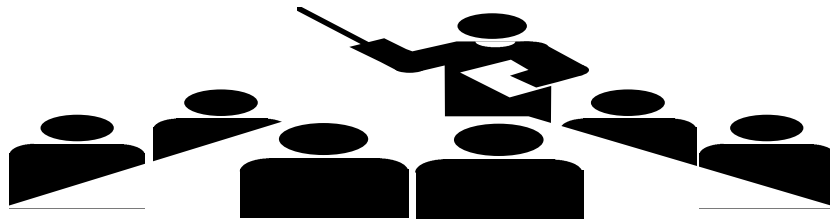


EVANGELISM SEMINAR



Facilitator
The Rev. Dr. Darryl B. Starnes, Sr.
Director, Bureau of Evangelism
African Methodist Episcopal Zion Church
Charlotte, North Carolina



Topic:
Equipping God's People in the Ministry of Evangelism II

Outline

- I. Appreciating the Significance of Evangelism
- II. Understanding the Meaning of Evangelism
- III. Realizing the Principles of Personal Evangelism
- IV. Mastering the Message of Evangelism
- V. Implementing the Disciple Making Process

"Equipping God's People in the Ministry of Evangelism"

Dr. Darryl B. Starnes, Sr., Facilitator

Proposition: In order to participate effectively in the ministry of evangelism, we must appreciate its significance, understand its meaning, realize its principles, master its message, and implement the disciple-making process.

I. Appreciating the Significance of Evangelism

A Christ-Centered Church places disciple making at the heart of the church and keeps it there. (Mt. 28:18-20)

- Evangelism** [the proclamation of the gospel] is the first step in disciple making. (Mark 16:15,16)
 - Baptism** [initiation & assimilation into the church] is the next step in disciple making. (Mt. 28:19)
 - Teaching** [training converts to obey Christ] is the crucial step in disciple making. (Mt. 28:20)
- A. By making the desire to be saved the primary requirement for probationary membership
1. None should be received on probation until they give satisfactory evidence of their desire to flee the wrath to come and be saved from their sins. (*Discipline* [2000], pp. 26-27)
 2. None should be received into probationary membership until they give satisfactory answers to the following questions: (*Discipline* [2000], pp. 338-339)
 - a. Have you have an earnest desire to be saved from your sins?
 - b. Will you avoid all things contrary to the teachings of God's word and endeavor to lead a holy life?
 - c. Are you purposed to give reverent attendance upon the appointed means of grace?
- B. By making the experience of salvation the primary requirement for full connectional membership
1. None should be received into full connectional membership until they give satisfactory evidence of their saving faith in the Lord Jesus Christ. (*Discipline* [2000], p. 27)
 2. None should be received into full connectional membership until they give satisfactory answers to the following questions: (*Discipline* [2000], pp. 340-341)
 - a. Have you saving faith in the Lord, Jesus Christ?
 - b. Do you believe in the doctrines of the Holy Scriptures as set forth in the Articles of Religion?
 - c. Will you cheerfully be governed by the rules of the church?
 - d. Will you hold sacred the ordinances of God?
 - e. Will you endeavor to promote the Redeemer's Kingdom?
 - f. Will you cherish friendly feelings toward all persons?
 - g. Will you contribute of your earthly substance, according to your ability, to support the gospel and the other benevolent enterprises of the church?
- C. By making the continuing commitment to discipleship the primary requirement for being in good standing.
1. None who neglect the means of grace should remain members in good standing. (*Discipline*, p. 111)
 2. None who neglect the weekly class meeting should remain members in good standing. (*Discipline*, pp. 34,35)
- D. By making the continuing commitment to disciple making the primary requirement for leadership
1. Stewards and trustees should be appointed and sustained in office on the basis of their ability, desire, and practice of witnessing to the gospel of the kingdom of God in and beyond their environs. (*Discipline* [2000], pp. 161, par. 445; p. 182, par. 491)
 2. The class leaders should be appointed and sustained in office on the basis of their individual evangelistic efforts and their ability to provide sub-pastoral oversight. (*Discipline* [2000], pp. 34-35, 106-107, 296e)
 3. Christian Education Workers should be appointed and sustained in office on the basis of their ability to teach God's word, their commitment to make Christian disciples, and their ability to live in accordance with the commands of Christ.
 4. Lay Council officers and other lay leaders should be elected on the basis of their commitment to the mission of the church in general and the objectives of the Lay Council in particular. (*Discipline*, p. 317)

