival is an add-on revival as over against the true church revival which will result in multiplication of both the evangelists and also the saved.

That is a good question, Bob, but you are just directing it to the wrong person. You should direct it to your pastor any time he wants to do that kind of revival service.

Oscar: I wanted to ask a question concerning the class curriculum. Is this a personal evangelism class or is it church growth?

V: It counts as church growth evangelism, but I try to work some personal evangelism into the course because of the great need for it. But if we get the *Missio Dei* and the Five-fold ministry and the gifts discovery in place, there is much more potential for soul winning, both personal and church-wide, to occur.

Oscar: I do not understand how this information will benefit a church when it is never going to be implemented.

V: Do not give up. Keep the faith. Jesus is in charge of all this. There may not be a

worldwide adoption of the *Missio Dei* by the churches. But there could be one here and one there. Every little bit helps. Every person who gets saved because of your faithfulness will be absolutely convinced that you did the right thing, even if you were all alone.

PLANNING AN EVANGELISTIC CHURCH

You need to get this idea in your mind: we are dealing with planning (perhaps even planting) an evangelistic church which is formed for the sole purpose of the *Missio Dei*, and I am going to give you some guidelines. The steps in planning an evangelistic church are:

Step 1: *Vision*

If you have the vision, then you know where you are going. The vision is given to us by God in Luke 19:10. In that scripture the Lord says, "I am come to seek and to save that which is lost." Our vision, then, is the *Missio Dei*. To know where you are going should be equal to the *Missio Dei* of Luke 19:10.

Step 2: *Develop objectives to flesh out that vision*

Objectives are the ultimate aims of a church. If you know what you need to do, and that is the *Missio Dei*, then you need to flesh out the *Missio Dei* with its proper objectives, which, like the vision, is defined by God. The *Missio Dei* has five objectives which are the ultimate aims (see chart 5.1). These ultimate aims are like points on a compass and you should be able to know by your orientation whether or not you are making progress towards those aims. Are you moving towards the second aim, are you moving towards the third aim, etc.? You have five of these aims, the five-fold ministry. So the objectives then are these ultimate aims of the church which will flesh out the *Missio Dei*.



Chart 5.1

Step 3: *Set goals*

Goals are the answer to the question, "What are 'we' going to do?" This is the point in which our human contributions and peculiarities enter in to give our own customized shape to our corporate ministry. Where worship is one of the objectives, there needs to be more definition for that objective. The objective is a bit like a compass point, like North.

Goals would have to do with the "how" of going north on the compass point, like establishing a worship service which contains music, Bible reading, sermons, exhortations, etc., etc. We may decide to customize our worship into a low worship with more modern elements in the liturgy. Or we may possibly choose untraditional times of worship. Or we may choose to stick with the old traditional elements. In goals, the human elements enter to determine the "how's" of our particular church's meeting God's objectives.

Step 4: *Develop strategies or plans of action*

These are to answer the question, "Who does what?" Strategies or action plans should

be specific enough to answer who does what, and when will it be done? When considering the objective of *didache* for example, one of the strategies is to name the teacher and say when that minister will teach and who will be taught, i.e. Mary will teach the middle school kids on Sunday mornings during the Sunday school hour. Sam will do the same for the New Members class.

There are four steps, then, in planning an evangelistic church. The first step deals with vision, and that is to make sure that your church is planned around the Lord's plan, the *Missio Dei*. That is what the church exists for. The five objectives which give definition to the *Missio Dei* are the five-fold ministry of the church: *leitourgia*, *koinonia*, *diakonia*, *kerygma*, and *didache*. Those five elements of a five-faceted ministry are essential for the *Missio Dei*. You leave out any one of those elements, and you are going to crash and burn. So there on chart 5.1 are the five-points on a compass that you need to have so that you may easily check your orientation within your plans: are we doing what we are supposed to do in *leitourgia*? Are we doing what we are supposed to do in *koinonia*, in *diakonia*, in *kerygma*, and in *didache*? If anything is left out of those five things, then you have a corruption in your *Missio Dei*. It is important, then, to have God's plan around which to operate the corporate body, i.e. the church.

The next step is to set some goals. What are we going to do as a church? The church ought to do something in everyone of those categories of the *Missio Dei*. Thus all five categories ought to have some goals: you would say, "What are 'we' going to do concerning *leitourgia*? What are we going to do concerning *kerygma*? Etc., etc.?"

In *didache* you ought to have some idea of what you are going to do in your teaching. Are you going to teach the Bible and then help your members discover their gifts and

then train them for ministry and then open the doors and encourage them to move forward into ministry and then to support them in their part of the *Missio Dei*?

A church has to know what it is going to do to reach its goals within each objective of the *Missio Dei*. Thus the action plans, the strategies of who, what, when, and where of the ministry tasks to reach the goals come next.

Let me dream with you for a minute. Now what if you had a two hundred and fifty-member church (a fictitious number which would allow about 50 members for each ministry category), and this church had the *Missio Dei* as its vision, the five-fold ministry as its objectives, and it had five ministers on staff (regardless of whether they are paid or unpaid) each of whom are in charge of one of the five ministries. What if every time someone joined the church, you enrolled him into a new-members class that helped him learn his theology, find his gifts, and get plugged into ministry through the minister in charge of the ministry area that was chosen by him.

If it turned out that the new member's gifts produced a gray area where he might fit into two different ministry categories, the ministers in charge of those two areas could go after and recruit that person into their category of ministry. And so you would have all five categories of ministry with a staff person in charge of each one who is answering to the church, giving status reports on their goals and strategies for reaching their goals, and encouraging the people to get involved in one of those ministries so that every person in the church is involved in ministry unless they are very young children or in training.

Under this concept, everybody is a minister. Also there would be somebody recruiting every minister into service. There would be a budgeted allocation for each ministry, and there would be periodical status reports given for that ministry. This could be one of the

most dynamic churches in the world.

Betty: In developing the Sunday school, we do not follow the "Southern Baptist" Sunday school books in the department, so I can teach basically whatever I choose. Should we teach them what you are teaching us?

V: Yes! Yes! Wherever it is possible to add these discipleship studies to your teaching, please do so. That is the purpose of seminary. We take what we learn here and multiply it outward.

Homer: What if the preaching is based on getting big, or just on materialism, and I want the church to take up the Mission of God and the five-fold ministry, how do I go about trying to relate it to my church?

V: Try giving a copy of this course-in-a-book to your pastor.

Steve: When you take a spiritual gifts test, does it establish a set pattern for your gifts, or do your spiritual gifts grow as you grow? Would it be appropriate to give the test to the youth department? Are the youth going to change each year as they mature?

V: Yes, they will change. There is a knowledge that is gained as you use your gifts and as you mature. There will be new information learned as you grow. After learning this new data, what you had thought was your primary gift early on may turn out to be a secondary gift. Some other gift that you did not even know you had might turn out to be your primary gift.

This growth can certainly occur in the youth, but it can also occur in elderly people. An elderly person might be spiritually young and not mature yet. So change really depends on growth and maturity. It cannot be concluded that years equate to growth. Yes, some people who have been members of a church 20 or 30 years are mature. However, just because a church member has been learning all those years, we cannot conclude

that they are mature. The simple reason is that many times the 20-year member has learned one thing over and over again for those years. Instead of expanding their knowledge, they are just recycling the same material, or they are not applying what they know.

Tim: What you said about each group that meets in a church is a church in itself. Then, should not the youth department or every group have representation of the five-fold ministry there in addition to the five people? Or if there is no one there, do you volunteer to develop something like what we just talked about, a new members' class? I mean, if I want to be serious about teaching the five-fold ministry, do I get the youth pastor and his wife (she is into worship and he is into other categories) do we get together and develop a game plan?

V: On the one hand, you need to cooperate within the corporate body. On the other hand, you need to develop a game plan for your group because if this youth group left on a missionary journey and is out there in the field somewhere, then **that group is a church**, and it has to function in all five categories.

The principle is that when you are within the corporate body, you have to be a team member, and you function then as a smaller, tiny thing within the whole five-fold ministry. But if you should go out as a small group or as an individual, then you have to do all five ministries. Just one person does all five when he is alone. But when you are in a team, then you can narrow your individual scope down and do what you do best. The principle is that the further away from the corporate body you are, or the smaller the body gets, then the more you have to be **able and willing** to do.

In this five-fold ministry we are going to experiment a little bit in the next chapter, and actually review a verbatim of some students planning an evangelistic church. We are going to be looking at some individual gifts

and see how a person can plug into a corporate body, and just see how people would land as individuals within that scenario as team members.

HOW MAY THE SUNDAY SCHOOL BE USED IN EVANGELISM?

1. For equipping the members for the *Missio Dei*.
2. As an organization involved in the *Missio Dei*.
 - a. Ready made group to reach people.
 - b. Small group setting to escort people into the worship service.¹
 - c. Bible study has evangelistic appeal.
 - d. *Koinonia*
 - e. Teachers do the work of evangelism.
 - f. Ready-made prospects.
 - g. Provides regular encouragement for members who are evangelists.²
 - h. It is the opportunity for learning by doing.³
 - i. The graded Sunday school provides a natural division of labor.

¹ In bringing a candidate into the church, if you bring them directly into the worship service, there is a sense of isolation and loneliness that is pushing that person away, but if you bring them into a small group setting first, and then escort them into that worship service, they will feel more at home.

² Some of the members of your Sunday school class are going to have the gift of evangelism, and they need encouragement. When you meet and you give Sunday school reports in the classroom that you have witnessed to somebody, and you think he is about to get saved, the evangelist may still get discouraged in his efforts, and he might begin to despair. If that class is giving that weekly encouragement by asking, what about Joe or Sally, anything going on? That could spur them on.

³ In this case you would have your evangelist partnering up with a classmate and going out. So here you have an evangelist doing evangelism and training another person. This is that multiplication again.

3. It motivates for the *Missio Dei*.
4. It makes education relevant to the *Missio Dei*.
5. It helps people connect into God's part of the *Missio Dei* for them.
6. It develops leaders for guiding the church's entire ministry toward the *Missio Dei*.
7. It helps an individual switch from "come" to "go."

MOTIVATION

The most serious problem with a church not practicing evangelism or the church members forsaking evangelism is motivation. Knowing how is also a problem, but when motivation lags, know-how will not overcome the lack of evangelism because even those who know how end up not doing it.

On those occasions where the members know how to evangelize the lost, and somebody comes in and leads in a true revival where the people are getting motivated and exhorted into evangelism, they will tend to jump out there and minister in spurts. They will be active for a month or two months, or maybe a whole year, but then taper off once again. So, motivation is a huge problem.

If know-how were the only problem, then motivation would cause the members to find out how so that they could scratch the itch.

The greatest motivation that I can think of would come if you could just spend one minute in hell. That pain would solve the motivation problem because then you would be out stopping traffic in order to share the Gospel. There would be no relative that would get away from you, and no friend would be able to walk away. You would have hold of them and saying, "You have to hear this now." This sense of urgency is missing. There is, then, the need for motivation.

Wanda: To get your master's degree, do you have to take this class?

V: Yes, church evangelism is required by all degrees.

Wanda: Okay, my pastor is one of your students or a former student. He is not doing any of this.

V: What is his name?

Wanda: (*Name omitted*).

V: I do not remember that name.

Wanda: He did not necessarily take this class from you. He just took an evangelism class at the seminary. However, he is the one that got me in to talk to you. He needs to be doing this stuff.

V: That is right. This is the business of the church, and the church needs to get after it. If the leader is not leading, then maybe the church ought to go ahead and do it and then call him up to the front of the effort to take over as leader.

Sybil: Will we be responsible for this stuff when we get to heaven?

V: To whom much is given, much is required.⁴ That means then that when you come to class and you learn something, you are responsible to do something with that knowledge.

Ted: What about James 4:17?⁵

V: Yes, that is another good point: to know the Truth and not do it, to him it is sin. We have a heavy responsibility on us. The more you learn, the more you have to do.

Jack: If you know something you have learned in this class, and we do not present it or do what we have learned . . . ?

V: . . . then you have a serious problem.

⁴ Luke 12:48 ...For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

⁵ James 4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Jack: How do we know where to draw the line between witnessing to people and, I guess, choking them with the Word? Because a lot of times people will get angry, you know?

V: You have to be discerning in order to not throw your pearls before swine.⁶

Please note that going past the line is where I have many of my problems because since I have seen the glory of God in my life, I am very eager to share with people about how Jesus will save them. I want them to know that they do not have to go through what I went through or even worse skip what I went through and go straight to hell.

So, I am really anxious to share the good news, but I guess sometimes I have trouble . . . like the other day when I was ministering to this one lady who works at a grocery store giving out samples. You have seen the ladies handing out the samples. They are cooking something there at various locations in the store, and you walk by and they hand you a sample. I once witnessed to her, and she was already saved. So, my direction of ministry changed to trying to exhort her and encourage her into ministry by comparing her giving out samples with my giving out tracts. Anyway, she said to me the other day, "Why is it that all you talk to me about is Jesus?" I let her know that I shared with her what God has done in my life because my life has forever been altered for the better. My eternity has changed from hell to heaven. Thus my whole purpose in life has changed.

I was stunned at her question because it came from a saved person. But you know what? I have a hard time having a spiritual conversation with most church members.

When the heart grows cold in the member

⁶ Matthew 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

of the institutional church, you who are spiritual are going to have a lot of rebuke from *within* the church. There is nothing that we can do or say that will prevent that. They just need to have a revival experience in their hearts. Then they will be charged up and talking about Jesus, and receiving their own comments like I got from the sample lady: "Why are you always talking about Jesus?"

Four Principles of Motivation

Okay, let's come back to this motivation issue. There are four principles of motivation that you need to know. Three of them have to do with *koinonia*. *Koinonia* is something that helps you to unite, and when a body is truly united, there will be motivation to exercise that body. But if a body is fragmented, then spiritual coordination will be lacking. And that will lend itself to coming together only physically in a corporate meeting but being like islands in the stream. When you do not meet with one another in the unity of *koinonia*, it is just a lonesome experience in which you come into the sanctuary or the classroom, get your attendance marked or recognized, leave there, and go about your business.

But what we need to have is a common mind just like the vision with the five compass points. Then the meaningful goals of how we are going to move out toward those five objectives and the checking on our progress and problems will be readily customized and adopted.

This is important. You need to have in your church those to exercise the ministry of evangelism/*kerygma*, and that starts with communication. Thus communication is the first of four principles of motivation. Here is a list of the four:

1. Full and bi-directional communication between pastor/leader and each participant.
2. Participation of the whole body.
3. The expression of personal interest and

concern.

4. Be a good example. Never expect someone to do something that you are not willing to do yourself.

The very first thing that you need to have in a church for giving it the proper motivation to exercise the ministry of evangelism is communication. Communication needs to be full which means it goes from the pastor out to "every" member. Full communication gives the member a sense of self worth. If the pastor will share with an individual what the goal of the church is and where that individual fits, it gives that person self worth because he is deemed worthy of the pastor's effort.

The communication, though, needs to be multi-directional as well. The individual church member needs to be able to share back towards the pastor and outwards to the other members what their concerns are and what they think is important. So communication needs to be full and in all directions.

The second principal for motivation is participation. When you are making decisions, it should not be a top-down decision-making structure because that model results then in a two-class system—the elite and the workers. In this system, the workers will just get a work list of tasks to do. They will conclude that they are mere workers who are to go out and do their work list. When they did not participate in the making of the list, choosing the priorities, or any of those kinds of things, they will lose interest and not take ownership.

There needs to be participation and a sense of ownership. When the people participate in the setting of the goals and taking ownership of the goals, then they will do those things to reach the goals. But apart from that kind of participation, you are going to have a boss-slave relationship. The boss will be trying to get their work done, and the slaves will be given the work to do, feeling like they are being used and abused. That

scenario does not result in a good motivation.

Oscar: The church has a meeting, and the pastor says, "Can I have your input?"

V: Yes. It should be at a definable corporate body level, perhaps in a Sunday school class, or a youth group. The leader should ask this kind of thing: "What are we going to do?" Every organization in the church needs to have goals that fit within the five objectives that are also directing the entire church body towards the *Missio Dei*.

If you are meeting together to establish goals, there ought to be full participation where all the people are buying into the goals and the action plans to reach them. They are putting in their two cents worth to establish the goals because those same individuals will be assigned those action plans for reaching them.

The third item that will enhance motivation is the expression of personal interest and concern. This means that you need to know everybody's name in your network, church, Sunday School class. You need to know something about them, you need to be involved with them, ask questions, find out where their needs are, find out what you can do to help, and find out what their latest project is and what its status is. Be involved with the people.

If you will express personal interest in the people, not make-believe stuff or pretend stuff or following a formula, they will respond. However, it must be genuine, personal interest. You need to love the people. If you love them, you are going to know something about them. So, then, you express that interest to them. Then, in turn, you share outwards in the same way you are receiving.

Those first three motivational factors are coming out of the area of *koinonia*. This is the binding together through communication, participation, and personal interest and concern.

The fourth motivator is being a good example. Leaders always need to be good examples. Never ask somebody to do something when you are not willing to do it yourself. Get out there and do it.

Do not teach something that you do not already hold dear in your heart. When you teach something, you need to make sure you are doing it. If you ask somebody else to do something, you had better be willing to be out in front doing it yourself.

Homer: You said the first three were parts of the *koinonia*. What is the fourth?

V: The fourth principle of motivation, i.e. being a good example, is training, a part of *didache*.

CONSERVING RESULTS OF CHURCH GROWTH

Now I want to change over to "How to conserve results." When you are bringing new converts into your church, how do you conserve those results? There are two things that I would like to give you on how to conserve results.

1. Every Christian is to be equipped for ministry.
2. Every Christian is a minister.

Every Christian should be equipped for ministry. So when you have your five categories within the church, and you have your church plugged into the *Missio Dei*, then you have each member recruiting for his category. When, they get somebody, perhaps a neighbor, to come join the church, they are saying, "Man, we need to get you in the *koinonia* group," or "We need to get you in the *diakonia* group." You are trying to get them into your various groups, and everybody is out recruiting. You are filling up your groups.

When you get new converts, you bring your new converts into the new members

group before they are drafted by one of these five ministry groups. You start training them in the assurance of salvation, the doctrine of salvation, the *kenosis*, the very basic things that you need for all Christians to know no matter what group they are in. Then you do the gifts test, and you begin to counsel at that level. Then you show and teach the five-fold ministry, how the church is organized, reflecting the *Missio Dei*. And so now you are telling them that you are teaching and training them to be a minister. You are equipping them for ministry. That is the number one principle in the conservation of results. They do not just come in, sit on a pew for about three months, go out the back door and join another church. Or drift around and not join a ministry group in order to never begin ministering.

The second action is for you to express clearly that every Christian is a minister. You do not have the guy up there in the pulpit as the only minister, and the rest of us are sheep to get ministered to. We are all ministers.

Once you get him believing that he is a minister, and you are going through the business of equipping him for ministry, and you get ready to graduate him out of the new members class, then he can land in one of the teams within one of the five-fold ministry categories and start ministering.

Jill: One of the things I have noticed is that there are many people who do not equate God's Word with reality. They understand that they are ministers, that we are all priests (it says right here: a royal priesthood). But they do not want to do any of that, do not want to hear any of that.

V: There are many stonewalls, hurdles, pitfalls, and hindrances, but we have to get through those barriers. If you do not do it, who is? Do you think it is just going to suddenly dawn on the whole church, the millions of people out there that this is what they are supposed to be doing? No, a sudden

dawning of truth is just not going to happen. Also the Christians are not going to study the Scriptures for themselves to arrive at the truth. So, it is up to you!

Joe: Some accountability for the members at this point would be in line, would it not?

V: They should know by then that they are accountable to the Lord for their discipleship. So when they get in the group, then the team leader would be the closest shepherd for them.

Take for example the *koinonia* group. Let us say that there are ten different ministries in *koinonia*, and you have people in each one as to their choices based on their gifts and skills. The specific ministries are things like ministry to the widows and other church members in need, helping other ministers in their ministries, church retreats, and church-wide socials. *Koinonia* is a category of ministry. Each specific ministry within that category will have a specific team leader there who is going to take the shepherding role in order to facilitate the ministry and escort the new person into the specific ministry. And then there is going to be the encouragement and the training and the on-the-job training, and all of that kind of thing to be overseen by the team leader.

Then the new member might decide, "I am in this *diakonia* ministry, but you know what? I think I might have the gift of evangelism. I have just got the urge to get out there and preach/witness. And so his team leader will go to the staff member over *kerygma*, and say, "I have a guy here that wants to try out for your category of ministry." So they do a trade off.

Class, I want you to catch the vision, catch the excitement. We need to get back into the ministry business because every Christian is a minister. Equip every saint as a minister. Recruit them into ministry. Escort

them into ministry. Exhort them, encourage them, and train them. If they want to try out for other teams because they are misfits in the one they are in, then help them find their niche. We do not march lockstep with everybody doing the same thing.

