

Promoting Practical Evangelism Among Our Church Members

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Introduction

A few years after Jesus gave His global evangelizing commission in Palestine, Paul is writing to Christians in Rome. That the Gospel has gone as far as Rome in such a short time demonstrates the type of evangelistic zeal which these early Christians had. In spite of the barrier of distance in apostolic times (it took about five days to walk from Nazareth to Jerusalem, a distance of 75 miles), by the end of the first century the Mediterranean had become a “Christian” lake.

The growth from the 120 in the upper room through the 3,000 on the day of Pentecost to 5,000 in Jerusalem then to Rome and on to the end of the civilized world in two generations is a story which bears retelling. Many of these accomplishments were made during times of persecution. Christianity became an illegal religion before the first century was over. Many faced death for their faith. In spite of a culture which was often hostile, the Gospel continued to penetrate society.

It is generally agreed among church historians that the New Testament period was one of the times of greatest expansion for the Gospel. What is often overlooked during this period of tremendous growth is the vital part played by the congregation in helping to increase the number of believers. The missionary journeys of Paul serve as an apt illustration of the importance of the congregation. Paul’s usual practice in bringing the Gospel to a new territory was to preach first in the Jewish synagogue. He continued there until he was driven out, usually by the Jewish leaders who were envious of his influence. Then Paul and those who believed his message began to meet elsewhere. A congregation was born which was often destined to have influence throughout an entire region.

God’s methodology in redeeming a lost society is still bound up in the role of the congregation. Congregations today are to fill that same role filled by those reported in the Book of Acts. Luke says the early Christians “continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread and in prayers” (Acts 2:42). Here in the earliest history of the Christian church we find the pattern of gathering for worship which has helped characterize Christianity for nearly twenty centuries. Christians have always been a “gathering people,” finding comfort and strength in God and in one another as they meet for thanksgiving, praise, instruction and inspiration.

We also find the early congregations were a “scattering church.” The early congregations were continually spreading the good news of the Gospel in the temple, in their homes, and in the streets (Acts 5:28,42). When persecution drove the followers of Christ out of Jerusalem, Luke reports, “They that were scattered abroad went everywhere preaching the word” (Acts 8:4). It is important to note that the antecedent of “they” is not the apostles. After a frightening experience with Peter and the other apostles, the rulers decided to leave them alone for a while. It was just ordinary Christians who went everywhere telling the good news of Jesus.

In all probability the great missionary congregation in Antioch of Syria was planted by unknown Christians from ordinary walks of life. At first, the Christians who left Jerusalem

preached only to Jews (Acts 11:19). Others, however, began preaching also to the Greeks (Acts 11:20). In Antioch where this combination resulted in great numbers turning to the Lord, Barnabas and Saul were later called to minister with a congregation already established!

Comparatively speaking, few congregations today are following the New Testament principle of gathering and scattering. A study of many congregations would probably reveal a “come-type” attitude. The faithful are exhorted to “Come to church,” “Come to Bible Class,” “Come to YPS,” etc. A high attendance in proportion to the average is cause for elation, whereas a low attendance is cause for sagging spirits.

An increasing number of congregations today are placing new stress upon individuals scattering as witnesses for Jesus Christ. Much like the early church which gathered for worship and scattered to witness, so increased emphasis is placed upon Christians bearing the good news of the Gospel to others. The “come-to-church” emphasis is being balanced by a “go-in-witness” thrust.

By means of a computer one man has determined that if there were just one Christian in the world today, and this man took to heart the Great Commission and each year led one person to his Lord, and each person he won did the same in succeeding years, it would take only 32 years to convert the world! It really isn't such an impossible task. And since it is an interesting thing to play with statistics, consider this one. Supposing one fourth of the world were Christian today and each one led another soul to Calvary next year. Half the world would be back where it belongs! If each one did the same the next year, God's assignment would be carried out in two years.

An exploding population makes it imperative that Christians face up to the fact that millions will continue to die in their sins unless congregations seriously equip themselves to go-in-witness. Only as the number of harvesters is dramatically increased can we begin to think of reaching a rapidly multiplying harvest. *The promotion of evangelism among our members* is vitally necessary.