a) Deepen the spiritual life of the laity; b) Disseminate information; c) Cultivate denominational loyalty; d) Expand the denomination through education and evangelism; and e) Promote any other interest of the kingdom of God.

II. Understanding the Meaning of Evangelism

- Evangelism is literally the proclamation of the gospel.
- “Evangelism is that set of intentional activities which is governed by the goal of initiating people into the kingdom of God for the first time.”

William Abraham

- “Evangelism is *being, doing, and telling* the **gospel** of the kingdom of God, in order that by the power of the Holy Spirit persons and structures may be converted to the Lordship of Jesus Christ.”

Delos Miles

- “Evangelism is spreading the **good news** by *words, deeds, and signs* through the power of the Holy Spirit, and then waiting and watching in respectful humility, and working in expectant hope.”

H. Eddie Fox/George Morris

III. Realizing the Principles of Personal Evangelism

A. PURPOSE: Our Mission to Share the Gospel [the priesthood of all believers](1 Pet. 2:9,10)

1. We have the authority to pray: to go to God on behalf of people.
2. We have the responsibility to evangelize: to go to people on behalf of God.
3. We have the privilege to testify: to share with people how we became God’s people and how we became recipients of God’s grace.

B. PASSION: Our Burden to Share the Gospel (Romans 1:14)

1. We have an obligation to share the gospel.
2. We owe the gospel to all people.

C. PREPARATION: Our Readiness to Share the Gospel (Romans 1:15)

1. We must have our own personal experience of salvation.
2. We must have our own personal assurance of salvation.
3. We must have an unmistakable conception of salvation by faith.
4. We must master a clear and accurate presentation of the gospel.
5. We must be willing to go and carry the gospel to others.

D. POWER: Our Effectiveness in Sharing the Gospel (Romans 1:16,17; Acts 1:8)

1. We must rely on the gospel as the power of God for salvation.
 - a. It will save everyone who believes it.
 - b. It reveals that God justifies people through their saving faith.
2. We must rely on the indwelling Holy Spirit for the power to witness effectively.

E. PROCESS: Our Stages in Sharing the Gospel (Luke 8:4-15)

1. We must prepare the soil [hearts must be treated and prepared for the gospel] (5-8,12-15)
 - a. The wayside/hardened heart: must be plowed up and the traffic that hardens it must be stopped.
 - b. Stony ground/shallow heart: the things that hinder commitment to Christ must be removed.
 - c. Among thorns/preoccupied heart: cares, riches, and lusts that prevent fruitfulness must be uprooted.
 - d. Good ground/honest and good heart: has been properly treated and is prepared for the gospel.
2. We must sow the seed [the gospel of salvation must be shared] (5,11)

3. We must water the seed [faith must be nurtured by our lives, ministry, & witness](6)
4. We must reap the harvest [persons must be led to receive Christ as Lord & Savior] (8,15)

IV. Mastering the Message of Evangelism:

The proper use of personal testimony is a very effective way of mastering the message of evangelism.

- A. Write a personal testimony.
 1. It should be brief (250-500 words).
 2. It should be in a conversational style (like talking to a friend).
 3. It should be in the first person (use “I” and “me”).
- B. Choose the approach most fitting to our experience.
 1. The chronological approach emphasizes what happened before and after conversion.
 - a. This approach is appropriate if prior to our conversion we had significant experiences with which the other person can easily identify.
 - b. This approach allows us to center on the drama of our conversion experience.
 - c. This approach begins at a significant point of our life prior to conversion, tells the conversion experience, and then tells its effects on life up to the present.
 2. The thematic approach focuses on an experience, problem, or issue with which the other person can identify and stresses how salvation has influenced that concern.
 - a. This approach is appropriate if we were saved as children, recall few events in our conversion, or cannot remember the exact sequence of events in our conversion experience.
 - b. This approach allows us to show how we solved a problem because of our conversion years ago.
 - c. This approach begins with a problem common with the other person and tells how, because of our conversion several years earlier, we came to our present or current situation.
- C. Consider the following outline in developing our testimony.

