

## CHAPTER 30

### Four Categories of Evangelism Programs

#### Introduction:

Notice the background of the struggle described in 1 Thess 3:6:

“That you always have good remembrance of us, greatly desiring to see us, as we also *to see you*”

What was the churches last memory of Paul?

Was it not Jason being brought before the authorities by the Jews, and being forced to give “a pledge” [ἱκανός] (Acts 17:8) due to the aggressive evangelism methodology of Paul?

[Geneva] “Notwithstanding when they had received sufficient assurance of Jason and of the other, they let them go”

Was there a struggle over the evangelism methodology of Paul? It seems likely from that context

Yet in the case of Thessalonica, God overruled, and they remained open to fellowship with Paul

Which joy provides the only context for a non-evangelistic use of the verb “evangelize”

[εὐαγγελίζω] in the New Testament (1 Thess 3:6)

That being coupled with the fact that they were walking in the faith (see 1 Thess 2:17-3:9)

By the way, struggles over methodology are not uncommon:

See also in Galatians:

How to preach? Pauline or not, Gal 1:8-9

Who to please? God or men, Gal 1:10

What to require? Circumcision or not, Gal 2:3

Whom to reach? Jews or Gentiles, Gal 2:7

How to reach? Not to forget the poor, Gal 2:10

Also note:

The hypocrisy in this area of:

False brethren, Gal 2:4

[Consider what he called them because of their divergent views on evangelism (preaching and conversion)]

Peter himself: “But when Cephas came to Antioch, I opposed him to his face, because he stood condemned,” Gal 2:11

Certain men from James [τινας ἀπὸ Ἰακώβου], Gal 2:12

The party of the circumcision, Gal 2:12

Barnabas, Gal 2:13

Paul’s unbending zeal in this area:

“For I would have you know, brethren, that the gospel evangelized by me is not according to man. For I neither received it from man, nor was I taught it, but *I received it* through a revelation of Jesus Christ,” Gal 1:11-12

“But we did not yield in subjection to them for even an hour, so that the truth of the gospel might remain with you,” Gal 2:5

“Those who were of reputation contributed nothing to me,” Gal 2:6

Those of reputation are listed: “James and Cephas and John, who were reputed to be pillars, ... and Barnabas,” Gal 2:9

“I opposed him [Cephas/Peter] to his face,” Gal 2:11

The relationship of method and message:

“But even though we, or an angel from heaven, should evangelize you contrary to that how we evangelized you, let him be accursed. As we have said before, so I say again now, if any man is evangelizing you contrary to that which you received, let him be accursed,” Gal 1:8-9

“But we did not yield in subjection to them for even an hour, so that the truth of the gospel might remain with you,” Gal 2:5

Notice the insertion of the word “message” in Galatians 2:6 in the NIV, NJB, GWN, and NET Bible:

Thereby forcing the application of the discussion as being “message” not “method”  
 [It seems that out of the thousands of manuscripts available to the German Bible Society, the word “message” appears in none in this part of Gal 2:6, so it has to be added to the NIV translation, rather than to the next so-called “critical edition” Greek text (perhaps there is still a chance for them to find it in some manuscript)]

Note the chart on Galatians 2:6 at the end of Chapter 10

While there are dozens and dozens of evangelism methods (see my *Charts for a Theology of Evangelism*), these notes will consider four major methods with local church evangelism programs available in our day:

1. Initiative Evangelism Programs
2. Lifestyle and Relational Programs
3. Servant Evangelism Programs
4. Special Event Evangelism
5. Other

### **I. Initiative Evangelism Programs:**<sup>1298</sup>

General Definition: Initiative Evangelism Programs—Programs that organize members to take the initiative in sharing their faith with visitors to church, strangers, friends, family, and neighbors.

Key Verse: Luke 14:23, “And the master said to the slave, ‘Go out into the highways and along the hedges, and compel *them* to come in, so that my house may be filled.’”

General Strengths and Weaknesses (from student interaction):

Weaknesses:

- Gospel sharing can become mechanical
- “Cheese-factor”—can make the Gospel presentation sound cheesy
- Getting people to do it
- Does it address the questions that people are asking (e.g. heaven?)
- Weekly visitation: can it burn out people? Is this rather a sign of laziness or fruitlessness?
- Time commitment (FAITH requires 3.5 to 4 hours in one night; many split it into two nights)
- Difficult to keep motivated for 13 weeks
- Sometimes seen as program rather than tool

Strengths:

- Gives a venue for the church to fulfill the Great Commission
- Tied to the command “Go!”
- Continually places the priority of evangelism before the people
- Helps give people confidence
- Equips the saints
- Gain confidence in sharing the Gospel
- Experienced people can then learn to share naturally in lifestyle situations
- A memorized Gospel plan:
  - Keeps conversation on track
  - Ties Scripture to each point
  - Brings visit to [spiritual] conclusion

Other negative comments against initiative evangelism:

- “You should not have to initiate conversations about Jesus, people will come to you”
- “Most people truly want to hear the Gospel, it’s the methods that we use that they do not like”

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<sup>1298</sup>The order of these programs is chronological, as is possible to discern.

“If you serve people, they will see Jesus in you, which will then open up natural opportunities to share Christ”

“Preach the Gospel as often as you can, and if necessary use words” (ascribed to [St] Francis of Assisi)

Fill in the following blanks with one of the following types of evangelism: initiative evangelism, street preaching, street evangelism, door-to-door evangelism, tract evangelism, confrontational evangelism, aggressive evangelism, cold-turkey evangelism, etc.

“\_\_\_\_\_ is wrong!”

“\_\_\_\_\_ is unbiblical!”

“\_\_\_\_\_ is not my gift!”

“I have had bad experiences with \_\_\_\_\_!”

May the reader have his own convictions (Rom 14:4-5). And may the readers convictions fall into line with the biblical material on evangelism (2 Tim 3:17).

A. *Evangelism Explosion* (D. James Kennedy)—Initiative Evangelism<sup>1299</sup>

History of Evangelism Explosion:<sup>1300</sup>

1962, After he started ministering at a church plant which became Coral Ridge Presbyterian church, D. James Kennedy was invited to preach a revival in Decatur, GA, by a pastor he had known from seminary, Kennedy Smart

Kennedy went out during the day in door-to-door evangelism, and D. James Kennedy preached in the evenings.

Pastor Smart brought D. James Kennedy with him, and D. James Kennedy was sold on the necessity for this kind of evangelism

1962-1967, D. James Kennedy led this kind of evangelism in his church, experimenting with various training delivery styles

1967, D. James Kennedy held his first training clinic for pastors

1970, D. James Kennedy published his first edition of *Evangelism Explosion* (Wheaton, IL: Tyndale House, 1970, 1977, 4<sup>th</sup> ed., 1994, 1996)

1995, Evangelism Explosion was in every sovereign nation in the world

2000, Evangelism Explosion was in every nation and territory of the world

Methodology:

Getting Contacts—oriented to (1) church visitors, (2) prospects, (3) new persons in town, and (4) strangers [my addition of categories 2-4]

Gospel Plan Introduction:

Their Secular Life

Their Church

Our Church

Testimony

Two Questions

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<sup>1299</sup>“Many Christians can take comfort in the fact that the founder of Evangelism Explosion has not always been a soul winner. By his own admission, Dr. James Kennedy said he did not attempt to reach people for Christ because of a serious “back problem.” He said the ailment involved a “wide yellow stripe that ran up his spine and connected to his jawbone.” He was a shy minister who had trouble turning any conversation toward Christ. Ironically, a friend invited Kennedy to be the guest “evangelist” in a revival meeting. The majority of their time was spent visiting those who were known to be lost. During these personal visits, it became very apparent that the young Kennedy did not possess evangelistic skills. The hosting pastor assumed the evangelist’s role and led over fifty people to Christ that week. Kennedy returned home both humiliated and challenged. He prayed for God to help him overcome his fears and reach out to the lost around him. The new dynamic of intentionally sharing the gospel transformed his church of seventeen people. As the senior pastor of Coral Ridge Presbyterian Church in Fort Lauderdale, Florida, his weekly messages are televised throughout America and in over fifty other international regions. He founded Evangelism Explosion and the principles of this approach to witnessing has been taught in over one hundred countries. Fear is not a legitimate reason to remain quiet about the gospel. It is something God can use to make us dependent and obedient servants of his. God used an evangelistic coward to launch a worldwide emphasis on evangelism. He could do the same through you or me” (from Bill Bright, *The Greatest Lesson I’ve Ever Learned*, [1991], 122–29).

<sup>1300</sup>From Leon Pannkuk, EE Regional Coordinator, special lecture, Midwestern Baptist Theological Seminary, 2 March 2006.

Gospel:  
 Grace  
 God  
 Man  
 Christ  
 Faith

B. *Continuing Witness Training* or *CWT* (HMB/NAMB)—Initiative Evangelism

History:<sup>1301</sup>

1969-1972, under Director of Evangelism, Kenneth Chafin, personal evangelism became the new method of Southern Baptist evangelism; expanding from C. E. Autrey's Cultivative Commitment Witnessing program, Chafin introduced the WIN—Witness Involvement Now program and the LES—Lay Evangelism School.

1973-1982, C. B. Hogue developed three programs for personal evangelism: WOW—Win Our World, TELL—Training for Lifestyle and Leadership, and CWT—Continuous Witness Training. The latter, CWT, won the field and became the backbone of Southern Baptist personal evangelism until 1997.

1989-1997, Darrell Robinson also championed CWT during his tenure at the HMB. However, it was discontinued in 1997.

The CWT approach was quite similar in many respects to Evangelism Explosion. The message portion of CWT was changed to become less like EE and more like the Roman Road approach to the Gospel.

Methodology:<sup>1302</sup>

F.I.R.E.  
 Family  
 Interests  
 Religion  
 Exploratory Questions

Gospel:  
 God's Purpose  
 Our Need  
 God's Provision  
 Our Response.

C. *Share Jesus Without Fear* (William Fay)

The Five Questions:

1. Do you have any kind of spiritual beliefs?
2. To you, who is Jesus Christ?
3. Do you think there is a heaven and hell?
4. If you died, where would you go? If heaven, why?
5. If what you are believing is not true, would you want to know?

Share Scriptures:

1. Rom 3:23
2. Rom 6:23
3. John 3:3
4. John 14:6
5. Rom 10:9-10
6. 2 Cor 5:15
7. Rev 3:20

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<sup>1301</sup>Information from Charles Kelley, Jr., *How Did They Do It? The Story of Southern Baptist Evangelism* (New Orleans: Insight, 1993).

<sup>1302</sup>For more detail, see Alvin Reid, *Introduction to Evangelism* (Nashville: Broadman, 1998).

## Bring to Decision:

1. Are you a sinner?
2. Do you want forgiveness of sins?
3. Do you believe Jesus died on the cross and rose again?
4. Are you willing to surrender your life to Jesus Christ?
5. Are you ready to invite Jesus into your life and into your heart?

## What to Ask When Someone Receives Christ:

- 1) How many sins has Christ paid for? (1 John 2:2)
- 2) How many of your sins does Christ remember? (Heb 10:17; 2 Cor. 5:17)
- 3) Where does Christ live? (Gal 2:20)
- 4) Let's pray
- 5) Who has been praying for you?
- 6) Do you know where your friend goes to church?
- 7) Do you know your friend's phone number? Let's call him now!
8. May I take you to church?
- 9) Read the Gospel of John.
- 10) I will call you tomorrow to see if the Word became different.

D. *People Sharing Jesus* (Darrell Robinson)

## Distinctives

1. Four stages of Preparation:
  - a. The Soil Preparation Stage
 

“When God’s revived people respond to Him in surrender and obedience, they permeate their community with the presence of the living Lord.  
“... The change that God has wrought in your life affirms the Gospel and prepares the soil of a community to receive the seed of the Gospel.”<sup>1303</sup>
  - b. The Sowing Stage
  - c. The Cultivation Stage
  - d. The Harvest Stage
2. Seven steps in leading a person to Christ:
  - a. Begin the conversation (using FIRM: Family, Interests, Religion, Message)
  - b. Present the plan of salvation
  - c. Ask the person to receive Christ
  - d. Lead the person to pray
  - e. Guide into assurance
  - f. Instruct the new believer
  - g. Follow-up.