Joe: Where can you find where the individual, specific ministries fit into the five-fold ministry?

V: This is a subjective call. Each individual that is in a leadership position is going to have to counsel and help the member make those hard calls.

I have over the years done some breaking up of the classes into five groups and charging each group with the task of developing, just by brainstorming, the kinds of ministries they would like to do if they were in that group.

If this class was a church, and five of you were selected to be in charge of a ministry category, what specific ministries should we do in your ministry category? It has been mind blowing in the past. Student groups have discovered many different kinds of ministries for each group. There has been breathless excitement just in the students' reporting their findings to the whole class. They would say, "Man, we have some great stuff here; all of you will just love this." They would go through their findings, and it would get the rest of us so dadgum excited that we could hardly wait to do some of it.

Please catch the vision. All I am doing here is just exposing you to the vision with its objectives. I want you to catch the vision. If you have really caught the vision, you will begin to implement the concepts in any way that you can. If you catch the vision, you will share the vision.

STUDENT REPORTS OF THEIR GIFT TESTS

The following are some sample reports

made by the students in the class. These are samples mostly of how a particular student relates his experience with one of the five-fold ministry elements. These reports are not all of them, but a selection is included here so that you can enhance your own spiritual gifts test evaluation and analysis. Each student will give an oral report, identifying his test results on his spiritual gifts, making his analytical choice as to where he thinks he will fall on the *Missio Dei*, and then talk about a specific ministry that will scratch where he itches. Dialogue was allowed.

* * *

My two spiritual gifts were evangelism and prophet. I fit in on the five-fold ministry as *kerygma* and *didache*, which is preacher/teacher. I am a Sunday school teacher in the adult men's class at my church, and I am also a volunteer chaplain at the Tarrant County jail. I would say that the Lord has led me exactly where I am supposed to be. I really enjoy both of those ministries immensely.

I also take some other courses from Dr. Vinson, and one of them is Jeremiah, and because I have not had enough time to prepare my Sunday school class, I have been teaching my Jeremiah course to my Sunday School class. Not only has it been helping me learn Jeremiah better, but my class has also been blessed by these teachings. In fact since I have been teaching Jeremiah, the students are just on fire. Things are really working out well, and I think the Lord has me right where He wants me, and right where I can be the most use to Him.

* * *

I came out as a prophet as my number one gift. My second gift is music.

Before I came to know the Lord, I was a musician most of my life in nightclubs and things along that line. I knew I had a talent for music, and I knew that it would surface in my gifts somewhere. It came in number two.

For the past year I have pastored a small country church. It has been the kind of situation where I am all things in the church. Whenever Dr. Vinson said to hone it down into the five-fold ministry, you know, pinpoint a place where I need to be, I thought, "Wait a minute, I have to do all this stuff, so how am I going to pinpoint myself?" Also, I am bi-vocational so I work at the Waco Center for Youth, and my primary function there is the director of music for the chaplaincy program.

So, this is what I came up with. My spiritual gifts worked out showing that I am on *kerygma*. Now in using my prophetic gift, if you will, in proclaiming God's Word in specific situations, that would certainly work out good in this area. I also teach adult Sunday school so I also get over into *didache* a little bit, too. But with my gift there in *didache*, my *kerygma*, can come inside the church, and it can also reach outside the church, which is one of my preaching functions.

Another thing that I realize is that the Lord is using my musical gift in this area, too, because in chapel there at the Waco Center for Youth I preach from time to time, and I also direct the music. So I am really using my music as a sub-gift, if you will, off of the proclamation gift to support proclaiming the Gospel. So really, with the two top gifts that I have, I could put myself right here in *kerygma*, where I connect outside the church as well as inside it.

Between school and work and the church I do not have any time to do anything else. But, I am really enjoying it. It is really challenging. Right now with the situation I am in, the only way I can accomplish anything at all is by complete reliance on God. And I have really learned some lessons lately about relying on God because when I do not do that, I start having all kinds of problems.

Joe: Wouldn't the music fall more into

leitourgia?

V: It could, but talents can fall in any ministry.

Joe: I thought music would be in worship.

V: It could be in worship, but it can also be in other areas as well. There is another guy in one of my classes who had music as one of his top gifts, and he put it in *didache* because he wrote his doctrines and put them to music. He would learn the doctrine of salvation and then put it to music in order to teach it.

Back in my street preaching days, there was a lady in my street team who would sing a Gospel presentation to the hard cases and then give an invitation. This was a *kerygmatic* use of music. So you can really put it anywhere. Christmas caroling uses music in the *diakonia* ministry. Songs of exhortation used in retreats uses music in the *koinonia* ministry.

So Steve is comfortable with it in the proclamation ministry, and I think that his analysis is quite accurate.

* * *

My top was music, which scored 20. After music was a wide gap. Serving was 15, discernment, hospitality, and pastor were 14.

I am like the previous student. I have been involved in music for many years. I also played in the nightclubs. When I got saved, I fell out of sorts with the nightclub group, and I decided at that point that my music would be used for the Lord. So over the years, I have done a lot with music ministry in the church. For me, it falls into *leitourgia*, into the worship. But also with my other gifts, I sort of see a side of my music connecting with *koinonia*, the fellowship of the church. I find that *koinonia* music is mentioned as a psalm in 1 Corinthians 14:26,

14:26 How is it then, brethren? when ye come together, every one of you hath a

psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

That is where I see myself in ministry. At my last church in South Carolina before we moved out here, I was the worship leader of the church. My ministry included the music. I led the choir and all, but I also did solos.

I helped lead a lady, who had a wonderful voice but who was also scared and timid, to start using her voice in the soloist-type music ministry.

I also led in prayers to lead the church to worship when they came together on Sunday.

I would like to finalize what I was going to say tonight with Psalm 98:1-9 to leave us with a little word of worship:

98:1 «A Psalm.» O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

98:2 The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

98:3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

98:4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

98:5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

98:6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

98:7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

98:8 Let the floods clap [their] hands: let the hills be joyful together

98:9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

* * *

I have had a real trying time trying to figure out what in the world to do with this information because if you put me front of the menu board of Burger King or Whataburger or something, I will be there all night. All my scores are close together. So it was hard for me to decide what did this, what did that, and what complemented what.

I have been doing a lot of praying and worrying over this, but I have just got to trust the Lord that He is guiding me on this.

So I think I am on *kerygma* just for the same reason that Steve said. I minister inside and outside the church, and I know I am called to preach. I just happen to love music.

* * *

Prophet was my highest score, I made a 20 on that, and I feel confident that prophecy is my main gift.

I also got 19's on evangelism and music, and 18's on mercy and craftsmanship. I have always been a real feeling person, a real emotional person. I always want to hug people and shake their hands and stuff. I guess that tendency might keep me from getting my head cut off in being a prophet or that might keep me from getting stoned to death from being a prophet, you know, because I think that is what my calling is.

* * *

I want to take the spiritual gifts test over. I do not have a problem with the things I got a high score on, but I was not very happy with the things I got a low score on. I said, "This just isn't me! I want to do this again."

I had to stop and think about it, and I realized that, "Yeah, maybe so." Larry had me pegged from the gitgo. I did not even get to finish what I had to say to him. He told me, He said, "Yeah, you are low on mercy. I said, "Get away from me! If you are so smart, what am I high on." He said, "Well, your top is evangelist." He had me pegged

from the gitgo.

I not only fit perfectly in the *kerygma* vector but also somewhat in the *didache* vector. My belief is that the pastor/teacher has the final responsibility for guiding, encouraging, and teaching his people. We know that the final responsibility belongs with him. Therefore, I can stand in the pulpit on Sunday morning, and I can preach an evangelistic message, or I can teach.

Most of us have churches or attend churches that have more than one service. We have three services on Sunday morning, and we have Sunday evening and Wednesday night services. If I am doing what God is calling me to do, I will preach the Gospel wherever I am, whether it is in the pulpit, in the street, at work, or wherever.

But I will also teach my people because if I tell you the good news that Jesus Christ died to save you, but I do not tell you the good news that Jesus Christ saved you to walk with Him in a great adventure, then I am giving you a Doxology. You are going to live there, and you are going to die there. You will stand before God naked and empty handed. Then I am going to be responsible. That accountability is going to come back to me. He is going to say, "Why didn't you teach these people." So when I am in the *kerygma* vector, and I am preaching, I also need to be teaching. So *didache* also fits for me.

* * *

I was kind of all over the place. My scores went from 12 up consecutively to 19. There was a gap below 12, but the lower scores went down to 6.

In my church I am kind of involved in everything. I am in choir, I am the chairman of the brotherhood, I am in the evangelistic ministry with Brother Sadler, and in other things. I am the janitor, I take care of the yard, and incidentally my high score, 19, was

serving. My next score was 18, which was prophet and helps, then 17 for teacher, faith, and healing.

When I evaluate all of these, I come to the determination that my gifts lie between *koinonia* and *didache*. So it appears to me that I have gifts in four areas if that is possible: *Koinonia*, *diakonia*, *Kerygma*, and *didache* with the highest being serving. Serving then seems to be the dominant one, and I like that one because in my Brotherhood class that is one of the main scriptures that we use in Jesus' teaching on leadership, Mark 10:45.

10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

That is where I find myself. I evaluate myself as being a servant. I am not looking for someone to lift me up, but I am to lift other people up. I try to seek out those people out there who need help.

* * *

Mine kind of stretched out also. I started off at 18 as evangelist, and everything else was 16: Prophet, apostle, mercy, and exhortation. I can see all those coming into play in just my ministries at the church. I am outreach coordinator for my Sunday school department.

Since I have been saved which is about three years ago, God has just literally taken me by the hand and walked me through everything possible. He is out in front of me opening doors for me. I became involved in EE (evangelism explosion) two months after I got saved, and after these three years, people still say that I am on fire.

My main thing that I really see now is that I am able to see the exhortation in my ministry because I am a really great encourager. I care about people, I comfort people, and I am also a lot like you, Dr. Vinson, in

exhorting, caring, and encouraging.

Very helpful to my gift of mercy is the fact that I know what it is to be at the bottom of my rope. I mean I lost nearly everything I had. At that point Jesus took over my life and really picked me up by delivering me from alcohol and drugs and a lot of other things. I know that I have the gift of mercy because I can see where people are hurting. My heart hurts for people. Many people out there in this world today are just at their bottom level, and they do not know where to turn. We carry to them that wonderful gospel message of hope, and to me that is where my *kerygma* comes in. I love to share the Gospel. God has given me a heart for evangelism. I can hardly believe that God allows us to take part in something so great.

All we have to do is make ourselves available and show up. That is all there is to it. Every one of us has the honor of participating in evangelism. When we show up, He does the rest. I think there must be a verse in the Bible that says, "Open your mouth, and I am going to take care of the rest of it." And it is true.

I can remember going out the first couple of times just knocking on doors. I was scared to death, but God has gotten me over that. I can see myself as I am maturing. I keep stepping out going forward, you know, and I have gone through the evangelism part.

Now God has also got me teaching and training other people, and I keep stepping up. I have taught two levels in EE, and I get to go to Dallas this summer to start teaching big groups. I am teaching trainers now.

We talked about vision today, and I have been studying vision for the test. I keep seeing another vision of how God is just raising us up. Everybody in this class is being raised up to start training people. That is our job. That is our responsibility. I just see a vision of going around the country, and just

stopping off for the churches who desire it and training those people before going on. I can see it; I can see it happening. I think that is where I am headed.

I have had an opportunity to preach a few times. So God is taking His time over there in that particular area of *kerygma*. However, sharing the gospel message is just incredibly good for me.

* * *

First of all before I do anything, I would like to give the Lord praises, and also thank you in this class for the opportunity to allow me to tell you what I think He has gifted me with.

I got four on here that I came up with: help, evangelistic, teacher, and giving. I think they fall mostly under *didache* and *diakonia*. The reason I say that is because I could not really get all of them together into a package, but I have learned about the Lord through my life. I learned in the past mostly through experience, and now I am learning about Him through His Word. What I am saying about the teaching part, and the part about going out and giving and helping people is that it just seems like that is a natural for me.

My own travels in learning give shape to my teaching. For the most part, I have been learning about God through my life, and now I am learning about Him through the Word. By putting these two things together, I will be able to teach people through their life what God's Word shows them plainly. I will be able to teach people because I can relate to people. I relate because I have been where they are. I am able to relay to them the Word of God because I am learning that Word in these classes.

* * *

I took the test, but I don't quite like the results. I really thought that being a preacher would be my high spot, but that is not what

the test reveals. The test reveals that I scored a 20 on teacher, 19 on prophet, 18 on evangelist, 18 on pastor, and two 17's, but my 17's, I think, underscore my other ones: 17 on apostle and 17 on Missionary. That is why I asked you earlier why we call evangelists to have revival if the evangelists are for the lost, and revivals are for the saved.

It makes sense that my highest was teacher. I get this burning sensation of righteous indignation when people just do not do or teach the right thing.

I am trying to figure out where I fit in. I think I am a wrecking ball sometimes. I get in trouble, and most of the time I am in the right, but I still get in trouble. The top scores of prophet, evangelist, and pastor mean to me that I have to be a teacher to do all that.

Concerning the Missionary score of 17, I have a wandering spirit. I can never feel at home in one church body. At every church I have ever been to I have felt restless. I give my service a hundred percent, do what the church asks as long as it is the right thing to do, but my heart can never be content in one place. I just have to go and do.

God said, "Go to the world. Go teach them to do this ministry," but all of that underscores my *didache*, which is in the middle of the church.

Many churches think they are alive, but they are dead. I loved the Baptist Church for a few years but I got tired. I got tired of dead churches. I got tired of going to church. I got worse off by losing my fire from the frustration I received when I went. In those cases, I lost more by going to church than when I did not go.

I made a mistake and went into the super charismatic realm where you feel good all the time. Then I was on a roller coaster. At least in a Baptist Church I had my lows. But in that charismatic church, I was up and down, up and down, up and down. I was never sure

of anything. That is why I teach, and what I teach is extremely important to me also. I have to know where I stand, so when I stand, I will know that I am on solid ground.

I think the ministry that will scratch my itch the most would be to be invited to be a wrecking ball, to shake things up. Does that make sense? I think that is where God is calling me the most.

* * *

My highest scores were on prophet. That is kind of odd for a female, I think. Evangelism was second, and then followed mercy, faith, and exhortation.

When I was saved almost six years ago, I started out in a small group setting. Sunday school was the first thing, and it became of primary importance to me. I did not want to go to a worship service. I would have been content to just stay in Sunday school.

But since then, God has worked out a huge miracle in my life. I am teaching a youth Sunday school class now even though I scored really low on teaching. I really agree with that low score because I do not feel right in the teaching area. I just do not feel that teaching is where my ministry gift is. I just sort of got put in there. I thought, "Well, maybe it is the age group that I am teaching." So I started out in a children's class, then I moved on to third and fourth grade, and then I moved on to youth. I have taught an adult class. I really enjoyed that. So maybe it is just the age group.

However, I really, really, really see myself in service ministry. I have a huge desire to share the Gospel with people and the only problem is that I do not really know how to present it in a way that people can understand what I am saying with all my excitement. I scored high on mercy. I do not have a whole lot of mercy for people who . . . this is bad because I do it, go around quoting Scripture all the time. My husband calls me Billy, for

Billy Graham, which is not very encouraging sometimes. I score high in mercy because sometimes like Kevin and the other people were sharing, I do spring off of helping people into a Gospel presentation.

It is sad when you know that people are going through certain terrible things, and it is really because they do not have a relationship with Christ. This is not to say that we are not going to go through those things as well. However, I can still praise God when I go through those things because He is there for me.

Mercy, though, is very plain, very simple, but I see it needed more by the people who confess Jesus Christ as Lord and Savior but are not living the life. I just do not understand how people can live like that sometimes.

I think I would really like to be in the service ministries of *diakonia*, and the fellowship ministries of *koinonia* with people of the church. I seem somehow to be able to exhort them, to sort of lift them up and things like that.

There are a lot of things that I know God wants me to be doing, but I put myself first a lot of the time, and I do not do those things. I know that it is Satan just trying to keep me from doing what God wants me to do.

* * *

I am really afraid to come up here in front of all of you, but Dr. Vinson has forced me.

My top two gifts were craftsmanship and serving. Both of those fall within *diakonia*, which is the area that I like. I would much rather serve more outside the church than inside the church. Right now I am kind of in that area.

My husband and I and another couple work with sixth graders in our church, and most of the kids that come to our church are neighborhood kids. Their parents do not go to church, and many of the kids do not even

have parents. We are kind of serving in that area right now.

I can see us doing more service in *diakonia* when we go overseas for mission work whether it is teaching some classes or seminars, doing crafts with children and trying to pull them into a church-planting scenario. That is where I fall.

* * *

V: Class, let me explain something about *diakonia*. This ministry is service to the outside of the church. When it is the same ministry to the inside of the church it is *koinonia*. The office of deacon has responsibilities to minister in both ministry areas, but others not in the office of deacon are also called by God to minister in them too.

However, when doing service on the outside away from the church, there can be a tendency to do things and hope the Lord gets credit. When serving people on the outside of the church, you know you yourself are being blessed. God is pleased with your doing those things. However, what you have to do is bring light upon the deed so that the Lord gets the credit, then *diakonia* becomes a true ministry.

In *diakonia*, there are going to be blessings then in several different ways. Not only is the person going to be blessed, and not only are you going to be blessed for the doing of it, but you have glorified the Lord by bringing His light onto that situation. You give proper reason for having done that service.

Of course, in *kerygma*, the other area in which you connect with the outside world, there is the same need for light. And so if you are preaching outside of the church, there needs to be a reason given, and that reason is that the Lord of the Bible requires it of you because He loves the people to whom you are preaching. You need to connect your ministry back to Jesus so that it cannot be seen as

just a prophetic human word.

The timid souls tend to skip the Jesus part, but leaving Jesus out of the equation is not right. We ought not to do that. There needs to be a reason for your ministry so that the receivers of the ministry can easily see that it connects back to the Lord.

James: That was the case where the crippled man sat at the gate begging for alms and Peter and John told him, "Silver and gold have I none, but what I do have I give to you." (Acts 3:6).

James cont'd: That is the situation that I had on Saturday at the church when I was mowing the lawn. A homeless man came along, and he asked for assistance. You know I am not a wealthy man, but I gave him a couple of dollars and a tract, and I told him, "The dollars I have given to you are to help you along your way, but the tract will help you more by showing you Jesus who is the better way. So do not throw it away."

V: Right on target! That is what we all need to do. Please just be conscious of linking all ministry to the name of Jesus. There needs to be light brought in on the deed because the deed itself is going to be good in itself, but it will not be good enough. There needs to be some credit given to the Lord in the deed. That was good, James.

In the next chapter we will do some church planning. We will work together in a group effort to plan an evangelistic church. That means we will develop some goals that will fit in with the objectives that we have.

Then there will be some case studies where you will be given three cases of churches that need counsel. You will take the role of consultant. You will be given some student comments to which you can respond with some of your own comments perhaps using what is recorded from your class work. You will be given a chance to make some recommendations to help these churches out of their predicaments.

Questions For Chapter 5

1. How may the Sunday school be used in evangelism?
2. How do we conserve the results of evangelism?
3. Analyze your gifts and figure out where you fit into the *Missio Dei*.

Chapter 6

PLANNING AN EVANGELISTIC CHURCH

If you were going to start a church, how would you go about it? Certainly, you do not want to plant or start a non-evangelistic church. Our goal then is to start an evangelistic church. We are going to go through some of the steps in order to show you the process. However, we will not try to flesh out the process completely because it would take too long. But if we go through a part of the entire process, then the model could be followed for all the individual parts of planning.¹

The plan that we are going to develop is only an example. We are going through the work of doing it to this level so that you can at least see what the steps are. When you are starting a church, and you are gathering your people together, and you are helping them to think through the process, then you can do the full fleshing out of all of the goals, and all of the strategies that it will take to reach those goals. We are just going through a little bit of the effort here.

When we get through with this planning process, I am going to give you some case studies of some real live churches. I will describe the churches and then we will try to discover whatever it takes to turn them into evangelistic churches. You will probably discover in this process that it is a little more difficult to pick up an existing church and move it into the proper structure and organization with the correct vision and objectives for it to become an evangelistic church. In my opinion, correcting one is more difficult than starting one from scratch.

Carl: If you have a church that does not have a pastor, could the pastor search committee look at it as starting over because the

church is out of alignment? Could they see whether or not the pastor candidate has a vision? Can you start a new church in a church if the church has been under other leadership for a while?

V: It is possible, but not very probable. However, if the search committee had taken this course and knew the things that you are going to know, then they could talk to the pastor about it to see what his visions are. The thing about overlaying an existing church with the organization for an evangelistic church is that you have to get the people to take ownership of the plan and begin the process of remaking the church. It takes, then, a lot of education to bring them up to speed. Basically you have to teach them everything that you have learned this semester.

Sybil: In that situation you have tradition to overcome, as well.