The Enemies of Evangelism

Satan is versatile. In every generation and among every people he has learned the art most effective to discourage the mission effort of God's people. As we seek to analyze his attacks in our midst we might perhaps feel that the origin of our Synod and most of our congregations has given Satan certain opportunities. Our origin is from a state church which knew nothing about financial stewardship. Therefore, it seems almost natural that there developed a preoccupation with the development of a respectable financial structure for our congregations and Synod. Had we developed from a missionary society we might better have known the meaning of voluntary contributions. We might also have been more interested in the mission of the Church to the world and the community.

We might also mention that the failure of father and mother to practice personal witnessing upon their children has something to do with our reluctance to confess Jesus' name boldly. Children best learn to confess Jesus' name from their parents, and parents who do not confess Jesus personally to their children are going to suffer from atrophied witnessing muscles when they are face to face with the unbelieving world. Perhaps, again our origin has had some influence here. A German speaking people did not readily give up their Luther Bible nor did they warm to the beauty of King James English. In this transition period we seem to have lost the family altar, and except for a small minority it is still lost today.

Other such examples of Satan's versatility might surely be mentioned, but our time might best be spent in considering only what seems to be the greatest danger confronting our congregations today, a failure to read the New Testament clearly in regard to "ministry." At present most congregations observe while the minister performs his ministry. He becomes the one who preaches, teaches, calls on the sick, visits the new-born, ministers to the bereaved, edits the church bulletin, drops in on backsliders; and, if he has time, seeks the lost. The minister is often viewed as an employee of the congregation to mainly minister to the congregation. The members of the congregation have certain expectations of their minister, most of which are related to the spiritual needs of the congregation. If a minister fails to call upon a member of the congregation who is in the hospital, he may be sternly reminded of his failure. On the other hand, he may repeatedly pass the home of a poor family with several children attending no Sunday School and be censured by no one.

Because the pressure points upon a minister are from within the congregation, and because ministers, too, are forgiven sinners like all other Christians, minister and congregation may succumb to a monastic society, busily and happily ministering to one another with little concern for the spiritual needs of others, aside from making financial contributions for the mission program of Synod. On the other hand, the minister may have the genuine heart of an evangelist and be almost incapable of finding the added time to express his concern for the Lost. Undeniably the above is a caricature; yet in varying degrees this is what has been and is happening in all of our congregations!

Preparing the Congregation for Evangelism

Christ did not constitute His New Testament Church as a missionary or evangelistic church without supplying the gifts necessary for mission. Though Satan is versatile and powerful and to a certain degree effective, yet Christ is the Head of the Church! Chief among the gifts which the Lord has supplied is His Holy Spirit. No sooner has Christ charged His disciples, "As my Father hath sent me even so send I you," than He also promised, "Receive ye the Holy Ghost." By the Holy Ghost the Church is authorized to forgive and retain sins. By the Holy Ghost it is strengthened to witness even in the face of persecution. From that Holy Spirit of God working through Word and sacraments we receive the essential means to be congregations of evangelists.

He gives to us a love for Christ. St. Paul wrote: "The love of Christ constraineth us" (II Cor. 5:14.). He meant literally: holds us in its grip, seizes on every fiber of our being. The love of Christ takes hold of us and by its compulsive power makes us evangelists. St. Paul could never get over that love and what it had done in his life. The wonder of Christ's love was Paul's constant inspiration. He told Timothy "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" (I Tim. 1:16). If Christ could save him, He could save anybody. Such love for Christ we need also.

Secondly, we need the Spirit-given ability to love others. It was because the love of Christ controlled him that Paul was so concerned about his fellowmen. And it was a deep concern. "For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans 9:3). Paul could hardly bear the thought of his fellow Jews perishing. It grieved him day and night. It weighed so heavily on his soul that he could wish to be damned in their stead. Nor did Paul bear such love toward his fellow members only. He

labored so zealously among the gentiles that the Jews branded him as an apostate. Paul was concerned about all men.

A sense of urgency is also a gift which the Holy Ghost can and does impart. "Behold now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). Do we see the urgency? People are dying and we have the remedy because we have found Christ. Can we conceivably let them die? Ezekiel says that if a prophet fails to warn people of the doom that waits on sin, God will require their blood of that prophet. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand: (Ezekiel 3:18). Hell has not been closed. Its terrors and torments are real. Do we actually believe this? It would seem that the Spirit's work of convincing us of this has not yet gripped us as it should.

