

**Chart 1C: Ninety-Nine Select Evangelism Methods from Formal to Informal (Part 3 of 3), Including 31 Associated Theological and Practical Issues**

“But you are a chosen race..., that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light” (1 Peter 2:9)

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**Informal**



PERSONAL EVANGELISM (continued)																				SOME NEW TESTAMENT EXAMPLES OF EVANGELISM										
Relational/ Relationship/ Friendship/Lifestyle/ Disciple-Making/ Discipleship Evangelism/ Evangelism as a Process				Societal, Family, Household-Oriented Evangelism			Select Types of “Postmodern Evangelism” Dialogue Evangelism/Apologetic Evangelism/ Narrative Evangelism/Analogical Evangelism/ Dialogical Evangelism/Storying the Gospel/ Chronological Storying							Visitation Evangelism			Other Initiative Evangelism Methodologies			Responsive Evangelism		Initiative Evangelism								
69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99
Lifestyle Evangelism	Relational Evangelism	Relational Evangelism	Relational Evangelism	Reaching a Whole Nation	(1) Family Evangelism (2) Household Evangelism	Women's Evangelism	Dialogue Evangelism	Apologetic Evangelism	Narrative Evangelism	Analogical Evangelism	Dialogical Evangelism	Telling Our Story	Telling His Story	Chronological Storying	Door-to-Door Distribution	Visiting (1) Visitors or (2) Other Prospects	Door-to-Door (1) Inviting to Church or (2) Sharing the Gospel	Personal Evangelism with Props	Power Evangelism	Segmented or Targeted Evangelism	(1) Expectant, (2) Urgent, or (3) Initiative Evangelism	Passive Evangelism	Reactive Evangelism	Invitational Evangelism	Street Evangelism	House-to-House Evangelism	Temple or Synagogue Evangelism	City-to-City Evangelism	Street Preaching	Country-side Evangelism
Silent Witness; Non-verbal; e.g. Medieval monastic poverty	Non-verbal testimony of Gospel; aka. Life-Style Evangelism	Intentional verbal testimony, with a gradual method of sharing	Intentional verbal testimony, with an instantaneous method of sharing, repeated as necessary	Strategizing to reach whole nations for Christ through empowering people movements within a nation	(1) Intentionally sharing the Gospel with members of one's own family; (2) Intentionally sharing Gospel with members of an entire household (rather than individualistic)	Framing the Gospel presentation to the specific needs of women	Paving the way for evangelism, with an emphasis on listening to the prospect first	Framing the Gospel presentation to meet (1) perceived intellectual questions or (2) worldview issues	Relating truths about God through life experiences; often indirectly evangelistic, sometimes considered “relevant”	Finding and using redemptive analogies in culture to relate the Gospel with relevance	Engaging persons in conversations about relevant topics leading to a Gospel presentation	Telling our story, either (1) of conversion, or (2) God's working in a specific situation	Sharing the Gospel through (1) parable, (2) Bible stories, or (3) sharing the Gospel	Sharing the Gospel beginning with the OT: to emphasize (1) sin/sacrifice, or (2) creation/kingdom	Distributing (1) Bibles or Gospel tracts, (2) Jesus videos, or (3) light bulbs and popcorn, as openings to share the Gospel; with or without follow-up	Visiting church visitors to (1a) develop relationship or (1b) share the Gospel; or visiting prospects, either (2a) acquaintances or (2b) new in community	Door-to-door as (1) marketing or public relations for church; or (2) as opportunity to share Christ, sometimes called “cold turkey,” as sales model is used to evaluate evangelism	Learning to share the Gospel with a prop either as a (1) conversation starter, or (2) assistant in sharing the Gospel	Indicating that apostolic evangelism requires a prior manifestation of Holy Spirit power	Intentionally targeting a people group for evangelism by some sociological commonality	(1) Expecting (a) Holy Spirit to (i) work in hearts, (ii) empower God's Word, or (b) make Gospel powerful; (2) sharing with divine urgency; (3) taking initiative to share Christ	Personal evangelism resulting from the contact taking the initiative, or from being brought before kings and courts	Turning a conversation into an opportunity to share the Gospel	Inviting the contact to meet another person who can share the Gospel	Personal evangelism in the street or marketplace	Most likely similar to door-to-door; personal evangelism from house-to-house	Preaching the Gospel in the Temple or in synagogues	cf. Medieval <i>Wanderprediger</i> , (e.g. Med. <i>Vaudois</i> , <i>Albigois</i> , <i>Lollards</i> ); Reform. Guillaume Farel; post-Reform. Methodist Circuit Riders	Preaching to groups of people on the streets of towns and cities	Preaching in fields and in the forest
See Paul VI, <i>Evangelii Nuntiandi</i> (8 Dec 1975); <i>vita evangelica</i> versus <i>vir evangelicus</i>	Essential <i>preparatio evangelica</i> of lifestyle and relationship witness	Relationship is essential <i>preparatio</i> ; e.g. Aldrich, <i>Life-Style Evangelism</i> (1981); Petersen, <i>Living Proof</i> (1985); evangelism part of discipleship	E.g. Darrell Robinson, <i>People Sharing Jesus</i> (1997)	An outgrowth of the Donald McGavran's missionary emphasis on people movements and Church Growth; a step towards a social emphasis	(1) Some high Calvinistic church evangelism emphasize reaching one's children; (2) Was developed missiologically as preferential for patriarchal societies	e.g. NAMB's “Heart 2 Heart” is an example of women's evangelism both in message and method	Entering into a conversation with one of another religion with the