V: Yes, and people have to be willing to suppress some old traditional methods in which they say: "We have always done it this way." If they cannot do that, then it gets very difficult.

Tim: You know I told you that in our church we did not have an outreach program, and I did what you told me to; I did approach the pastor about it. And he said, "You know, we have been thinking about that. We have not had a lot of participation." He said, "Would you like to help in getting it started?" He had been thinking about it, and then I talked to another guy and he is interested in doing some outreach also.

V: It sounds like you are on the right track.

If we are starting a church, we have to start with Vision (see chart 6.1). What is the

¹ The plan, which is developed in this class, is for a fictitious church. See Appendix 6-A for Bill Vinson's experience in starting a real church.

vision? *Please never forget that the vision of the church must always be the Missio Dei, that is, "For the Son of man is come to seek and to save that which was lost."*²

Now the objectives come next (see chart 6.1). Objectives are the North Star kind of guidances that you must have that takes the church always in the proper direction toward the *Missio Dei*. What would those be?

Class: The Five-Fold Ministry.

V: That is it!—Worship, Fellowship, Service, Preaching, and Teaching. So if a church is going to be an evangelistic church, it ought to have all five ministries that compose the *Missio Dei*. The *Missio Dei* and the five-fold ministry of the church are essential to a correct beginning for every evangelistic church.

Now here at the next step is where we begin to encounter variables which force us to change from church to church. Once you have the *Missio Dei*, which is given to us by the Lord, and once you have the five ministries which are also given to us by the Lord, then these elements are constant through all churches because the Lord gives those to the church. Now we need to move into the customization of the *Missio Dei* in a particular church.

When you are planting a church, that church may look different in one locale as over against the same church in another locale. You have to meet needs, and the members have to enter compatible ministries to meet those needs. There is going to be, then, the mandate for you to help the people to see that church planting is not cookie-cutter planning and organizing. You are not just trying to impose your ideas of ministry goals and strategies onto the church. No, you need to be able to hear what they are saying and show them how to customize the church to effectively fit itself into providing what is

needed by their fitting themselves into God's call to ministry. You need to help them shape those goals and strategies (see chart 6.1) then, to fit what the needs are in the community and the strengths of the congregation. Sometimes you have a whole group of evangelist-type folks in the membership, so the outpouring of that church will have a heavy dose of preaching, but you still have to cover all of the ministries. If you leave one out, you will have problems.

We will look at a couple of goals for worship. Let me describe for you what goals are. Goals (see chart 6.1) are statements of specific results to be accomplished within a stated period of time. What, how much, how good, and when needed are questions to be answered, and the answers should be established by those who will work the strategies or action plans to reach them.

Please note that in the model on the next page established by the class, the answers and plans assume that the members know the content of this course. Also known by the students are their spiritual gifts because they have all taken the gifts tests and been analyzing where they fit within the larger scheme of things. Thus the plan developed below is much more brief (many of the particular details are omitted) and quickly done than what it would take for planning a real church. Also the planners are people who have had extensive professional ministry experience and training. Also the "who" of each ministry has been left off because we did not divide the class yet over the five ministry categories. So, what I am trying to say is that you could never take this model and actually apply it. It is solely for helping you get the idea of "how" to plan an evangelistic church.

² Luke 19:10.

PLANNING AN EVANGELISTIC CHURCH

By the Class

VISION: To fulfill the <i>Missio Dei</i> : to seek and save that which is lost.		
OBJECTIVES	GOALS	STRATEGIES
1. WORSHIP	1-1 Start meeting 8/1 1-2 Have a traditional worship service by 8/1 1-3 Select our worship leaders by 8/1	1-1 Meet at YMCA this week. 1-2 Keith calls to acquire place. 1-3 Collect funds needed. 1-4 Rotate preaching. 1-5 Appoint special group leaders.
2. FELLOWSHIP	2-1 Know each other within a month 2-2 Pray together weekly on Wednesdays beginning immediately.	2-1 Schedule in-home suppers. 2-2 Church-wide progressive dinner 2-3 Name test; icebreaker games. 2-4 Cottage prayer meetings 2-5 Establish prayer chain
3. SERVICE	3-1 Start food bank within 2 months. 3-2 Start clothes closet within 2 months.	3-1 Obtain survey of needy areas. 3-2 Enlist collectors
4. PREACHING	4-1 Evangelism team of at least 2 laymen within 3 months 4-2 Everyone adopt giving a Tract-a-day immediately	4-1 Survey congregation for skills/gifts 4-2 Acquire/distribute needed tracts. 4-3 Missionary teams, go out each Saturday
5. TEACH/DISCIPLE	5-1 Establish Sunday school within 4 months. 5-2 Discipleship program by 2 months for all ages.	5-1 Teach on spiritual gifts 5-2 Enlist/assign teachers 5-3 Define class divisions 5-4 Acquire materials needed.

Chart 6.1

DEFINITIONS
VISION: Deals with knowing where you are going. OBJECTIVES: Statements of ultimate ends toward which a church aims its activities. These are timeless convictions; they provide “North Star” type of guidance. GOALS: Statements of specific results to be accomplished in a stated period of time. What, how much, how good, and when needed to be established, and they should be established by those who work them: a. Measurability asks, “How much, how good?” b. Manageability asks, “Why is it possible?” c. Relevance asks, “Why?” d. Personal asks, “Who?” e. Significance asks, “Is it challenging?” STRATEGIES: plans of action to reach a goal. They ask: What do we do, who does it and where is the accountability?

Chart 6.1a

Oscar: Put the worship first because it gets everything fired up. Is that what you are asking for?

V: No, it is more than that. Worship comes first because that is where Christianity begins. If your Christian pilgrimage does not begin with worship, then it is carnal.

Would one of the goals be to have a corporate meeting weekly, more frequently, or less frequently? or it might be to have cell group kind of worship or a traditional worship service so that on Sunday we have a traditional worship service in the morning, and in the evening we have cell group worship, or we might want to have a singing oriented worship, or we may want to have an altar call on every service. You see, these are the kinds of things that you must answer.

Ted: Does this mean that with the people in this room we could have this many different types of goals for our worship?

V: No, conflicts must be resolved. You have to bring out a consensus in order for the people to take ownership.

Wanda: Would you define a goal as like setting the times of worship?

V: That would be a good one.

Bob: To find a worship-leader within your church would be a goal?

V: Yes. That would mean that we would start talking among ourselves, and someone would say, "I think old Steve ought to be our worship leader." Somebody else might say, "Yeah, I think that is a good idea." Somebody else might say, "Well, what about Mr. Gibson? He could do that." Since they all cannot be the leader of that ministry, we would have to come to a consensus on which one.

Henry: We could develop the style we want, too, like Praise and Worship, or traditional songs. Is worship just the praise to the Father or could it be the preaching also?

Where do we draw the distinction?

V: Preaching comes under the preaching ministry, but part of its time and place is in the corporate worship ministry since it takes place along with several other elements within the worship hour.

To shorten this process, let's say that we will do a traditional worship service on Sunday mornings. However, if you were actually planning an evangelistic church, you would have a brainstorming session. You would operate from this grid up here in chart 6.1, but you would just have one objective to consider at a time. You would fill up the whole chalkboard with the ideas of the participants. You would not try to do all of the objectives at one sitting.

Prior to tackling that one objective, you would go through the vision and list the objectives, then you would do only the worship objective. It should be done as a brainstorming session. Someone would be writing down the ideas. You would, then, examine those resulting ideas and say, "Is there anything here in worship that is in conflict with the others?" "Yes." "Then let's look at the strengths and the weaknesses from the group's point of view for the two opposing ideas." Then continue to talk about that conflict. You are looking for consensus so that the group takes ownership. You are not leaving anybody out. ***Make it known that we will not be able to please everybody, but we must have ownership by everybody.***

Betty: We have to gear it back towards winning lost souls.

V: Right, it has to have that ultimate purpose. ***You see, worship does not have to be the soul-winning event, but it does have to be a part of the five-fold ministry which, in total, is the soul-winning ministry, the mission of God.***

Steve: But we must start with analyzing the kind of group that you have.

V: Yes, you have to do that. There is no escaping that.

Mary: If you have an elderly section over here and young adult section over there, you know the elderly will be interested more in the traditional. The younger will probably be interested in the not so traditional. So then you might say, "Well, we have a small building. We may need to have two services and gear one to the traditional and one to the non-traditional way."

V: Yes, this is part of what we are talking about.

Strategies are plans of action to reach a goal (see chart 6.1). What do we do, who does it, and where is the accountability. You have set your goals, and then you list under them the strategies of how you are going to accomplish those goals, *i.e.* see chart 6.2 below.

OBJECTIVES	GOALS	STRATEGIES
1. Worship	1.1 Find a worship leader 1.2 Sunday a.m. service traditional 1.3 Cell group worship p.m.	1.1 Administer spiritual gifts test 8/1 1.2 Nominate leader 1.3 Interview nominees to determine accountability
2. Fellowship	2.1 Group participation in missionary journey 2.2 Set up prayer chain for ministry to members in trouble. 2.3...	2.1 Set committee to find and recommend missionary journey with time, resources, participation... 2.2...
3. Service	3.1	3.1
4. Preaching	4.1	4.1
5. Teaching	5.1	5.1

Chart 6.2

Under strategies you would be specific about what you are going to do about 1.1, who will do what? I do not have the when and who shown because I am being very generic and brief here. However, when you are doing it for real, you must be very detailed, or else you will get chaos rather than progress toward your goals.

Joe: I would start with the spiritual gifts tests. Then our nominations for leading the individual ministry leaders would be sensible.

V: Good. You should give a report and an accounting of your spiritual gifts to the church, just like you did in this class. They will be saying what their interests and giftedness are. Then they will be describing the goals and strategies and volunteering for

taking responsibilities for some of the tasks.

For example, we already know about the music talents and interests within this class. We would not have a whole lot of trouble getting our music guy. We would probably use a rotation because this class is full of music people. We would not have much trouble getting our preaching guy, the rest of us are preaching kinds of guys, and we would just put Larry up there because he has the best voice. Since we do not have a sound system, we must have someone who can use his voice without amplification.

We would, then, begin a process of election to offices in this ministry, but all offices have to be built around the essential spiritual anointing and gifts. You cannot do this kind

of organizational work apart from an education effort for the participants. There needs to be some bringing your people up to speed so that they know what you are talking about. If spectators were just observing us now, they would not know what we are talking about. They would have to know what the spiritual gifts are, what the *Missio Dei* is, etc. It would be hard to do this kind of work in a vacuum. It is hard enough just taking into account the relational problems when dealing with voluntary submissions.

In a pioneer church plant situation, then, you get one and train him, you get another one and train him and so on until you have a small group. Then you implement something when you have about a dozen people. You keep on going out bringing them in. You help each one to choose a ministry. You give exhortations, and you keep on educating. Then you get someone that can rotate in on the music. Put them in there.

Keep on bringing people in and educating them. Those who have been in there for a while will be taught doctrine by you, and they will eventually reach the point where they can do some of the teaching. They could even teach the new ones this little basic stuff.

Next thing you know, you will have somebody who can preach. Rotate him in. You start rotating people into ministries as soon as possible because ministry is not the exclusive property or possession of any individual. It is important that you understand that principle. Offices are exclusive, but ministries are not.

If you are the most educated, the elder of the group, it is your responsibility to see that everybody is being trained and used by God. That is what your job is. Elevate them, give them some tools, and then put them to work. Exhort them. Do not let them just sit down and be spectators. If you do not do that part, if you do not get them out there, you are going to be judged. Not only are you going to

be judged, they are going to be judged, too. It is your job to equip the saints and provide opportunities and exhortations to ministry.

So, if the new fledgling group were doing the planning now, it would need to do something then about reviewing the gifts of each member, perhaps during the next planning meeting. Therefore, the group is going to devote its next meeting to reviewing gifts. That gives a specific time. It is something that each individual should be seeking after. This is a strategy to meet this goal 1.1. Then the traditional worship will be done next Sunday. Lawrence and Kevin and Tim will do the music. Larry will preach and give the invitation. Joe will open with prayer, and he and Jim will be the ushers and take up the offering.

Homer: I follow you except that when we get to this point, the point of having this group together and putting this on the chalkboard, we already have this foundation. We have already gone through this training period. We are at the point where we are saying, "Okay, we need to have a corporate worship place."

V: Yes. That would be another goal—a place for worship. When Dr. Kiwiet, my mentor who taught me theology, went to Russia and preached to a huge crowd in a field, there were about a 1000 people that got saved and wanted to begin a church. They gathered together and said, "We need do something now about a place to worship; we need a place to meet." Think about it, class. What are you going to do in Russia to have a place for 1000 people to meet? While discussing it, there were two German travelers in the congregation who said, "Why, we know what to do! We are going to put up a big tent. We are carrying a tent in our truck. Our job is to carry tents from place to place. We can get another tent, put it up, and then we will have a place to meet." That is what they did. They went from nothing but a field to a big, giant

tent in one week. They were in business. They were moving forward.

Please remember that I am not going through all of these steps in detail. I am making this very skimpy. All I want to do is just show you the process, the principle involved, and give you the hope that it can be done.

It has been done, and done successfully. In fact, I had a student that left after this course in another semester. He went to a church in which he was a plain, ordinary member. He said, "This church needs the *Missio Dei* to get turned around." He told the preacher, "I need to teach the *Missio Dei* and the five-fold ministry to our church." The pastor said, "What resources do you need?" He said, "I need five Sunday nights, both training union and pulpit time. We are going to spend a week on each one of these five-fold ministries." He got the go ahead, and he kicked that thing in, and he taught and preached and exhorted on one facet of the 5-fold ministry each week. By the time he got through the material of this class they had a nucleus of people that understood the whole concept and the full scope of ministry. The pastor then implemented the planning that we are talking about here, and that church started growing like crazy. They doubled in size and then doubled again in just a few months, less than a year.

This student went from a layman who was hardly known in that church to being called as the pastor out in East Texas in a big church. He ministered for a good long time before ordination was addressed. He called me to ask how to do a funeral because he had never done a funeral. He is calling me all the time about how to do things. He also uses me as a sounding board for his ideas.

I want you to see that this is a simple analytical process if you employ a grid. It is the grid that facilitates the whole five things getting into place. But you must go through

the exercise of the goals and strategies to get the ownership transferred to the people. It has to be their ideas, and if they are not, then you are driving the sheep instead of leading them. That does not work. You can lead them, but you cannot drive them.

Steve: You could teach this just like that guy did, step-by-step-by-step, and then you could develop a vision for the church, a new vision.

V: Yes. It must be in small steps for an existing church. Every little change must be sold before attempting to implement it. Everything must be adapted to the context of your particular group.

As an example, under *Leitourgia*, this is the kind of stuff that came out of that group, thirteen large categories for a *new* church:

1. Music
 - a. Participatory
 - b. Adoration and praise
 - c. Presentations and cantatas.
- So you see? You take a category and start it to blossoming out, and then you can flesh out each one of these sub-categories.
2. Prayer
 - a. Corporate
 - b. Altar calls
 - c. Individual prayer
 - d. Intercessory
 - e. Praise Prayer

This exercise, then, becomes quite extensive when you start looking at the individual elements.

3. Sermon
 - a. Drama
 - b. Regular preaching
 - c. Testimony
 - d. Slides and films
4. Reading scripture
 - a. Responsively and multiple readers

- b. Memorizing
- 5. Offering and Tithes

For this one, they said, "Practice this often." (Laughter around the room)
- 6. Ushering
- 7. Greeting and guests.
- 8. Public commitment
 - a. To Service
 - b. To stewardship (wise use of all resources)
- 9. Lord's Supper
- 10. Baptism
- 11. The invitation.
- 12. Praising God
- 13. Yielding to the Holy Spirit's leading.

As a part of worship, the worshiper's encounter with God and the resulting response must be present, you see.

So this is the work of one group of about five or six people that were assigned to brainstorm what they thought they ought to have in their church under this category of worship. These, you see, would not be objectives; the objective is *leitourgia*, or worship. But these elements would be possible goals for that objective, and how you would accomplish those goals selected would be your strategies. Strategies are an extensive determination of who is going to do what and when to reach the selected goals, and each church needs to do this kind of work.

Most churches just stick to a pre-existing pattern of ministry. They do not know where the pattern came from, they do not know what the objective is, and it is a hit or miss kind of proposition for goals and strategies. You need to know where you are going and what you are doing to get there.

For an existing church, you must analyze its ministries, figure out whether they are

being achieved and what is needed in order to reach achievement. Then you propose the strategy to get it there and **SELL IT**. Please see that you work backwards in tiny increments in an existing church. People resist change, and big changes will encounter big resistance. So, go slow and small.

Beth: Would the giving of the spiritual gifts test fall under goals or fall under strategies?

V: It could be either. It could be stated as, "Give the spiritual gifts test to everybody in the congregation." Then under the strategies you could say, "We are going to give it in training union, or we are going to give it in the Sunday school time, or we are going to give it as one of our worship times, or we could give it in the new-members class." You would need to name the person who is going to get copies of the test? Somebody has to get the place and time together, and somebody has to give out the pencils and papers, and all that stuff that you have to do to get something done.

Bob: You need to have an individual to tell them how to score their tests by saying, "Now put these numbers here and add them up."

V: Yes, and somebody will need to explain to "Trouble"³ that when you are doing this test, you have to be honest with it. You cannot just force the answers in order to get the results that you want. (Amens and laughter around the room)

Let me give you my summary statement of ministry.

BILL VINSON'S STATEMENT OF MINISTRY

The *Missio Dei* (to seek and to save the lost) is the mission of the church, and it can

³ "Trouble" is the nickname of a student who took many courses from Dr. Vinson.

be analyzed into five large groupings. These five are worship, fellowship, service, preaching, and teaching. These categories are inter-related and inter-dependent. They begin with worship and end with teaching. Without the proper beginning, the later ministries become problematic. However, the reverse is true also; the later ministries also impact the beginning. If the teaching ministry is left off, the church's worship will decline. This inter-dependence will become more apparent as you proceed.

The church should do the full scope of ministry. Ministry involves both vertical and horizontal dimensions. The vertical begins with *leitourgia* (worship), and this is the key to success. The vertical includes one's personal relationship with the Lord. There can be no true worship if one is not even saved. Besides the lack of salvation, sin in the life of the believer is another block to true worship. Worship is where ministry begins. Christ's Lordship over the believer is the beginning of all ministry. "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (*latreian* or worship)." *Leitourgia* and *latreian* are closely related words that have to do with a worship that goes far beyond the prevalent understandings. Worship begins and ends in the Lordship of Christ. The pastor must lead in worship. This leadership will not be confined to the "rites" of worship; he should lead in helping people to give their lives unreservedly to Jesus, their Lord.

The next ministry is *koinonia* (fellowship). The first two ministries are relational. Just as the first was a vertical relationship with God, the second is a horizontal relationship among the brethren. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35). Fellowship among

the brethren validates our words and deeds in the world. If the community knows of our love for one another, we can stand as true disciples. Nothing destroys the church's credibility any quicker than the sin of wrangling and strife.

The ministries are linked together like a chain. The next link is *diakonia* (service). Without true worship, service becomes a social gospel movement. Without true fellowship, service becomes mere legalism. But if the prior two, that is, the foundational ministries, are securely in place the ministry of service will open a community up. Here is where the church can practice what Jesus did. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). Christ sacrificed himself for the world; the church is to do the same. Jesus' deeds of self-sacrifice gave substance to his words. He was no lip-service savior: "And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth."⁴

The book of James has much to say about this ministry. If this link of the chain is broken, then the crucial ministry that follows will be so much "sounding brass."

The next ministry is *kerygma* (preaching or proclamation). Here is another weak point in the church's ministry to the world. Preaching is the cutting edge of the church. However, there are pitfalls that will dull that edge. It should be understood by now that the most serious pitfall is problems with the prior ministries.

⁴ Luke 22:25.

There is another pitfall, however, that minimizes the effectiveness of the preaching ministry. That pitfall is the idea that the pastor is the only preacher. The preaching ministry is not confined to the pulpit! The preaching ministry includes witnessing. Every Christian is a witness, and as such he is a participant in the ministry of preaching. Public preaching in a formal setting is usually reserved for a representative and gifted few, but informal proclamation belongs to all. “Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

Last and perhaps even the greatest, especially for the pastor, is the ministry of *didache* (teaching). This ministry is to be within the church. It deals with two areas. The first area is the teaching of biblical doctrine. The pastor should set the pace here. He is the one who has to watch over the flock and guard them from the false teachers and false teachings warned about in II Peter. Normally, it is the Sunday school that is the arm of the church that serves in this area of ministry. However the church should be schooled in systematic theology, Old Testament survey, New Testament survey, biblical backgrounds, hermeneutics, and church history.

The second area of the teaching ministry is training. Here is where application is made of the truths of doctrine. The pastors and teachers are the equippers of the saints. “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints [comma removed] for the work of the ministry.” (Ephesians 4:11-12). Church training is the branch of the church that serves this area of ministry.

