



## ***Church Health Profile***

### **Effective Evangelism Feature Article**

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***The healthy church embraces its mandate to multiply passionate followers of Jesus Christ and healthy churches.***

Imagine the unimaginable. Simultaneous acts of terror send death clouds over the cities of Pittsburgh, Pennsylvania and Oshawa, Ontario, near Toronto. Over 2.3 million Americans and nearly 250,000 Canadians perish on a single day. As shocking as such headlines would be, the staggering statistics actually represent the number of real deaths each year in both the U.S. and Canada.

Now, use your imagination again. This time, “Imagine there’s no heaven,” as former Beatle John Lennon advised a turbulent generation of youth in the 1970s. He said it would be easy if you tried.

Yet, how easy is it to imagine all of humanity — not just two and half million souls a year, but billions of us — going to the grave with no hope? How easy is it to imagine that those who die will never feel the welcoming embrace of a just and loving God? If there’s no heaven, then life is simply about daily survival and whatever pleasure people can squeeze out of it. Everything depends on human effort. Happiness, peace, justice, life’s purpose... each depends solely on whatever meaning or joy or success we can generate for ourselves. Whoever makes the most, takes the most, or breaks the most wins.

The good news is that Jesus Christ promised there is more than here and now. He blazed the trail for us — coming all the way from heaven to show us all the way back. This is the Good News He entrusted to His Church and that His followers are responsible to share with the world by means of *effective evangelism*.

#### **UNDERSTANDING EVANGELISM**

Evangelism is the work of God through Christians who are empowered by the Holy Spirit to love, witness to and serve others in ways that seek to persuade them to believe in Christ, unite with His Church, and become obedient to His purposes.

- ***Evangelism is the work of God.*** According to the Apostle John, evangelism is not a merely human activity, since our love for others takes its prompt from His love for us (1 John 4:19). God is the initiator in salvation. He is not “wanting any to perish, but everyone to come to repentance” (2 Peter 3:9). Jesus indicated God’s resolve to save people when He said, “I will build my church, and the gates

of Hades will not overcome it" (Matthew 16:18). Depopulating hell and filling heaven is God's ultimate objective: "I tell you," Jesus said, "there is rejoicing in the presence of the angels of God over one sinner who repents" (Luke 15:10).

- ***Evangelism is the task of each Christian.*** Jesus expects our partnership in His work: "All authority in heaven and on earth has been given to me," He said. "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matthew 28:18-20). Evangelism is not just the clergy's job. Every Christian is to be prepared for doing the work of ministry (see Ephesians 4:11-13), which includes the duty of evangelizing others.
- ***Evangelism is empowered by the Holy Spirit.*** Before His passion, Jesus reminded the disciples they could rely on Him for special help as they served Him in a world headed for judgment: "...They will lay hands on you and persecute you. They will deliver you to synagogues and prisons, and you will be brought before kings and governors, and all on account of my name. This will result in your being witnesses to them. But make up your mind not to worry beforehand how you will defend yourselves. For I will give you words and wisdom that none of your adversaries will be able to resist or contradict" (Luke 21:12-15). The Lord repeated His promise of empowerment after His resurrection, telling the disciples, "I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high" (Luke 24:49).
- ***Evangelism requires love in action through word and deed.*** Some timid souls debate if it is enough for Christians simply to "live the life" before the unconvinced or whether they must also give verbal explanations of the gospel. In fact, it is both/and, not either/or. Living a good life should eventually cause someone to question the reason for the things you do. "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander" (1 Peter 3:15-16). Good deeds become evangelistic when they create opportunities for explaining the gospel.
- ***Evangelism involves persuasion.*** There is urgency about salvation that should produce genuine concern about other peoples' responses to God. Persuasion is an act of love that respects another's free will. The same love for others that motivated Christ should motivate us to call people to Him. "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God" (2 Corinthians 5:18-20).
- ***Evangelism is intended to enlarge the Church.*** Jesus loves the Church. He died for it; He rose from the grave for it; He prays for it; He is coming back for it (see Ephesians 1:15-23 and 5:25-27; Romans 8:27; Revelation 22:12-16). The

Lord adds to the Church daily those who are being saved (Acts 2:47). Church growth pleases God and He encourages it (Acts 9:31; 11:21; 16:5). The Church is God's only plan for propagating disciples and evangelism is the only way the Church can make disciples.