## E. F.A.I.T.H. (Lifeway)

## Outline (copyrighted):

Faith  
Available  
Impossible  
Turn  
Heaven

Basically runs along the lines of EE or CWT, with one primary exception:

1. It is Sunday School based, so that each Sunday School class has a participating member (helps in three weaknesses in initiative programs, helpful in: [1] recruiting regular personnel for outreach, [2] providing accountability in evangelism, and [3] assisting in follow-up). In so doing, FAITH makes a philosophical link between CWT and Arthur Flake’s *Building a Standard Sunday School* (1934).

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<sup>1303</sup>Darrell Robinson, *People Sharing Jesus* (Nashville: Thomas Nelson, 1995), 135.

## F. A historical biographical look:

Thwing, Charles Franklin. *The Working Church*, New York: Baker and Taylor, 1888; rev. ed. 1889; New York: Revell, 1913.

Wood, Verda. *Ringing Door Bells : the Art of Visiting*. Nashville: Baptist Sunday School Board, 1946.

Neighbour, Ralph W. Jr. *Knocking on Doors—Opening Hearts*. Houston: Touch, 1990.

**II. Lifestyle and Relational Programs:**

Some preliminary food for thought on relational approaches:

How are good works perceived by lost people?

As a reproach?

2 Cor 2:15-16, “For we are a fragrance of Christ to God among those who are being saved and among those who are perishing; to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things?”

1 Pet 2:11-12, “Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers...

Are we actually commanded to practice our righteousness before men?

Not really!

Matt 6:1, “Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.”

Is not practicing our righteousness before men (servant evangelism) hypocrisy like the Pharisees?

Matt 6:5, “And when you pray, you are not to be as the hypocrites; for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men. Truly I say to you, they have their reward in full.”

Matt 6:16, “And whenever you fast, do not put on a gloomy face as the hypocrites *do*, for they neglect their appearance in order to be seen fasting by men. Truly I say to you, they have their reward in full.”

Matt 23:5-7, “But they do all their deeds to be noticed by men; for they broaden their phylacteries, and lengthen the tassels *of their garments*. And they love the place of honor at banquets, and the chief seats in the synagogues, and respectful greetings in the market places, and being called by men, Rabbi.”

What of “letting our light shine” before men?

They do not glorify us, due to our good behavior, but God, due to His work in our lives!

Matt 5:16 “Let your light so shine before men, that they may see your good works and glorify your Father in heaven.”

1 Pet 2:11-12, “Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe *them*, glorify God in the day of visitation.”

What of befriending lost people, to be like them as much as possible?

1 Cor 15:33, “Do not be deceived: ‘Bad company corrupts good morals.’”

Eph 5:3-7 (NKJ), “But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them.”

1 Thess 4:3-8, “For this is the will of God, your sanctification; *that is*, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God; *and* that no man transgress and defraud his brother in the matter because the Lord *is the* avenger in all these things, just as we also told you before and solemnly warned *you*. For God has not called us for the purpose of impurity, but in sanctification. So, he who rejects *this* is not rejecting man but the God who gives His Holy Spirit to you.”

James 4:4, “You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.”

1 John 2:15-17, “Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup> For all that is in the world, the lust of the flesh and the lust of the eyes and

the boastful pride of life, is not from the Father, but is from the world. <sup>17</sup> And the world is passing away, and *also* its lusts; but the one who does the will of God abides forever.”

What of our relationship to our neighbor?

Matt 22:39, “You shall love your neighbor as yourself” (cf. Lev 19:18)

Prov 25:17, “Let your foot rarely be in your neighbor’s house, Or he will become weary of you and hate you.”

Historical Introduction:

1. Often Lifestyle Evangelism is confused with Relational Evangelism, however they are quite different from a theoretical point of view...

Preliminary definitions:

- 1) Lifestyle Evangelism is the notion that we can be true a witness for Christ by our lifestyle. The thought is that this lifestyle witness satisfies the demands of the Great Commission
- 2) Relational Evangelism requires the initiating of a friendship with someone prior to sharing the Gospel with them. It’s presuppositions are:
  - a) The Gospel crosses more effectively over established relationships
  - b) Engaging strangers for Christ is against the spirit of the Gospel.

Lifestyle—from encyclical by Paul VI, *Evangelii Nuntiandi* (8 December 1975)

“21. Above all the Gospel must be proclaimed by witness. Take a Christian or a handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good. Let us suppose that, in addition, they radiate in an altogether simple and unaffected way their faith in values that go beyond current values, and their hope in something that is not seen and that one would not dare to imagine. Through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live: Why are they like this? Why do they live in this way? What or who is it that inspires them? Why are they in our midst? Such a witness is already a silent proclamation of the Good News and a very powerful and effective one. Here we have an initial act of evangelization. The above questions will ask, whether they are people to whom Christ has never been proclaimed, or baptized people who do not practice, or people who live as nominal Christians but according to principles that are in no way Christian, or people who are seeking, and not without suffering, something or someone whom they sense but cannot name. Other questions will arise, deeper and more demanding ones, questions evoked by this witness which involves presence, sharing, solidarity, and which is an essential element, and generally the first one, in evangelization.”[51]

“All Christians are called to this witness, and in this way they can be real evangelizers. We are thinking especially of the responsibility incumbent on immigrants in the country that receives them.

“41. Without repeating everything that we have already mentioned, it is appropriate first of all to emphasize the following point: for the Church, the first means of evangelization is the witness of an authentically Christian life, given over to God in a communion that nothing should destroy and at the same time given to one's neighbor with limitless zeal.

“69. Religious, for their part, find in their consecrated life a privileged means of effective evangelization. At the deepest level of their being they are caught up in the dynamism of the Church’s life, which is thirsty for the divine Absolute and called to holiness. It is to this holiness that they bear witness. They embody the Church in her desire to give herself completely to the radical demands of the beatitudes. By their lives they are a sign of total availability to God, the Church and the brethren.

“As such they have a special importance in the context of the witness which, as we have said, is of prime importance in evangelization. At the same time as being a challenge to the world and to the Church herself, this silent witness of poverty and abnegation, of purity and sincerity, of self-sacrifice in obedience, can become an eloquent witness capable of touching also non-Christians who have good will and are sensitive to certain values.

“In this perspective one perceives the role played in evangelization by religious men and women consecrated to prayer, silence, penance and sacrifice.”

## 2. Contemporary Relational Evangelism:

Definition: Relational evangelism requires the *Preparatio Evangelica* of a relationship prior to sharing the Gospel.

Numerous books teach a relational-type evangelism (organized chronologically):

**1976**

Gerald Borchert, *Dynamics of Evangelism* (Waco: Word, 1976).

C. B. Hogue, *Love Leaves No Choice: Life-style Evangelism* (Waco, TX: Word, 1976).

**1977**

Leighton Ford, *Good News Is for Sharing: A Guide to Making Friends for Christ* (Elgin, IL: David C. Cook, 1977)

**1978**

James H. Jauncey, *One-on-One Evangelism* (Chicago: Moody, 1978).

**1979**

Richard S. Armstrong, *Service Evangelism* (Philadelphia: Westminster, 1979).

Paul E. Little, ed., *His Guide to Evangelism* (Downers Grove, IL: InterVarsity, 1979).

Wayne McDill, *Making Friends for Christ—A Practical Approach to Relational Evangelism* (Nashville: Broadman, 1979).

Arthur McPhee, *Friendship Evangelism: the Caring Way to Share Christ* (Grand Rapids: Zondervan, 1979)

Rebecca Manly Pippert, *Out of the Saltshaker and into the World: Evangelism as a Way of Life* (Downers Grove, IL: InterVarsity, 1979).

**1980**

Jim Petersen, *Evangelism as a Lifestyle* (Colorado Springs, CO: NavPress, 1980)

Richard G. Korthals, *Agape Evangelism: Roots that Reach Out* (Wheaton, IL: Tyndale House, 1980).

**1981**

Joseph Aldrich, *Lifestyle Evangelism* (Portland, OR: Multnomah Press, 1981).

Joyce Neville, *How to Share Your Faith without Being Offensive* (New York: Seabury, 1981).

Matthew Prince, *Winning through Caring: Handbook on Friendship Evangelism* (Grand Rapids: Baker, 1981).

**1984**

Neighbour, Ralph Jr. *The Journey into Discipleship: The Journey into Lifestyle Evangelism and Ministry* (Memphis: Brotherhood Commission of the SBC, 1984, 1987).

**1985**

Jim Petersen, *Evangelism for Our Generation* (Colorado Springs, CO: NavPress, 1985).

**1989**

Jim Petersen, *Living Proof* (Colorado Springs, CO: NavPress, 1989).

**1997**

Nick Pollard, *Evangelism Made Slightly Less Difficult: How to Interest Those Who Aren't Interested* (Downers Grove: InterVarsity, 1997).

## 3. An evaluation of Joseph Aldrich's *Life-Style Evangelism*/relational approach to evangelism:

Introduction:

Could not this approach not be considered a “moral-influence theory” of evangelism (i.e. “my lifestyle will draw people to Christ”)?

Furthermore, in Evangelical circles, God's General Revelation is considered insufficient to teach man His way of salvation, thereby necessitating Special Revelation.<sup>1304</sup>

If God's “lifestyle” approach is/was not sufficient, why how can a person's lifestyle be considered sufficient?

Could this not be a link between non-Evangelical practice leading to non-Evangelical theology?

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<sup>1304</sup>“Only in Eden has general revelation been adequate to the needs of man. Not being a sinner, man in Eden had no need of the grace of God itself by which sinners are restored to communion with Him, or of special revelation of this grace of God to sinners to enable them to live with God” (Benjamin B. Warfield, *The Inspiration and Authority of the Bible* [Phillipsburg, NJ: Presbyterean and Reformed, 1948], 75-76).



- a. Of “Proclamational Evangelism” Aldrich wrote:

Although the proclamational approach to evangelism will have validity until Jesus comes, it is not a means by which the majority of Christians will reach their own private world.<sup>1305</sup>

- b. He drew the following conclusion regarding confrontational/intrusional evangelism:<sup>1306</sup>

The vast majority do *not* become Christians by confrontational, stranger-to-stranger evangelism. Furthermore, many are being kept from making an effective decision because of bad experiences with a zealous but insensitive witness.<sup>1307</sup>

- c. While on one hand saying that expectant evangelism was legitimate, on the other hand Aldrich proclaimed that it was counter-productive, actually hindering “effective decision.” In two pages of his *Lifestyle Evangelism* Aldrich came full circle:

- 1) Expectant evangelism is valid and legitimate.
- 2) Expectant evangelism is not practical.
- 3) Expectant evangelism hinders effective decisions.<sup>1308</sup>

- d. Following his attack of expectant evangelism, Aldrich explained the benefits of his Relational/Incarnational Model using Maslow’s “Hierarchy of Needs” to make his point<sup>1309</sup> (based on the use of George Hunter III).<sup>1310</sup>

- 1) Basis was Maslow’s hierarchy of needs: “physiological needs” first, and work up to the safety/security needs, the love/affection needs, the self-esteem needs, and finally the self-actualization needs:

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<sup>1305</sup>Joseph Aldrich, *Life-Style Evangelism*, 78. Aldrich defined “proclamational evangelism” by using the example of the early church: “The early church was planted because of the strong proclamational ministries of the apostles. They preached on street corners, in synagogues, and in marketplaces” (ibid.).

<sup>1306</sup>Aldrich defined “confrontational/intrusional evangelism” in this way: “The *confrontational/intrusional* model is probably the most common one. Generally the ‘target audience’ is a stranger” (ibid.). Thus any non-rationally-based one-on-one evangelism can fall into the category of “confrontational/intrusional.” However, of the fifty-two personal evangelism conversations in the New Testament, thirty-seven were with complete strangers (understanding that no one was a stranger to Jesus), five were with previous acquaintances, and the prior relationship of ten is unclear from the text (see Thomas P. Johnston, “An Analytical Study of Personal Evangelism Conversations in the Gospels and the Book of Acts,” Classroom lecture notes, *BIB/CHM 230X—Biblical Evangelism*, Spring 1995, photocopy], 7). Whitesell cited 35 examples of personal evangelism in the ministry of Jesus, another 15 examples of personal evangelism in the Book of Acts, for a total of 50 examples (Faris D. Whitesell, *Basic New Testament Evangelism* [Grand Rapids: Zondervan, 1949], 107-08, 112).