So far, I have confined my addressing of ministry to the theological perspective. I have purposely not addressed how the various ministries would be actualized into “particular” ministries because that would depend

upon other factors. Strengths and weaknesses of the church would be a primary consideration. Ministry should come from the strengths and toward the weaknesses. Another primary consideration would be the needs of the community. To be effective, the church ministries should focus on meeting these needs.

An evaluation of the church and the community should be done first in order to give shape to ministry. Each Church should do the five ministries addressed above, but it may actualize them in ways that differ from a sister church.

Full Scope of Ministry

You see how that all the five-fold ministry objectives blend together, and when you put them all together, you have a whole approach to ministry, and that ministry is focused on the *Missio Dei*. Without that full-scope of ministry, the *Missio Dei* is going to nose-dive and the evangelistic church is going to become something other than an evangelistic church.

It is up to you as knowledgeable people, as responsible Christians, to make these applications of what we are studying here. Now if you go and plant a church, or if you are in a position of leadership in a church, it is your job to bring influence on that church to bring the *Missio Dei* into full operation in that church.

Now it is easier to do in a church plant because you start off with just the planter, and if you have no help from a mother church, then you go out alone and you win one. You get that one in, and you now have a church because “where two or three gather in my Name. . . .” Then you meet and you worship and you pray and you begin to do some mentorship, and then there are the two of you going out together to get another one. Now you have three. You work with those three.

You work with those you have. Soon you will have four. Then if you can bring them up to speed, you will have two sets of two. You are, then, multiplying from that point on. As you bring them along in training and equipping, there is going to be an escalating growth especially if there is true substance in your teaching, and your worship is in Spirit and in truth, not this ritualistic, pretend, emotional, forced, or go-through-the-motions stuff.

Worship is not done because the clock struck eleven, and you have to do it when the clock strikes eleven. It cannot be a formula for developing an institution. It has to be the real thing where you lead out, and you confess your weaknesses to your brother, and you ask for prayer help, and you give prayer help, and you give all that encouragement that you so desire yourself. You meet God in all His power and love, and you submit to Him in total adoration. Things, then, will begin to go and grow. That is the easy part.

In correcting an existing church, the going gets much tougher for you as a pastor or a member. We have to change only one thing at a time. We cannot remake the church in one move. We find the greatest weakness in one of the five areas of ministry and apply our corrective action there. So, we will now turn our attention to this end.

CASE STUDIES

Like I said, planting a new church is the easier of the two scenarios. Reorganizing an existing church is the harder one. For the latter, we are now going to do some case studies. This is the hard part. If any of you become church consultants, this part here is what you are going to be doing. You will be going into a bad church situation and doing a case study of a particular church. Then you will be helping that pastor and the congregation to turn that church around and turn it into what it ought to be as if the church had just

now been planted.

Usually churches have good starts, but after years of personnel and member turnover, the original vision gets lost. If you say, "What is the vision of this church? It is likely to be to 'survive' another two years."

We are going to do three case studies for re-planning an existing church.

Case #1

- Pastor: \$18K salary and parsonage for full-time pastor (usually a seminary student).
- Minister of Education: Bi-vocational, \$100 per week (seminary student).
- Song leader: Bi-vocational \$100 per week (seminary student).
- 45-70 attendance on Sunday mornings.
- Old dilapidated building.
- Parking only on the street.
- Meeting budget with no extra.
- Sunday School: 8 classes: Staff 3; Old Ladies 12; Men 6; Women 8; Boys 5, Girls 4; Nursery 3; Officers 4.
- No visitation except hospital.
- In Worship: 300-seat auditorium with seating scattered. Echo makes hearing difficult.
- Water coolers for cooling auditorium.
- Training Union: Adults, 8, read their parts; RA's 5, GA's 4, Nursery 2.
- Sunday Evening Worship: 20-35 in attendance for a sermon.
- Wednesday Prayer Meeting: adults 10; children 5. Service consists of songs and prayer for sick.
- Baptisms: 1-5 per year (usually the next pastor's kids).
- Transitional neighborhood from traditional to ghetto.

Joe: This is a real church?

V: This is absolutely a real church. I can take you to this church. What would you do?

Joe: What seminary are those students from?

V: This one that you are in right now.

Henry: Seems like the seminary students are using it for experience and income.

Carl: Your question is?

V: You are a consultant. You have come to this church and gathered the data. What are you going to tell them to do?

Betty: Number 1, quit having a Sunday school class for staff persons on Sunday morning. They should get out there and teach something.

V: That would be a very good start.

Henry: I think you need to get all these leaders together first and have a meeting with them.

Sybil: They do that every Sunday morning.

Homer: Meet with the staff to find out what their vision is, and then tell them what their church vision is supposed to be.

V: Absolutely, they need to know.

Ted: And then start from there.

V: That is good. That is a wonderful starting point because these people do not have a clue as to where they are headed.

Joe: Have the “leaders” sit down and give you a game plan. They need to go bring people in. The people being baptized each year must be coming from the transition pastors coming in. So they are not doing anything.

V: If they did not have a turn over in pastors and staff, there would be nobody being baptized.

Wanda: They are only going through the motions just to get a paycheck.

Steve: As a consultant I think I would approach the pastor. I think the key here is

the pastor’s vision. This church is not moving or growing. You have to see what is wrong in order to correct it.

Bob: I think that the pastor sees this church as more of a resume thing than a salary thing because he is not making any money.

V: Yes, I believe that too.

Jack: I think it sounds like an unrepentant church, and I definitely would ask that church to pray and repent.

V: Amen!

Beth: What Homer said about the vision. Without a vision the people perish. It sounds like that is what has happened—this church has perished.

V: Yes.

Jill: How old is this church?

V: I do not know.

Jill: I mean it has been there a long time?

V: Yes. It was a booming church at one time. It seats 300 people, and it used to have 300 in it. When the neighborhood was traditional, and it came to the church plant, it was planted properly. It had a true vision, and it operated on that vision. It grew from a mission to a building with a 300-seat auditorium.

Pete: One of the things I would like to see in this church is that everybody sits close together and have fellowship. With 45 people sitting out there in a 300-seat auditorium, they do not know who is coming to church.

Ted: When you read about that seating pattern, I thought that there would be a problem with fellowship.

V: That is right.

Ted: They need to get out of that auditorium and get into a smaller room, because I tried to solve this same problem, man. I have said, “Folks, lets move together,” but, you

know what, they said, “I ain’t moving.” And they didn’t either.

Bob: A few people have made the comments on finding the vision and getting into the proper sequence of ministry, but specifically one thing that you said is that the neighborhood used to be traditional, but now it is going towards ghetto. With a neighborhood like that with a church in it, there is a great opportunity to reach out to those people and to minister. Obviously the church has to change. A church needs to know its community, how it is changing, why it is changing, and get out amongst them. Hand-in-hand with that realization of a need to change would be that there is no visitation. If you get the visitation enacted and also find out the state of your community, then that would allow you to have information to be able to design an outreach program that would address the needs of the community. It would also enable you to address worship and the other things that would really help to get it going toward fulfilling the objectives.

V: It looks to me like we need to go all the way back to vision, and bring it all the way forward to developing the goals for that church. But let me tell you what kind of problem you will encounter with this large of a plan to reorganize. The people are not going to be able to hear what the consultant has to say. The change plan, then, has to be in tiny increments. You are going to have to deal with that staff, those three ministers. You are going to have to get them all connected up, and you have to put the haunt of the Holy Spirit on them to the point where they need to start trembling for their responsibility. If you do not, they are not going to push it through because when you are called in, it is because, as they say: “I want my church to grow. We have been working like dogs, and we are not growing. What do we need to do in order to make our church grow?”

That reason is not *Missio Dei*, folks. That is temple building. The *Missio Dei* is to seek and to save that which is lost. Wanting to have a big church is carnal. Jesus never had a big church. John the Baptist shows you how to decrease in order for the Lord to increase. The Apostle Paul never had a big church. All of these people that I have just named gave their lives in sacrifice in order to seek and to save that which is lost.

You have to come all the way back up here to the beginning vision and start with that staff, and get the haunt on them so that they are looking around, wondering, “Is God going to get me?” Only then will you have somebody that is going to listen to you and push it on through. You can, then, communicate to the people through them. If you do not get the pastor and those two other ministers, then you have lost not only the battle but also the war.

Oscar: I was going to say that you need to get those three guys in your class. I would gather them up and bring them over here.

Joe: You know another thing, too, is that you were saying that they were having classes. One of the things that came to my mind is what were the folks teaching in those classes? You know, what are they focusing on? At our church sometimes, the only thing they teach about is tithes and offerings.

V: This church, by the way, did a whole lot of talking about tithes and offerings and preached often about money. Most of the people of this church were poor seniors who were living in ramshackle houses on fixed incomes. The church had to keep the pressure on in order to meet budget.

Tim: They need to re-focus here on teaching.

Ted: I think that Tim’s idea is taking the same line as getting the people within the church trained in the *Missio Dei*. You get the core group of leaders to buy into the *Missio*

Dei, but then you are probably going to have some of those in the congregation who have always done it the present way, and they are not going to change. You need, then, to get the influx of new people from the community into the church and taught properly about the *Missio Dei*.

Mary: What you also might be able to do is tell the pastor that if he does not get the church to growing within a specific time period, he needs to take a salary cut and be bi-vocational. Put the money back into the church, fix those things that need to be fixed, and also use some money to help in all the aspects of the ministry because the other guys are doing it. They are making a living and going to school. He might not like the idea, but he could do it, too.

V: I can tell you that he would not like it.

Bob: I have been in a church where the pastor would never take a pay cut, but he asked every staff member to take a pay cut. He wanted a pay raise from the money freed up from the pay cuts.

Jill: That is bad.

V: I agree.

Wanda: I think you might get some new teachers in there that are going to challenge the people—some that are led by the Holy Spirit, those that will say the things needed to be said in order to give the people the motivation to make it to some real educational classes and not just sit in there reading their little parts.

Jack: I have heard two or three times the mention of talking to the ministers. You probably need to have a prayer meeting with the pastor first of all. Forget the other two. They are important, but somebody needs to have a prayer meeting with that pastor. It all comes back on him.

V: That is right. He is the major player in the equation. You cannot get away from that.

Mary: I have a feeling that the situation is probably where they get a new pastor fairly often, and he may go in there with some enthusiasm, and they, then, tone him down to their pace. So they may be killing the pastor instead of the pastor not being able to inject life into them. So I think that the analysis that needs to happen first is that you are going to have to find out from the pastor, “What was your vision when you came in here, and what is your vision now?” and see which of these two things has happened. You may have a lot of people in there who have been traditional all of their lives. All they want to do is come to church and have their little worship and then go home. If so, he is fighting a losing battle because they are so entrenched in that tradition.

Beth: The make up of the congregation is not just elderly people. He gave us the make up. He has something there to work with.

Pete: But those older people are going to have a lot of influence. They are going to have the money, the power, and the voice. The other people may be just—well this is the most convenient church to come to.

Steve: I’ve been in a church very similar to this, and I think that part of the church’s problem is the people are afraid to do anything because this pastor is just going to be with us a year. He is just using us while he goes to seminary. He is going to leave as soon as he graduates. So why should we get started on a program that he is going to leave us with before it is fully implemented.

V: That is a very good point. That is anticipating a change, so there is no commitment to a long-term change that is so full of uncertainty.

Joe: I have been in a situation like that too. Seems like these pastors seem to have total control in their church. When you go in as a new pastor or consultant, I think you have to go to the congregation and try to get

them together. I would also ask them what their vision is.

V: Yes, that is good. And most of them will have lost their vision as well.

Pete: One of the things that we do at my church is that we do a lot of preaching to the choir, so there is a lot of maintenance going on among the leaders all the time.

Carl: What do you do if the leaders of that church get together, and they do come up with a vision? Then, the older people are dogmatic about not wanting to do their vision. There may be a few people who want to do the leaders' vision, but the other group may not intend to do it, and they are threatening to leave. What do you do?

V: Changes must be tiny and sold before implementing. In my case, if they will not tolerate even the tiny change, then I would get fired and thrown out. I am not going to back down on the *Missio Dei*.

Carl: I would suggest preaching the "Temple Sermon" from your class on Jeremiah.

Jill: I think in that case I go along with Steve on what we talked about in the hall during the break. You gather those few people who are willing to go out visiting in that community, start meeting the needs of those people, and let these people in the congregation see that God is willing to work with that church. When they start seeing the power of God at work, they are going to start wanting to know what is going on. They will want to get involved.

V: Amen. That is a good point. This is a reverse strategy. Instead of starting the church back at the vision point, you start an action plan which fits into a goal in one of the five objectives which make up the *Missio Dei*. You could just not tip your hand to what you are planning which is a total restructuring of the church's ministries around the *Missio Dei*.

Instead you begin to start a few actions that will create life and hunger for God's vision.

Ted: I think a lot of that starts with having a weekly prayer meeting. I mean with the full congregation, whether it is on Wednesday night or Tuesday, one night a week is to be set aside not only for sick people but also for the community, and for the people to be standing up and answering God's call to move into ministry. They are having a new minister come in all the time, every other year or something. Those people need to know that the church does not belong to the pastor. It is the Lord's church, they are the church, and they are the ones who are responsible for answering God's call.

V: This church, by the way, did not pray for the community. They did not see that they were there for the community. They saw the community as being there for them. Their idea was continuously stated: "We need to get some new members in here so we can pay these bills."

Ted: What if the pastor's vision for the church is a vision that has no substance? For example, he has been there for a while and the church is not growing spiritually. Instead it is deteriorating spiritually and physically and what have you. You said one time that God operates through people. So He may not give the pastor the whole vision. He may give it through some of the leaders, but the pastor has not removed that comma and allowed the people to take part in the ministry. If not, he has a strangle hold on that church and is killing it.

V: That is right, he does. He has a strangle hold.

Homer: The church cannot go anywhere. The people have become stagnated and are dying like the Dead Sea.

V: And that happens all the time. We need the prophet Jeremiah then.

Ted: The church that I am pastoring now has been there since 1895, and they are extremely set in the ways that they do things. I've been there for about 8 1/2 months now. For the first five months I did nothing but teach and teach and teach. After that point I started trying to actually put to practice some of this stuff. Here is what happened: Members started leaving—one here, two there, one here, one there. What I have left is a small nucleus of people who actually want to get up and participate. Everyone else left the church. A couple of them got really angry about my coming in and changing things, but now with this group of people that remain, we have actually started going out and reaching into the community.

Ted cont'd: The church is in a poorer section outside of town. Where we are, there is a mix of small farms and other houses in a rural area. We started going to people's homes and mowing their lawns for them and picking up trash in their yards, and doing that kind of thing.

V: *Diakonia!*

Ted: Doing that sort of thing, and sending a team in afterwards to tell them about Christ and invite them to church. But I only have this small group who is doing it, but now I sense that it is about to begin growing.

V: Your ministry will prosper if your motives are right. If you are doing this ministry to grow your church, then God's power will not be there. But if you are doing it to represent God by doing the *Missio Dei* in your area of the world, then God's power will be with you, and your church will grow as a side benefit.

Ted: But one residual problem that we are really having is with the other group of people who left. They get on the phone with each other saying this and that, all negative. So there is always this thorn that is still present tormenting and undermining. Now I

am kind of in a quandary because I want to reach out to those people, but I do not know how. I am praying really hard about it. But that is the state of our situation.

Ted cont'd: I hear my classmates making these comments in here like they are helping an invisible or pretend church, but I am actually living a lot of this stuff.

Betty: If you are in a church that has a pastor without a vision, and a large part of the body is content with it that way, in fact, not just content but determined that it be that way, could not a smaller group within that church do this work on their own and still be the yeast that permeates the whole body?

V: That is Ted's point, Betty. But the rest of the body was so opposed to the changes that they left the church.

Jack: So the younger people in this church, if they are so inclined to do it, they could become that thorn in the flesh of those not willing.

V: Yes, as prods to instigate change.

Jack: So this could still work. You could still get this whole group together. You could have someone handle the outreach, someone fellowship, etc., then start drawing people in. Who knows, that community might turn all the way around before all is said and done.

V: in Ted's case, the pastor led the small group. When this happens, the opponents will leave because the pastor who is leading the change is seen as the church. If the leader were some other person, then the opponents would not be inclined to leave because the movement would not be viewed as that of the whole church.

Case #2

- Pastor: +\$100k plus palatial housing and new car every year
- Minister of Music: \$90k plus housing
- Minister of Education: \$75k plus housing.

- Great choirs and music (Singing Christmas Tree annually).
- \$1,000,000+ budget
- 2 Sunday morning services in a very nice auditorium which seats 800.
- 2 Sunday Schools (graded).
- 1,000 attendance Sunday morning total.
- 200-300 join each year with membership and attendance not growing.
- Building program for a new auditorium and parking facilities.
- 50 baptisms per year.
- Training Union: choir practice for children and youth, films and short features for adults.
- Sunday Evening Worship: Exposition of Bible Books.
- Wednesday evening supper and prayer meeting.
- Income exceeds budget with excess going into building fund.
- High-rent neighborhood.
- Staff visitation only in hospitals.

Sybil: A couple of red flags that kind of fly out to me is that the membership growth is 200 to 300 a year, but the total number is not growing. That means then that someone is leaving at the same time someone is going in. Something is obviously going on inside that needs to be looked at.

Sybil cont'd: The other thing, too, is that with a church of that size, there needs to be implemented a good outreach type program. A setting up of teams or something like that needs to be implemented so that they will reach their community.

Henry: I think they are just building their temple. There seems to be a revolving door: people coming in and leaving at the same rate. There is nothing to keep them there. There is no true substance in either teaching or preaching. If there were, they would keep those that they have received. It has become a social

club. This is a high-rent district; people are making big bucks. They have a fat-cats problem.

Pete: In listening to the announcement our brother right there made in the case you just gave, it seems like there is no fellowship in that church.

Jill: It appears that what is holding that church together is the music.

V: That is right on the money, Jill.

Tim: They all should take a pay cut and put the money into the community and into programs that are going to keep that church together instead of worrying about worshipping the money and not the true God.

Pete: According to their way of thinking, the church is already together. But something that I heard there points to my age too; whatever happened to training union?

V: Yes! I am with you, Pete. Whatever happened to training union?

Pete: Service and teaching need to improve.

V: That is right.

Beth: I would strongly emphasize that the pastor and the leaders should look at the service, teaching and fellowship.

Pete: They need to establish brotherhood and WMU. Also cell groups like small men's groups and small women's groups to get the fellowship going.

V: OK, the cell group concept is the one thing they did implement. However, it was a top-down cell organization. The cells became a way to propagate the staff's propaganda. The information and plans came from the top down. There was no information flow from the bottom up. Thus the building program was for the staff and leaders. The people did not want it. The money solicitation was high-pressure, and the people did not really take ownership in this church.

Joe: You said the budget was \$1,000,000+. There is only about 25% of that going to salaries, and 75% going to a building fund. The church is not growing, so there is no need for a bigger building. What they need to be doing with that money is going out into the community and doing service, and that service will bring people in, and then they might need to build.

V: Right. They are under the pervasive influence of a man-made rule of thumb: build it and they will come. Right now their ministry under that concept is "sounding brass."

Joe: Is that pastor a doctor?

V: Yes, he is a doctor of ministry, not a Ph.D.

Pete: I do not think anybody is overpaid for the budget they have, but it is just not spending that other 3/4 of the money on anything.

Wanda: If they've got 800 membership and they have 800 people

V: No, they have 800 seating with two services.

Joe: 800 seating and a 1000 on Sunday morning.

Pete: Sounds like to me they need to re-evaluate their vision because it seems like he has a vision for grandeur and a money motivation. It sounds like he also has the congregation taking on his attitude toward that, too. A lot of them are probably giving to receive. They need to get closer to the *Missio Dei*.

V: Amen! Giving to receive is probably the main motivation. As an example, the pastor had a savings account for an automobile. He donated that money to the church, and made a big spectacle of leading out in the giving to the building fund. He really wanted this automobile because he really needed one. He had an old jalopy that he drove to church (I never saw what his wife drove). Anyway, he donated all of his auto-

mobile funds to the building fund. Well, then the church turned around and started giving him a huge, expensive, and ostentatious automobile every year. I could not help wondering what that was all about.

Pete: You cannot necessarily blame the pastor. He might have come in with the proper vision, and then he put on the spirit of Aaron and caved in to the pressure of his environment.

V: Could be. Yes.

Mary: This church is a rich church, but the coming and going is questionable. Are these people being transferred into the community to work and then transferring out? Where does this coming and going happen?

V: They are learning all that the church has to offer in one year, and they are out of there.

Jill: Their worship part is defiled because they are doing the money thing that is full of glitz and glamour, which fits those high-rent kinds of lives. The members are most likely multi-talented, extremely talented people. They are doing show business instead of serving the Lord.