- ***Evangelism is incomplete until people become fully devoted followers of Christ.*** People are not converted when they make a decision for Christ; they are converted when they become disciples (in other words, life-long learners and followers of Jesus Christ). Belief is evidenced by behavior. Discipleship produces a changed life: "For we are God's workmanship," Paul said, "created in Christ Jesus to do good works, which God prepared in advance for us to do" (Ephesians 2:10). Obedience is the litmus test of true discipleship, for Jesus said, "If you love me, you will obey what I command" (John 14:15). This is not salvation by works; it is salvation that works. Mature, reproducing disciples are the ultimate objective of all legitimate evangelism.

## WHAT IS EFFECTIVE EVANGELISM?

Effective evangelism is the work of God through the cooperative, witness-bearing efforts of the Body of Christ that results in the multiplication of passionate followers of Jesus Christ and of healthy churches in which they are gathered for nurture, growth and service.

***Effective evangelism is wholistic.*** It calls for churches to utilize a full range of practical resources by which people can come to know God. These resources are summed up by three New Testament Greek terms: *kerygma*, *koinonia* and *diakonia*.

***Kerygma*** refers to the proclamation of the message of the gospel. The Apostle Paul commended preaching as a significant evangelistic tool in Romans 10:14-15 — "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" Later, he told the Corinthians, "For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe" (1 Corinthians 1:21). The teaching and preaching ministries of the Church are primary means for convincing others to embrace the gospel.

***Koinonia*** is the amazing, attractive fellowship and caring that those who know Christ enjoy sharing with one another. It creates a wonderful sense of belonging to God's family. It strengthens faith and sustains commitment. It creates unity and loving bonds among believers and appeals powerfully for those who are outside the family to join it. The New Testament epistles describe *koinonia* as a force that inspires cooperation among believers in ministry (Galatians 2:9), participation in offerings to meet human needs (2 Corinthians 9:13), and intimate association with one another as persons walking in the light (1 John 1:7). At its heart is the love-enabling activity of the Holy Spirit. According to the Scriptures, *koinonia* is created by the indwelling presence of the Holy Spirit in those who love God (John 14:15-23) and who obey His command to love one another (John 13:34). Christian fellowship results in demonstrating love for others (Romans 15:26, 2 Corinthians 8:4, Hebrews 13:16) and uniting efforts to further the

gospel (Philippians 1:5). *Koinonia* is the glue that helps the message of the gospel stick when it is shared with others.

**Diakonia** means “service.” Through deeds of kindness, selfless caring and justice-seeking activities, the people of God make Him known in a world burdened by injustice, oppression and suffering. Service is taking the love of God in practical ways to the poor and broken. Christian caring helps convince the unsaved of the truthfulness of what the Church teaches and the fellowship it displays. *Diakonia* is the means by which the Church gives concrete obedience to the love Jesus requires of His disciples. It includes both the loving kindness those in the community of faith show one another and the tangible expressions of God’s love they extend to a world that needs to experience peace, justice, righteousness and the lordship of Jesus Christ. Because it is indwelt by the Spirit, the Church is Christ’s vehicle for coming alongside of persons needing support and encouragement to believe the gospel and to be reconciled to God. The diaconal ministry of the Church involves all that it does in beseeching and helping persons to experience the presence, the power, and the purposes of God.

This means that *an evangelistically effective church is a communicating church, a community-building church, and a compassionate church.* Its message, fellowship and service all bear witness to Christ, confronting people with their need of Him and calling them to make personal commitments to Him.

**Effective evangelism necessitates church multiplication.** Follow-up and retention of new believers is one of the major flaws in most planning for effective evangelism. Converts typically do not remain in Christ apart from relationships with a specific community of believers who support, encourage, mentor, correct and build up one another. Local churches are God’s “storehouses” for conserving the fruit of evangelism. Obviously, multiplying believers calls for multiplying groups and churches in which they can develop and flourish. As long as lives need to be transformed in unchurched or underchurched communities, in unreached people groups and in unevangelized regions, there will always be a need for more new, healthy churches to embrace them.