The fourth element which we need is a sense of call. We are not just taking evangelism upon ourselves as a matter of charity or pity. We have received a commission. What the risen Lord said to the disciples in the Upper Room applies equally to us. "As my Father hath sent me, even so send I you" (John 20:21). We also share the charge given especially to Peter that day when he lent his boat to Jesus and for wages received a great catch of fish. Jesus said to him: "From henceforth thou shalt catch men" (Luke 5:10). Christianity spread because it was essentially a lay movement in which every member was out fishing. Wherever they were and wherever they went, they spoke a good word for Christ. It is significant that the word 'lay man' is derived from the Greek word 'laos', meaning people. This is a word which the New Testament uses to designate the messianic people, the royal priesthood of all believers. To be a layman is to be a kingdom man. It is to be in Christ, called to share in the evangelistic task.

Jerome in the fourth century said, "Baptism is the ordination of the laity." In other words, everyone who has been baptized has been ordained as an evangelist. To deny this fact is to deny the Church of 99% of its workers! Seeing people in their homes requires a vast number of hours and workers. All of the pastors in America, spending every free minute at it, could only make a small beginning in the task. Most such visits must be made in the evening, and many of a pastor's evenings are filled by church affairs.

The power of the laity has been called "the greatest untapped force in the Christian Church." The country's worst unemployment problem is its spiritual unemployment. It is a sad thing that many a church has found no better use for the spiritual abilities of its fine members than to ask them to hand out bulletins and cut the grass. There is a grim point to the story of the minister who preached so movingly on "Christian Service" that one of the congregation came to him and said, "You have made me ashamed of myself. What is there I can do for the Kingdom?" "Gracious, I don't know," the embarrassed preacher said, "We already have sixty ushers!"

Paul Faust in "Reborn to 'Multiply'" refers to that directive of our Lord that as humans we are to be the parents of children, that God has instilled into man and woman the normal desire to bear and enjoy children. He then goes on to write: "Christians do well to note that our Lord has a similar plan for His spiritual family, the Christian church. Here too He wills that every Christian should have a part in propagating this spiritual family, in bearing spiritual children. Yes, He has instilled into us, who are His family of faith, a natural desire to have and enjoy spiritual children. In a much higher sense He has a directive to "be fruitful and multiply" to all who have been reborn into the family of Jesus Christ.

And it is in *congregations* where we need to find such desire for spiritual propagation. Congregations as in the early Christian church, are to be the spiritual homes which foster such

Spirit-born desires; congregations are to be there to nurture the infant faith of such spiritual children which the members bear. We must recognize the plain truth that in some of our congregations—if not even in many—there is no such spiritual desire. They are not missionary hearted. A few isolated members may care and have it on their mind and conscience, but the majority do not seem to be the least bit interested. What can be done? It is often a slaving of the conscience and mere escapism to give money and support to the work of Christ's church overseas when the congregations are not concerned about those right around them.

But it is no good forcing the idea of evangelism upon a congregation. There are no shortcuts in getting the above mentioned gifts of the Spirit across to members. No church, no Christian, can create the evangelistic outlook and activity by an effort of the will. The Holy Spirit must do it through the Word and the Sacraments. Therefore Christians must be led into the Word. Christians must be guided in the Word, taught the terms of religion they can understand and in thought patterns they can apply.

At the same time evangelism ought not to be postponed with the excuse, "We're not ready for it yet. When we are stronger and have solved more of our problems we'll get more into evangelism." A person may complain that he cannot take a job because he is so full of aches and pains. And he is so plagued by aches and pains because he does not have a job. Churches may often complain that they are "not yet" carrying out evangelism because of their ailments, and they fail to see that they have those ailments just because they neglect evangelism. It is logical to get spiritually fit before beginning a task. But the church which says, "We will first get ready and then we will start our evangelism," is likely never to start.

Practical Means for Promotion Necessary

Many congregations believe in evangelism in general without believing in any particular sort of evangelism. They mistrust all the methods. Every evangelistic method the church has used can do great harm, but this is also true in every other area of the church's work. While a congregation may become over mechanized, it is just as true that no great thing can be done without some mechanics. To quote an old cliché: "Everybody's business is often nobody's business."