V: The worship is a very emotional time, and the emotions are individualized so that it is not horizontal emotion where you actually feel a closeness to the rest of the congregation. You hear the music and you just swoon under the music, and that is somehow redemptive or something.

Jill: The discerning eye can see that. It is so emotional you cannot even hear God's words.

V: And it moves into sentimentality because the sermons begin to drift in that direction as well. They become sentimental rather than substantive with some hard truths about true discipleship. When this happens, who is going to grow and go? I do not see anybody going out to ministry in this atmosphere of

“come and experience.” Where is their ministry? There is no ministry. This is not an evangelistic church.

Beth: I was going to say the baptismal numbers are exactly proportional to what the other church’s was. The other church had a small congregation with 5 baptisms a year. This one is a huge congregation and it has 50 a year. Comparably they are the same. The baptisms are children of people in the church. They do not have any outreach. If they have any outreach it is to other Christians they are trying to lure away from other churches through their music and emotion.

Bob: Where is the missions part of that?

V: They do not have any mission except build a new building.

Bob: They do not appear to be preaching the gospel. Much of the time in the huge churches you see those pastors preach on prosperity or other things like that. You do not hear the gospel. A church is not going to grow spiritually if you do not hear the gospel.

Ted: They probably have a youth group that takes their spring breaks in a ski club . . .

V: As a matter of fact, they did exactly that.

Ted: Ministry to them is inward, to self, instead of outward to do service to others. One year we went to a town in Mississippi to build porches. Where we went, we got to teach and share. But I do not see that in this church. You said they view videos or something on Wednesdays? What does that mean? That makes no sense. Who is going to stir them into ministry?

V: No one, unless there is somebody in the videos!

Class, ministry has become perverted in Southern Baptist life. For example, youth ministry has changed to entertaining the youth instead of the youth doing ministry. With this

also happening in seniors’ ministry, we have idled the greatest work-force army of Christian warriors the world has ever seen. Not only that, but we have also used up many other ministers in entertaining the idle army. It is the me-me-me syndrome. The upside down *kenosis* is rampant. Youth doing a car wash to raise money to spend on themselves is the closest thing to ministry in many churches. Bake sales for raising money for a trip is the closest thing to ministry for seniors. Oh God!!! How can we get this turned around?

Case #3

- Pastor: \$70k plus housing.
- Minister of Education: \$50k.
- Minister of Music: \$50k.
- Balanced budget.
- 200 in Sunday morning service.
- 175 in Sunday school (40 children and 25 youth).
- 10 baptisms per year.
- Training Union: none
- Sunday evening worship: 80.
- Wednesday prayer meeting: 50.
- Staff visitation for hospitals and prospects.

Carl: Superstar ministers.

V: Yes.

Carl: Like the previous church with the training union, brotherhood, WMU, RA’s, GA’s, Acteens, all that needs to be established.

V: Yes, they need to be put in place, but first things, first.

Ted: Are visitors to the church the prospective members?

V: Yes, but sometimes the prospects have never visited. Now here is the good thing. At least the staff is visiting prospects.

Henry: If there is any growth there, that visitation makes the difference.

V: But we are talking about an addition situation, not multiplication.

Henry: It sounds like again they are deficient on their outreach to the community because the ministers are only visiting prospects. Sounds like the *diakonia* is not present. And also it sounds as though there is a lack in their *koinonia* as well. The reason I say that is because of the drop in numbers on non-Sunday morning times. Obviously they do not love to be around the brethren as much because they are around them only on Sunday morning when a lot of people feel compelled to be there by whatever reason. Those two areas, then, definitely are suffering.

Ted: Good point on the fellowship. They seem to be worship only.

V: Except they have a staff visitation. That is better than these other churches we saw.

Ted: If the staff is just visiting prospects, it sounds like they are counting noses.

V: No, they are visiting hospitals, too. There is an element of outreach but it is very narrow. At least they are visiting prospects.

This is a spectator church with a superstar ministry. The congregation has gotten the church just where they want it. They do not have to do anything. They just come, and then the people who are officers in the church go to the non-Sunday morning services because they have responsible positions, and they feel like they might need to be there. It is that kind of situation where the church is going to die, but it is going to die at the rate that the physical deaths of the people occur. They have it right where they want it. Their budget is being met, they have a good crowd on Sunday morning. What is wrong with this church? Nothing . . . in their eyes!

Tim: I am back to getting the congregation to understand the *Missio Dei*, and then taking them through this plan so they have the

ownership of the ministry.

V: Yes. This is a church that I believe you could get some good things going fairly quickly because the staff is doing prospect visitation. That is a wonderful sign. When you have a staff that does not do prospect visitation, then you have somebody just camping out. They are baby-sitting and collecting pay for it.

Wanda: Sounds like they need to go out and knock on doors of those who are not there. There is no commitment because they do not have to be there. Their ministry is just to be there. When they go there, they have done their ministry and are probably expecting God to swoon over them.

V: Transplant the vision into those who you have there. Then start the teaching ministry.

Wanda: They could have a quick prayer service, and everybody then go out and knock on people's doors.

Ted: This is a situation where a staff member needs to grab someone by the arm and say, "Go with me." That begins, then, a teaching process. Then the staff needs to be energized to go somewhere in town to do street ministry or jail ministry or nursing home ministry, and carry those people they have grabbed by the arm with them. I think it would work miracles in the lives of those that went with them and also in the congregation.

V: Yes, it would. Good idea, Ted.

Jack: The congregation has gotten comfortable with just being spectators.

V: All right class let me re-focus your attention. When you are dealing with an existing situation, you gather your data and you come over to the worship ministry, and you look, look, look to see what is wrong in the worship area; you try to make a change which is compatible with the gifts of the people, the one most needed change there in

that worship area.

Then you go to fellowship; you look, look, look, and you try to implement something compatible with the gifts of the people that is at least going to get a little of that dimension into that church. Then you go to service. You see? You go analytically.

In a remedial situation, you go and examine the church. You pull out all the things having to do with worship. You might find that there is hardly anything there, whatever, but you look at what is there and try to flesh that out by using your understanding of what all kinds of things go into the category of worship. Then you go to the next step and do that. ***However, in every case of implementation of a change, you must go through the selling process.*** If the people do not take ownership, then the change will not be assimilated into the church's ministry.

In a church plant, you start with the group and say, "What do we want to put into worship?" You do not take what you have there and analyze it. Instead, you try to put something into the block of that grid. Thus, everybody is looking for something to put in the block. This person puts in a music part, this person puts in a preaching part, and this person puts a place to worship part. Whatever is being chosen is being put into the first category of ministry.

In the reverse scenario, the remedial situation, you are looking at the whole scope of ministry, and then you are trying to identify the things that look like worship.

Bob: When you are doing that, though, like with the three case studies that we just did, what you are saying is, you want to look at worship and look at the major thing that you can change or you can add that will make it happen. Because if you start changing everything

V: Changing everything will not work!

Bob: . . . so your changes may be to add something or change something, the one thing that you think will be the most productive.

V: Exactly!

Bob: You do that in each category.

V: Yes, one at a time. Implement a change in worship before going to a change in fellowship, etc. But sell it first!

Bob: When that starts working a little bit better, then go back in and maybe change something else.

V: Yes. You are right on target. Now when you go into pastoring, you are going to be thrown into these kinds of situations. There is not going to be a perfect church in which you will enter. That means then that you are going to go into an imperfect situation. You are going to be looking to do a case study. Your church will be a case study. You, the pastor, will be the consultant, the change agent. That means, then, that you are going to be the catalyst for change. You have to do whatever it takes in a category to make that one category start clicking on God's Mission. And you give it time.

Then you go to the second category. You make another significant change that is not over the heads of the people and imposed on them but a change which is compatible with their gifts and that they will buy into and that will get that ministry clicking. Now you have two ministries going. You work your way through all five. Then you come back up to the first ministry and you do the next level of change that you would make. You rotate through them slowly by selling them patiently. If you go in there and say, "Here is what we are going to do. We are going to put in this, this, and this. We are going to do all these things." They are just going to throw up their hands and say, "You are out of here, Jack."

Important and incremental changing is

what Ted has done, you see. He has gone into his church and installed some real teaching on the *Missio Dei*. His error was in identifying himself as the church via leading the change himself. The opponents did not stay around enough to buy into the changes. Instead, they left. However, without the opposition, change is becoming more acceptable and it is happening in spite of the opposition who are now sniping from a distance.

Bob: I will mention one of the things that I think a pastor should be careful of. When he goes into a church which has all this together, and it is going good, then he is going to have to watch to see that it does not get stale. If something starts getting stale, then he needs to be innovative and come up with a slight change that will re-invigorate it.

V: That is right. He needs to come back to my class for a refresher. (Laughter around the class along with some hearty amens.)

Joe: What is the process that you go through? You just call for a meeting of the church and say, "Well, you know, in worship I think"

V: No, you have to start with much prayer. Pray and pray and pray! There will be a divine appointment time for you to make a disclosure of what your heart's vision is to some key person in that church. Then you establish a mutually trusting relationship, and you commit together in prayer to the Lord's mission. You do it that way. It is a slow one-by-one bringing your core group onboard. Then there will come hopefully, a time when you can address the whole church.

Sometimes you can implement changes very subtly by just suggesting it. When others express interest in the project, appoint them to a committee to study it. Try to follow the Holy Spirit in these things. You can use your core group on the committee, but try to use any others who express interest instead of the core group. This will avoid the appear-

ance of a conspiracy for "changing our church." The committee often times will do the primary work of selling the project to the rest of the church. It depends on how God leads on that, but you cannot do any of this under a set formula kind of arrangement.

Oscar: I understand about the worship, fellowship, and all of that, but teaching. As I look at this thing, when we start nominating for teachers, we need to see what their vision is. Do they have the *Missio Dei*?

V: That is a good point.

Wanda: If it starts there at the *Missio Dei* with the teachers, then that is to our benefit because they will sell the church on it. If they do not have the vision, then

V: . . . then they really do not have any business teaching. And you need to take a look at gifts, too. A lot of times you are forcing a square peg into a round hole, and it does not fit. A square peg fits nicely in its square hole.

Homer: You know, Dr. Vinson, I have found, too, that sometimes in teaching situations when somebody else is teaching and you are in a leadership position (you may be a leader in high authority), many times the Holy Spirit will allow him to open up an avenue for you to be able to say what needs to be said in "their teaching."

V: Yes. That is good. There are many ways to skin a cat. You might skin a cat one way in one church, and you cannot do it that way in the next church. So be very lead-able by the Spirit.

TRACT REPORTS

These are some sample reports given by students in this evangelism class.

1. I completed giving out all of my tracts. Since I am in a rural area I had to be creative on where I could put them. The first thing I started to do was to take them

with me when I went out to visit folks. At least I began to do that.

I had one visit that was neat on the one hand, but it was really kind of stressful on the other. I went up to a woman's house and got out of the car; there were a couple of dogs following me up there. They started barking at me. By the time I got to her door, there was a circle of nine dogs around me barking very loud. I was thinking, "As long as they are barking, maybe they won't bite me." I knocked on the door. A lady answered, and she had a baby in her arms, and the phone began to ring, another child knocked something over. I mean it was total chaos. Sweat started to run down my face. I am thinking to myself, "This is the worst pastoral visit I have ever been on in my life." The dogs just would not shut up. I ended up being able to give her a tract and talking to her a little bit about the Lord. It was really stressful.

I had a baptism that I did in the Brazos River. That went rather well. We had about 20 there for the baptism, and there were about 8 to 10 other people not from the church who were already there. They had their radios playing real loud and what have you, and I went and personally invited each of them to attend the baptism. They all turned their radios off and every one of them came down there and watched. I had just a short sermon where I proclaimed the gospel, and I gave an invitation. No one came forward for the invitation, but I baptized the person there.

After I left the river, a young boy said to me, "You know, I really wanted to answer the invitation." He had been under conviction for a while. I said, "Well, why didn't you?" He said, "I don't know; I just don't know." Anyway I ended up leading him to the Lord that day, and I could tell by the look on the other peo-

ple's faces that there was some definite moving of the Spirit.

Then the Super Wal-Mart is really a big thing if you live out in areas like that, so I gave out a whole bunch of tracts at Super Wal-Mart.

Also when I finished up the last few tracts that I had, I gave some Chick tracts out at the movie theater. I used one called the Long Trip. I started thinking, "Long Trip . . . people on vacation . . . motel." So I used some of the tracts at a motel.

2. I encountered a girl who had grown up as a Jehovah's Witness. I just talked to her a little bit, then I did a whole lot of listening. She told me what all she had learned and done, but then she said, "I do not feel like I know Jesus." So I was able to talk to her about Jesus and lead her to the Lord. I am really thankful she escaped the bondage of that false teaching.

I got to present the gospel to several people and handed out several tracts.

3. I have to tell you that this is really strange for me. Sometimes when I am not handing out the tracts like I am supposed to do, I come under strong conviction. I do not know why I sometimes fail to hand tracts out, I love the Lord, and I am bold for Him. I have lost jobs for witnessing, and I have suffered other things too, but when I get out there giving these tracts out, the fear comes on me and I kind of curl up in a little ball.

But one time when I was giving them out, I was building momentum, and I stopped, and thought, "Hey, I'm starting to like this." It was pretty neat. I am now a tracting convert, and I think that I will continue to keep tracts on hand and make handing them out a regular thing.

4. I gave out a little under 300. I usually hand out thirty or forty tracts a day. I do a

lot of secret-agent tracting. Mostly I just handed them to the people, saying: “Hey, I have some good news for you. Jesus has died for your sins, and you know you can have assurance that you are going to heaven.” But I also do a lot of secret-agent tracting.

5. I’m like Sean, I catch these big crews of construction workers of which many are Spanish. I can hand out 20 tracts in seconds. These guys are all sitting around eating lunch or something and are eager to receive them. I always seem to catch up with them somewhere or other everyday. So I do a lot of Spanish tracting.
6. Phone booths, napkin holders, and microwaves are all good places, you know because people are always using them. Vending machines, ATM machines, you name it. I go inside a store, I fill the phone booth, and every place in that store will be covered. I think it is real effective. We just go out sharing with people. People look at me as if I am crazy. But, hey, God is going to change their hearts. He is the only one who can do it; so you need to be encouraged by that. Just be open. I think of the verse 1 Peter 3:15 that says, “We should always be prepared to give an answer and a reason for the hope that we have.” There are times that God wants me to witness that I will not have a tract on me. You know I just feel so let down. So I always make sure I have some on me and am always prepared. And God is always faithful. He brings people across my path.
7. I did the tracts and all too. One of the reasons that I felt that the Lord had led me to this class, why I wanted to take it, was that I knew that this was my weakest area of ministry. So I came into this knowing this was going to challenge me to the utmost, and it has. Now things have changed, and I do not want to stop. I did

some interesting secret agent tracting. I would go into a store, open up the cooler and drop one in there. When the person gets that cooler home, they will open it up and there is the tract. Shoe boxes work great, too. You can drop them in. Outside of movie theaters, putting them on the windshields of the cars.

But what I would really like to talk about is how it took my moving 1300 miles to seminary to finally witness to three former employees and lead them to the Lord. Two of them ate it up; I mean God had them so ready that I was just amazed. All I had to say was, “You need to . . . ,” and they said, “Okay.” That was really neat. But with going through the book by Little and all that, some of these questions actually came up. The first of them was: “Well I am going to heaven because I did good things.” I was able to address that issue and take them through it and help them understand what faith is.

There are more former employees that I will be making calls to. This class is going to continue for the rest of my life. I have a lot of people that I need to go back and witness to.

8. I knew you were looking at me for a reason. I wish I could say I had led some people to the Lord, but all I can say is that I have sure enough passed out a lot of tracts. I have passed out more tracts in this class than I have ever passed out in my whole life put together. I think that is just an awesome thing, and I am going to try to keep it up.

On the secret-agent tracts sometimes it is nerve racking when you are in a place where you know you can get into trouble doing it. Like I would not do it in a place where I would get arrested. I mean I would, but I try to hurry on out of that area. But like in grocery stores when you are shopping, pick up a box of cereal, put

down a tract. Pick up a jar of mayonnaise, put down a tract.

9. I majored on giving out *The Big Question* tracts. Terry and I went downtown to try out that environment. It was excellent. If you want to give out a lot of tracts, just go where there are a lot of people who are moving along in circulation. You can station yourself at an intersection or someplace like that, and you will have people going in all directions. You can just go crazy giving them out.

Something that I think is really fun and really builds up a lot of confidence is to give those tracts to policemen and security guards, too. Because every once in a while you stumble on one that is saved, and they will lift you up. Besides those guys are there to take care of us, to protect us, and keep everything going straight. So we need to get them saved, too. We do not need to be afraid of them, turn our backs on them, and ignore them. That would not be a good, fitting reward for their service to us. So we need to serve them.

Another one is to give them to tough, mean-looking, scary guys—because the meanest, scariest looking guys make the absolutely best Christians. They make the most awesome Christians because God says that those who have been forgiven much love much. Those are the lovingest, best Christians you'll ever meet.

10. then I first came to this class I showed you tracts I had been handing out for about a year, and I had three hundred of those, and most of them are now gone. One of them said, "Since I may never see you again, would you please read this?" The other one was, "I want to thank you for your service, would you please read this." I used to leave the service one on a table in a restaurant or maybe paying the phone bill or utility bill or whatever, and I would

leave it with them when I was leaving.

Since starting the class I have gotten a lot bolder with them, and it is not just hand one out and walk away. If I take the time to put it in somebody's hand, I witness to him or her, and the Lord has really blessed me. I have brought three people to the Lord in witnessing while handing out tracts.

But the other thing that has happened to me since I have gotten involved here is that I have really expanded my exposure to being able to give myself the opportunity to minister. I am at the jail ministry, and I hand out tracts to every prisoner that I see up there whether I am going to that tank or not. That can happen when I am in the elevator with them, or I could be coming off the elevator and encounter a line of them.

But I have also been doing things like going and answering prayer lines because I want to put myself in situations where somebody is coming to me for prayer. This gives me the opportunity to ask them if they know Jesus. I have quit asking people if they are a Christian because everybody thinks they are a Christian. What I have started doing is saying, "Do you know Jesus?" That is where you separate the wheat from the chaff. When I say to people, "Are you a Christian?" they would invariably say, "Yes."

11. I am going to tell you about something that happened to me today. You know about my situation at work. They say they hear me preach every day. Well, today I had an encounter with two men, which is why I am dressed like I am. I had some clients come in to meet with us. While meeting with these clients, I almost did one of your lessons—the *kenosis*. I drew the chart on the board when I was supposed to be selling them our company stocks. I started talking to them about

whether or not they were saved. One said to me, “My mom is a Christian.” And I said, “What does that mean for you?” I said, “Your mom knows Jesus, but you really do not know Jesus.” So I drew the *kenosis*, and I said this is Jesus’ path. This is why He is Lord, and I went right

through describing His death to pay for our sins, and they just sat there. The president of the company just got up and left. But that has happened to me because I am in this class. I have really been blessed in it. I wish that every Christian in the world could take this course.

Learning Exercise

Try to implement the planning methodology described in this chapter to plan ministry to the outside world by an evangelistic church. I would like for you to start with the vision of the church, list the objectives of the church, and develop goals and strategies for the *diakonia* and *kerygma* objectives.

Conclusion

Witnessing has become a forgotten duty. You and I need to know that without witnessing, we cannot be disciples because discipleship requires self-sacrifice and cross-bearing fellowship. Jesus said that if you follow Him, He will make you a fisher of men. It is a simple proposition then. Do you want to be a disciple of Jesus Christ? Then get out of your comfort zone and follow the Lord. You must have the mind of Christ, which is self-sacrifice in order to seek to save that which is lost. Learn the personal evangelism methods which are disclosed in this course. Read and reread them until they become a part of you. Memorize the Roman Road to salvation and practice on someone in your family or on a friend until you get the hang of it. Stock up with Gospel Tracts. Have them in your cars, at home, at work, and on your person. Give them out to others, and please, please, please do secret agent tracting everywhere you go. Remember that not only your rewards but also the destinies of those whom God has prepared just for you to witness to both depend on your obedience.

Now dear friend, you are responsible for what you know. You must use it in your life to work as an evangelist. You must teach others. Who? Well at least teach your family what you know. You need to pass this course on to someone else and then follow up with them to make sure that they are reading and studying to show themselves approved.

If you do not put into practice what you have learned in this course, I must ask why? Are you frozen by fear, or do you not have the proper concern for others, or do you have too many concerns for self? These are all barriers that may be stopping you. Ignorance is no longer a valid barrier. However, one of those barriers, having too many concerns for yourself, should be turned from an impediment to

an incentive. I think that concern for self would cause you to be putting what you have learned herein to full use.

If you prayed the prayer in Chapter one for God to use you as He sees fit, then you are bound to your oath. Do not violate your oath. Lying to God can be dangerous to your health. God killed Ananias and Saphira for lying to Him. Brethren, we are accountable for what we know. To know the Truth and not do it is sin!