## **PURSUING VALUES-DRIVEN EVANGELISM**

- A. God is a seeking God.** He came looking for Adam and Eve in the Garden when they hid from Him in shame because of their sin. He sought Israel to become a people for Him and missionaries for the world. We see His heart in Jesus’ stories about lost coins, lost sheep, and lost sons. As missiologist Donald McGavran was fond of saying, “It is God’s will that His lost children be found and that His Church grow.” (Luke 19:10; Matthew 18:14; Romans 5:6-8)
- B. People without faith in Christ are lost and face everlasting separation from God.** Judgment is a sobering reality. Sin’s consequences are death and the everlasting loss of God’s presence. (John 5:24-19; Romans 6:23; Ephesians 2:12; 2 Peter 2:4-9)
- C. The Holy Spirit is the power source for our evangelism efforts.** Whether it is the power of courage, the power of love, the power to speak wise words, the power to discern right moments, or the power to live a holy life that validates the Christian’s

message and witness, it all comes from the indwelling presence of the Holy Spirit in believers' lives. (1 John 4:13-16; John 20:21-22; Acts 1:8; Acts 4:31)

- D. *Evangelism is the job of every Christian.*** Jesus made it the mandate for His Church. It is the heart of the Great Commission – our Lord's command for His followers to go everywhere and make Him known to everyone. (Matthew 28:19-20; 2 Corinthians 5:20)
- E. *Evangelism is a community effort.*** It will take the whole Church to reach the whole world. And it takes local churches to reach and keep new believers. Evangelism is a community effort that is incomplete until new believers take their place in the community of believers. (Acts 2:40-47; Ephesians 4:11-13; Hebrews 10:24-25)
- F. *Every believer needs to prepare to share Christ effectively.*** Evangelism does not just happen; it is an intentional activity that requires prayerful, careful preparation. (Ephesians 6:19-20; Colossians 4:2-4; 1 Peter 3:15-16)

## **WHO NEEDS TO BE EVANGELIZED?**

***The Bible describes people who live their lives apart from God as “lost.”*** They are headed for destruction and unable to save themselves (see Psalm 130:3, Psalm 143:2, Ephesians 2:1-3 and 12, Galatians 5:19-21, Colossians 3:5-6). They are lost because of a corrupt nature inherited when they were born into the human family — a sinful nature that weakens the will and leads every person to choose evil thoughts and actions that result in spiritual death (see Genesis 8:21, Psalm 14:1-3, Proverbs 20:9, Ecclesiastes 7:20, Isaiah 64:6, Romans 3:9-19 and 23, Galatians 3:22, 1 John 1:8). Remaining “lost” means facing a destiny of everlasting separation from God (see Matthew 10:28, 13:49-50, 18:7-9, and 25:31-46; Romans 2:5-10; 2 Thessalonians 1:6-10; Hebrews 10:26-31; Revelation 1:7). For that reason, Jesus said lost people are the object of God's intense, personal attention: “For the Son of Man came to seek and to save what was lost” (Luke 19:10) because “...Your Father in heaven is not willing that any of these little ones should be lost” (Matthew 18:14).

Jesus said, “Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven. But whoever disowns me before men, I will disown him before my Father in heaven” (Matthew 10:32-33). Based on His own words, you should assume that anyone is unsaved who does not openly profess faith in Christ as their Savior and obey His commands (see John 5:10-14 and Romans 10:9). Until a “seeker” is a “finder,” he or she is still lost and in need of loving witness and persuasion.

***From a Wesleyan perspective, there are at least nine groups of lost people:***

1. ***The unawakened*** — People who have never heard the gospel, but who are being prepared by the Holy Spirit to be highly receptive when they do.
2. ***The immune*** — People who have been exposed to gospel teaching but remain unconvinced and unconverted. Surveys by the Barna Research Group indicate that half of all adults attending Protestant churches on a typical Sunday morning

do not understand what a personal relationship with Christ is all about (*Evangelism That Works*, Regal, 1995, p. 38).