First of all, our congregations need to make the promotion of evangelism possible. The pressures of a self-serving institution need to be relaxed. The structures of our congregations and our practice of the ministry need to be reexamined. Congregations and pastors need to make a renewed study of the New Testament concept of ministry. Congregation and pastor alike need to view the office of the ministry as an equipping office. The end result of such study is that we no longer speak of the congregation and the minister but rather of a ministering-congregation. Since congregational participation in ministry is not simply a matter of sitting in a prescribed number of worship services, a congregation which formerly had three hundred members with one minister now has ideally three hundred and one ministers.

Working through problems relating to ministry must not be looked upon merely as an academic exercise. The future of millions of persons around the globe is dependent upon the correct solutions being found. Such study, of course, will concern itself first of all with acquiring a good knowledge of all that the Bible has to say about "ministry" and "the priesthood of all believers." But it will not stop there. It will also detail the activities of congregation and pastor. Graf in "The Church In The Community" writes: "It is a perversion to structure the congregational organization in such a way as to give the people in the church the routine tasks, that is, the secular operations, technical tasks, while the pastor deals with the specifically

Christian work.” This is no implication that counting money, bringing the collection plate to the front, and cleaning communion ware are not ministry. These are acts of ministry, but the laymen are capable of much more if they are equipped by the pastors and teachers.

A congregation which sees itself spoken about by Jesus when He says, “As my Father hath sent me, even so send I you,” will begin to look for additional ways to minister and will begin to put the pressure on the pastor where it truly belongs—the pressure to make him an effective ‘equipper’ of God’s people that they might more effectively perform their ministry.

Every pastor must be an evangelist to some extent. Graf again has written that this work is so important it should occupy two hour’s of a pastor’s time each day even in a “non-mission” congregation and area. Certainly the pastor who makes no contact with the world cannot effectively communicate the Gospel to his people who live in the world, nor can he coach them in their own confrontation of the world. What is more important, he cannot ask his pupils to do something if he fails to do it. His failure to evangelize, however, may be due to the press of administrative routine. But to continue to allow this will not be right for either pastor or congregation. It may simply be necessary that the Pastor is not always at every meeting of every board or society. To begin to practice an ‘equipping’ ministry, a ministry which trains others for service in God’s kingdom, he will need the understanding and cooperation of the congregation.

In order to make evangelism truly possible in the congregation it may be necessary that the congregation practice for a time the system of “Planned Neglect.” A noted young concert artist was asked the secret of her success with the violin. She explained: “There were many things which demanded my time. When I went to my room after breakfast, I did all the usual things. When I had finished my work, I turned my attention to violin practice. That system failed to accomplish the result desired, so I reversed things. I deliberately planned to neglect everything else until my practice period was completed. That program of planned neglect accounts for my success.” A congregation which seriously intends to be a ministering congregation might also have to plan to neglect some of its present activities while it seeks to make evangelism possible through study and restructuring.

Secondly, evangelism must be made an essential part of the life and work of the congregation. Earth shaking truths have a way of getting lost in an ocean of indifference and lethargy.

The congregation never gets into gear and translates these truths into reality. Why not? Because there is no planned approach to evangelism. It receives intellectual acknowledgment and moral encouragement but little else. If the congregation is to render a faithful response, a plan is required. Specific responsibility for planning must be delegated. We must delegate. Evangelism, in its fullest sense, can never be delegated. But the planning can and must be placed into the hands of a few. This planning group will be charged with reminding the congregation of its duty, with pinpointing congregational opportunities, with directing the energies of God’s people as they do His work. Every congregation should have someone who has the special ministry of motivating and equipping members for the work of evangelism. Depending upon the size of the congregation, this work may be entrusted to any number from one on up.

To detail the work of the evangelism committee in such a way that the plan would fit all of our congregations is impossible. Evangelism is like a suit of clothes. When you walk into a clothing store you are confronted by rack upon rack of different suits of varying sizes, styling, colors and material. Some suits could fit several of us, with some alterations, but no one suit could fit all of us. The key to a good fit is to select a garment that is this right size or one close to the right size. The same principle applies when considering the activities of an evangelism

committee in a congregation. Some methods work anywhere. Any good method will work somewhere, with a little adjustment. But it probably will not work everywhere. Therefore, each evangelism committee needs to make some careful measurements of its congregation, and community before adopting and adapting an evangelism program.