Do you have a theology? What good would your theology be without evangelism? We know that evangelism must have a theology in order for it to have substance. However, many Christians today think that they can have a theology without evangelism. My friend, that kind of thinking is a terrible deception. Theology without evangelism is like faith without works. It is dead!

Do you have salvation? If you do, then you should know by now that the sanctification process goes on for the rest of your life. This process is for your *will* to be tested. Stewardship of your time in salvation is in denying self. Can you say “no” to yourself? If you cannot do that, then you cannot even move to the next step in discipleship—taking up your cross. Denying yourself and taking up your instrument of death are prerequisites to the long walk in the paths of righteousness and through the valleys of the shadow of death.

Are you carnal and in sin? You may answer that you are not doing all manner of evil things. You could really believe that you are clean and right with God. However, the subtle sins for all of us are the sins of omission. If you are not applying the theology and commandments of Jesus in your life of ministry, then you are overflowing in

sin. My friend, confess your sins to God right now and then get with the program—deny yourself continuously, pick up your cross never to lay it down, and follow Jesus for the rest of your life. Remember that *every disciple will be a fisher of men*.

Find out what your spiritual gifts are, and figure out how to use them. Seek opportunities to use your gifts in ministry. Find out where you fit into the *Missio Dei* and get plugged into the church to bring profit to the Kingdom of God.

Lastly dear friend, please teach the contents of this course to others. Make sure that your family is plugged into the *Missio Dei*. If you love them, you will want them to discover how to be real disciples. Deception is pervasive. A majority of Christians would declare that they are disciples if asked, but they are not because they do not even know what a disciple is. You know! Now teach others!

“Lord Jesus, I do want to be Your disciple. I give You permission to make me one. I know that I will never be one if my

will is not surrendered to Your requirements of self-denial, cross-bearing, and fellowship. Therefore, I surrender now, and I commit to do so on a continuing basis for the rest of my life. If I step off path, please give me all the appropriate discipline to bring me back on path. I want to be Your disciple with all my heart. Please use me in Your ministry for Your Glory. I love You Jesus. Amen”

If you prayed this prayer and made this commitment, then sign your name below. Now, please pass this book on to another family member or friend so that they too can learn their part in the *Missio Dei* and make this commitment.

Appendix 1-A

ANECDOTAL STORY

Years ago in Atlanta, I received a request from a young boy who had signed his name on the back of a Big Question Tract to indicate that he had prayed to receive Christ and was wanting the follow up materials. I sent him a Good News Tract and the Good News Glove, which was color-coded and displayed the steps to salvation on the fingers. A few days later the mother of the child called to give the following wonderful report.

The child had taken the Good News Glove and Tract to school for show and tell. One of his little schoolmates said that he wanted to be saved too. So the boy took his friend home with him for his mother to share the Gospel with him. The mother did not know how, and

she decided to wait on her husband to come home and handle the task. The husband, it turns out, did not know how either. So the husband and wife sat down and studied the tract and both of them got saved. Then they explained the Gospel to the boy's friend, and he got saved. A neighbor lady came over for a drop-in visit and wondered why everybody was so excited. They explained what happened to everyone in the house, and she expressed interest too. So they used the Good News Tract and led her to the Lord, and she got saved. The neighbor lady then invited the husband and wife over for dinner in order to share the Gospel with her husband. It was at this point just before dinner that the mother had called.

Appendix 1-B

A TYPICAL SOUL-WINNING INTERVIEW

After any kind of conversation which is not dealing with spiritual matters, I say: "This is changing the subject a bit, but can I ask you a personal question?"

Candidate says, "Well that depends on what the question is."

I say: "Fair enough. The question is: If you were to die today, would you go to heaven?"

The candidate could say one of the following:

1. "Yes."
2. "I don't know—I hope so."
3. "No."

Then he could say things to begin to justify himself, like, "I go to church. I am a member of such and such church. I was baptized as a baby, etc."

Try not to answer any statements dealing with justifications.

For numbers 1 & 2, you want to proclaim the Gospel. Be creative here. For example, I propose: "Why don't I just quickly explain the Gospel to see if that is what you understand as well."

For number 3, I need to bridge the gap by asking something, like, "Can I share the plan of salvation with you so that later you can receive salvation if you like?"

GOSPEL PRESENTATION

The Bible says that all have sinned and come short of the glory of God (Rom. 3:23).

This means that you have sinned, I have sinned, and everyone has sinned at some time or other.

That fact of sin brings up the bad news that comes with sin. The Bible says that the

penalty for sin is death (Rom. 6:23a). This is terrible news. My sin and your sin has condemned us to spiritual death. That means that condemned sinners (you and I) will spend eternity in hell.

But God did something to solve our problem. He sent His only begotten Son, Jesus, to die for our sins. That payment made by Jesus purchased a wonderful gift for us (the gift of eternal life). We can go to heaven even though we deserve hell.

The Bible says that the gift of God is eternal life (Rom. 6:23b). This gift must be received, and reception is an act of faith. You have to receive Jesus in order to receive the gift of God. Well, how do you receive Jesus?

The Bible says that Jesus stands ready and is already asking you to receive Him. He says: "Behold, I stand at the door and knock" (that is the door of your heart that He is knocking on as I explain this to you). "If anyone hears my voice" (which He is speaking to you now through these Scriptures) "and opens the door, I will come into him" (Rev. 3:23).

INVITATION

Friend, the Lord is knocking on the door of your heart right now (demonstrate by using your fist to knock on your own heart). He is asking you to open the door of your heart (demonstrate by using your hand as a door swinging open from your heart) and then to ask Him to come in.

Will you open the door of your heart now and ask Him to come in and save you?

At this point, I look for a response that offers any hope whatsoever. If the candidate says, "Yes" or "I don't know" or "Maybe later," I will ask him to listen to my prayer,

and if the Spirit moves him, he can join in.

SINNER'S PRAYER

Then I bow my head and close my eyes and say: "**Lord Jesus . . .**" Then I ask the candidate to say it after me. Then I repeat: "**Lord Jesus.**" If he says: "Lord Jesus," then I lead him in bite-size phrases thru the sinners prayer. If he does not say "Lord Jesus," then I say that if you want to do business with Jesus later, you can pray something in your own words (just talk to Him) similar to what I am about to say. "**Lord Jesus, I open the door of my heart and ask You to come in. Please forgive me of my sins and live in my heart. I give You permission to make me into the kind of person that You want me to be. I love You, Jesus. Thank You for dying for me and paying for my sins. Amen.**"

FOLLOW UP TO ASSURANCE

If he prays along with you, then you need to ask him some follow-up questions to ensure that he knows what he has done. First, ask him if he meant it when he asked Jesus to come into his heart and forgive him. If he says yes, then ask him where Jesus is now. If he says that He is in his heart, then you open the Bible (or the Big Question Tract) to 1

John 5:11-13 which says that if You have Jesus, then you have eternal life, and that you can "know" it.

If he does not pray with you, then before you leave the person, you should ask him if you can pray for him. Then ask if he has any special needs that he would like to have included in your prayer. You should then pray for his requests and then close with: "**Lord**, (the name of the person should be inserted here) **has heard the Gospel. I lift (name) up to You. Please touch his heart and let him know that You love him more than life itself. Please remind him later that You are ready to come into his heart and forgive him of his sins and give him a brand new start in life. I pray this to You Jesus. Amen.**"

FUTURE FOLLOW UP

Give him a tract to study later. Have your church's address on that tract so that the person can sign it and send it in for receiving follow up materials. This is how I got the Good News Tract and Glove to the little boy in the anecdotal story in Appendix 1-A. When you receive the request from the candidate, you then have access via mail and possibly personal contact for follow up opportunities.

Appendix 3-A

The Five Ministries of the Church**LEITOURGIA**

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| <ol style="list-style-type: none"> 1. MUSIC <ol style="list-style-type: none"> A. Participatory B. Adoration/Praise C. Presentations/Cantata' 2. PRAYER <ol style="list-style-type: none"> A. Corporate (Altar Calls) B. Individual C. Intercessory D. Praise 3. SERMON <ol style="list-style-type: none"> A. Drama B. Preaching C. Slides D. Films 4. READING SCRIPTURE <ol style="list-style-type: none"> A. Responsively B. Multiple Readers | <ol style="list-style-type: none"> 5. OFFERING/TITHES 6. USHERING 7. GREETING GUESTS 8. PUBLIC COMMITMENT <ol style="list-style-type: none"> A. To service B. To stewardship 9. LORD'S SUPPER 10. BAPTISM 11. INVITATION 12. PRAISE GOD 13. YIELDING TO HOLY SPIRIT'S LEADING |
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KOINONIA

- | | |
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| <ol style="list-style-type: none"> 1. COTTAGE PRAYER MEETINGS 2. SHARING ONE ANOTHERS MEALS/GOODS 3. CELL GROUPS <ol style="list-style-type: none"> A. Prayer B. Bible Studies 4. SHARING RESPONSIBILITIES OF THE CHURCH <ol style="list-style-type: none"> A. Nursery B. Maintenance | <ol style="list-style-type: none"> 5. BENEVOLENT SUPPORT <ol style="list-style-type: none"> A. Suicide: prayer, meals, counseling, visitation B. Burnout: prayer, food, encouragement, money C. Homebound: visitation, tape ministry, meals on wheels D. Lost Job: monetary support, food, clothes, search for job 6. LORD'S SUPPER 7. SHARING JOB OPPORTUNITIES |
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| <ul style="list-style-type: none"> 8. CHURCH SOCIAL ACTIVITIES <ul style="list-style-type: none"> A. Sporting events B. Singles events C. Senior activities 9. PROGRAMS FOR MOTHERS OF CHILDREN <ul style="list-style-type: none"> A. Mother's day out B. C. A. T. (Children's Activity Time) 10. RETREATS <ul style="list-style-type: none"> A. Youth B. Deacons C. Staff | <ul style="list-style-type: none"> 11. PRAYER CHAINS 12. TRAVEL NEEDS OF MEMBERS 13. LIST OF TALENTS OR OCCUPATIONS TO SUPPORT MEMBERS <ul style="list-style-type: none"> A. Remodel church B. Needs of members C. Needs of the community 14. DEACON FAMILY MINISTRY 15. SUPPORT GROUPS FOR PHYSICAL NEEDS OF ELDERS |
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DIAKONIA

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| <ul style="list-style-type: none"> 1. FEEDING <ul style="list-style-type: none"> A. Feeding the street people B. Start a food bank at the church C. Taking food to homebound D. Send food to a disaster area 2. FINANCIAL AID <ul style="list-style-type: none"> Single mothers Unemployed Senior Tax help/or service How to make and manage a budget 3. JOB PLACEMENT 4. EDUCATION AT THE CHURCH <ul style="list-style-type: none"> A. G. E. D. B. Night School 5. HELP THE ILL <ul style="list-style-type: none"> A. Clean houses B. Baby sit C. Mow yard D. Sit at bed side 6. BLOOD BANK | <ul style="list-style-type: none"> 7. CHILD CARE FOR WORKING MOTHERS 8. PRISON MINISSTRY 9. HALF-WAY HOUSE 10. HOMELESS MINISTRY <ul style="list-style-type: none"> A. Church owns homes that may be used by the destitute 11. COMMUNITY SERVICE <ul style="list-style-type: none"> A. City council B. Reserve policeman C. Volunteer fireman D. School board trustee 12. POLITICAL LOBBIEST <ul style="list-style-type: none"> A. State B. Federal 13. LEGAL SERVICE 14. ABUSED WOMAN'S SERVICE 15. PREGNANCY CRISIS SERVICE |
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KERYGMA

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. RADIO EVANGELISM 2. TELEVISION EVANGELISM 3. PULPIT IN LOCAL CHURCH 4. NEWSPAPER AND NEWSLETTERS 5. MISSIONS <ol style="list-style-type: none"> A. Foreign B. Home: specializing in deaf, alcoholics, foreign language 6. MUSICALS AT SCHOOL 7. DRAMA AT SCHOOL OR HAYRIDE, BUS RIDE 8. TOASTMASTER CLUBS 9. CONFERENCES 10. BUS MINISTRY <ol style="list-style-type: none"> A. Children B. Street people | <ol style="list-style-type: none"> 11. BACKYARD BIBLE CLUBS 12. VACATION BIBLE SCHOOL 13. DEVOTIONALS IN NURSING HOMES AND HOSPITALS 14. SHUT-IN MINISTRY <ol style="list-style-type: none"> A. Delivery of tapes and/or video to people who couldn't come to church 15. OFF-PREMISE PREACHING <ol style="list-style-type: none"> A. Street preaching B. Apartments C. River ministry 16. NEIGHBOR FELLOWSHIPS 17. PUPPET MINISTRY 18. EVANGELISM <ol style="list-style-type: none"> A. CWT (Certified Witness Training) B. E.E. (Evangelism Explosion) |
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DIDACHE

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|---|---|
| <ol style="list-style-type: none"> 1. DISCIPLESHIP PROGRAM <ol style="list-style-type: none"> A. Paul and Timothy B. Masterlife 2. ORIENTATION <ol style="list-style-type: none"> A. Teaching beliefs not on an intimate level but a class level B. New members 3. TRAINING IN CHURCH FINANCES 4. CHRISTIAN FAMILY LIFE | <ol style="list-style-type: none"> <ol style="list-style-type: none"> A. Raising of children B. Taking care of elderly 5. SCRIPTURE MEMORY TRAINING 6. SPECIALIZED TRAINING <ol style="list-style-type: none"> A. Adults B. Children C. Single parents 7. DEACON TRAINING |
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8. SERVICE TRAINING	C. Drugs, alcohol
A. For the deaf	
B. For the blind	
9. OPEN CHURCH FOR SEMINARY TRAINING CLASSES	12. TRAINING IN TITHING
Lay people	13. TRAINING IN ORDINANCES OF CHURCH
Staff	14. TRAINING FOR OUTREACH
10. TEACH TEACHERS TO TEACH FOR DECISIONS	15. TRAINING IN LEITURGIA
	A. What do the aspects of worship mean
	B. Why we do what we do in church
11. TRAINING ON SOCIAL ISSUES	
A. Abortion	
B. Divorce	

Ministries of the church that overlap into two or more ministry categories.

PRAYER	Leitourgia <u>Koinonia</u> Diakonia
PREACHING	Leitourgia Kerygma Diakonia
SCRIPTURES	Leitourgia Koinonia Kerygma Didache
OFFERING/TITHES	Leitourgia Koinonia Diakonia
LORD'S SUPPER	Leitourgia Koinonia
MUSIC	Leitourgia Kerygma
CHILD CARE	Koinonia Diakonia

MINISTRIES OF THE CHURCH

WORSHIP	(leitourgia)	Help	
Worship		Support	
Ministry		Mission	
Service		(Office of deacon)	
Offering			
Sacrifice			
PROCLAMATION	(kerygma)	FELLOWSHIP	(koinonia)
What is preached		Fellowship	
Message		A close mutual relationship	
Proclamation		Participation	
Witness	(marturia)	Sharing in	
		Partnership	
TEACHING	(didasko)	Contribution	
What is taught	(didache)	Gift	
Teaching		Unity	(henotes)
Act of teaching		Body	(soma)
Instruction		Living body	
		Physical body	
SERVICE	(diakonia)	The body (of Christ)	
Ministry	(diakoneo)	The Church	
Service		The Reality	
Contribution		The substance	

Appendix 3-B

Spiritual Gifts Test

The following Spiritual Gifts Test was downloaded from www.cforc.com/sgifts.html.

The material in the Spiritual Gifts Discovery Tool beginning on the next page is from the Lord of Life Lutheran Church Spiritual Gifts Class by J. D. Danielson and is used by permission of the Texas District of the Lutheran Church-Missouri Synod from the “In His Service” materials. Peg Ramsey of Prince of Peace Lutheran Church originally authored the questionnaire.

Spiritual Gifts Discovery Tool

Instructions for Offline Use

1. There are a total of 110 statements below. Print this form, then indicate whether you Strongly Agree, Agree Somewhat, are Undecided, Disagree Somewhat, or Completely Disagree with each question.
2. Transfer your answers to the profile sheet at the end of this document.
3. Total your scores for each of the gifts. Each gift will have a score between ZERO and TWENTY.
4. Order the gifts in descending order of score. Higher scores indicate your more dominant gifts.
5. Use the List of Gifts for further study.

- | | |
|--|---|
| <p>1) People seem to be willing to follow my leadership without much resistance.</p> <p>4 Strongly Agree
3 Agree Somewhat
2 Undecided
1 Disagree Somewhat
0 Completely Disagree</p> | <p>6) I have special joy singing praises to God either alone or with other people.</p> <p>4 Strongly Agree
3 Agree Somewhat
2 Undecided
1 Disagree Somewhat
0 Completely Disagree</p> |
| <p>2) I like to proclaim God's Word to fellow Christians.</p> <p>4 Strongly Agree
3 Agree Somewhat
2 Undecided
1 Disagree Somewhat
0 Completely Disagree</p> | <p>7) It is enjoyable to motivate people to a higher spiritual commitment.</p> <p>4 Strongly Agree
3 Agree Somewhat
2 Undecided
1 Disagree Somewhat
0 Completely Disagree</p> |
| <p>3) It is a joy for me to proclaim God's plan of salvation to unchurched people.</p> <p>4 Strongly Agree
3 Agree Somewhat
2 Undecided
1 Disagree Somewhat
0 Completely Disagree</p> | <p>8) People with spiritual problems seem to come to me for advice and counsel.</p> <p>4 Strongly Agree
3 Agree Somewhat
2 Undecided
1 Disagree Somewhat
0 Completely Disagree</p> |
| <p>4) It is enjoyable to have the responsibility of leading other people in their spiritual life.</p> <p>4 Strongly Agree
3 Agree Somewhat
2 Undecided
1 Disagree Somewhat
0 Completely Disagree</p> | <p>9) I received excellent grades in school</p> <p>4 Strongly Agree
3 Agree Somewhat
2 Undecided
1 Disagree Somewhat
0 Completely Disagree</p> |
| <p>5) I'm excited in helping people to discover important truths in the scriptures.</p> <p>4 Strongly Agree
3 Agree Somewhat
2 Undecided
1 Disagree Somewhat
0 Completely Disagree</p> | <p>10) There is great joy in doing little jobs around the church.</p> <p>4 Strongly Agree
3 Agree Somewhat
2 Undecided
1 Disagree Somewhat
0 Completely Disagree</p> |

11) I look for opportunities to assist people in their work.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

12) There is great joy in leading people to accomplish group goals.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

13) I like to organize people for more effective ministry.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

14) There is great satisfaction in giving large amounts of money for the Lord's work.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

15) I feel great compassion for the problems of others.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

16) It seems easy to perceive whether a person is honest or dishonest.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

17) I am ready to try the impossible because I have a great trust in God.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

18) There is great joy in having people in my home.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

19) I find that the repair and maintenance of things in my environment come easily to me.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

20) I seem to recognize prayer needs before others.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

21) I enjoy the opportunity to pray with and for a person who is physically ill that they may be made well.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

22) I adapt easily in a culture different from mine.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

23) I feel a sense of authority in my relationship to the group.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

24) I like to proclaim the Word of God to comfort others.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

25) I seem able to determine when the Spirit has prepared a person to receive Jesus Christ.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

26) It is exciting to provide spiritual leadership for a congregation.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

27) Teaching a Bible class is one of the most enjoyable things I do (or could do) in the church.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

28) God has given me the ability to play a musical instrument, and I enjoy it.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

29) It is a joy to give encouragement to people who are discouraged.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

30) I enjoy providing solutions to difficult problems in life.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

31) It seems easy to learn difficult truths.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

32) I enjoy doing routine tasks for the glory of God.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

33) I enjoy helping with the emergency tasks around the Church.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

34) People seem to enjoy following me in doing an important task.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

35) There is joy in making important decisions.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

36) I find real joy in giving a generous portion of my money to the Lord.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

37) Visiting people in retirement homes gives me a great satisfaction.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

38) I seem to know very quickly whether something is right or wrong.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

39) When things seem impossible, I'm ready to move forward.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

40) I do not feel uncomfortable when people drop in unexpectedly.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

41) I have enjoyed creating various kinds of arts and/or crafts.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

42) Prayer is one of my favorite spiritual exercises.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

43) I have prayed for an emotionally ill person and seen the person get better.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

44) It is easy for me to move into a new community and make friends.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

45) I have little fear in leading people where God wants them to go.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

46) I enjoy relating and sharing God's Word to the issues of the day.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

47) I feel a burden to share the Gospel with people.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

48) I like to assist people with their spiritual problems

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

49) It seems that people learn when I teach them.

- 4 - Strongly Agree
- 3 - Agree Somewhat
- 2 - Undecided
- 1 - Disagree Somewhat
- 0 - Completely Disagree

50) I have enjoyed being involved with Church, school, and/or local musical productions.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

51) I like to encourage inactive church members to become involved Christians again.