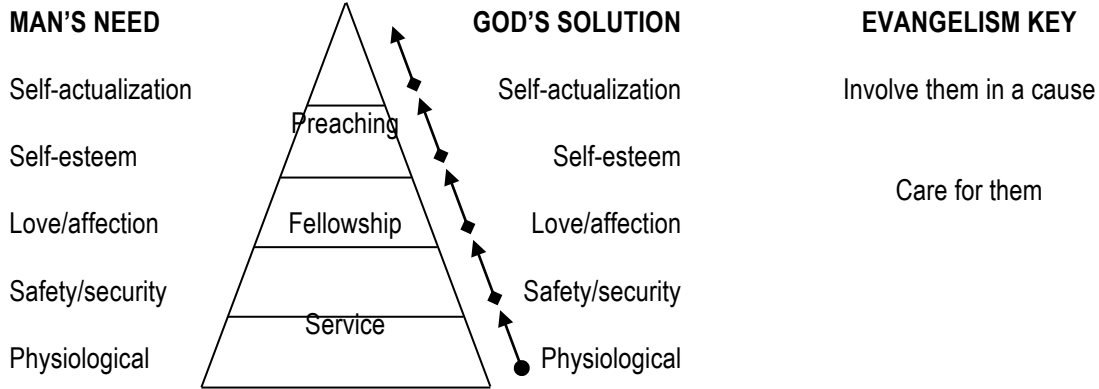
<sup>1307</sup>Aldrich, *Life-Style Evangelism*, 79; emphasis mine.

<sup>1308</sup>To back up this point, Aldrich quoted James Jauncey, *Psychology for Successful Evangelism* (Chicago: Moody, 1972), 123: “Just buttonholing a stranger, witnessing to him and pressing for a decision will likely do more harm than good. Most responsible people react negatively and often quite violently to this kind of assault. *It shows a fundamental lack of respect for human dignity and personality*” (Aldrich, *Life-Style Evangelism*, 80).

<sup>1309</sup>“I have used Maslow’s Hierarchy of needs for years as a teaching tool. I find it helpful in determining what level of need a person is struggling to satisfy. Motivation to act appears to be directly related to need. If I can link a solution (the Gospel) to a felt need, I have created a favorable climate to meet that need. . . . Maslow’s model also lets us see how important genuine Christian fellowship can be as it is specifically targeted to meet these needs” (ibid., 90, 94).

<sup>1310</sup>“George Hunter suggests two further refinements which are full of insight. Relatively speaking, those near the top of the hierarchy of needs are stronger, more adequate people. Those at the bottom are weaker, more vulnerable ones” (ibid., 95; notes George Hunter, *The Contagious Congregation* [Nashville: Abingdon, 1979], 45-47).

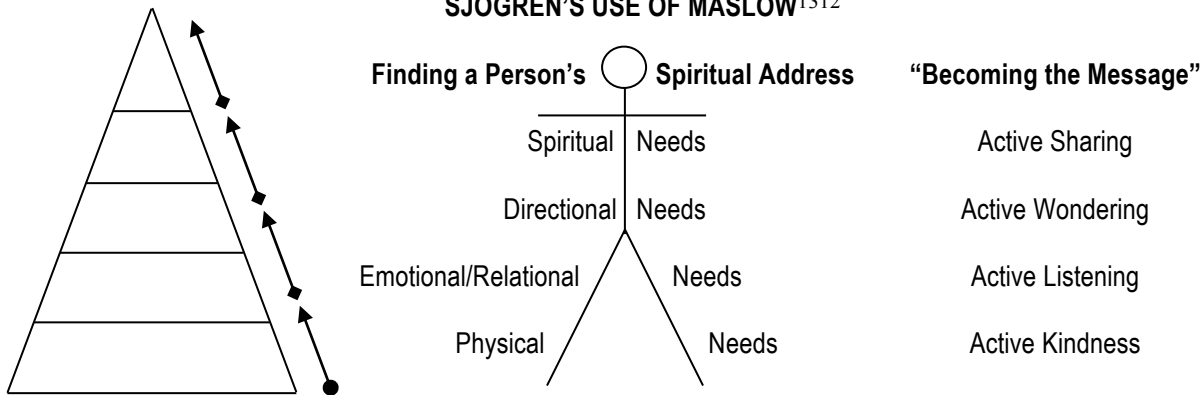
**ALDRICH'S USE OF MASLOW'S HIERARCHY OF NEEDS<sup>1311</sup>**



The thief on the cross (Luke 23), the demoniac from Gerasenes (Mark 5), and the Woman at the Well (John 4) all show that the spiritual need was met first, and not visa versa. In John 6, the 5000 who were fed left Jesus by the end of the chapter.

- 2) Note that Sjogren's diagram was virtually identical in its approach: (1) Active kindness; (2) Active listening; (3) Active wondering; and (4) Active sharing.

**SJOGREN'S USE OF MASLOW<sup>1312</sup>**



While Sjogren [et al.] used different categories and solutions, while their premise was the same. They used Maslow's approach without stating it in the text, as did Aldrich above. One must begin with physical needs first, and then move up to spiritual needs.

Now listen to how far these presuppositions have taken Sjogren:

"Many Christians talk about developing an intimate *personal relationship* with God, but the message they present to not-yet-Christians focuses almost exclusively on explaining how the atoning death of Jesus satisfies the requirements of God's justice. ... Talking about doctrines such as justification by faith and atonement by the substitutionary death of Jesus is usually unnecessarily confusing.

"... Relationship is the true heart of the matter. ... Following Jesus is more than just a handy way to gain admittance into heaven or to avoid hell. It's more than a magic formula for salvation. It is *at least* as real and dynamic a relationship as marriage is."<sup>1313</sup>

Speaking about the substitutionary atonement is "unnecessarily confusing"? What else is Luke 24:46-47 or 1 Cor 15:1-8? His *a priori* has taken him far. By the way, notice the use of the word "natural" in the title. The word "natural" is often used in

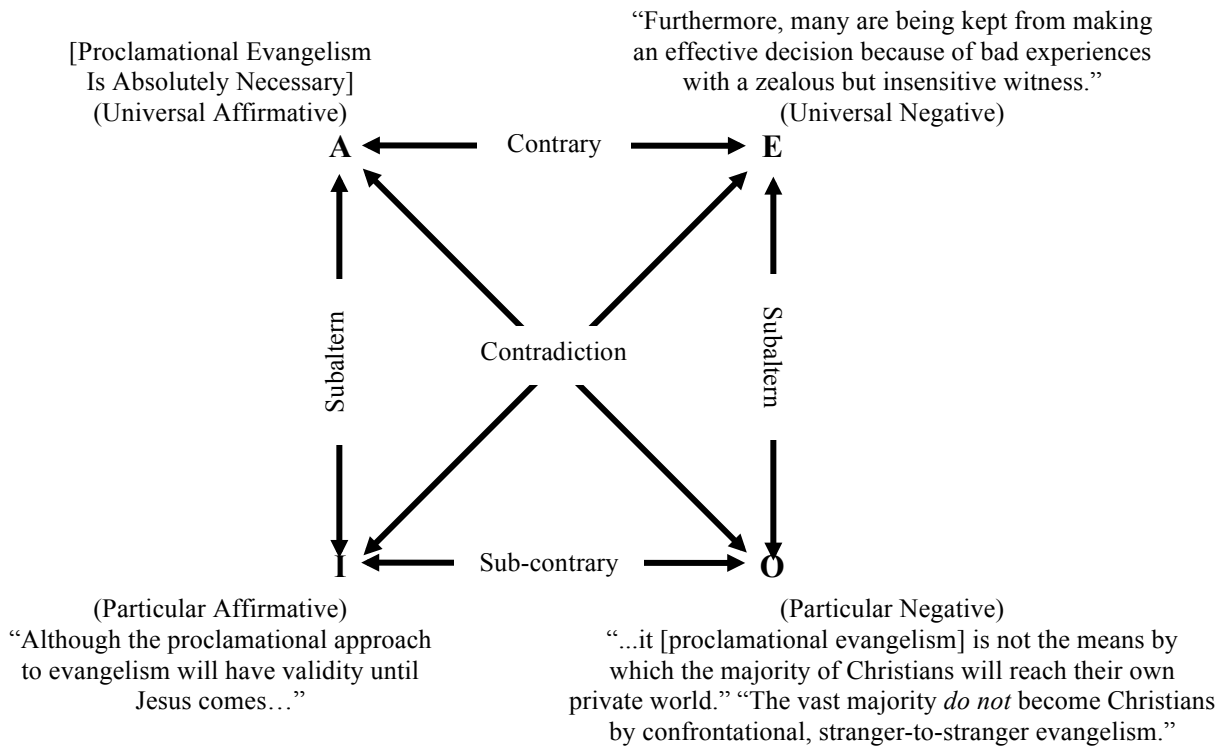
<sup>1311</sup>Adapted from from *Life-Style Evangelism* © 1981, 1993 (pp. 94-95) by Dr. Joseph Aldrich. Used by permission of Multnomah Publishers, Inc.

<sup>1312</sup>Steve Sjogren, Dave Ping, and Doug Pollock, *Irresistible Evangelism: Natural Ways to Open Others to Jesus* (Loveland, CO: Group, 2004), 69.

<sup>1313</sup>Sjogren, Ping, and Pollock, *Irresistible Evangelism*, 149.

contradistinction to “supernatural”, as in Christian Schwarz’ *Natural Church Development* which we will discuss below.<sup>1314</sup>

- b. Likewise, as Aldrich used Maslow as a basis, he also went around the Square of Opposition on Proclamational Evangelism, starting at the particular affirmative:<sup>1315</sup>



**Strengths and Weaknesses:**

Strengths:

1. Seeks to combine the Great Commission and the many admonitions to godly living in the Bible
2. Provides a practice-what-you-preach emphasis in evangelism (“Walk your talk and talk your walk”)

Weaknesses:

1. Confuses the missionary nature of the Great Commission with personal spiritual disciplines
2. Changes evangelism from instantaneous preaching to long-term living; thereby changing conversion from instantaneous (“You must be born again”) to gradual enlightenment (“renewing of the mind”).
3. Undermines the “Separation” verses that tell us directly not to befriend the world (Eph 5:7; 1 Thess 4:3, 7):
  - a. This lack of separation from the world seems to be a result of:
    - 1) The normal spiritual drift of churches, and
    - 2) A seeker-church mentality, in which there is a blending of the saved and the lost, with little or no distinction between the two, either in church organization nor in preaching
  - b. Unfortunate unforeseen results of friendship evangelism:
    - 1) Saved persons are sometimes or often placed in compromising situations while seeking to “build friendships” with lost people (outside of the special events planned by the

<sup>1314</sup>Christian Schwarz, *Natural Church Development*, 3<sup>rd</sup> ed. (Wheaton, IL: ChurchSmart, 1998).

<sup>1315</sup>Aldrich, *Life-Style Evangelism*, 78-79.

church for the purpose of helping parishioners to build friendships with the unchurched); for example:

- a) One young woman called a Christian youth Saturday evening radio show, saying that she had been raped while trying to build a friendship with a lost young man so that she could share the Gospel with him; to say the least, she was devastated by the unbiblical methodological advice that she had received; the radio talk show host, who was promoting friendship evangelism on his show, had no response when she questioned the validity of friendship evangelism, nor to her tears!
  - b) A collegiate sought to befriend a Muslim who he already knew to be very closed to the Gospel; assuming that if he befriended him he would open up, he asked this Muslim collegiate to be his roommate, resulting in a terribly difficult year with no change in the Muslim roommate's negative attitude toward the Gospel; friendship did not predispose his roommate to the Gospel, nor did it prove to be an efficacious preparation for the Gospel
- 2) Due to the lack of distinction between the saved and the lost (Lev 10:10), dating relationships can easily turn into marriages between saved and lost, thus leading to Christians to being unequally yoked with unbelievers (2 Cor 6:14)
  - 3) Some unforeseen consequences of "friendship evangelism" are very tragic indeed!
4. The unforeseen results of Friendship Evangelism may actually be the result of building on an unsure foundation:
    - a. Building on a foundation other than Christ and His Words is always a recipe for disaster, Matt 7:24-27
    - b. "There is a way *which seems* right to a man, But its end is the way of death," Prov 14:12; 16:25
  5. Lifestyle-relational evangelism exemplifies a methodological paradigm shift that simultaneously necessitates a theological paradigm shift...