3. ***The disillusioned*** — People who have spiritual interests and have even tried church a few times but failed to find sufficient acceptance or friendships to maintain their interest or ended up being hurt or offended in some way before leaving.
4. ***The rebellious*** — People raised in an abusive, rule-oriented or authoritarian church whose spiritual energies are consumed by rejection of its legalism and restrictions.
5. ***The lapsed*** — People who at one time expressed faith in Christ but who have since abandoned Christian beliefs and behaviors.
6. ***The secular*** — People who are preoccupied with irreligious, materialistic, and humanistic philosophies or pursuits and who have no interest in Christian values.
7. ***The preoccupied*** — People who find the church simply irrelevant because all their needs seem to be met without church participation.
8. ***The aggressive*** — People who are openly hostile toward Christian faith and values and who actively work against Christianity.
9. ***The adherents of other faiths or heresies*** — People who hold to religious loyalties that are incompatible with or that they consider superior to biblical Christianity.

## WHO ARE THE EVANGELISTS?

***Excuses for not evangelizing are plentiful.*** It may be painful to face the facts, but honest self-assessment is necessary to overcome reluctances that hinder the believer's effectiveness.

1. *I don't know any nonchristians who need to hear the gospel.* This may be the closest thing there is to a legitimate excuse on this list. Yet, how sad it is. It means a person must have few friends, no unchurched relatives, limited contacts with new neighbors, and little opportunity to get out and about in the community. Jesus formed intentional friendships with irreligious persons as an example for us to follow. All it takes is a little effort to get involved in others' lives.
2. *It's not my gift.* Yes, evangelism is one of the special enablements of the Holy Spirit that the Bible says are given to individuals for building up the Church (see Romans 12, 1 Corinthians 12, and Ephesians 4). However, it is important to distinguish between an empowerment for supernatural effectiveness and the biblical expectation that every true believer is to be a witness-bearer for the Lord. While not every believer has the gift of evangelism, every believer does have the responsibility of evangelizing.
3. *It's the pastor's job to evangelize.* The fact is, a pastor's job is to equip others for evangelizing, along with other works of service that build up the body of Christ (see Ephesians 4:12). While this certainly includes modeling evangelism by his

or her own example, it also means the pastor is an encourager for all of God's people to make disciples.

4. *I don't know enough about the Bible to be able to answer all the questions people might ask.* It's true that people sometimes pose difficult faith-related questions. Sometimes, many such questions are smoke screens. Other times, they are expressions of a serious search for understanding. While seekers' questions should not be brushed aside as if they are unimportant, sometimes a simple, sincere response is all that is needed. Growing Christians will grow in their biblical understanding and on-the-job witnessing experience will improve their ability to deal confidently with peoples' needs.
5. *I don't want anyone to stop liking me.* Fear of rejection is a hard objection to deal with because it is bound to happen to those who actively share their faith. It is simply a fact that the gospel is offensive to some people. We are told in 2 Corinthians 2:15-16 that "...We are to God the aroma of Christ among those who are being saved and those who are perishing. To the one we are the smell of death; to the other, the fragrance of life. And who is equal to such a task?" Fear of rejection may keep us from doing many things, but sharing Christ with those who need Him should not be one of them.
6. *I'm afraid of failing.* Someone once wisely observed that witnessing is simply telling others what God has done for you and then leaving the results up to Him. It is the Holy Spirit's job to convert people (see John 16:7-8). It is simply our job to let Him work through us as He pleases. The greatest failure in evangelism is not trying.
7. *I don't believe God could really use me to win others to Christ.* God's only plan for saving the world is the obedience of His Church. People whose lives have been changed by the gospel are the authenticators of God's promise that "Whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it" (Mark 8:35). As the old adage goes, it is not ability, but availability that matters.

***Equipping for evangelism is available.*** In *Evangelism That Works: How to Reach Changing Generations with the Unchanging Gospel* (Regal Books, 1995), George Barna contends that effective evangelism is based on three things: training, prayer, and a willing heart. The first two can be learned; the third requires spiritual sensitivity and submission. If you are willing to tell others what God has done for you, what He wants to do for them, and what they need to do about it, then you can become an evangelist. If your church does not offer basic instruction in witnessing and outreach, there are lots of other options for overcoming a knowledge deficit.