Introduction: Begin with an interesting life-related event or fact identifying with other person’s situation)

 1. Before I Met Christ
 - a. Chronological Approach: My Life and Attitudes Before Conversion
 - b. Thematic Approach: Problem or Need Conversion Solved
 2. How I Realized My Need for Christ: highlight events that led to us to realize our need for Christ.
 3. How I Became a Christian: summarized the facts of our salvation
 - a. Tell how we became aware that we were living an “I-controlled life.”
 - b. State how we felt when we realized the nature of sin and the penalty of sin.
 - c. Tell the joy when we learned Christ paid the penalty for our sin.
 - d. Summarized how we received Christ.
 - 1) How we repented of our sins
 - 2) How we put faith in Christ
 - 3) How we surrendered to Jesus as Lord of the rest of our lives
 4. What Being a Christian Means to Me Now: summarize specific differences Christ has made in our life.
 5. Closing Question or Invitation: use questions as a transition device from our talking to our listening.
 - a. Has anything like that ever happened to you?
 - b. Does that make any sense to you?
 - c. Have you ever wanted such an experience?
 - d. Have you ever made the wonderful discovery of knowing Jesus as your personal Savior?
- D. Check the written testimony.
 1. Is the story line clear?
 2. Have the important issues been covered adequately?
 3. Has an invitation to know Christ been extended?
 4. Is the tone right for conversation with a friend?
 5. Did I conclude with a bridge question to involve the other person in talking about salvation?
 6. Is my testimony true?
- E. Practice giving the testimony to Christians before sharing it with non-Christians.
- F. Give the testimony to a non-Christian. Do not worry about memorizing it. Adjust to the situation.
- G. Ask God to provide opportunities to give the testimony to others.
- H. Our responsibility is to share our testimony and pray for salvation, The Spirit’s task is to convict and convert.
- I. Remember the goal is to lead a person to know Christ in salvation.

V. Implementing the Disciple-Making Process

- A. We must understand the roles of the pastor, the people, and the disciple-making process.
1. The pastor should be devoted to the following:
 - a. The ministry of the word and prayer (Acts 6:1-7)
 - b. The training and deployment of leaders [disciple makers] (2 Tim. 2:2)
 - c. The equipping of the saints (Eph. 4:11-12)
 - d. The management of the ministry (1 Pet. 5:1-5)
 2. The people should be devoted to the following: (Eph. 4:11-16)
 - a. Works of ministry
 - b. Spiritual growth
 - c. Pastoral care and Church growth
 3. The disciple-making process produces dynamic witnesses for Christ.
 - a. Mature disciples
 - b. Responsible disciples
 - c. Reproducing disciples.
- B. We must understand the priesthood of all believers (1 Pet. 2:9,10)
1. As priests we have the authority to pray: to go to God on behalf of people.
 2. As priests we have the responsibility to evangelize: to go to people on behalf of God.
 3. As priests we have the privilege to testify: to share with people how we became God's people
- C. We must have a genuine commitment to multiplication, not just reproduction.
1. Reproduction: making disciples
 2. Multiplication: Training disciple makers
- D. We must use the small group as the primary means of disciple making.
1. It provides an environment where peers can help us keep our commitments.
 2. It provides an environment where we will be accountable and responsible.
 - a. How is our prayer life?
 - b. How is our study of God's word?
 - c. What are our areas of struggle?
 - d. What are our areas of victory?
 - e. How is our personal witness? [word, deed, or sign]
 - f. How is our personal ministry?
 3. It provides an environment where we can be trained to do outreach ministry.
 4. It provides an environment where we can do pastoral care.