#### THEOLOGICAL COMPARISON OF EXPECTANT AND LIFESTYLE EVANGELISM<sup>1316</sup>

	Expectant Evangelism	Theological Implications of Lifestyle Evangelism
1	Instantaneous conversion ("You must be born again!"), John 3:7; Acts 16:14; Rom 10:13 ("now is the acceptable time...")	Progressive conversion/gradual enlightenment (now evangelism is wrong-spirited)
2	Faith comes by hearing, Rom 10:17	Faith comes by seeing and hearing
3	Christ earned the right for the message to be shared, Rom 5:8; 1 Tim 1:15	Christians must earn the right to share the gospel with others
4	The word of God is the instrument of salvation, Rom 1:17; 1 Pet. 1:23	Sharing the gospel must be preempted by relationship, or some other human preparation
5	The lifestyle and miracles of Christ did not lead to faith in all those who observed them, John 12:37	The lifestyle of the Christian will lead the lost to become open to the message of the gospel
6	God must open the hearts of the lost by His Spirit operating through His word, Acts 16:14; Gal 3:1-5; 1 Thess 2:13	Our service, friendship, relationship, or apologetics will open the hearts of the lost prior to their considering the Gospel
7	Substitutionary atonement (judicial/objective), 2 Cor 5:21	Reconciliation model of the atonement (relational/toward subjective)
8	Preaching Christ, 2 Cor 4:5	Preaching ourselves and Christ
9	Christ alone saves, Acts 4:12; Rom 5:8-10, et al.	Christ's work needs human merits to be effective
10	Harvest is ripe, Amos 9:13; Luke 10:2; John 4:35	Harvest is not ripe; it needs additional cultivation and time
11	Must evangelize by faith, John 4:35	Must use natural relational rules

<sup>1316</sup>It is important to understand that, as within any movement, there are degrees of adherence to lifestyle evangelism. Various Scriptures are also cited by those adhering to lifestyle evangelism to affirm their position (e.g., see Aldrich, Joseph C. *Gentle Persuasion* [Portland, OR: Multnomah Press, 1988]).

	Expectant Evangelism	Theological Implications of Lifestyle Evangelism
12	Christians' lives should be consistent with the gospel; Christians should live holy lives, 1 Pet 1:14-16	Christians must practice "radical identification" and "eat meat" (à la 1 Cor 10:23 ff.) to relate to the lost.
13	Christians will be hated "without cause" (Psa 69:4) by a jealous, mocking, and reviling world due to their association with Christ, John 15:18-21	Christians are hated only because they are not relevant nor culturally sensitive nor are they open to the physical and emotional needs of the unsaved
14	The gospel is a reproach, Heb 11:26, e.g. 1 Cor 1:23; it will be avoided by evildoers, lest their deeds be exposed, John 3:20-21	The gospel need not be a reproach (i.e. a moral philosophy); natural man can and will accept Christianity's rational superiority with proper apologetics
15	Satan has blinded the minds of unbelievers so that they cannot see Christ, John 3:20-21, 2 Cor 2:17, 4:3-4	Man's sin has not fully blinded his mind; he can discern certain spiritual truths if properly communicated
16	Rejection of gospel is due to lack of comprehension and spiritual blindness, Matt 13:19, 2 Cor 4:3-4 – Christian only responsible to share, Ezek 3:18-19, with patience, 2 Tim 4:2, and gentleness, 1 Pet 3:15	Rejection of gospel is due to a lack of relational cultivation; guilt is placed on the rejected Christian for his lack of proper cultivation, leading to a further fear of sharing the gospel to the unsaved
17	Only "some" will be saved, although we must preach to "all" (1 Cor 9:22; the road to salvation is narrow (Matt 7:13-14)	"All" can be saved, if the Christian given enough time, enough prayer, enough relationship, enough service; on the other hand, rejection of the Gospel is primarily due to the lack of effort on the part of the Christian to properly cultivate the friendship <sup>1317</sup>
18	Persecution is promised, 2 Tim 3:12, and is a blessing, Matt 5:10-11, 1 Pet 4:12-14	Persecution is a sign that the method of evangelism is faulty, needing modification
19	Evangelism weapons are spiritual, 2 Cor 10:3-5	Must use both spiritual and carnal weapons (e.g., marketing techniques)
20	Evangelism is both urgent and the preeminent priority for the Christian: (1) Return of Christ, Matt 24:14 (2) Mankind is totally depraved, Rom 3:9-20 (3) Reality of hell, Matt 25:46 (4) Christians are accountable, Ezek 3:16-21, Acts 20:26	Evangelism is one of many important aspects of the Christian life (including the Great Commandment, the Creation Mandate, etc.): (1) Emphasis on here and now (2) Total depravity may be an overstatement (3) Some question the reality of a literal hell (4) Mentioning accountability is putting guilt trips on Christians
21	The Bible is authoritative in both doctrine and practice (i.e., the work of evangelism), 2 Tim 3:16-17; 1 Cor 11:1	The Bible is authoritative primarily for doctrine—the practice of evangelism must glean truth from culture
22	Expectant evangelism is absolutely necessary in the ministry of the local church: (1) Expectant evangelism is commanded, Mark 16:15, et al. (2) Expectant evangelism is exemplified, Acts 4:19-20; 5:29; cf. 2 Tim 4:1-5	Expectant evangelism is counter-productive, negative to the world's view of the church, cf. 1 Cor 4:10: (1) Reinterpret Great Commission as a gradual process, e.g., make disciples in Matt 28:19 (2) Adapt evangelism methodology to truths in anthropology, sociology, and psychology

### Lessons from Lot on Lifestyle Evangelism:

Lot moved to and lived in Sodom as a righteous man:

Gen 13:12-13, "Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom. Now the men of Sodom were wicked exceedingly and sinners against the LORD."

Living among them, Lot's soul was tormented by the evil that he saw:

2 Pet 2:7-9, "and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men (for by what he saw and heard *that* righteous man, while living among them, felt *his* righteous soul tormented day after day with *their* lawless deeds), *then* the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment"

The men of Sodom distained Lot for his righteous verbalized stance, in protecting the men [angels] who came to visit the city:

Gen 19:4-9, "Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter; and they called to Lot and said to him, 'Where are the men who came to you tonight? Bring them out to us that we may have relations with them.' But Lot went out to them at the doorway, and shut the door behind him, and said, 'Please, my brothers, do not act wickedly [Heb *ra'a*']. Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, inasmuch as they have

<sup>1317</sup>Is this not the primary message of John Shore in *I'm OK—You're Not: The Message We're Sending to Unbelievers and Why We Should Stop* (Colorado Springs: NavPress, 2007)?

come under the shelter of my roof.’ But they said, ‘Stand aside.’ Furthermore, they said, ‘This one came in as an alien, and already he is acting like a judge; now we will treat you worse than them.’ So they pressed hard against Lot and came near to break the door.

Lot’s godly lifestyle (as stated by Peter and exemplified by the fact that his daughters were pure) did not lead the men of Sodom to seek Lot’s God for salvation, Rather:

They distained him even more for seeking to hinder their wickedness,  
They were ready to treat him worse than the men they planned to assault, and  
Therefore God destroyed these cities in a notorious act of judgment!

Nowhere in the Bible is it found that the lifestyle of a follower of God is the power of God unto salvation of anyone.

### A look at several lifestyle-oriented evangelism programs for the local church:

#### A. *Living Proof* (NavPress, CBMC)—Lifestyle Evangelism

History:

Two Books:

Jim Petersen, *Evangelism as a Lifestyle* (Colorado Springs: NavPress, 1980)

Jim Petersen, *Evangelism for Our Generation* (Colorado Springs: NavPress, 1985).

Combined:

Jim Petersen, *Living Proof* (Colorado Springs: NavPress, 1989).

Video Series

Some Reminders

Strengths and Weaknesses

#### B. Contagious Christian (Willowcreek Resource):

History

Some Reminders

Strengths and Weaknesses

#### C. Examples of Other Lifestyle-Oriented Evangelism Methodologies:

Prayer Evangelism?

Worship Evangelism?

#### D. Examples of Other Relational-Oriented Evangelism Methodologies:

Block Parties?

### III. Servant Evangelism Programs:

Key Verses:

Matt 5:16, “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven”

1 Pet 2:12, “Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe *them*, glorify God in the day of visitation”

Likewise, Darrell Robinson found in Dorcas an example of Servant Evangelism, as she made tunics and garments for widows:

Acts 9:36-42 (NKJ), “At Joppa there was a certain disciple named Tabitha, which is translated Dorcas.

This woman was full of good works and charitable deeds which she did.<sup>37</sup> But it happened in those days that she became sick and died. When they had washed her, they laid *her* in an upper room.<sup>38</sup>

And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring *him* not to delay in coming to them.<sup>39</sup> Then Peter arose and went with them. When he had come, they brought *him* to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them.<sup>40</sup> But Peter put them all out, and knelt down and prayed. And turning to the body he said, ‘Tabitha, arise.’ And she opened her eyes, and when she saw Peter she sat up.<sup>41</sup> Then he gave her *his* hand and lifted her up;

and when he had called the saints and widows, he presented her alive. <sup>42</sup> And it became known throughout all Joppa, and many believed on the Lord.”

This same emphasis is also discussed in relation to a widow who is a widow indeed:

1 Tim 5:9-10 (NKJ), “Do not let a widow under sixty years old be taken into the number, *and not unless* she has been the wife of one man, <sup>10</sup> well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.”

Notice especially the people to whom she ministers, and the order in which they are listed:

Her children

Strangers, a parallel to traveling evangelists (Tit 3:13-14) or angels in disguise (Heb 13:1)?

Saints, clearly of those in the household of the faith

Afflicted (or oppressed, cf. Heb 10:32-34), as in remembering those in prison (Heb 13:3)

There also seems to be a clear parallel with the ministry of the excellent wife in Prov 31:

Prov 31:20 (NKJ), “She extends her hand to the poor, Yes, she reaches out her hands to the needy”

In this light, how are we to understand the words of Jesus in Matt 6:1?

Matt 6:1, “Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven”

Introduction: Considering the concept of service being a *Preparatio Evangelica* to the Gospel:

Four main approaches to “service”:

1. Service allowing proximity to the contact for evangelism
2. Service as a necessary work which must precede the Gospel<sup>1318</sup>
3. Service as a replacement for communicating the Gospel
4. Service as part of “working out” one’s salvation (e.g. in Roman Catholicism)

Notice some contemporary examples:

1. New Jerusalem Bible (Roman Catholic) translation of Rom 1:[1] 2, “set apart for the service of the gospel”; the NASB reads for this phrase, “set apart for the gospel of God”; the French 1910 Segond adds the word “announce,” reading, “is à part pour annoncer l'Évangile de Dieu”; the Greek reads, ἀφορισμένος εἰς εὐαγγέλιον θεοῦ. The argument is: what is meant by “unto the Gospel”?
2. Franklin Graham, “Jesus ministered to the physical needs of people before preaching the Good News to them” (BGEA monthly letter, September 2003, 2):
  - a. This approach is very common and not-a-most-biblical concept
  - b. The canonical order of verbs is almost always as such: preaching, proclaiming, then healing (Matt 9:35)

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<sup>1318</sup>See my Chart 65, “Guide to Evangelical Drift Portrayed in Charts 66-75,” in *Charts for a Theology of Evangelism* (Nashville: Broadman, 2007), 104-05. In this chart I have delineated the following 12 approaches to proclamation and service (please consider the progression):

- (1) Service is a supernatural outflow of proclamation (the result of changed lives)
- (2) Service is an opening for proclamation (to evangelize in closed countries)
- (3) Service is a bridge to proclamation (allowing proximity for evangelism)
- (4) Service is a preparatory grace for proclamation (providing relevance to the Gospel)
- (5) Service is a preferred preparatory grace for proclamation (adding credibility to the Gospel)
- (6) Service is a necessary preparatory grace for proclamation (adding power to the Gospel)
- (7) Service is an equal partner to proclamation (the two mandates, spiritual and social; both are necessary together)
- (8) Service is an end in itself, apart from proclamation (need not be to together; both are legitimate ends in themselves [often tied somehow to the Great Commission])
- (9) Service is primary over proclamation (conversion agenda is secondary to social agenda)
- (10) Service is proclamational evangelism (conversion agenda hinders social ends and means; proclamation is unnecessary [e.g. Francis of Assisi, “Preach the Gospel at all times, and if necessary use words”])
- (11) Service is proclamational evangelism (proclamational evangelism is actually counterproductive)
- (12) Service is proclamational evangelism (conversion agenda hinders church ends; proclamational evangelism is unbiblical and the method of heretics or the unlearned and ignorant).