***Empowerment for evangelism is essential.*** This is spiritual work and it requires spiritual power. Being filled with the Spirit was the "secret" of the Early Church's accomplishment of great things for God. In spite of all the miracles they saw and all the teaching they heard directly from Jesus, it was only after the first disciples received Jesus' promise of "power from on high" (Luke 24:46-49) on the day of Pentecost that they became bold witnesses for Him and effective communicators of His message (see Acts 2). What was this "power"? Above all else, it was a supernatural ability to love. The Bible often links love for God (inner holiness) with obedience to God shown by loving others (outward holiness). Being a witness and an evangelist for Christ is above all an act of love for others, and it is our ability to love that is empowered by the Holy Spirit. The Spirit teaches believers what to say in opportune moments. He prepares lost people for spiritual encounters. He enables God's people to live the kind of authentic,

holy lives that offer living proof of the transforming power of God. The Spirit-filled life is still the believer's secret for holy living and effective evangelism.

## EVANGELISM STYLES

***There are two basic categories of evangelism: personal and corporate.*** While the Church needs both types, each has distinctive characteristics.

***Personal evangelism*** is done one-on-one, face-to-face, person-to-person. Sometimes it may seem to involve "divine appointments" with strangers whom God has already prepared to respond to the message of Christ. The believer is simply in the right place at the right time to explain the way of salvation and invite persons to receive God's gift of faith. Most of the time, however, relationships with friends, relatives, acquaintances and neighbors are the more common bridges for the Good News of Christ to move from life to life. By personal example, consistent life style, clear testimony, and persistent love, believers seek to make Christ known and extend His offer of new life and hope to others. Personal evangelism hinges on personal faith, personal integrity, personal gifts and personal relationships. Individual believers will only be as effective in evangelism as their cultivation of these areas.

***Corporate evangelism*** involves the collective efforts of many believers to reach unsaved people. It is typically accomplished through cooperative ministries, such as church worship services, youth and children's programs, Sunday school classes, small group Bible studies, door-to-door visitation, compassion or rescue ministries, literature distribution, mass media, crusades and outreach events. Corporate evangelism relies on Christian presence, proclamation and persuasion to increase people's awareness and understanding of the gospel and to present God's appeal for them to place their trust in Christ as Savior.

***There are various styles for practicing both personal and corporate evangelism.*** Each approach has its own unique set of pros and cons, which should be considered in determining its usefulness with particular individuals or settings.

- ***Confrontational evangelism*** — Even though it has gotten a lot of bad press in recent years, this style is still useful in many settings and needs to be in more soul winner's toolboxes. Being action-oriented is the greatest plus of this method. It deploys Christians on various fronts to go with the gospel boldly and directly to those who will not come to the Church. Confrontational evangelism is built on the premise that the Church must seek out unbelievers to tell them the good news of Jesus Christ. Objections to confrontational evangelism are justified when it employs insensitive, hard-sell or manipulative tactics. Yet, "abuse by some" should never result in "neglect by all" of this vital means of bringing others face-to-face with the urgency of a personal commitment to Christ.
- ***Apologetic evangelism*** — "Apologetics" involves the art of Christian reasoning. It is not about saying "sorry" for the Christian faith. Rather, it is about giving a reasonable explanation of Christian beliefs and reasons for faith to skeptics and doubters. Many people have tough questions that need reasonable answers. Before they can make a personal commitment to Christ, they need to overcome

intellectual barriers to the gospel. Although it relies on an “intellectual approach” to sharing the gospel, apologetic evangelism is an essential tactic for reaching people who approach life cognitively, rather than affectively — that is, “head first,” rather than “heart first.”