- 4 - Strongly Agree
- 3 - Agree Somewhat
- 2 - Undecided
- 1 - Disagree Somewhat
- 0 - Completely Disagree

52) It seems that people generally follow my advice.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

53) I am able to understand difficult portions of God's Word.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

54) I receive great satisfaction in doing small or trivial tasks in church.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

55) I desire to do the tasks which will free others for important ministry.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

56) it is more effective to delegate a task to someone else rather than to do it myself.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

57) I enjoy the responsibility for the achievement of group goals.

- 4 - Strongly Agree
- 3 - Agree Somewhat
- 2 - Undecided
- 1 - Disagree Somewhat
- 0 - Completely Disagree

58) I appreciate the opportunity to financially support a critical situation.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

59) I sense joy in comforting people in difficult situations.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

60) The difference between truth and error is easily perceived by me.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

61) I am often ready to believe God will lead us through a situation when others feel it is impossible.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

62) People seem to feel very comfortable in my home.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

63) I like to create things with my hands.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

64) God consistently answers my prayers in tangible ways.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

65) I have visited a person who was sick, prayed that God would make them physically whole, and the person got better.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

66) I am able to relate well to Christians of different locations or cultures.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

67) I appreciate the opportunity to proclaim God's Word to others.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

68) It is important for me to speak God's Word of warning and judgment in the world today.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

69) It is a joy to share what Jesus means to me with an unchurched neighbor.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

70) People like to bring their troubles and concerns to me because they feel I care.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

71) One of the joys of my ministry is training people to be more effective Christians.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

77) I appreciate a ministry of helping other people to bear their burdens.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

72) I feel secure in the fact that my musical ability will be of benefit to other people with whom I come in contact.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

78) It is a thrill to inspire others to greater involvement in church work.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

73) People who are feeling perplexed often come to me for encouragement and comfort.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

79) The development of effective plans for church ministry gives me great satisfaction.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

74) I feel that I have a special insight in selecting the best alternative in a difficult situation.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

80) It is a joy to see how much money I can give to the Lord.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

75) I have a clear understanding of Biblical doctrines (teachings).

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

81) I enjoy ministering to a person who is sick in the hospital.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

82) I can judge well between the truthfulness and error of a given theological statement.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

88) The thought of beginning a new church in a new community is exciting to me.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

83) People seem to view me as one who believes everything is possible.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

84) When missionaries come to our church I (would) like to have them come to my home.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

85) I see that the results of my working with various objects in God's creation help to improve and beautify that which other people have not seen nor developed.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

86) I faithfully pray for others recognizing that their effectiveness and total well-being depends on God's answer to prayers.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

87) I like to participate in ministry to the physically or emotionally ill and pray for their recovery.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

89) I enjoy training workers in the congregation.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

90) In a Bible class it seems essential to share God's word even if it irritates others.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

91) I feel a deep concern for the unreached people in my community.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

92) I enjoy a close relationship with people in a one-to-one situation.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

93) It is easy to organize for teaching a Bible class.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

94) Leading others in singing songs of praise to God or for pure enjoyment is personally satisfying.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

95) I would rather call on a delinquent family in my Church than an unchurched family.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

96) I have a strong sense of confidence in my solutions to problems.

- 4 - Strongly Agree
- 3 - Agree Somewhat
- 2 - Undecided
- 1 - Disagree Somewhat
- 0 - Completely Disagree

97) It is an exciting challenge to read and study a difficult book of the Bible.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

98) I like to do things without attracting much attention.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

99) If a family is facing a serious crisis, I enjoy the opportunity to help them.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

100) There is great satisfaction in having others follow me in performing a task.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

101) I would rather make decisions for the group than persuade them to reach the same decision.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

102) I can give sacrificially because I know that God will meet my needs.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

103) It is a special satisfaction to visit people who are confined to their homes.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

104) I often seek the motives of a person and look beneath the words.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

105) When people are discouraged I enjoy giving them a positive vision.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

106) People seem to enjoy coming to my house.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

107) There is pleasure in drawing, designing, and/or painting various objects

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

108) I find myself praying when I possibly should be doing other things.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

109) I feel strongly that my prayers for a sick person effect wholeness for that person.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

110) More than most, I have a strong desire to see all people of other communities and countries won to the Lord.

- 4 Strongly Agree
- 3 Agree Somewhat
- 2 Undecided
- 1 Disagree Somewhat
- 0 Completely Disagree

The Discovery Tool Profile Sheet

Transfer your scores for each question into the following table, then compute the sum of each row. This provides your score for each gift

1. Apostle	1____	23____	45____	67____	89____	= ____
2. Prophet	2____	24____	46____	68____	90____	= ____
3. Evangelist	3____	25____	47____	69____	91____	= ____
4. Pastor	4____	26____	48____	70____	92____	= ____
5. Teacher	5____	27____	49____	71____	93____	= ____
6. Music	6____	28____	50____	72____	94____	= ____
7. Exhortation	7____	29____	51____	73____	95____	= ____
8. Wisdom	8____	30____	52____	74____	96____	= ____
9. Knowledge	9____	31____	53____	75____	97____	= ____
10. Serving	10____	32____	54____	76____	98____	= ____
11. Helps	11____	33____	55____	77____	99____	= ____
12. Leadership	12____	34____	56____	78____	100____	= ____
13. Administration	13____	35____	57____	79____	101____	= ____
14. Giving	14____	36____	58____	80____	102____	= ____
15. Mercy	15____	37____	59____	81____	103____	= ____
16. Discernment	16____	38____	60____	82____	104____	= ____
17. Faith	17____	39____	61____	83____	105____	= ____
18. Hospitality	18____	40____	62____	84____	106____	= ____
19. Craftsmanship	19____	41____	63____	85____	107____	= ____
20. Intercession	20____	42____	64____	86____	108____	= ____
21. Healing	21____	43____	65____	87____	109____	= ____
22. Missionary	22____	44____	66____	88____	110____	= ____

In the spaces below, list your gifts in descending order of score. Use the List of Gifts (<http://www.cforc.com/sgifts.cgi?help>) for further study.

DOMINANT

SUB-DOMINANT

SGifts Version 5, FAQ List Of Gifts, Offline

‘Computers for Christ’

September 6, 1995

The following profile sheet explains the results of the Spiritual Gifts Tests.

Spiritual Gifts Profile Sheet

Missionary

It is the special gift given by the Holy Spirit to certain members of the body of Christ (local church) to minister whatever other spiritual gifts they have in a second culture or second community.

1 Corinthians 9:19-23.

Healing

It is the special gift whereby the Spirit employs certain Christians to restore health to the sick.

James 5:13-16, Luke 9:1-2

Intercession

It is the special gift whereby the Spirit enables certain Christians to pray for extended periods of time with great positive effect for the building of the Kingdom.

1 Thessalonians 3:10-13, 1 Timothy 2:1-2.

Craftsmanship

It is the special gift whereby the Spirit endows certain Christians to use hands and minds to build up the Kingdom through artistic, creative means.

Exodus 28:3-4.

Hospitality

It is the special gift whereby the Spirit enables certain Christians to open their homes willingly and offer lodging, food, and fellowship cheerfully to other people.

Genesis 18:1-15.

Faith

It is the special gift whereby the Spirit provides Christians with extraordinary confidence in God's promises, power, and presence so that they can take heroic stands for their future of God's work in the Church.

Hebrews 11.

Discernment

It is the special gift whereby the Spirit enables certain Christians to know with assurance whether some behavior is of God or of Satan.

Acts 5:3-6, Acts 16:16-18.

Mercy

It is the special gift whereby the Spirit enables certain Christians to feel exceptional empathy and compassion for those who are suffering so that they devote large amounts of time and energy to alleviate it.

Luke 10:30-37.

Giving

It is the special gift of whereby the Spirit enables certain Christians to offer their material blessings for the work of the Church with exceptional willingness, cheerfulness and liberality.

2 Corinthians 8:1-5.

Administration

It is the special gift whereby the Spirit enables certain Christians to understand the goals of a given segment of the Church's ministry and to direct that area effectively, keeping the Church on course.

Acts 12:12-21.

Leadership

It is the special gift whereby the Spirit enables certain Christians to motivate, direct, and inspire God's people in such a way that they voluntarily and harmoniously work together to do the Church's work effectively.

Hebrews 13:7, Judges 3:10, Exodus 18:13-16.

Helps

It is the special gift whereby the Spirit empowers certain Christians to willingly bear the burdens of other Christians and help them in such a way that they can do their tasks more effectively.

Acts 6:2-4.

Serving

It is the special gift whereby the Spirit empowers certain Christians to willingly bear the burdens of other Christians and help them in such a way that they can do their tasks more effectively.

Galatians 6:1-2.

Knowledge

It is the special gift whereby the Spirit enables certain Christians to understand in an exceptional way the great truths of God's Word and to make them relevant to specific situations in the Church

Ephesians 3:14-19.

Wisdom

It is the special gift whereby the Spirit endows particular Christians with an understanding of God's will and work as it relates to the living of life.

James 3:13-17.

Exhortation

It is the special gift whereby the Spirit enables certain Christians to stand beside fellow Christians in need and bring comfort, counsel, and encouragement so they feel helped.

Acts 11:23-24, Acts 14:21-22.

Music

It is the special gift whereby the Spirit enables certain Christians to praise God through various forms of music and enhance the worship experience of the local congregation.

1 Corinthians 14:26, Mark 12:36.

Teacher

It is the special gift whereby the Spirit enables certain Christians to communicate the truths of God's Word so that others can learn.

Hebrews 5:12-14.

Pastor

It is the special gift whereby the Spirit enables certain Christians to assume responsibility for the spiritual welfare of a group of believers.

1 Peter 5:1-11.

Evangelist

It is the special gift whereby the Spirit enables particular Christians to share the Gospel to unbelievers in such a way that the unbeliever becomes a disciple of the Lord Jesus.

Acts 8:26-40.

Prophet

It is the special gift whereby the Spirit empowers certain Christians to interpret and apply God's revelation in a given situation.

1 Corinthians 14:1-5, 1 Corinthians 14:30-33, 1 Corinthians 14:37-40.

Apostle

It is the gift whereby the Spirit appoints certain Christians to lead, inspire and develop the churches of God by the proclamation and the teaching of true doctrine.

Acts 12:1-5, Acts 14:21-23.

If you have questions about the Spiritual Gifts Discovery Tool, please refer to the Frequently Asked Questions (FAQ) that can be found on www.cforc.com. If your question is not covered by the FAQ, or if after reviewing the FAQ you have other questions or comments about the Spiritual Gifts Discovery Tool, please email webmaster@cforc.com.

Appendix 6

Bill Vinson's Experience in Planting a Church

While I was teaching Seminary Extension courses, the students in nearly every class brought up the issue of planting a church. I had never been involved in planting a church, and so I could not give much advice. I decided that I needed to start a church so that I could help the students know how to do it and what to expect.

I started a Bible reading activity in my home in Fort Worth and invited neighbors and friends to join in. It was a wonderful experience in which all the participants got to know each other and enjoy fellowship around the Word of God. Many people circulated through this activity.

After several months of developing relationships, I brought up the idea of starting a church. This was met with great reluctance. For the most part, the people had visions of a building with a steeple on it, a change of priorities from God's Word to church business, polity, budgets, and time-and-energy-eating programs. However, there was one family from Arlington, Texas, who wanted to join a church but was disinterested in a traditional church. They liked the idea of trying a new kind of church experience.

So, my family of 5 and the other family of 3 joined together and decreed that we were a Southern Baptist church called Freedom Baptist Fellowship. We agreed that our church would have no budget. All monetary expenses would be for missions, and our missions would consist only of things springing from the 5-fold ministry, the *Missio Dei*. We would never have a paid minister, and we would never own property. People who joined had to be able to testify of their salvation and show that they had been scripturally baptized. No member could belong to the Masons. The church meeting would be lim-

ited to one meeting per week unless more were required for missions. The meeting place would rotate from house to house so that it would not be too burdensome on one family.

This little fledgling church grew rapidly because of its informal nature. I was the pastor, but I did no preaching from a pulpit. All my preaching was while sitting in a circle of Bible readers. We would choose a book to study, and then each week we would read several chapters and discuss them in relation to current relevance. We would read and discuss as many chapters as time would allow. Our meeting time was Sunday mornings from 9:30 a.m. to about 1:30 p.m. The people were very reluctant to break up the meetings and go home. My time for preparing for my Monday classes at seminary required a great deal of study on Sundays. So, I usually had to stop the meetings.

This little house church was filled with excitement for all of us. We went on a missionary journey to a little town in north Mississippi to which we were invited by the town council. We and missionaries from other Texas churches preached everywhere in the town, in the churches, the jail, and at a special carnival in the city park. Our members really got their fires lit and burning bright from this experience.

On occasion, I accepted several teaching revivals. On each one, I took one of our members with me for training him so that he could do these revivals too.

One other ministry that should be mentioned is in pulpit supplying. Sometimes, I declined the offers by suggesting that one of our members do that supply ministry. These were good training events. Several seminary

students circulated through the church to learn the issues of church planting and how to conduct business as a church without a budget. They got much more than they were seeking. They learned about the *Missio Dei* and the five-fold ministry and what is required for an evangelistic church.

After a while we had people from Dallas to get saved and be baptized as members. Our commutes to Dallas, on their turn to host the meetings, became too expensive in time and money. Also our church with the Fort Worth and Dallas people meeting together at the same time became too large to fit in our homes. So, we split off the Dallas group as a separate church and gave one of our members as the pastor. That church died because their *koinonia* was not like the one that we had in Fort Worth.

Baptisms were held at other churches. The one who led the person to the Lord was the one to do the baptism. One such church was in Weatherford. The baptismal was a huge horse trough. There was a metal chair inside the trough and another metal chair outside the trough. The idea was that you could step up on the outside chair, swing your leg over the side of the trough, and step down on the other chair. Then you could step off of the chair to the bottom of the trough. One of the people being baptized in front of the host church was my daughter. She got into the trough okay with me holding her hand. But when I climbed up on the first chair, I hit my head on a heavy metal chandelier hanging above. It almost knocked me out. My vision blurred, and I almost fell head first into the trough. God was watching out for me. So I managed to get the rest of the way into the water and baptize my daughter.

Eventually we got a member of the church who had a pool, and we began holding baptismal services in it. This greatly increased our outreach because we invited the relatives of the baptismal candidates to come witness the

baptism. The candidate would witness of their salvation and then the baptizer would preach a short salvation sermon and give an invitation to all the spectators.

We contacted the local association about our church joining up with them, but we found out that we were ineligible because we did not own property. So, we just went our merry way.

Our *leitourgia* was very real and every one had to make a public profession in every Sunday morning meeting of how they were going to implement into their lives the Scriptures studied. Our *koinonia* was terrific. Not only was our first hour of Sunday meetings devoted to meeting needs and ministering to each other, but our fellowship dinners, Christmas celebrations, Easter celebrations, special celebrations (for just about any cause) were terrific. *Diakonia* was mainly devoted to counseling people on the outside on their many varied problems. Also *Diakonia* was practiced by one of our members' jail ministry. *Kerygma* was primarily in our tracting ministry. We even had a week in which we rented a big helium bottle and bought some balloons. We inserted tracts in the balloons, filled them with helium, knotted the stems and let them float away to who-knows-where (God could direct them). We got this idea from the testimony of a man who got saved by a tract in a balloon launched by a little girl. The man was a hunter who found the balloon while on a hunting trip in Texas. The little girl launched the balloon from several states away—I think it was Arizona. Also all our members were good witnesses, and we all witnessed as we moved about in our lives in the market place. *Didache* occurred in our Sunday meetings. This was perhaps the strongest part of our ministry because I was using every Scripture studied as a potential life-changing lesson.

Freedom Baptist Fellowship finally joined the Baptist General Convention of Texas

(BGCT) and the Southern Baptist Convention as a contributing church. We sent messengers to a state convention but never to a national convention. All along we were a Southern Baptist Church in our theology, but we did not become a contributing church for many years because we thought that we could not qualify without owning property. However, that did not stop us from being totally Southern Baptist in spirit.

When the BGCT became too liberal for us, we voted to leave the BGCT and join the Southern Baptists of Texas Convention (SBTC). Our relationship with the SBTC was good, and we received our messenger letters from that new convention.

Quite a few of our members left the church to become pastors, and our membership dwindled. So, then the structure of Freedom Baptist Fellowship became a very close small group who enjoyed our Sunday meetings and the five-fold ministry that we could do without any restraints other than financial limitations. We continued to give to the Cooperative Program and take up offerings for our ministries. But other than that, we did not have to use up our resources on a building and all the other institutional trap-pings.

Eventually, we had to incorporate the church because we needed the limited liability that incorporating provided. There was so much ministry going on by everyone in the church that a lawsuit from an accident or

some other perceived misdeed could put us all at risk. Without incorporating, a lawsuit against a member could spread to all members of the church. Thus we needed the protection of the corporation so that a lawsuit could only go from a member to the corporation without penetrating into the membership.

We did not use our tax exemptions because we wanted complete freedom to enter the political fields. We did our best to inform each other and many other Christians of the political platforms of candidates running for government office. We participated in pro-life chains every year in Fort Worth. Life was good for our group, and we continued to be a training church for seminary students so that they could get a handle on what is required for starting a church. This was the situation when I left Fort Worth for Nashville in 2001 to take the reins of Seminary Extension.

In Nashville, I had to go back into the traditional church setting because I did not have enough energy left in me to start another church and do concurrently the huge new ministries that God had laid on my shoulders.

During my life, I have been a member of many Southern Baptist churches. The time spent in Freedom Baptist Fellowship is without a doubt the most productive and enjoyable time of my long church life. When I retire and leave Nashville to return to Texas where my children and grandchildren live, I have every intention of starting another house church if I can muster up the energy.

Answers to Questions

Chapter 1

1. What are the common barriers to evangelism?
 - a. Lack of know-how.
 - b. Lack of concern.
 - c. Fear.
 - d. Good things crowd out evangelism.
2. What are the five kinds of faith?
 - a. Indoctrination faith.
 - b. Conformity faith.
 - c. Environmental faith.
 - d. True faith.
 - e. Subjective faith.
3. Which of the five faiths above (are/is) the faith that our Lord wants us to have? Why?

"d" True faith is one that contains the power of God because it derives from the inside because of the indwelling of the Lord.
4. When witnessing to an unsaved person how can we switch the conversation to spiritual matters?
 - a. Ask the person's opinion for the most pressing spiritual need for today.
 - b. Ask their opinion on what it takes to be a Christian.
 - c. Ask: Have you come to the place where you know that you have eternal life?
 - d. Ask: (1) Are you interested in spiritual things?
(2) What do you think a real Christian is?
(3) Would you like to become a real Christian now?
 - e. Ask: (1) Have you ever trusted Christ, or are you still on the way?
(2) That is interesting; how far along are you?
(3) Would you like to become a real Christian and be sure of it?
 - f. My questions seek permission to shift to spiritual matters:
 - (1) Can I ask you a personal question?
 - (2) If you were to die today, would you go to heaven?

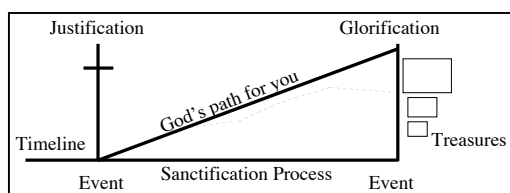
Chapter 2

1. What are the eight views of evangelism?
 - a. Everything we do.
 - b. Christian presence.
 - c. Changing the structures of society.
 - d. Social action and good deeds.
 - e. Pithy and popular sayings.
 - f. Technical definitions.
 - g. Descriptive definitions.
 - h. Evangelism is a concerted effort to confront the unbeliever with the truth about and claims of Jesus Christ, and to challenge him with the view of leading him into repentance toward God and faith in our Lord Jesus Christ and thus into the fellowship of the church.
2. What is meant by a theology of evangelism?
 - a. The theology of evangelism is a statement of Biblical teaching in an ordered and consistent manner as it pertains to evangelism.
 - b. According to Drummond, theology and evangelism are united.
 - c. Our message is one of Power and Relevance.
 - d. We are called to participate in the *Missio Dei*, the Mission of God.
 - e. There is a biblical methodology for evangelism, and it is found in Christ. You can look at Christ and see what the biblical methodology is.
 - f. It involves opportunity (Luke 19:1-10).
 - g. It also includes involvement.
 - h. It involves incarnation.
 - i. It involves liberation.
 - j. It includes hope.

3. List the seven reasons for uniting theology and evangelism.
 - a. It is never divorced in Scriptures.
 - b. Without theology, evangelism degenerates into religious sentimentalism.
 - c. God honors the ministries of those who unit them.
 - d. Theology makes the Gospel plain
 - e. Theology makes the evangelist sure of his message.
 - f. Theology and Gospel understanding result in zeal.
 - g. Theology helps us conserve the results.
4. What are the ten salient points from Christ's ministry?
 - a. Christ gave Himself.
 - b. He confronted people over great issues.
 - c. He never compromised His demands for the sake of numbers.
 - d. He respected human personality by not forcing them.
 - e. He challenged men then and there.
 - f. He knew what He was about and where He was going.
 - g. He did not do it all Himself.
 - h. He was compassionate.
 - i. He ministered to the whole man.
 - j. To Him prayer was indispensable.