Two principles of practical importance, however, will need to be recognized by all evangelism committees. The first principle is congregational cultivation.

Evangelism has little to do with people joining the church. It has everything to do with helping people reorganize themselves around Christ that they might belong to the church. When we talk about method we are not talking about baiting people with promises of peace, health, wealth and clear consciences. What we are undertaking to do is to put before a person God's love in Christ that this love might grasp him and renew him.

The love of God is brought to people in various ways: we live it, we speak it; we nurture it. Using the analogy of a farmer and his field, we could say that by living the message of God's love we prepare the soil, by speaking it we sow the seed, by nurturing it we cultivate the growing plant. A man may have to experience many things before he is personally ready to receive the Word. He may have to be shown much before he can profit from an evangelism encounter.

The members of our congregations are out there, living on the forefront. Their lives are daily in touch with the non-Christian or the weak Christian who is unchurched. They know who they are and where they are and what they are. And since evangelism requires living, speaking and cultivating, who is better equipped to confront these people than our members who already have established and are continuing contacts? A primary work for all evangelism committees, therefore, is the cultivation of the congregation—making the congregation aware that each is an evangelist, that each has contacts that he or she is best of all able to approach.

It has been said that the average American comes into contact with at least thirty different people every day. These contacts would include the filling station attendant, check-out personnel in the super market, post office employees, and a host of others. A congregation with two hundred members could theoretically make forty-two thousand contacts in a week. Some of these contacts cover a week's time would, of course, involve the same people. But nevertheless, think of the potential in these contacts for living the Gospel, speaking the Gospel, and cultivating the Gospel! People do not have to be enlisted in an organized program in order to be evangelists. But they do need to be cultivated that when the situation presents the opportunity for speaking the Word of God they are aware and use the spontaneous situation to bring the good news of the kingdom to others.

Certainly a congregation which hopes to reach every unchurched person in the community for Christ simply cannot rely on spontaneous evangelism alone. Those who live within the proximity of the congregation's house of worship will probably not be reached at all unless that congregation makes a planned effort. Such planned efforts will be a part of an evangelism committee's work, but experience teaches that the best evangelism is still the Christian speaking with that person whom he already knows.

A second principle of practical importance for all evangelism committees is the training of persons in the art of speaking about their faith. When it comes to telling someone about Jesus Christ, confessing one's faith in Christ, and inviting people to trust in Christ, our members are often at a complete loss for words. It is as if they had suddenly become dumb. At best, they will offer an invitation to come to church or to meet the pastor. There is usually no reference to Christ or to salvation.

The development of any kind of art (and evangelism is an art) requires practice, be it painting, playing the piano, or playing baseball. Until we teach the art of opening a conversation, making a transition to spiritual things, and testifying we have not been very evangelistic people, even though the Word flows in never ending streams from our pulpits.

Elmer Kettner in “Adventures in Evangelism” writes: “Making the approach to a religious discussion is like leading a little child across the room. Let’s say there is a two-year old child whom you want to lead from one side of the room to the other. You do not reach out to him and yank him across the room in one giant step. You walk over to where he is, speak to him very gently, stoop over, get down to his level, ask him to walk across the room with you, take his hand, and lead him slowly step by step.

That makes it sound easy, doesn’t it? But it is not easy. It is not easy to find access to a human soul. Every one is different. Some are cranky and some are evasive. Some have a thirst for God and others thirst for something else. And yet our object is to confront everyone with Christ. We often terminate calls before there has been a sharing of the good news. Too often we rise, shake hands all around, and depart without sharing the Gospel. But unless Christ was presented as the Savior of Sinners, the seed was not sown. And if the seed was not sown, the plant will not grow.

“Silence is golden,” is a common expression. But when it comes to speaking the good news of our salvation, silence is not golden; it is chicken. And I think that there is probably a yellow streak down the back of every one of us; I know there is down mine. We should not mistake the cause of it, however. The desire to be a witness and the qualifications for being a witness are the work of the Holy Ghost. “Ye shall receive power after that the Holy Ghost has come upon you; and ye shall be my witnesses,” said Jesus. The apparent reason why many of us are so hesitant to witness is that we have not learned the art of witnessing.