- ***Socratic evangelism*** — There are strong resemblances between this style and apologetic evangelism, since both rely on intellectual exploration of the gospel. The main difference with Socratic evangelism is the source of the question asking. In apologetic evangelism, skeptics or seekers raise questions to which believers respond. In Socratic evangelism, the tables are turned. Socrates was a Greek philosopher who lived about 450 years before Christ and became famous for using questions to promote learning by his students. Rather than providing information, Socrates raised an issue to discuss, invited students to share their opinion about the topic, and then used probing, nonjudgmental questions to help them think through any logical inconsistencies in their first position, in order to arrive at their own, new and better positions. By engaging learners in logical discussion, Socrates helped them to understand and verbalize their own sound conclusions. As the name implies, “Socratic evangelism” relies heavily on the use of insightful, probing questions to help people make personal discoveries about Christian faith and living. The utility of this evangelistic method is that almost any imaginable topic can lead to conversations about God, eternal matters and how one’s worldview shapes life’s outlook and outcomes.
- ***“Coach approach” evangelism*** — The growing popularity of personal development and leadership coaching provides an opportunity for an emerging method of outreach. Dubbed “coach approach” evangelism, this style relies on life coaching encounters as a way of bringing the gospel to the marketplace. Coaching works best with people who want to make positive changes in their lives. This willingness to explore and pursue personal development often opens people to serious consideration of new possibilities, including spiritual transformation, as part of their overall search for “success.” A life or leadership coach’s job is to guide self-discovery and provide accountability for personal growth. Coaching relies heavily on the use of active listening skills and powerful questions to lead people to new personal discoveries. Why not utilize this means for helping them discover new spiritual insights and faith? The thing that distinguishes Christian coaching from secular, corporate coaching is the Christian’s understanding that coaching is a “three-way conversation.” It involves the “PBC” (person being coached), the coach, and the Holy Spirit. Those who use the coach approach for evangelism prayerfully wait for doors to be opened by the PBC as natural bridges for considering the proper place of prayer, faith and spirituality as vital means of achieving his or her most important personal goals. Starting with the PBC’s felt needs, the coach uses these as natural avenues for witnessing. Aided by the Holy Spirit, life coaches can lead others to new levels of spiritual awareness and growth.
- ***Narrative evangelism*** — There is nothing that is “rocket science” about storytelling and testimony. Few things are more effective for engaging interest and harnessing emotion for the sake of communicating the basics of the Christian faith. Testimonies about how the gospel has shaped, changed, improved, redirected, blessed and fulfilled various individuals speak volumes to hearers about the validity and vitality of the gospel. In essence, a testimony is

eye-witness proof positive that salvation works. Storytelling is a form of “second-hand testimony.” When used in preaching and teaching, retelling the faith experiences and stories of others is a way to illustrate how faith in Christ can bring about rich, personal transformation.

- **Relational evangelism** — Friendships are natural pathways for spreading Christian faith “life on life.” Joe Aldrich, in *Life-Style Evangelism* (Multnomah Press, 1981), describes relational evangelism as a three-step process involving *presence* (Christians building authentic, nonmanipulative relationships with nonbelievers that cause them to ask curious questions about your unique way of life), *proclamation* (sharing the gospel verbally so that people come to understand your faith in Christ), and *persuasion* (asking someone if they are ready to make a decision to receive Christ). Relational, life style or friendship evangelism (whichever you prefer) is an attractive method for those who are not salespeople by temperament or who feel uncomfortable about putting pressure on others or fearful that they don’t have enough theological answers and Bible knowledge to witness. This style’s primary weakness is the temptation to stop short of actually sharing the Good News of Christ with friends, settling instead for merely sharing good times with them. The most effective life-style evangelists intentionally choose their friendships with nonbelievers and devote themselves energetically to opening up spiritual conversations with them as often and as inoffensively as possible.
- **Invitational evangelism** — According to numerous polls, many unchurched people say they would attend church services if someone invited them. Invitational evangelism calls for synergy between church leaders who plan events and individuals who invite their unsaved friends, relatives, acquaintances and neighbors to attend based on assurance that they will hear a clear gospel presentation. Invitational evangelism assumes the church will provide excellent events and clear gospel presentations that will not coerce guests or embarrass those who invited them. It is essential that event planners provide well-prepared promotional information and helps to make it easier for people to invite guests. Attention must also be given to quality programming, as well as follow-up strategies for ministering to those who make decisions for Christ.
- **Revival evangelism** — Researcher Thom Rainer evaluated the most evangelistic churches in America and discovered that nearly half hold regularly scheduled revival meetings (*Effective Evangelistic Churches*, Broadman and Holman Publishers, 1996, p. 25). Rather than discarding revival services as an old-fashioned or broken methodology, effective churches are refining and reaping fruit from it. Since “evangelists” are specifically mentioned in Romans 12, 1 Corinthians 12 and Ephesians 4 as one category of specialized ministers God gave the Church for its up-building, local churches are wise to utilize their service and skills. Certainly, revival methodologies need to be adapted to changing times and circumstances, but the use of evangelists as special workers should not be overlooked as a tool for increasing the harvest of souls by your congregation.
- **Prayer evangelism** — During the last decade, a powerful prayer movement has transformed many churches from evangelistically dull to evangelistically effective.