view to learn truth from them as well as share it	Developing an awareness of the person's worldview and addressing this prior to sharing Gospel	Relating truths of the Bible to life experiences; often associated with Post-modern Evangelism	Missionary Anthropologist Don Richardson's <i>Peace Child</i> (1975)	John 4, Woman at the Well, example of dialogical evangelism, cf. Darrell Robinson, <i>People Sharing Jesus</i> (1997)	Often this may be called a testimony; a difference lies in the emphasis, conversion or provision	An example of parable is C. S. Lewis' <i>Chronicles of Narnia</i> ; sometimes story is anti-propositional truth	E.g. New Tribes Mission's chronological method for unreached tribal groups; Matthias Media's “2 Ways 2 Live” tract	Bible societies promote Bible distribution, Campus Crusade for Christ promotes Jesus video distribution	Most church evangelism methodologies focus on sharing the Gospel with visitors to church (e.g. EE, LEO, WIN, CWT, GROW, and FAITH)	(1) Door-to-door combined with WCC “Presence Evangelism”; used by Mormons and Jehovah's Witnesses; (2) e.g. Every Home Evangelism or Saturation Evangelism	(1) Lapel pins are sometimes used for conversation starters; (2) use of the EvangeCube or another assistant for personal evangelism	e.g. Acts 3:1-10; 14:9-10; cf. John Wimber, <i>Power Evangelism</i> (1986)	(1) by language group (e.g. People groups in missionology), (2) by religion (cult out-reaches), or (3) by affinity group (e.g. Bikers for Christ or Exodus Int'l)	e.g. Acts 17:17; cf. Bill Fay, <i>Share Jesus Without Fear</i>	e.g. John 3:1, Jesus and Nicodemus; Acts 4:8ff.; 21:40-22:1ff.; cf. Ezekiel 8:1; 14:1; 20:1	e.g. Luke 19:1, Jesus and Zaccheus; Luke 23:39-43, Jesus and thief on the cross; John 4, Jesus and Woman at the Well	e.g. John 1:40-42, Andrew invited Peter; John 1:44-51, Philip invited Nathanael	e.g. Acts 17:17; cf. Eph 5:15-16	e.g. Acts 5:42; 20:20-21	e.g. Luke 20:1; Acts 3:11ff.; 5:42; 13:5; 14:1; cf. Jer 7:2; 26:1-6	City-to-city: e.g. Matt. 4:23; 11:1; Mark 6:12; Luke 4:42-44; Acts 8:4, 25, 40	Street Preaching: e.g. Acts 2:6ff.; 14:7; Eph 5:15-16; cf. Jer 17:19-20	E.g. Matt. 5-7; Luke 6; John Wesley and the French <i>église du desert</i>
<b>22. FOLLOW-UP ISSUES</b>				<b>23. EVANGELISM AS A PROCESS</b>			<b>24. PROPOSITIONAL TRUTH?</b>				<b>25. URGENCY ISSUES</b>				<b>26. POWER ENCOUNTERS?</b>			<b>27. HISTORICAL ISSUES</b>												
Does a contact's “falling away” prove ineffective or illegitimate evangelism? Is it wrong to share the Gospel with someone if human follow-up will be difficult or impossible? If a disciple is the goal, does this change the style of outreach?				Do genuine evangelism and conversion always take prolonged time? Are there biblical examples of one-time evangelism leading to instantaneous conversion? Does the NT ever endorse a progressive-enlightenment-type of salvation either theologically or practically?			Can the Gospel be savingly communicated through story (e.g. Lewis, <i>Chronicles of Narnia</i> , Tolkien, <i>Lord of the Rings</i> )? Must some of the Gospel be expressed as propositional truth? Are not biblical truths propositional truth claims? Did not Jesus use parables [stories] to hide His message?				Have the urgencies of evangelism changed? 1. Jesus is coming back quickly! 2. The lost are really lost and headed for hell! 3. The Christian is accountable for the lost he should reach! 4. Time is short and the harvest is white! Do the urgencies of evangelism have any bearing on the methodology of evangelism?				Are supernatural miracles a necessary prerequisite for effective evangelism? Do power encounters automatically ensure (1) a positive response of faith or (2) a better chance of a positive response in the subject of the miracle or in the onlookers?			Are New Testament methods of evangelism obsolete because: (1) the church is now established (post-apostolic), or (2) the political, cultural, economic, or religious situation is different than in the 1 <sup>st</sup> Century? Do the biblical examples of evangelism provide normative approaches for a proper methodology of evangelism? Does the argument, “These methods were good for 30 (or more) years ago, but are not valid now,” indicate a move away from New Testament evangelism and/or a denomination's or movement's incipient roots?												
<b>28. PERSECUTION ISSUE</b>				<b>29. HERMENEUTICAL ISSUES</b>							<b>30. ARCHEOLOGICAL ISSUE</b>			<b>31. INERRANCY ISSUE</b>																
Does persecution mean that a method of evangelism is right or wrong? Must persecution be avoided at all cost? How can persecution be understood as it relates evangelism and the Christian life?				Is the Book of Acts “descriptive, but not prescriptive” relating to methods of evangelism? Does the Book of Acts provide a reliable evangelistic methodology of Paul, as he imitated Jesus (cf. 1 Cor. 11:1), or was Paul's evangelistic methodology (and hence his theology) different than that of Jesus? Does “NT Evangelism” necessarily imply NT-based methodology?							Can archeological data legitimately lead the interpreter to supercede the (1) clear literal meaning of a text or (2) the <i>sensus plenior</i> of the Scriptures? Is the canon hermeneutically self-contained?			Is the NT inerrant as far as the message of salvation only? Does a NT Gospel message necessarily imply a NT method of evangelism? Does inerrant “in faith and practice” include inerrant in methodologies of evangelism, as well as in ecclesiology [e.g. NT church structures]? Does a move in evangelism methodology not necessitate a corresponding move in biblical authority?																