- c. In this case, healing is an affirmation of Christ's deity and a confirmation of the Gospel (Mark 16:20), rather than a preparation for the Gospel

Strengths (from student interaction):

1. Gets the church to minister outside of its four walls
2. Helps meet needs in the community
3. Allows for a "Go" emphasis in evangelism
4. Helps move Christians out of their comfort zone
5. Helps soften the hearts of individuals to the Gospel
6. Helps build trust relationships (e.g. overseas in closed countries)
7. Helps soften the hearts of Christians toward needy persons
8. Allows for those not gifted in evangelism to be involved in evangelism
9. Allows for the organization of a programmatic, non-proclamational approach to evangelism
10. Allows close contact with non-church-related and needy individuals
11. Allows for a level of non-negative attention from the world
12. Provides for world-friendly public relations—presence evangelism

Weaknesses (from student interaction):

1. Must work hard to remain evangelistic
2. "Love" can become the unique focus
3. Focus can move to the activities
4. Works primarily with those who have a discernible physical need of some type—can this lead to a Christian sense of superiority (cf. 1 Cor 15:19)?
5. May confuse the spiritual nature of the Great Commission with the addition of doing good deeds
6. May incline toward disbelief in the sufficiency of God's Word to convict and convert
7. Can be made to replace any other initiative form of evangelism, as it is marketed as a preferable evangelism method

Further weaknesses:

1. Servant evangelism may be seen as a "Bait and Switch" tactic for the Gospel
2. Servant evangelism can lead to a condescending (or patronizing) attitude toward others (as hinted above):
  - a. Likewise, servant evangelism may lead the church to focus their evangelism efforts only on those who are socially disadvantaged
  - b. James and John did encourage Paul to reach out to the poor in Gal 2:10
3. The mixed signals behind Servant Evangelism may lead to a lack of clarity as regards a commitment to Jesus unto death
4. Often over time, the "servant" part of the ministry remains, while the "evangelism" part moves to the sidelines; examples of this change over time are:
  - a. The Salvation Army, was at one time actually about preaching the Gospel and "salvation" when it was founded by William Booth
  - b. The International Missionary Conference movement morphed into the World Council of Churches, although it had included powerful 19<sup>th</sup> Century missionary conferences (with Hudson Taylor, Robert Speer, A. T. Pierson, etc.)
5. Does not using the financial assistance from church funds for evangelistic purposes...
  - a. Hinder the church's ability to assist those who are "widows indeed" (1 Tim 5:3-16)?  
1 Tim 5:16, "Do not let the church be burdened"
  - b. Give funds to those whom Paul said should be denied because of wanton or rebellious living (1 Tim 5:6)?  
1 Tim 5:6, "But she who lives in pleasure is dead while she lives"
  - c. Miss the point of Paul that financial assistance should only be given to those widows who have lived an exemplary Christian lifestyle (1 Tim 5:9-10)?  
1 Tim 5:9-10, "Do not let a widow under sixty years old be taken into the number, *and not unless* she has been the wife of one man,<sup>10</sup> well reported for good works: if she has brought up



children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work”

- d. Further miss the point, that even for needy widows within the fellowship of the church, other avenues were to be sought out for those who did not meet the stringent qualifications (e.g. that their children take care of them or that they get married)?
- e. How then could church funds be used to evangelize unsaved people, in a “Christian Social Welfare” sense, without contradicting Paul’s teaching in 1 Timothy 5?

Consider also “**Reverse-Servant-Evangelism**” in the New Testament:

1. Why did not Jesus buy a bucket and bring water to the Woman at the Well? Rather he asked her for water, John 4:
  - a. Was Jesus being chauvinistic? Was He too good to get His own water? I think not!
  - b. Could not Jesus had made water gush out of a nearby rock, like Moses did when he struck the rock (Exod 17:6; Num 20:11)? That would really have gotten this unsavory woman’s attention!
  - c. Or how about creating a pulley system to help her get the water? Surely that was in His ability to do:
    - 1) Yet, Jesus did say in John that He did only the works that His Father wanted Him to do: “for the works which the Father has given Me to accomplish, the very works that I do” (John 5:36; cf. John 5:17; 8:28; 10:32, 37-38; 17:4)
    - 2) Therefore, Jesus was limited in what He could do by the will of His Father
    - 3) Also, Jesus could do no miracle because of their unbelief, Mark 6:5
    - 4) Notice how the miraculous did not lead the Jews in John 6 to faith in Christ, John 6:26-31
    - 5) John clearly wrote:  
John 12:37-38, “But although He had done so many signs before them, they did not believe in Him,<sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spoke: ‘Lord, who has believed our report? And to whom has the arm of the LORD been revealed?’”
    - 6) Likewise, an adulterous generation graved for a sign, but none would be given to it, Matt 12:39; 16:4
  - d. Without wanting to be sarcastic or sacrilegious, Jesus specifically asked her [the Woman at the Well] to serve Him to begin the conversation with her
  - e. And to think that the account of the Woman at the Well in John 4 is the primary account used for relational evangelism...
2. Likewise, when Jesus sent out His apostles on evangelistic mission trips, He specifically commanded them not to bring money, a change of clothing, or even a staff for the evangelistic mission trip, “for the workman is worthy of his wages,” Matt 10:9-10; cf. Mark 6:8; Luke 9:3; 10:4:
  - a. The apostles did not have the funds to buy anything (batteries, light bulbs, cookies, water, kool aid, hot chocolate, Christmas wrapping paper, etc.), nor even to make anything (quilts, etc.), for those with whom they shared the Gospel
    - 1) Perhaps there were no poor or needy people in the time of Jesus? Yes, Jesus said to Judas Iscariot, who seemed to be interested in serving the poor, “The poor you will have with you always,” John 12:8
    - 2) Why did Jesus not train the apostles in felt-need evangelism in Matthew 10? Perhaps at issue is not meeting physical felt needs, but finding those whom God has given an ear to hear
  - b. The apostles were left completely at the mercy of those to whom they first ministered the Gospel, remembering that they were going “to every city and place where He Himself [Jesus] was going to come,” Luke 10:1
    - 1) Jesus sent them on Reverse-Servant-Evangelism: they needed to be served by those to whom they shared the Gospel

- 2) And in Luke 22:35, once Judas Iscariot had left, the apostles shared that they lacked nothing when they were sent out:

“And He said to them, ‘When I sent you out without purse and bag and sandals, you did not lack anything, did you?’ And they said, ‘No, nothing.’” (Luke 22:35)

- 3) Now what would these traveling preachers [cf. Medieval *Wanderprediger*, Poor Men of Lyons, etc.] have needed? (1) food, (2) a place to sleep, (3) his clothing washed, and (4) a place to clean up:

- a) Without these necessities what would life be like?

- (1) “To this present hour we are both hungry, thirsty, and are poorly clothed, and are roughly treated, and are homeless,” 1 Cor 4:11
- (2) “In sleeplessness, in hunger,” 2 Cor 6:5
- (3) “Through many sleepless nights, in hunger and thirst, often without food, in cold and exposure,” 2 Cor 11:27

- b) Without these necessities, they would receive the curse of Deut 28:48 (as Paul did, Acts 9:16) for those who disobey the commands of God:

“Because you did not serve the LORD your God with joy and a glad heart, for the abundance of all things; therefore you shall serve your enemies whom the LORD shall send against you, in hunger, in thirst, in nakedness, and in the lack of all things; and He will put an iron yoke on your neck until He has destroyed you” (Deut 28:47-48)

- c) Therefore:

- (1) “Bless those who curse you,” Luke 6:28
- (2) “For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men,” 1 Cor 4:9

- c. Now, as mentioned above, Jesus specifically addressed and changed this command in Luke 22:35-36, when Judas Iscariot was not among them:

“And He said to them, ‘When I sent you out without purse and bag and sandals, you did not lack anything, did you?’ And they said, ‘No, nothing.’ And He said to them, ‘But now, let him who has a purse take it along, likewise also a bag, and let him who has no sword sell his robe and buy one’” (Luke 22:35-36)

- 1) It seems like they can have a little more for their journey:

- a) A purse—for some money, which Judas was want to have, John 12:6
- b) A bag—for some extra clothing
- c) A sword—for protection—was urged upon them as more important than a robe!

- 2) They were still sent out, meaning:

- a) They had no long term reputation in the village, town, or city—there goes the basis for Lifestyle Evangelism!
- b) They were strangers, unacquainted with local lore and customs, and possibly even language (see Acts 14:11-12)

- d. Why did Jesus send out His disciples as paupers?

- 1) Did not God say of the poor man: “All the brothers of a poor man hate him; How much more do his friends go far from him! He pursues *them with* words, *but* they are gone” (Prov 19:7)?

- 2) Why would Christ set up His disciples for such a fate?

- a) Was this because they are men of whom the world is not worthy, Heb 11:38?
- b) Was this so that the power was in the message and in nothing else, 1 Cor 1:17-21?

3. Paul, in the context of evangelism, even spoke of the right of the evangelist to earn his living from the Gospel, 1 Cor 9:11-14:
  - a. While this principle is often applied to pastoral ministry (and not without other Scripture, 1 Tim 5:17-18), in 1 Corinthians 9 it is directed to the person who was privileged to lead the person to Christ
  - b. There are examples of people who extended the ministry of hospitality to Paul in Acts:
    - 1) Lydia from Thyatira took in Paul and his team, Acts 16:15
    - 2) The Philippian jailer took in Paul and Silas into his house after his conversion, and fed them, Acts 16:34
    - 3) Jason took in Paul and Silas during their evangelistic ministry in Thessalonica, Acts 17:6-7
4. **Reverse Servant Evangelism** in the History of the Churches:
  - a. The Waldenses or “Poor Men of Lyons” specifically followed the admonitions in the sending passages of Matthew, Mark, and Luke:
  - b. As noted in Chapter 7, the Dominicans were specifically commanded to adopt the lifestyle of their “enemy” [the Albigenses and Waldenses]:
    - 1) Their method of following Matthew 10 was so effective that when the Roman Catholic Dominican order was founded, Dominic and his companions were given the mandate by Bishop Diego to “imitate” the Waldenses, by living a lifestyle of “voluntary poverty,” begging for their food—which, by the way, the Waldenses did not do!
    - 2) Herein, by the way, we have an example of imitating a method without the message

Some Servant Resources:

A. *Servant Evangelism* (Sjogren, 1993)

History:

Steve Sjogren, *Conspiracy of Kindness* (Ann Harbor, MI: Servant, 1993)

Steve Sjogren, Dave Ping, and Doug Pollock, *Irresistible Evangelism* (Group, 2003)

Theology: The difference between Sjogren and Atkinson/Roesel

Methodology—individual service

B. *Ministry Evangelism* (Atkinson and Roesel, 1995)

History: Donald A. Atkinson and Charles L. Roesel, *Meeting Needs—Sharing Christ* (Nashville: Lifeway, 1995).

Theology: The difference between Sjogren and Atkinson/Roesel

Methodology—social service

C. *Servanthood Evangelism* (Reid and Wheeler, 1997):

Definition: Alvin Reid and David Wheeler, “Intentionally Sharing Christ by Modeling Biblical Servanthood”

Methodology—individual service

D. Operation Angel Food (2005):

Definition: Low cost food is provided to needy families once-a-month. The families must come to church to receive the food, and initial contacts are made through church members.

Involved churches can share the Gospel either in the church or at the homes of those who receive the food.

E. AERDO—or the Association of Evangelical Relief and Development Organizations all promote and raise funds among Evangelicals assuming the premises of Servant Evangelism, which were earlier

defined by amalgamating Christianity with the psychology of Maslow's Hierarchy of needs, as noted above in Aldrich and Sjogren.

Historical perspective:

The Salvation Army, founded by William Booth, later developed a similar strategy of serving people's needs as a bridge into their lives

World Vision, founded by Bob Pierce in 1950, is the contemporary grandfather of most of the AERDO organizations.<sup>1319</sup>

#### IV. Special Event Evangelism:

Introduction: Special event evangelism, very common in our day, may include on campus events related to the Christian calendar: Christmas and Easter Pageants; or on-campus events not related to the Christian calendar: Super Bowl parties, fishing conventions, hot rod car expeditions, etc.; sometimes off-campus events may be included: going to a movie, a ball game, the amusement park, etc.

a. Evaluation:

1) Strengths:

- a) Special event evangelism generally focuses on culturally-compatible and culturally-acceptable types of events, often focusing on significant seasons (such as Christmas and Easter, but also New Year, Valentine's Day, etc.)
- b) Provides the church with a cataclysmic event, which assists the week-in and week-out of all of the other church's activities
- c) Generally provides for a "come and see", non-confrontational type of evangelism

2) Weaknesses:

- a) Can become a competition between churches:
  - (1) Who can have a bigger stage production
  - (2) Who can have better music
  - (3) Who can have more animals involved
- b) Can provide smaller churches:
  - (1) A feeling of inferiority, because they are not able to produce Broadway-style musicals like First Church
  - (2) A false view of what it means to achieve success as a church
- c) Evangelism may be downgraded to:
  - (1) A "come and see" method only
  - (2) Use of special events as a non-confrontational strategy
  - (3) "Look at us" evangelism, rather than "Look at Him" evangelism
- d) May confuse:
  - (1) Entertainment with evangelism
  - (2) Church swapping with evangelism
  - (3) Church growth with evangelism
- e) May create a talent-based ecclesiology:
  - (1) Wherein a person's talent leads them to be of assistance to the church
  - (2) 1 Corinthians 12 addressed the need to honor the less presentable (12:20-26)
- f) May use worldly-methods to achieve spiritual ends.
- g) It must be considered whether unsaved people can truly experience the love of God in Christian fellowship, or whether their eyes are blinded to it.