Prayer cells are an excellent strategy for prayer evangelism. By saturating communities with prayer groups throughout a target area, churches can pray daily for every home, school, business and neighborhood, and wage spiritual warfare for the sake of souls there. Prayer evangelism campaigns can take believers from house to house, asking residents for specific prayer requests for a group promises to pray about that night. Returning later to ask if these prayers were answered or if they need to be continued increases chances of making friends and opening doors for Christian witness, caring and sharing. Such prayer evangelism is an excellent strategy for urban evangelism, where impersonal life in the city meets the personal caring of God and His people.

- ***Servant evangelism*** — This style offers almost limitless chances for connecting people with Christ and His cause (sometimes, remarkably, in reverse order, as people see churches doing good things that they decide to be part of before they understand the Christian motive for these good deeds). Almost everyone responds to kindness, especially when it is found in unexpected places or situations. Servant evangelists look for opportunities to serve others selflessly and without strings attached. When directed mainly toward the poor and broken of society, this style might better be called “compassion-based evangelism.” Servant evangelism is much broader in scope, however. It does not just focus on “down and outers,” but also on people who are harried, hurried, overworked and overlooked. The ideas are endless for ways to make God’s love felt so powerfully that people want to know why you would do such things. The one hitch about using this style is remembering to mention the name of Christ when “giving cups of cold water” to others. Good deeds substituted for verbal testimony are merely social action, not servant evangelism.
- ***Worship evangelism*** — Worship services remain the number one church entry point for most new attenders. Therefore, the importance of gospel preaching and the attractive power of authentic worship cannot be overemphasized as an evangelistic tool. Like Siamese twins sharing the same heart, worship and evangelism throb with the same core purpose. Their central concern is for both a *relationship* (the interaction of human beings with the eternal, triune God through the mediation of His Son Jesus Christ and the life-giving and sustaining indwelling of the Holy Spirit) and a *response* (trusting submission to and wholehearted enjoyment of the presence and will of God). Christian worship involves both attraction and persuasion. It invites people to enter God’s presence, knowing that there they may come face to face with the need to submit to His will and begin serving Him with their whole being. Worship evangelism seeks to design worship experiences that fulfill the will of God by bringing people into a responsive relationship with Him. By anticipating, welcoming and hosting pre-Christians in church worship services, churches have regular opportunities to extend the invitation of the gospel to “as yet” unbelievers. While their response is their responsibility, our responsibility is to be sure people who are still outside of Christ feel warmly embraced and encouraged by association with us to respond to Him. “Seeker sensitive” congregations give special attention to making sure Christian language and mysteries are given enough explanation for inquirers and novices to understand their meaning. At the same time, seeker sensitivity must always be distinguished from becoming “seeker centered” or “seeker driven.” These extreme swings of the pendulum can leave churches highly vulnerable to

the mistake of over-emphasizing the needs of unbelievers at the expense of proclaiming the gospel with authenticity and authority.

- ***Church multiplication evangelism*** — Starting new churches is the single most important strategy the Church must use if it is to be obedient to the Great Commission. Planting new congregations is the most efficient means of making Christ known in more places to more people in more ways. The reasons are obvious: (1) New churches are beachheads for God in new areas, especially major urban centers where less than one out of nine evangelical Christians currently lives. (2) New churches allow people to hear the gospel in the language or cultural setting where they feel most comfortable. (3) Church planting expands leadership opportunities for assimilating and keeping new believers. (4) New churches are more accepting of new worship and music styles that appeal to younger generations. (5) New churches are more likely to grow by evangelism than existing congregations, most of which grow mainly by “sharing sheep” from other existing churches. (6) New churches stimulate existing churches in a community to grow. (7) Jesus expects His Church to grow and planted “planting” in its DNA. The goal of church multiplication is the planting of self-reproducing churches, not just the addition of a few more self-contained congregations in a community. This is accomplished by calling existing churches to intentionally parent or partner with other local churches to start new ministries cooperatively.