Pastors in seminary learn the art of public speaking. Teachers learn the art of presenting a lesson. Salesmen are trained to make their sales pitch by presenting their product, asking questions, overcoming objections, and seeking commitments. Similarly the Christian needs training in the art of presenting his faith. He needs some guidance to assist him in handling rather common objections and situations. Evangelism committees will find that there are many in their congregations who are desirous of learning the art of witnessing.

Nor are we lacking in approved and tested materials for use in such training. The booklets “Study To Be Witnesses” and “Train To Be Witnesses” are filled with many practical suggestions—spiritual and external. The manual “Talk About the Savior” offers a fine on-the-job training format. (cf. “talk About the Savior” outline on back page)

The continued use of “Talk About the Savior” impresses more and more. It is Biblical; it is understandable; it gets to the very heart of what our Christian faith is all about. Its method of an experienced caller taking with him two others who first only observe but who gradually begin to take over parts of the call builds confidence through experience. Certainly every evangelism committee will find “Talk About the Savior: useful, either for an organized calling program with trainers and trainees or for workshops and seminars for congregation members to better equip them for their spontaneous evangelism experiences.

Conclusion

Congregations exist for the purpose of feeding their members with God’s Word and the sacraments. An equally important reason for the existence of our congregations is the sending forth of that same Word for the Discipling of all nations—beginning at our doorsteps! Constant

study and evaluation are needed in order for congregations to keep their priorities where they ought to be. Evangelism is to be made not only possible, but essential in the life of the congregation through proper structuring of the congregation and the ministry and through an evangelism committee which is the nerve center for evangelism. Never do we want our congregations to experience what is described in this contemporary parable:

Contemporary Parable

Once upon a time there was a crude life-saving station situated near a reef where shipwrecks often occurred. The building was just a hut, and there was only one boat. But a few dedicated individuals kept constant watch and with no thought for themselves went out day and night, constantly searching for the lost. So many lives were saved that the few people who manned this life-saving station became famous. Others joined the group. These people, too, gave of their time, talents and treasure to support the work. New boats were purchased and new crews trained. The little life-saving station grew.

Some of the members soon became dissatisfied with their crude and poorly equipped building. They felt that a more comfortable place was needed for those who were rescued from the sea. The little hut was enlarged and new furnishings were provided. Since the station was now beautifully decorated it became a popular meeting place for the members, who began to view it as a club. More and more members lost interest in going to sea on life-saving missions. Professional crews were hired to do this work. The life-saving motif still was embraced as the official purpose of the club.

About this time a large ship was wrecked off the coast. The professional crews brought in boat-loads of cold, wet, and half-dead victims. Most were filthy and some had colored skin. The beautiful clubhouse was in chaos. The property committee immediately decided to build a shelter house outside the club. In this building victims could be cleaned before entering the clubhouse.

At the next meeting there was a split between the club membership. Most of the members wanted to terminate the club's life-saving activities which they thought were unpleasant and a hindrance. A few members insisted that life-saving was their primary purpose. The minority, however, was defeated, so they left and built a simple little clubhouse down the coast, where they continued their life-saving operations.

As the years passed the new station experienced the same changes that had occurred in the old. It evolved into a club, and soon another life-saving station was founded. History continued to repeat itself...and, if you happen to visit that seacoast today, you will find a number of exclusive clubs. Shipwrecks still are frequent occurrences in those coastal waters...but most of the people drown!

The Outline

Talk About the Savior

Introduce Yourself

- I. Trainer's greeting
- II. Question of intrusion

Get Acquainted

- I. Show interest in the host
- II. Lead to key questions

Present Sin and Grace

- I. No everlasting life by works
 - A. God demands perfection
 - B. All Are sinners
 - C. All deserve punishment
- II. God provided everlasting life
 - A. God's justice in Christ
 - B. God's love in Christ
 - C. God's gift in Christ
- III. By faith everlasting life is ours
 - A. The call to faith
 - B. The meaning of faith

Seek Responses

- I. Encourage the prospect to express the faith God works
- II. Encourage the prospect to promise specific action

Close the Visit

- I. Possible closing prayer
- II. Expression of thanks, gift, and parting greeting

Discussion Questions

1. How does one account for the surprising growth of the early church?
2. How does a congregation become too busy to evangelize?
3. What is the "equipping concept" of the ministry?
4. What would be good activities for a newly formed evangelism committee?
5. How may members who are reluctant to share their faith in Christ be encouraged and assisted to do so?