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<sup>1319</sup>Franklin Graham and Jeannette Lockerbie, *Bob Pierce: This One Thing I Do* (Dallas: Word, 1983).

**V. Other Evangelism Programs:**

## A. NET (NAMB)

Introduction: *The NET* may possibly be considered a “postmodern” approach to evangelism, as it seeks to emphasize “storying the Gospel”

History—use of story seeks to impact a non-propositional generation:

One must consider, on the other hand, that Jesus used parables to hide the truth, not to make it plain, Matt 13:10-17, 34-35

The following provides Alvin Reid’s assessment of the NET:

“Some have gone too far with narrative evangelism, elevating stories of people above *the* story of the gospel. We can, however, integrate the narrative to illustrate and explain the Gospel.

“How, though, do we achieve this integration? The *Net* approach teaches believers how to share Christ by merging one’s testimony with the Gospel.

“The Net’s approach takes into consideration the changes brought on by postmodernism. It trains the witness to weave his or her testimony into the clear, biblical presentation of the gospel.”<sup>1320</sup>

## B. Block Parties

## C. Athletic Programs, e.g. Upward Basketball

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<sup>1320</sup>Alvin Reid, *Radically Unchurched* (Grand Rapids: Kregel, 2002), 138.

## Chapter 30 Appendixes

### Some Possible Fallacies of Lifestyle Evangelism, Friendship Evangelism, or Relational Evangelism

#### Definitions:

**Lifestyle Evangelism** relates to (1) the belief that living a good life in front of lost people is true proclamation of the Gospel; or (2) the belief that living a good life in front of lost people is a necessary preparation prior to the proclamation of the Gospel

**Friendship Evangelism** is defined as recommending or requiring the building of a friendship with a lost person prior to gain the right to share the Gospel with this person

Much like **Friendship Evangelism**, **Relationship Evangelism** teaches that the Gospel message best crosses the lines of existing relationships; it therefore encourages and/or necessitates the building of relationships with lost people prior to or as a prerequisite to sharing the Gospel

#### Some Fallacies of Lifestyle Evangelism:

Fallacy #1: My transformed life in Christ will not be a reproach to lost people, cf. Lot in Sodom, Gen 19:6-10

Fallacy #2: Jesus was wrong when He said that the sinful men actually love deeds of darkness, hate the light, and will not come to the light lest their deeds be exposed, John 3:19-20

Fallacy #3: Experience proves that Jesus spoke in significant hyperbole when He said that the world would hate His disciples, John 15:18-20

Fallacy #4: Jesus made an overstatement when He told His disciples that telling others of faith in Him would divide friendships and bring enmity within families, Matt 10:21-22, 34-36

Fallacy #5: The example of Jesus with the unbelief of His family and hometown do not relate to Christians today, Matt 13:54-58; Mark 6:1-6; Luke 4:16, 28-30, even though Jesus made that comparison, John 15:18, promising persecution for His name, Matt 5:11-12; Luke 6:22-23; cf. 1 Pet 4:14

Fallacy #6: Any Christian who does not agree with lifestyle evangelism, likewise does not live a holy or godly life, and consequently lives an inconsistent life before lost people, and is therefore a reproach to the name of Christ

Fallacy #7: Christians must join sinners in their sinful lifestyles in order to earn the right to share the Gospel with them

Fallacy #8: Christians must live in a state of sinless perfection before they have earned the right to share the Gospel with anyone

#### Further Questions for Thought:

1. Is belief in lifestyle evangelism not symptomatic of seeking to apply a Christian Moral Philosophy to evangelism?
2. Does not belief in lifestyle evangelism necessitate the ignoring of certain portions of Scripture, therefore undermining plenary inspiration?
3. What happens to the urgency of evangelism when evangelism is reduced to a lifestyle-only evangelism?

**Some fallacies of Friendship Evangelism and/or Relationship Evangelism:**

Fallacy #1: James made an overstatement when He said that friendship with the world is enmity toward God, James 4:4; furthermore, He was not speaking of people in the world, He was speaking only of materialism and capitalism.

Fallacy #2: Paul was overly pious or pietistic when he discouraged being in fellowship with those who walk in darkness, 2 Cor 6:14-18

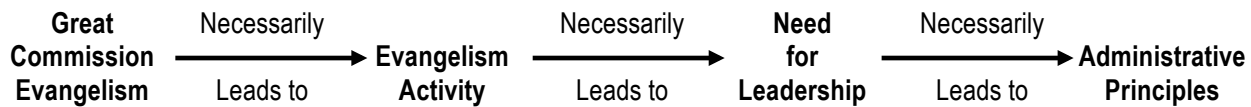
Fallacy #3: There will be no pressure to participate in deeds of darkness when one seeks to establish a friendship with lost people

Fallacy #4: Friendship with lost people will never result in mocking or persecution for not participating in their deeds of darkness, cf. Lot in Sodom, Gen 19:6-10

**Further Question for Thought**

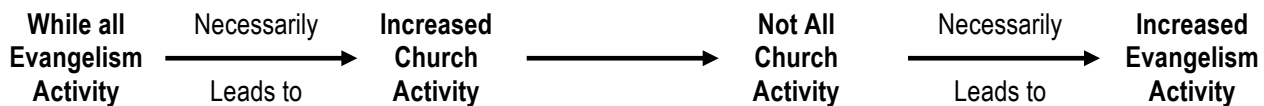
1. How can non-judgmental separation from the world be followed, while keeping doors open for evangelistic relationships, à la 1 Cor 5:9-13 or 1 Cor 9:19-23?
2. Is there a difference between being friendly and friendship?
3. In what way is friendship developed through mutual interests and activities? And when does non-participation in mutual activities prohibit friendship?
4. In what way are the subtle issues involved in **Friendship Evangelism** or **Relational Evangelism** being discussed in Leviticus 10:10-11, the making of a distinction between the holy and unholy, between the clean and the unclean?

## Great Commission, Activity, and Leadership



Comments:

1. Leading people in evangelism always necessitates to some level of leadership and administration
2. There are two dangers here:
  - a) Downgrading the leading of evangelism to a series of administrative principles (e.g. relying on the example of “Madison Avenue” techniques or the teachings of the *Harvard Business Review*)
  - b) Placing the leading of evangelism into the hands of capable administrators, who are not time tested evangelists, and therefore do not have enough of a heart for evangelization for that to be a mark of their administrative talents



Comments:

1. Whereas evangelization always leads to administration of some type, all church activity is not evangelism
2. The challenge comes from old administration resulting from old evangelization; following changes in church leadership, old administration can lead to continued complexity of administration without the corresponding evangelization which led to its necessity
3. Perhaps this is the greatest challenge of what Ralph Neighbour, Jr. called “Program Based Design” churches, which have old leadership structures without the older Great Commission emphasis
4. The result is a church with a lot of complex structure, but without the corresponding evangelistic zeal.

### Evangelism, Activity, and Social Activity



\*The soil wherein this process most effectively takes place is one in which church members are truly born again, having the love of Jesus shed abroad in their hearts. These members are sensitive to the needs of others, malleable to learn and grow, and open to the leadership of a pastor and others. They are sometimes described by God as bread that is eaten (Psa 14:4; 53:4)!

Consider by way of example:

1. A tree trimming crew is great, needful, and helpful in disaster relief and other situations, both for the help of needy church members, as well as for the help of society at large
2. The sale for participating on the tree trimming crew is evangelistic, “We are going to help meet needs and share the love of Jesus; come join our crew!”
3. Those with a heart for the lost will be the first to sign up for the tree trimming crew, even if they know nothing about trimming trees
4. How long does it take for the tree trimming crew to become another social arm of the church wherein no evangelism is taking place (when dealing with lost people), and/or wherein its services are not made available to needy people within the church—such as the elderly (Eph 6:10)?
5. Meanwhile the time and talents of those with a heart for evangelism are drained by putting them in charge of a social program, where there may be less and less opportunities to share the Gospel



6. At issue is not ceasing to provide help, but just being biblical and maintaining the original vision; when the love of Jesus is shed abroad in anyone's heart, they begin to see needs and consider how they can help out; it's a very good thing!

## Comments:

1. Whereas the length of time for an evangelistic church to maintain social activity and drop their evangelistic thrust is primarily dependent upon the preaching and practice of the pastor
2. Often, truly evangelistic churches have enough social needs within their own membership (which is growing from their evangelization), that they will have less time and/or money to effectively meet the needs of their own people (e.g. helping widows that are widows indeed, 1 Tim 5), if social activity becomes their major evangelism strategy
3. A shift takes place in the mentality of a church, wherein the phrase in Ephesians 6:10, "especially to the household of the saints," is forgotten, as a church changes to emphasize social ministry as the major part of their evangelistic ministry
4. It does not take long for a church emphasizing social evangelism to begin to ignore or forget the needs of their own hurting brethren (e.g. helping widows that are widows indeed, 1 Tim 5), as they are swamped with the unending needs of the entire society (John 12:8); perhaps this shift takes 5 to 10 years, again depending on the pastor or the changes in pastoral staffing
5. Likewise, the Great Commission's emphasis on spiritual lostness changes to an emphasis on the social needs of men (in particular), and then those of the entire society (as a whole), and soon political decisions (as these impact society as a whole); showing comes a change in the church's view of the Great Commission toward the pressing socio-political and economic issues of the day (which are unending)
6. Meanwhile, membership can become more a matter of social health and social standing, than a matter of conversion or being "born again"

**Begin with an Evangelistic Church** → **Add in Social Activity in Their Evangelization** → **Emphasize Social Needs for Outreach** → **Emphasize Good Social Standing for Membership** → **Downgrade Conversion in Preaching** → **Downgrade Conversion for Membership** → **Downgrade Conversion in Theology**

## Further Comments:

1. The above changes are readily observable in individual churches over time:
  - a. It takes a very strong and faithful preacher of the Word to keep this inevitable drift from taking place
2. One of the great dangers of emphasizing social needs for outreach is seeking to please men in our evangelization:
  - a. Pleasing men, rather than God, is never a good motive, John 12:42-43; Gal 1:10
  - b. Please men is pleasing those who do not know that death is the end of their ways, Prov 14:12; 16:25
  - c. Pleasing men will lead to seeking to avoid the offense of the cross and the offense of the Gospel preached, 1 Cor 1:18ff.; Gal 5:11
  - d. Meanwhile, the true Gospel and the godly lifestyle of believers will always be the smell of death to those who are dying (the lost), 2 Cor 2:15-16
3. Sometimes emphasizing social needs leads churches to seek publicity from the world:
  - a. However, often if the world (e.g. secular news outlets) will publicize the event, they will not allow a spiritual emphasis to be included in their coverage
  - b. Some churches will (it seems) do almost anything to attract the world's attention
  - c. Sometimes churches will hide their evangelistic or missional emphasis in order to get secular coverage, thereby hiding their Great Commission emphasis
  - d. This slow (or not-so-slow) change leads to masking their conversionistic and Great Commission emphasis, even to those within their own church (this often begins by removing the denominational label in the church name, so as to remove potential stumbling blocks for lost people coming to the church).
  - e. What does this do to their membership's view of the priority of the spiritual in the Great Commission?
4. The downgrade displayed in the above chart portrays the drift from being an evangelistic church to downgrading conversion in theology:
  - a. This exemplifies a downgrade that has occurred generation after generation in the history of virtually all U.S. Protestant or Evangelical churches, as can be readily studied in U.S. denominational histories

- b. It is up to the reader to determine where on the above chart:
- 1) Comes the drift away from a New Testament practice
  - 2) Comes the drift away from a New Testament theology

## Postmodern Evangelism Methodologies

The following have been posited as “postmodern” evangelism methodologies in contradistinction to “modern” methods.