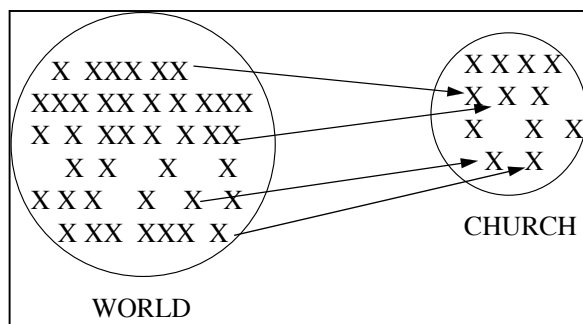
Chapter 3

1. How is the church related to the Father, Son, and Holy Spirit?
 - a. In relation to God as Father, it is the chosen people like Israel.
 - b. In relation to God as Son, it is the body of Christ, the agency of God's work.
 - c. In relation to God as Holy Spirit, it is the fellowship that shares the love of God.
1. Draw the chart showing the Doctrine of Salvation (Chart 3.2).

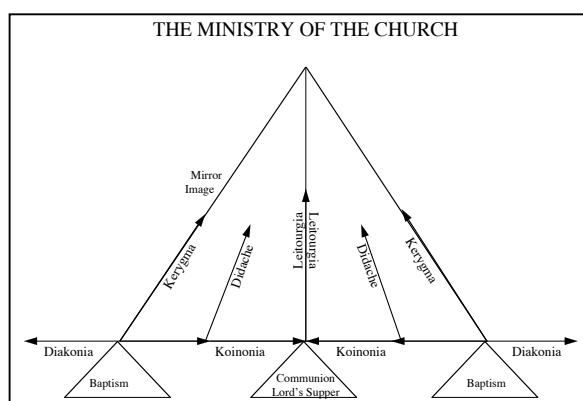


3. Draw the chart showing the called out ones of

the ecclesia (Chart 3.4).



4. Draw the chart showing the Ministry of the Church (Chart 3.6).



Chapter 4

1. Why is the role of the pastor of major importance in a church program of evangelism?
 - a. He determines the atmosphere of the church.
 - b. He is the model for the church.
 - c. He determines success/failure of the programs.
 - d. He is the primary reason for members joining the church.
 - e. According to 2 Timothy 4:5, he must do the work of an evangelist in order to fulfill his ministry.
 - f. The church takes the attitude of the pastor.
 - g. The pastor is shepherd, bishop, and elder.
 - h. He is the officer in charge of equipping the local congregation.

- (1) Apostles are responsible for the whole universal church.
 - (2) Prophets are wandering proclaimers making application and calling for repentance.
 - (3) Evangelists are wandering proclaimers of the Gospel.
 - (4) Pastor-teachers stay in one place shepherding one flock.
 - (5) All are given by God to the church to equip Christians for the *Missio Dei*, but the final responsibility is the pastor's.
 - i. The major premise: Evangelization of the world rests upon equipping every church member for the *Missio Dei* and getting them actively involved in ministry appropriate to their gifts.
 - j. The minor premise: Final responsibility rests upon the pastor-teacher.
2. List the four models of clergy/laity relationship and indicate the best one.
- Models of clergy/laity relationships.
- a. Clericalism
 - b. Anti-clericalism
 - c. Dualism
 - d. Service.
- The last one, d, is best. Service is the best model of relationship because both clergy and laity are involved in the *Missio Dei*. The clergy equips the laity so that the laity can all get into their appropriate ministry as an active part of God's team on His Mission.
3. How does education apply to the service model? (Eleven statements to answer this question)
- Application of Christian Education:
- a. Clergy helps motivate the laity.
 - b. Clergy helps equip the laity.
 - c. Clergy helps the laity set objectives for their ministry.
 - d. Clergy helps the laity develop a comprehensive plan.
 - e. Clergy makes programs relevant for the laity by making them person-centered.
 - f. Clergy helps laity fulfill God's intent for them.
 - g. Clergy helps laity reach out to the lost world.
 - h. Clergy helps develop leaders among the laity.
 - i. Clergy uses task of administration for laity's benefit.
 - j. Clergy helps laity find and develop gifts in order to serve in the *Missio Dei*.
 - k. Deacons teach by example, meeting needs, equipping others, and linking all ministry to evangelism.
4. Draw the spiritual gifts flow chart.
See Chart 4.2
5. Draw and fill in the table that delineates the gifts according to enablements, administrations, and operations.
See Chart 4.3

Chapter 5

1. How may the Sunday school be used in evangelism?
 - a. For equipping and training for the *Missio Dei*.
 - b. As an organization involved in the *Missio Dei*.
 - (1) Ready made to reach people.
 - (2) Small group setting to escort into worship services.
 - (3) Bible study has evangelistic appeal.
 - (4) *Koinonia*.
 - (5) Sunday school teachers do the work of evangelism.
 - (6) Ready-made prospects.
 - (7) Regular encouragement for evangelists
 - (8) Opportunity for learning by doing.
 - (9) Graded Sunday school provides natural division of labor.
 - c. Motivate for the *Missio Dei*.
 - d. Make education relevant to the *Missio Dei*.
 - e. Help people connect into God's part of the *Missio Dei*.
 - f. Develop leaders for guiding ministry toward the *Missio Dei*.
 - g. Help to switch people from "come" to "go."

2. How do we conserve the results of evangelism?
 - a. Every Christian is to be equipped for conserving results
 - b. Every Christian is to be a minister.

Chapter 6

Answers vary.

Glossary

- Accountability**—it is being held responsible for one's actions. During the sanctification portion of salvation, our actions will bring us to judgment. At the Judgment Seat of Christ, the Christian will be judged based upon his/her obedience to God. Actions, which were good and under the right motivation, will be rewarded. Actions which were good but under the wrong motivation will be set aside. Actions, which were wrong, will cause a loss of rewards.
- Anglicans**—relating to the Anglican Church; somebody who belongs to an Anglican denomination.
- Antichrist**—The antagonist of Jesus Christ, expected by the early Christians to spread evil throughout the world, but then to be overcome by the second coming of Christ. An antichrist can be anyone who opposes Christ by word or deed.
- Anti-clericalism**—a reaction as if the clergy does not exist, *i.e.* the Quakers are typical. It is mostly a horizontal without any vertical. Anybody is able to be the watchman, to oversee.
- Apostle**—one of the 12 followers of Jesus Christ chosen and sent by Him to preach the news about Christianity.
- Armageddon**—in the Bible, the battle between the forces of good and evil that is predicted to mark the end of the world and precede the Day of Judgment (Revelation 16:16).
- Backslide (backslidden)**—To lose the impetus to proclaim the Word and to return to your original state of mind, which is to serve self rather than God.
- Bishop**—a pastor who stands above the flock which is composed of younger siblings. A bishop is an elder sibling, the elder brother, and the elder brother is supposed to look after his younger siblings.
- Bi-vocational**—two occupations. The pastor who earns his living in secular work but also is the pastor (or some other minister) of a church. He has two vocations, one for earning a living and the other for doing the work to which God has called him. Sometimes he may receive pay for his pastoral duties, but he may also minister on a strictly volunteer basis.
- Chameleon**—to take upon yourself the characteristics of the people around you, *i.e.* to look like the world when in the presence of unsaved people and to give the appearance of Christianity when among God's people.
- Chaos**—a state of complete disorder and confusion.
- Clericalism**—domination of the laity by the clergy who are the ruling order
- Commitment**—a promise or vow that should not be broken.
- Conformity faith**—false faith. Conformity faith is a faith from the outside. A conforming to a group belief without true conviction.
- Confrontation**—a face-to-face meeting or encounter with somebody or something; hostility between ideas, beliefs, or opinions, or between the people who hold them; a comparison or contrast between elements that have been brought together into a whole.
- Corporate**—entire church group together.
- Death and Hell**—angelic beings that are demonic that are over those two provinces, Death and Hell.
- Diakoneo**—The Greek infinitive meaning to serve or minister.
- Diakonia**—The Greek noun meaning ministry to those outside the church.
- Didasko**—The Greek infinitive meaning to teach.
- Discernment**—the ability to read and understand God's Word, and the judgment and understanding of God's will in one's life. Discernment grows when a person begins to do the things God desires him to do. Without the doing of the Word, discernment begins to lessen rather than grow.
- Dualism**—(having to do with clericalism and anti-clericalism). Each has his/her own assigned spheres of activity. In this case you would have the laity, which do not cross the line into ministry. On the other side of the line is the clergy who do what they are supposed to do. The clergy do not do the laity thing; the laity does not cross over to do the clergy thing.

- EE—Evangelism Explosion is an evangelistic program.
- Ecclesia*—church in Greek. *Ek* is “out of,” *caleo*, *clesia* is “called.” *Ecclesia*, then are the “called out ones.”
- Elder—a title of a pastor in terms of dignity. Thus the elder brother is a person that the younger should esteem because there is dignity of position in that person. The dignity accrues in his maturity and produces in his function.
- Enablement—(enable) to provide somebody with the resources, authority, or opportunity to do something; to make something possible or feasible. A resource to enable a person to perform the tasks on the path that God has given him.
- Environmental faith—faith where you kind of ooze into Christianity. A legalism or external kind of faith. It has a process or a progressive nature to it.
- Eschatology—the body of religious doctrines concerning the human soul in its relation to death, judgment, heaven, and hell. It has to do with the end times.
- Essence—the quality or nature of something that identifies it or makes it what it is; the most basic element or feature of something; the ideal nature of something independent of and prior to its existence.
- Evangelical denominations—all denominations that are based on the good news.
- Evangelism—concerted effort to confront the unbeliever with the truth about and the claims of Jesus Christ, and to challenge him with the view of leading him into repentance toward God and faith in our Lord, Jesus Christ, and thus into the fellowship of the church. It is to use biblical means to spread the Gospel with the purpose of getting lost people saved.
- Evangelist—a Christian with the gift of evangelism.
- Exaltation—the elevation of Christ into heaven and into His position as God. In this case, God the Father lifts up or exalts the Son.
- Exhortation—something said or written in order to urge somebody strongly to do something; the giving of earnest advice or encouragement.
- Existentialism—subjective experience is the source of all knowledge and truth. Objective truth is not a part of this philosophy. Only the subjective realm is true. Truth cannot exist alone. It must have a subject to complete it and give it existence.
- Exponential—rapidly becoming greater in size. An example would be doubling something on a continuous basis.
- Faith—the firm belief or trust in God and His Word that enables a person to perform the tasks on his God-given path in spite of the forces opposing that action.
- Glorification—the passing of earthly life into heavenly life. In glorification you receive rewards in heaven for the work you did during your Christian walk.
- Gnostic—a person who believes that salvation comes by learning esoteric spiritual truths that free humanity from the “evil” material world.
- Gospel—the teachings of Jesus Christ and the story of His life. The Good News.
- Great White Throne judgment—judgment of sinners’ works.
- Healing—the process of curing somebody or some relationship.
- Heathen—unsaved people who have not heard the Gospel.
- Henotes*—the Greek word for unity.
- Holy—to be set aside for God’s use.
- Hypocrite—somebody who acts different from what they are. They give a false appearance of having admirable principles, beliefs, or feelings.
- Immersion—As used in this book, it is the type of baptism in which the newly saved person is wholly dipped down under the water to signify his/her death, burial, and resurrection in obedience to Christ. Some churches simply sprinkle or pour water over the individual.
- Impediments—obstacles, hindrances, or obstructions to progress.
- Incarnation—in Christianity, God’s taking human form as Jesus Christ.
- Indoctrination faith—a false faith. modern-day Gnosticism. It is the kind of faith that is built around head knowledge.
- Intercessory—the action of pleading on somebody’s behalf; prayer to God on behalf of somebody or something.
- Interpretation of tongues—is the spiritual gift that enables one to hear a foreign language and

- interpret it for others who cannot understand what is being said.
- Justification**—the change of a person from sinner to saint. Justification is punctiliar in that it is an event. At justification one is saved from the penalty of sin because God makes him not guilty. At justification, one is made into a new creature.
- Kenosis**, opposite of—To walk the path ascribed to Satan in Isaiah 14:13-15. Instead of the downward path described in Philippians 2:5-8, the Christian chooses to walk the upward path to self-exaltation and earthly rewards. This path leads not to loss of salvation, but leads to loss of rewards as described in Matthew 6:19.
- Kenosis**—Philippians 2:5-11. Taking upon oneself the mind of Christ. To offer oneself as a living sacrifice to walk the same kind of path that Jesus walked and, like Him, to give up the rewards offered by the secular world.
- Kerygma**—the ministry of preaching the Gospel to people outside the church and to people inside the church.
- Knowledge**—general awareness or possession of information, facts, ideas, truths, or principles; clear awareness of explicit information, for example of a situation or fact; all the information, facts truths, and principles learned throughout time; familiarity or understanding gained through experience or study.
- Koinonia**—That is an outworking behavior of an inner change by the Holy Spirit that is working on you because you have had a legitimate true worship. *Koinonia* is the love for the brethren, and it produces partnerships and teamwork among the saints.
- Latreian**—act of worship.
- Leitourgia**—Greek noun for worship. In worship, one meets God. There is always a call for action by God in true worship.
- Likemindedness**—(to Christ) As used here, to have a mind set upon the things of God rather than upon self, or the things of man.
- Manifestation**—an act of showing or demonstrating something; an indication that something is present, real, or exists; a supposed appearance in visible form by a spiritual being; a visible form in which a divine being, idea, or person is believed to be revealed or expressed.
- Marturia**—witness.
- Metamorphosis**—a complete or marked change of physical form.
- Miracle**—an event that is contrary to the laws of nature and is an act of God who has broken into our continuum of time and space.
- Missio Dei**—The Mission of God, Luke 19:10.
- Missio hetero**—the mission of serving another.
- Monastic**—characteristic of the life of a monk, especially in being reclusive.
- Monasticism**—The way of life typical of monks or nuns, in which they withdraw entirely or in part from society to devote themselves to prayer, solitude, and contemplation.
- Nexus**—where two or more things connect.
- Opposite of the Kenosis**—To walk the path ascribed to Satan in Isaiah 14:13-15. Instead of the downward path described in Philippians 2:5-8, the Christian chooses to walk the upward path to self-exaltation and earthly rewards. This path leads not to loss of salvation, but leads to loss of rewards as described in Matthew 6:19.
- Osmosis**—the gradual, often unconscious, absorption of knowledge or ideas through continual exposure rather than deliberate learning.
- Pastor**—the overarching term that includes within itself the two sub-meanings of bishop and elder. (See bishop and elder). The pastor is supposed to be the watchman on the alert for the enemy.
- Penetrated**—to enter into the midst of the crowd.
- Perception**—an attitude or understanding based on what is observed or thought. How a person sees or understands some thing or process.
- Plateau**—a period or phase in something when there is little increase or decrease. A phase in mental or physical development during which little headway is made. Ceasing to grow in spiritual ways.
- Predicament**—a difficult, unpleasant, or embarrassing situation from which there is no clear or easy way out.
- Premise**—a statement given as the evidence for a conclusion; a proposition that forms the basis of an argument from which a conclusion is drawn; to state something in advance to introduce or explain what follows; to put

- forward a proposition as a premise in an argument.
- Priest—one who speaks to God for the people. In orientation he stands with his back to the people facing God interceding for his people. Generally it is intercessory prayer. Contrast with prophet.
- Proclamation—a public or formal announcement; the act of announcing something publicly or formally through preaching.
- Professionals—relating to or belonging to a profession; engaged in an occupation as a paid job rather than as a volunteer. People who are trained for and hired as Christian ministers/pastors.
- Prophecy—a prediction of a future event that reveals the will of God; a prediction that something will occur in the future (foretelling). The deliverance of God's message to the people (forthtelling).
- Prophet—one who speaks for God. In orientation he stands with his back to God telling the people what God wants them to know. Contrast with priest.
- Relevance—the sensible or logical connection that one thing has with another, for example, a matter being discussed or investigated.
- Salient—particularly noticeable, striking, or relevant; sticking out from a surface.
- Salvific—having the power to bring salvation.
- Sanctification—the time between justification and glorification when a person is walking through life either serving self or God. Sanctification is that time that God gives a person to perform the tasks that God Himself gives a person to do. The better one serves God, the more rewards the one receives at the Judgment Seat of Christ. At sanctification one is saved from the power of sin if one desires it. When a person is saved, he is set aside for God's use (the event of sanctification). When the saved person lives the remainder of his life, he is to do the bidding of God (the process of sanctification). The test of our love for God is how we deny ourselves, take up our crosses, and follow Jesus (the *kenotic* life).
- Sanctified—to be made righteous and holy, i.e. set aside for God's exclusive use.
- Service model—(having to do with clericalism and anti-clericalism). Along with the clergy, the laity are also the church. The clergy are there to serve and equip the laity so that they will do the work of the ministry, which God has given them.
- Shepherd—somebody who is responsible for caring for and guiding a group of people, especially a Christian minister.
- Sin of commission—a committed sin of doing something forbidden, as opposed to a sin of failure to do something required.
- Sin of omission—a sin of failure to be obedient to the Savior, as opposed to doing something forbidden.
- Soma*—the Greek word for the physical body.
- Stewardship—the condition of being useful to God, to be obedient in the use of yourself, your time, and all your possessions, which are really the possessions of God. Stewardship comes at a cost; it will cost you something (time, effort, money, embarrassment, life, inconvenience, etc.).
- Subjective Faith—this faith, though false, looks and acts very much like the real thing because it comes from the inside. Basically, it is Existentialism, which has been baptized into Christianity. In this faith, truth, and reality are created by the subject, and objective beliefs are jettisoned for the purpose of giving the Christian the freedom to decide for himself what his truths and realities shall be.
- Suckling—a baby that is still feeding on milk.
- Synergism—two working together to produce more than the sum of the individuals' contributions. The doctrine in Christian theology that the human will and the Holy Spirit work together to bring about spiritual regeneration or salvation.
- Temporal—relating to measured time; connected with life in the world rather than eternal life.
- Theodicy—argument against God's power or goodness because of the existence of evil.
- Theology of evangelism—is a statement of biblical teaching in an ordered and consistent manner as it pertains to evangelism.
- Tongues—the enablement to communicate in a different language.
- Tract—a pamphlet that sets out the plan of salvation from Scripture. It usually contains an invitation for the reader to accept God's gift of salvation.

- Traditor—literally it means to hand over. During the Roman persecutions, Christians who turned in their Scriptures to the authorities were called traditores.
- Transformation—a complete change, usually into something with an improved appearance or usefulness.
- True faith—where you are changed from within, and your behavior is responding to that internal faith. True faith is that faith that is from within. True conviction of beliefs. Transformation from within.
- Uncomely—those things that are essential for ministry but not attractive in the ministry.
- Wind of doctrine—false spiritual movements that move through the population as if on the winds.
- Wisdom—the knowledge and experience needed to make sensible decisions and judgments, or the good sense shown by the decisions and judgments made; accumulated knowledge of life in a particular sphere of activity that has been gained through experience. The ability to connect knowledge and proper motivation to complete those tasks on one's path that God has given him using the Holy Spirit's guidance. This kind of wisdom is God given, and it allows one to do that which in his own humanity he could not do.
- Witnessing—communicating your strong personal Christian beliefs to others by both word and deed.
- Works-oriented salvation—a false understanding of a salvation that one has worked to obtain. It may also contain ritual requirements rather than being received as a free gift, *i.e.* requiring baptism and/or communion (Lord's Supper) for salvation.
- Yoke—to link two people together so that they can work together in unity to obtain a goal.

PERSONAL LEARNING ASSESSMENT PLAN FOR CREDIT TOWARD THE CERTIFICATE IN DISCIPLESHIP STUDIES

If you want credit for this course toward the Certificate In Discipleship Studies, you will need to write an answer to the following questions and email them to:

papers@4disciples.org

Save your answers in either Word or in Rich text format (RTF) and send them as an attachment to your email message. To save in RTF, just click save as and then choose rich text format in the drop down window.

1. List the full name of this course.
2. What are the main truths and insights I have learned through this course on Evangelism?
3. In what ways will this course help me in my personal Christian experience?
4. How will my service as a Christian disciple be improved as a result of this course?

Note: One page per questions 2, 3, & 4 would be appropriate.

A 4D Instructor will evaluate your answers and determine whether or not you have demonstrated satisfactory learning, personal growth, and approach to ministry. If the instructor evaluates your answers as “satisfactory,” then a certificate of course completion will be sent to you. When you have successfully completed all ten courses in the Discipleship Program, then the Certificate in Discipleship Studies will be awarded.