	“Postmodern”	Vs.	“Modern”
Preparation	Worldview <sup>1321</sup>	Vs.	General revelation
	Service <sup>1322</sup>	Vs.	Irrelevant/inauthentic
	Relationship <sup>1323</sup>	Vs.	Stranger-to-stranger
	Culturally Relevant <sup>1324</sup>	Vs.	Eternal orientation
	Prolonged time <sup>1325</sup>	Vs.	Instantaneous
Method	Incarnational <sup>1326</sup>	Vs.	Proclamational
	Dialogue <sup>1327</sup>	Vs.	Us/them mentality
	Narrative <sup>1328</sup>	Vs.	Outline
	Community <sup>1329</sup>	Vs.	Individual
	Worship <sup>1330</sup>	Vs.	Abstract cognitive
Message	Storying <sup>1331</sup>	Vs.	Biblical propositional statements
	Here and Now <sup>1332</sup>	Vs.	Eternal Life
	Relational <sup>1333</sup>	Vs.	Judicial
	Love (emotional) <sup>1334</sup>	Vs.	Gospel principles
Decision	Converted to community <sup>1335</sup>	Vs.	Converted to Christ
	Converted to the Christ of community <sup>1336</sup>	Vs.	Converted to the Christ of the cross
Duration	Process <sup>1337</sup>	Vs.	Punctiliar or instantaneous

<sup>1321</sup>Mark Mittelberg, *Building a Contagious Church* (Grand Rapids: Zondervan, 2000), 43.

<sup>1322</sup>Ardith Fernando, “The Uniqueness of Jesus Christ,” in D. A. Carson, ed., *Telling the Truth: Evangelizing Postmoderns* (Grand Rapids: Zondervan, 2000), 125-26; Steve Sjogren, et al., *Irresistible Evangelism Natural Ways to Open Others to Jesus* (Loveland, CO: Group, 2004), 90.

<sup>1323</sup>Ardith Fernando, “The Uniqueness of Jesus Christ,” in *Telling the Truth*, 124; Tony Jones, *Postmodern Youth Ministry: Exploring Cultural Shift, Cultivating Authentic Community, Creating Holistic Connections* (Grand Rapids: Zondervan and Youth Specialties, 2001), 122; and Brian McLaren, *More Ready Than you Realize: Evangelism as Dance in the Postmodern Matrix* (Grand Rapids: Zondervan, 2002), 55, 58, 61, 67, 135-137.

<sup>1324</sup>“Where does one go to find common ground? I refer to the moral argument, which argues for God from morality” (Ravi Zacharias, “The Touch of Truth,” in *Telling the Truth*, 33, 34).

<sup>1325</sup>Mittelberg, 59. Robert Webber, *Ancient-Future Church: Making Your Church a Faith-Forming Community* (Grand Rapids: Baker, 2003), 67.

<sup>1326</sup>“We need to incarnate the truth” (Millard Erickson, *Truth or Consequences: The Promise or Perils of Postmodernism* [Downers Grove, IL: InterVarsity, 2001], 315).

<sup>1327</sup>Richard Bauckham, *Bible and Mission* (Grand Rapids: Baker, 2003), 99; Graham Johnston, *Preaching to a Postmodern World* (Grand Rapids: Baker, 2001), 78; Robert N. Nash, *An 8-Track Church in a CD World: The Church in a Postmodern World* (Macon, GA: Smyth and Helwys, 2001), 68-69; Sjogren, *Irresistible Evangelism*, 139.

<sup>1328</sup>Kevin Graham Ford, *Jesus for a New Generation* (Downer’s Grove: InterVarsity, 1995), 218-39; and McLaren, *More Ready than You Realize*, 135.

<sup>1329</sup>Erickson, 289-305; Jones, 103-09; Jimmy Long, “Generating Hope: A Strategy for Reaching the Postmodern Generation” in *Telling the Truth*, 334; Leonard Sweet, *Postmodern Pilgrims* (Nashville: Broadman, 2000), 112-18; Webber, 61-63.

<sup>1330</sup>Fernando, 136; Long, “Generating Hope,” 334; Nash, 69-72; Sweet, 43-45, 72-73.

<sup>1331</sup>Bauckham, 90-98; Erickson, 317-19; Leighton Ford, *The Power of Story: Recovering the Oldest, Most Natural Way to Reach People for Christ* (Colorado Springs: NavPress, 1994), 14, 50, 52; Jones, 27; McLaren, 135; Alvin Reid, *Radically Unchurched* (Grand Rapids: Kregel, 2002), 128-41; Sweet, 123-25.

<sup>1332</sup>Grenz, Stanley J., *What Christians Really Believe and Why* (Louisville, KY: Westminster John Knox, 1998), 163-65; Nash, 58-63.

<sup>1333</sup>Sjogren, 149.

<sup>1334</sup>Nash, 72, 119; Sweet, 31.

<sup>1335</sup>Long, 334; Webber, 55-69.

<sup>1336</sup>Long, 334.

<sup>1337</sup>McLaren, 137-40; Webber, 13.

## Thoughts on the Emergent Church Movement

Understanding the Term “Emergent”:

One of the focal definitions for the term “emergent” is described by Joseph R. Myers in *The Search to Belong: Rethinking Intimacy, Community, Small Groups* (2003):

### The Secret of Slime Mold (Emergence Theory)

“The slime mold spends much of its life as thousands of distinct single-celled units, each moving separately from its other comrades. Under the right conditions, those myriad cells will coalesce again into a single, larger organism, which then begins its leisurely crawl across the garden floor, consuming rotting leaves and wood as it moves about. When the environment is less hospitable, the slime mold acts as a single organism; when the weather turns cooler and the mold enjoys a large food supply, ‘it’ becomes a ‘they.’ The slime mold oscillates between being a single creature and a swarm.”<sup>1338</sup>

The intriguing secret of slime mold is that there is no ‘master planner’ calling the cells to unite. The coming together is spontaneous. There is no apparent leader. There is no call to action. No vision statements, value statements, or mission statements. There is no “queen bee” or charismatic leader. The cells collect spontaneously when the environment triggers the response.

When slime mold encounters a favorable environment, the mold emits a substance called acrasin or cyclic AMP. When this occurs, the slime mold cells unite with others in the area. When people encounter someone to whom they are attracted, there is a similar occurrence. The triggering mechanism? For people, there are several. Human beings communicate their desire to connect through eye dilation, facial expression (sometimes voluntary, sometimes involuntary), posture, body temperature, and, yes, we too emit chemicals called pheromones, which are decoded by those around us.

When there is a favorable environment we make spontaneous choices regarding to whom we want to belong. This is the type of connection that people are looking for in their lives.

Slime mold offers us an interesting insight: We humans could help by creating the healthy environments in which people naturally connect. If we would concentrate upon facilitating the environment instead of the result (people experiencing community), we might see healthy, spontaneous community emerge.<sup>1339</sup>

### Several Considerations about Emergent:

First of all, there are a number of emanations of the Emergent Church Movement (aka. “Postmodern Churches” or “Transformational Churches” [e.g. Mosaic Church]). Ed Stetzer delineated three emanations:

- (1) The Relevants (applying Gospel to culture),
- (2) The Reconstructionists (changing the form of the church to apply the Gospel to culture), and
- (3) The Revisionists (“questioning and revising the Gospel and the church”).<sup>1340</sup>

Each of these would need to be interpreted and considered separately.

Second, while the overall Emergent Church’s emphasis on community is important, it seems to me that when the church consists of believers-only, community comes as a supernatural gift of the Holy Spirit, “Fellowship of the Spirit” (2 Cor 13:14). However, in the Seeker Church context, community must be [humanly] fostered as there is no given “fellowship of the Spirit” between believers and unbelievers. Likewise for the emergent, community provides a preparatory tool to open the door for discussing the Gospel in a non-threatening way. Note that Jesus in John 13:35 clearly stated “one another” to describe the relationship among believers. While the believer is still to love his neighbor as himself, the latter context is not missional, but related to God-given obedience.

<sup>1338</sup>Quoted from Steve Johnson, *Emergence: The Connected Lives of Ants, Brains, Cities, and Software* [New York: Scribner, 2001], 13; the paragraph is also quoted by Brian McLaren, *A Generous Orthodoxy: Why I Am Missional + Evangelical + Post/Protestant + Liberal/Conservative + Mystical/Poetic + Biblical + Charismatic/Contemplative + Fundamentalist/Calvinist + Anabaptist/Anglican + Methodist + Catholic + Green + Incarnational + Depressed-yet-Hopeful + Emergent + Unfinished Christian* (El Cajon, CA: EmergentYS, 2004; Grand Rapids: Zondervan, 2004), 276.

<sup>1339</sup>Joseph R. Myers in *The Search to Belong: Rethinking Intimacy, Community, Small Groups* (El Cajon, CA: EmergentYS, 2003; Grand Rapids: Zondervan, 2003), 72-73.

<sup>1340</sup>Ed Stetzer, “Understanding the Emerging Church (6 Jan 2006)”; available from: <http://www.sbc Baptist Press.org/bpnews.asp?ID=22406>; Internet.

Third, the renewed emphasis on the use of questions in evangelism is refreshing. Similarly, there are several questions used in the New Testament as regards evangelism, e.g. “Who do people say that I am? ... Who do you say that I am?” (Matt 16:13, 15), “Do you believe in the Son of Man?” (John 9:35), and “Do you understand what you are reading?” (Acts 8:30).

Fourth, however, disconcerting are:

1. The Emergent church’s movement away from punctiliar salvation (“You must be born again”)
2. The addition of community to the order of salvation (“Whosoever calls upon the name of the Lord will be saved”)
3. The assumption of a wide road if the Gospel is properly communicated (“For the gate is small and the way is narrow that leads to life, and there are few who find it”)
4. The antagonism to an emphasis on eternal life (“Those appointed for eternal life believed,” “But the gift of God is eternal life,” etc.)
5. The movement away from verbal and plenary inspiration (“Every word of God is tested”).

### Sample Books on, by, or related to the “Emergent” Church

#### 2007

- Kester Brewin, *Signs of Emergence* (Emersion, 2007).  
 Tim Keel, *Intuitive Leadership* (Emersion, 2007).  
 Joseph Myers, *Organic Community* (Emersion, 2007).  
 Doug Pagitt and Tony Jones, eds., *An Emergent Manifesto of Hope* (Grand Rapids: Baker, 2007).  
 Will and Lisa Samson, *Justice in the Burbs* (Emersion, 2007).  
 Robert Webber†, ed. *Listening to the Beliefs of Emerging Churches: Five Viewpoints* (Grand Rapids: Zondervan, 2007).

#### 2006

- Ray S. Anderson, *An Emerging Theology for Emerging Churches* (Downers Grove, IL: InterVarsity, 2006).  
 Scott A. Bessenecker, *The New Friars: The Emerging Movement Serving the World’s Poor* (Downers Grove, IL: InterVarsity, 2006).  
 Tim Conder, *Church in Transition: The Journey of Existing Churches into the Emerging Culture* (El Cajon, CA: EmergentYS, 2006; Grand Rapids: Zondervan, 2006).

#### 2005

- George Barna, *Revolution* (Wheaton, IL: Tyndale, 2005).  
 Jonathan Campbell and Ryan K. Bolger, *The Way of Jesus: A Journey of Freedom for Pilgrims and Wanderers* (San Francisco: Jossey-Bass, 2005).  
 D. A. Carson, *Becoming Conversant with the Emergent Church: Understanding a Movement and Its Implications* (Grand Rapids: Zondervan, 2005).  
 Neil Cole, *Organic Church: Growing Faith Where Life Happens* (San Francisco: Jossey-Bass, 2005).  
 Eddie Gibbs and Ryan K. Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Grand Rapids: Baker, 2005).  
 Brian McLaren, *The Last Word and the Word After That* (San Francisco: Jossey-Bass, 2005).  
 Michael Moynagh, *emergingchurch.intro* (Grand Rapids: Monarch Books, 2005).  
 Greg Russinger and Alex Field, eds., *Practitioners: Voices Within the Emerging Church* (Ventura: Regal, 2005).  
 Steve Taylor, *The Out of Bounds Church? Learning to Create a Community of Faith in a Culture of Change* (Grand Rapids: Zondervan, 2005).

#### 2004

- Dan Kimball, *Emerging Worship: Creating Worship Gatherings for New Generations* (El Cajon, CA: EmergentYS, 2004; Grand Rapids: Zondervan, 2004).  
 Brian McLaren, *A Generous Orthodoxy: Why I Am Missional + Evangelical + Post/Protestant + Liberal/Conservative + Mystical/Poetic + Biblical + Charismatic/Contemplative + Fundamentalist/Calvinist + Anabaptist/Anglican + Methodist + Catholic + Green + Incarnational + Depressed-yet-Hopeful + Emergent + Unfinished Christian* (El Cajon, CA: EmergentYS, 2004; Grand Rapids: Zondervan, 2004).  
 Elmer Towns and Ed Stetzer, *Perimeters of Light: Biblical Boundaries for the Emergent Church* (Chicago: Moody, 2004).

**2003**—This year seemed to be “The Wave”!

- Rob Bell, *Velvet Elvis* (Grand Rapids: Zondervan, 2003).  
 Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21<sup>st</sup> Century Church* (Peabody, MA: Hendrickson, 2003).  
 Dan Kimball, *The Emerging Church: Vintage Christianity for a New Generation* (El Cajon, CA: EmergentYS, 2003; Grand Rapids: Zondervan, 2003)  
 Brian McLaren, *The Story We Find Ourselves In: Further Adventures of a New Kind of Christian* (San Francisco: Jossey-Bass, 2003)  
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## Cooperation and Separation Issues?

Introduction: The conservatively-oriented New Testament Christian may have issues with other Christians at various points. It is helpful to know which are the most important, which are secondary, and which are tertiary, as these issues are often sometimes muddled together in an ecumenical goulash (“It’s just a matter of biblical interpretation”). The following issues and their assignment are meant to introduce the concepts and to show various hues of interpretation and application.

Level of Issue	Level Three (of less importance)	Level Two (important)	Level One (of highest importance)
<b>Atonement issues</b>			Substitutionary atonement versus any other model
<b>Baptismal issues</b>	Running water or use of a pool	Mode of believer’s baptism by immersion	Believer’s baptism versus infant baptism
			Belief in believer’s baptism versus belief in the salvific validity of baptism as a sacrament [Augustine’s “signs and symbols”]
<b>Biblical Issues</b>		e.g. Belief in multiple fulfillment of OT prophecy	Absolute authority of the Word of God
<b>Calvinism issues</b>		The exact order of the pre-creation decrees in the mind of God	Belief in predestination
		Limited atonement versus universal atonement	Total depravity of man
<b>Charismatic issues</b>		Speaking in tongues	Not adhering to a “health and wealth” or prosperity gospel
<b>Conversion issues</b>			Conversion versus non-conversionistic
			Belief in being born again versus indifference toward this doctrine
<b>Creation Issues</b>		Theistic evolution	God did created the heavens and the earth
<b>Dispensational issues</b>		Belief in the seven dispensations	
<b>Ecclesial issues</b>	Architecture (not too expensive please)		Priesthood of the believer and local congregational rule versus bishop rule or papal authority
<b>End time issues</b>	Pre-tribulation rapture	Premillennial return of Christ	Imminent return of Christ
<b>Ethical issues*</b>	Attendance at movies		Acceptance of homosexuality as an alternate lifestyle
<b>Evangelism issues</b>			The church’s primary mission is to fulfill the Great Commission
	Exact Gospel presentation used, as there are many good ones	Sinners prayer	Initiative or expectant evangelism
		Altar call	Lost people must hear the Gospel to be saved
<b>Gender issues</b>		Ordination of deaconesses	Women preachers
<b>Lord’s Supper</b>	Vessel in which the cup is passed or whether one partakes as a family, in small groups, or as a church		Belief in the non-salvific quality of the Lord’s Supper versus assigning a sacramental grace to partaking of the symbols

\*Many more issues may be added to the Ethical issues list. These examples may spark some interest in the mind of the reader.

Also see my charts on the atonement (*Charts for a Theology of Evangelism*, Charts 65-75)

With whom will you cooperate?

With whom will you separate?

What are the boundaries for your theology and why?

# Understanding Theological Change

Or: Interesting Differentiations among Conservative Evangelicals

Or: Battlegrounds in Church History

The following chart considers and interesting distinctions that I have noticed in my studies. As in any chart, it may be viewed as simplistic, dogmatic, or generalistic, and yet the distinctions hold some interesting parallels. Because this chart unites historical views and views of biblical authority with evangelism, it is included in this chapter for cautious consideration.

Considerations		Conservative Evangelical	Possibly “Moderating” Evangelical
Historical Theology	<b>General approach to the study of history</b>	Tend to be more watchful, skeptical, and even perhaps pessimistic in their analysis of the history of the churches	Tend to be more open, positive, broad-minded, and even ready to rethink past mores, considering their immediate predecessors to be too perhaps narrow-minded—the moderate may say that they were perhaps a bit naïve
	<b>Patristics</b>	Tend to be cautious to find value in [what remains of] Patristic writings or information on the growth and expansion of the “Church” in its early centuries	Tend to find normative value in the “Early Church’s” evangelistic practices and in Patristic theology
	<b>Monastic movement</b>	Tend to be cautious in finding value in monasticism, with its Stoic roots, sacramental salvation, and biblically-tangential spiritual disciplines	Tend to find great value in the spiritual disciplines of the Roman monks, morphing into a positive view of their Medieval methods [minus Inquisition and crusades], and Ecclesial and sacramental message
	<b>Medieval theology</b>	Tend to recognize the sacramental nature of Medieval theology, and understand its antagonism to Evangelical soteriology	Tend to emphasize the devotional nature of Rome’s Medieval theology, while depreciating both Rome’s antagonism to and reframing the question in opposition to Evangelical soteriology
	<b>Medieval history</b>	Tend to recognize the central role of inquisition, martyrdom, and crusades in Rome’s crushing of schismatic and “heretical” movements in Medieval history	Tend to ignore the compromising nature of inquisition, martyrdom, and crusades in Rome’s approach to missions and practice in Medieval history
	<b>Reformation</b>	Tend to recognize, value, and include the importance of evangelism, martyrdom, and crusades, as well as the commonality of Evangelical doctrinal beliefs when interpreting the religious climate of the Reformation era	Tend to ignore evangelism, martyrdom, and crusades during the Reformation era, focusing only on the variations between theology and practice between various cultural-linguistic Protestant churches (à la Bossuet’s <i>Variations</i> )
	<b>Eighteenth and nineteenth Centuries</b>	Tend to emphasize evangelism and [what became known as] Fundamental theology in the Nineteenth Century, considering with skepticism the development of “higher criticism” and with caution “textual criticism”	Tend to emphasize the social results of the Pietists in Germany and in the evangelism of Evangelicals in England during the Eighteenth and Nineteenth Centuries (e.g. Wilberforce)
	<b>Roman Catholicism</b>	Tend to distance themselves from Rome, vocally separating from its theology and practice	Tend to find value in Rome’s social dogmas, while downplaying its soteriological and ecclesial differences, and encouraging cooperation with Rome whenever deemed pragmatic
Bible and Authority	<b>Translations of the Bible</b>	Tend to appreciate more literal translations of Scripture (including the use of “back translation”), in conjunction with belief in verbal inerrancy of the original autographs	Tend to appreciate dynamic translations of Scripture (accepting the translators’ norms of cultural equivalency), in conjunction with a belief in the inerrancy of the ideas of the text (thought for thought) , not necessarily the words or scientific data
	<b>Original texts of the New Testament</b>	Tend to appreciate the plurality of texts, in other words the Majority Text, Byzantine Textform, or to use the more pejorative term “Textus Receptus”	Tend to appreciate the critical edition history of the German Bible Society’s text of the New Testament Greek, in other words the Westcott-Hort-Tischendorf-Nestle-Aland-Metzger-Martini-Karavidopoulos text
	<b>Of the Old Testament Septuagint</b>	Tend to be more appreciative of the study of the OT Septuagint, because of the common Greek language with the NT, while not denying the uniqueness, necessity, and authority of the Hebrew original or the Masoretic Text	Tend to emphasize the linguistic differences between OT Septuagint Greek (2 <sup>nd</sup> Century B.C. = 101-200 B.C.) and NT Koine Greek (1 <sup>st</sup> Century A.D. = 52-98 A.D.), a temporal range of 151-298 years [e.g. Is there today a Greek NT available bound with an OT LXX without the apocryphal books from any Bible Society?]



Considerations		Conservative Evangelical	Possibly “Moderating” Evangelical
<b>Bible</b>	<b>Biblical authority</b>	Tend to emphasize the absolute authority and inerrancy of each word in the Bible in theology, practice, and church life	Tend to emphasize inerrancy in thoughts and ideas, while accepting a type of hypostatic union of the Bible with science and culture in theology, practice, and church life
<b>Soteriology</b>	<b>Atonement</b>	Tend to emphasize almost uniquely the Substitutionary Atonement (aka. judicial or forensic atonement)	Tend to emphasize a Reconciliation or Relational model of the atonement, with a life here-and-now emphasis in a theology of salvation (a type of middle view between the objective and subjective atonement)
	<b>Conversion</b>	Tend to emphasize the new birth as a complete change in nature, including making less of a distinction between a convert, a Christian, and a disciple of Christ	Tend to emphasize pre-evangelism, pre-discipleship, the discipleship process, spiritual disciplines, and sometimes a gradual enlightenment approach to salvation, including sometimes making a big distinction between a mere convert and a true disciple
	<b>Evangelism</b>	Tend to emphasize New Testament evangelism (initiative and expectant)	Tend to emphasize culturally “relevant” methods of evangelism, including but not limited to friendship, lifestyle, service, and apologetic evangelism (all of which have wide ranges of definition and application)

Could it be that actual doctrinal changes in actuality start at the bottom of the chart and move their way up to the top?

It is very unlikely that one would move from a “Moderating” position to the “Conservative” view, outside of revival. Water tends to flow downstream. Changes in the other direction, from “Conservative” to “Moderating,” are so commonplace that they tend to be seen as the norm by those who accept the premise of change.

Further difficulty comes from several additional factors: (1) Those who have so changed seek to guise their change, at least for a while, so as not to lose their positions of leadership or their prominence. Similarly, they know how to speak to keep their “Conservative” constituencies at ease. Therefore they can often lead seminaries, denominations, and movements to change with them. (2) The changes themselves are incremental, taking place over a period of time, and are often very difficult to judge. (3) Those who go through these changes are usually good people with a good history and a good track record.

## Inspiration or Some Other Divine Action: Wherein Lays the Miracle?

Object of Divine Action	Bible	Evangelism	Christian Lives	Christian Community	"Holy Objects"
<b>Divine Action</b>	God's inspiration of the words of the Bible, 2 Tim 3:16-17	God accompanying His Word in witness	God transforming Christians to reveal His presence	God revealing His love through Christian fellowship	Christ's real body in the Host; God's grace bestowed through the instrument of holy physical objects
<b>Result of Divine Action</b>	Inerrancy, John 17:17	God's Word is living and active, Heb 4:12-13	Let your light shine before men in such a way that they may see your good works, Matt 5:16	By this will all men know that you are My disciples, if you have love for one another, John 13:34-35; cf. John 17:21, 23	Impartation of grace through the Eucharist
		The Holy Spirit convicting of sin, righteousness and judgment through the Word, John 16:8			Repetition of the sacrifice of the death of Christ
			Keep your behavior excellent among the Gentiles, 1 Pet 2:12		Other objects deemed holy as well, e.g. relics, holy water, statues, etc.
<b>Considerations</b>	The Bible affirms its truthfulness, eternity, and righteousness over and over	Numerous Scriptures affirm that it was the message of the Word of God that led to the salvation of the hearers, 1 Thess 2:13	Jesus was rejected in His hometown, where He lived the perfect sinless life	Salvation through this subjective witness was neither the example of the early church, nor was it the teaching of the early church	Virtually the entire message of life and salvation is lost through idolatry
<b>Wherein Faith Is Placed?</b>	In God who has faithfully spoken through His Word	In Jesus Christ as proclaimed by the Bible and the faithful evangelist	In the promise of [and possibility of] God's transforming power	In the fellowship of the Spirit, as only displayed through God's redeemed people	In the misplaced message that the physical realm can communicate or involve some type of saving grace
<b>Evaluation</b>	<b>Most unhindered divine revelation</b>	<b>Hindrance comes through the messenger omitting or changing the Word, Jer 26:2</b>	<b>Hindrance comes through the imperfect lives of believers</b>	<b>Hindrance comes through the inevitable animosity and strife in local churches</b>	<b>A salvific divine revelation is almost impossible with this type of idolatry</b>

Consider the lesson of Num 20:6-12 and Acts 15:7-11.